

REFUTATION OF THE GRAMMARIANS

الرد على النحاة

Refutation of the Grammarians

Ibn Maḍāʾ al-Qurṭubī · The Electric Collective for Rigorous Islamic Science

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Foreword

The nature of this work

In the name of Allah, the Exalted. This Arabic–English edition is a translation draft for study, comparison and collaborative correction. A translation cannot convey every possibility of its Arabic original, especially in legal reasoning and statements attributed to Allah or the Prophet ﷺ. Read the English alongside the Arabic and interrogate its wording and evidence. This draft is a stepping stone towards a carefully reviewed translation; it is not a claim that every passage has been checked by a qualified scholar.

This is Ibn Maḍāʾ al-Qurṭubī's *Refutation of the Grammarians*, a critique of grammatical governors, unnecessary explanatory causes and artificial exercises. It is a grammar work; its arguments must not be treated as a complete statement of Ẓāhirī jurisprudence. The author's political and religious praise is retained as part of the historical text and is not an editorial endorsement. Section descriptions in this edition's contents are editorial navigation labels; the source's repeated heading is simply "Chapter".

Translating and making a work accessible does not imply agreement with every conclusion in it. The author's judgments, polemics and claims about other positions are presented as the author's own. Editorial remarks, quoted objections and later scholars' notes must be distinguished from that voice.

Translation method and source preservation

The new translation is produced directly from Arabic by **GPT 6.1 sol (Codex)**. No Bedrock translation service is used. Translation proceeds in bounded, resumable batches with surrounding context; these are workflow divisions, not new divisions of the author's argument. Each source unit must receive a complete translation, with genuinely ambiguous or corrupt readings flagged rather than silently resolved. Source hashes and source identifiers record which Arabic was translated. Translator's notes are labelled footnotes, distinct from the author's prose. Automated completeness checks do not establish scholarly accuracy.

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Source identifiers appear in the margin. Translator's notes, Qur'an references and any hadith cross-references are labelled editorial footnotes. The reader's glossary, when included, is a separate aid with transliterations, observed forms and clearly labelled dictionary-source footnotes. Automated preservation and completeness checks do not establish scholarly accuracy.

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Render the Arabic name of God as "Allah", the Prophet's name as "Muhammed", and preserve salutations as ﷺ. Prefer precise English technical terms before transliterations, and preserve distinctions between different Arabic words where an accurate English distinction is possible. Readable, complete English takes precedence over a mechanical word-for-word rendering.

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REFUTATION OF THE GRAMMARIANS

مقدمة المؤلف

Author’s Introduction

Ibn Maḍāʾ al-Qurṭubī · Arabic–English parallel edition

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L0 **[In the name of Allah, the All-Merciful, the Ever-Merciful.]**

L1–3 The shaykh, jurist, most just judge, learned champion, accomplished investigator, and most distinguished scholar, Abu al-ʿAbbas Ahmad ibn ʿAbd al-Rahman ibn Madaʾ al-Lakhmi—may Allah perpetuate his blessing, illuminate his heart with the light of faith, extend his lifetime, and benefit him through the knowledge he has borne—said: Praise belongs to Allah for His gifts of faith and knowledge of the language in which the Qurʾan was revealed; and blessings upon His Prophet, who summons to the abode of divine good pleasure, and upon his family, his companions, and those who follow him in righteousness. I ask Allah to bestow His good pleasure upon the infallible Imam, the recognized Mahdi, and upon his two successors, our two lords, the two Commanders of the Faithful, who inherited his exalted station. And I continue my supplication for our lord, the Commander of the Faithful, son of the Commander of the Faithful, who brings their lofty purposes to the utmost completion and fulfillment.[1][2]

L4–6 To proceed: what prompted me to write this was the Messenger's saying—may Allah bless him and grant him peace ﷺ—"Religion is sincere counsel"; his saying, "Whoever speaks about the Book of Allah according to his own opinion and happens to be right has nevertheless erred"; his saying, "Whoever speaks about the Book of Allah without knowledge, let him take his seat in the Fire"; and his saying, "Whoever among you sees a wrong, let him change it with his hand; and if he cannot do so, then with his tongue; and if he cannot do so, then with his heart."[3]

L7 Anyone versed in this discipline who examines this book, if he is someone who safeguards his religion and makes knowledge a means of drawing nearer to his Lord, must examine it carefully. If what we explain becomes clear to

[1] **Translator's note (L1):** This third-person introduction presents the author through another voice; the supplied witness does not establish who composed it.

[2] **Translator's note (L3):** The claims of infallibility and praise of the rulers are the author's. The Mahdi likely refers to the Almohad Ibn Tumart; the succession described likely alludes to ʿAbd al-Muʾmin, Abu Yaʿqub Yusuf, and Yaʿqub al-Mansur.

[3] **Hadith references (L4):** Sahih Muslim 55a; Jami at-Tirmidhi 2952; Jami at-Tirmidhi 2950; Sahih Muslim 49a.

[بسم الله الرحمن الرحيم]

قال الشيخ الفقيه القاضي الأعدل، العالم الناصر المحقق الأحفل، أبو العباس احمد بن عبد الرحمن بن مضاء اللخمي، أدام الله بركته، ونور بنور الإيمان خلده، وفسح أجله، ونفعه بالعلم الذي حمله: الحمد لله على ما من به من الإيمان، والعلم باللسان، الذي نزل به القرآن، والصلاة على نبيه الداعي إلى دار الرضوان، وعلى اله وصحبه والتابعين له بإحسان. وأسأل الله الرضا عن الإمام المعصوم، المهدي المعلوم، وعن خليفتيه: سيدينا أميري المؤمنين، الوارثين مقامه العظيم. وأصل الدعاء لسيدنا أمير المؤمنين ابن أمير المؤمنين، مبلغ مقاصدهم العلية إلى غاية التكميل والتتميم.

أما بعد فإنه حملني على هذا المكتوب قول الرسول صلى الله عليه وسلم: الدين النصيحة، وقوله: من قال في كتاب الله برأيه فأصاب، فقد أخطأ، وقوله: من قال في كتاب الله بغير علم فليتبوأ مقعده من النار، وقوله: من رأى منكم منكرا فليغيره بيده، فإن لم يستطع فبلسانه، فإن لم يستطع فبقلبه.

وعلى الناظر في هذا الكتاب من أهل هذا الشأن إن كان ممن يحتاط لدينه، ويجعل العلم مزلفا له من ربه، أن ينظر، فإن تبين له ما نبينه رجع إليه، وشكر الله عليه، وان لم يتبين له فليتوقف توقف الورع عند الأشكال، وان ظهر له خلافة فليبين ما ظهر له بقول أو بكتابة.

him, he should adopt it and thank Allah for it. If it does not become clear to him, let him suspend judgment as a scrupulous person does when faced with uncertainty. If the contrary becomes apparent to him, let him explain what has become apparent, orally or in writing.[4]

L8 I have observed that the grammarians—may Allah have mercy upon them—established the discipline of grammar to preserve the speech of the Arabs from grammatical error and protect it from alteration. In this they attained the goal at which they aimed and reached the objective they sought. Yet they committed themselves to things to which they were not obliged to commit themselves, and in what they introduced into it they exceeded what was sufficient. Its paths consequently became rugged, its foundations weakened, and its arguments fell below the level of persuasiveness, until a poet said of it:

L9 She gazes with a languid, enchanting eye, ... weaker than a grammarian's argument.

L10 Nevertheless, if it is approached in a manner free of superfluities and stripped of imitation and imaginative fabrication, it is among the sciences clearest in demonstration and among the branches of knowledge whose scales weigh heaviest when put to the test, containing only certainty or conjectures that approach it.

L11–13 The likeness of this writing in relation to the books of the grammarians is that of wealthy men possessing exquisite rubies, superb chrysolite, pure gold, and silver that excelled supremely in purity. Mixed with these, however, were glass refined until it was thought to be chrysolite and copper treated until it was reckoned gold: things more splendid in appearance, more impressive to the eye, greater in quantity, and fresher in luster. They consequently became more enamored of these things and supposed themselves more in need of them. Then Allah provided them with a sincere adviser and discerning assayer, and they acquainted him with those precious, delightful treasures

[4]**Translator's note (L7):** The witness reads خلافة, literally "succession" or "caliphate," where the context calls for خلافه, "its contrary." The translation follows that apparent intended reading.

واني رأيت النحويين - رحمة الله عليهم - قد وضعوا صناعة النحو لحفظ كلام العرب من اللحن، وصيانته عن التغيير، فبلغوا من ذلك إلى الغاية التي أموا، وانتهوا إلى المطلوب الذي ابتغوا، إلا أنهم التزموا ما لا يلزمهم، وتجاوزوا فيها القدر الكافي فيما أوردوه منها، فتوعرت مسالكها، ووهنت مبانيها، وانحطت عن رتبة الإقناع حججها، حتى قال شاعر فيها:

ترنو بطرف ساحر فاتر ... اضعف من حجة نحوي

على أنها إذا أخذت المأخذ المبرأ من الفضول، المجرد عن المحاكاة والتخييل، كانت من أوضح العلوم برهانا، وأرجح المعارف عند الامتحان ميزانا، ولم تشتمل إلا على يقين أو ما قاربه من الظنون.

ومثل هذا المكتوب وكتب النحويين، كمثل رجال، ذوي أموال، عندهم الياقوت الرائق، والزبرجد الفائق، والذهب الإبريز، والورق التي برزت في الخلوص كل التبريز، وقد خالطها من الزجاج الذي صفى حتى ظن زبرجدا، والنحاس الذي عولج حتى حسب عسجدا، ما هو أبهى منظرا، وأعظم من مرأى العين خطرا، وأكثر عدة، واجد جدة، حتى صاروا بها ألهج، وظنوا أنهم إليها أحوج، فأتاح الله لهم رجلا ناصحا، وناقدا بصيرا، فأظهروه على ما لديهم من تلك الذخائر النفيسة المونقة، فقال لهم: قال رسول الله صلى الله عليه وسلم: الدين النصيحة، وأنا أنصحكم لا للاقتناء ولا للاكتساب، ولكن لابتغاء الأجر من الله والثواب، هذا الذي اتخذتموه عدة

they possessed. He said to them: "The Messenger of Allah—may Allah bless him and grant him peace ﷺ—said, 'Religion is sincere counsel.' I offer you sincere counsel, seeking neither possessions nor earnings, but seeking recompense and reward from Allah. Some of what you have made your provision against the vicissitudes of time and supposed a safeguard against poverty is wealth, and some is the gleam of a mirage. A ruby is tested by fire and grows more beautiful through testing; glass cannot withstand fire or endure it; and chrysolite melts the eyes of vipers when brought near them." He began pursuing these methods with them, sparing no effort and mustering his forces, bringing them remarkable and astonishing things to establish certainty for them as to which of these things proves true under testing and which proves false. Some praised him, thanked him, and complied with his instructions, replacing what disgraces and harms with what benefits and gladdens in adversity. Others treated his words lightly and persisted in their condition. Then time subjected them to a severe trial, events mauled them fiercely, and a crisis afflicted their city. Those among them who acted prudently and put their knowledge into practice escaped it as a shooting star escapes the darkness. Those who turned away from him and disdained him perished as a dumb beast perishes in the wilderness when pasture and water are lacking.[5][6]

L14–15 Likewise, whoever takes from the science of grammar what brings him to its intended goal, and takes in exchange for

L16 those conjectures—which are neither like the conjectural judgments of jurisprudence, which the Lawgiver, may Allah bless him and grant him peace ﷺ, established as indications of legal rulings, nor like the conjectural judgments of medicine, which have been tested and are generally beneficial in treating diseases and pains—the religious sciences, both those grounded in

الدهر، وظننتموه أمانا من الفقر، بعضه مال، وبعضه لمع آل، والياقوت يختبر بالنار، فيزيد حسنا بالاختبار، والزجاج لا يثبت للنار ولا يصبر عليها، والزبرجد يذيب أعين الأفاعي إذ أدني إليها. وطفق يأخذ معهم في هذه الأساليب، ويأتيهم فيها باذلا جهده، ومستنفرا جنده، بالغرائب والأعاجيب، ليوقع لهم اليقين، بما يصدق منها لدى الابتلاء وما يمين، فبعضهم أثنى وشكر، وأتمر لما أمر، واستبدل بما يعر ويضر ما ينفع لدى اللزيات ويسر، وبعضهم تهاون بمقاله، واستمر على حاله، فعجمهم الزمان عجمة، وضغمتهم الحوادث ضغمة، وأصابت مدينتهم أزمة، فمن حزم، وعمل منهم بما علم، تخلص منها تخلص الشهاب من الظلماء، ومن أعرض عنه، وأنف منه، هلك هلاك العجماء في الفيفاء، عند عدم الرعي والماء.

وكذلك من أخذ من علم النحو ما يوصله إلى الغاية المطلوبة منه، واستعاض من

تلك الظنون - التي ليست كظنون الفقه، التي نصبها الشارع صلى الله عليه وسلم إمارة للأحكام، ولا كظنون الطب التي جربت، وهي في الغالب نافعة، في الأمراض والآلام - العلوم الدينية، السمعية منها والنظرية، التي هي الجنة، والهادية إلى الجنة، فقد نفعه الله بالتعليم، وهداه إلى صراط مستقيم. وأما من اقتصر كل الاقتصار على المعارف التي لا تدعو إلى جنة، ولا تزجر عن نار، كاللغات والأشعار، ودقائق علل النحو ومسليات الإخبار، فقد أساء الاختيار، واستحب العمى على الإبصار:

[5] **Translator's note (L13):** The wording أعظم من مرأى العين خطرا is awkward; "more impressive to the eye" gives its apparent sense, although the preposition من is difficult here. واجد جدة is understood as وأجد جدة, "and fresher in luster"; the unvowelled spelling leaves the expression uncertain. اللزيات appears corrupt, probably for اللزبات, "hardships" or "adversities"; the translation adopts that likely sense. The statement about chrysolite and vipers' eyes belongs to the author's illustrative narrative.

[6] **Hadith references (L11):** Sahih Muslim 55a.

transmitted revelation and those grounded in rational inquiry, which are a shield and a guide to Paradise: Allah has indeed benefited him through instruction and guided him to a straight path. As for someone who confines himself entirely to branches of knowledge that neither summon to Paradise nor deter from the Fire, such as languages, poetry, the subtleties of grammatical explanations, and entertaining accounts, he has chosen badly and preferred blindness to sight:[7]

وما انتفاع أخي الدنيا بناظره ... إذا استوت عنده الأنوار والظلم

L17 What benefit does a man of this world gain from his eyesight ... when light and darkness are alike to him?

ولعل قائلا يقول: أيها الأندلسي المسرور بالإجراء بالخلاء، المضاهي بنفسه الحفي ذكاء وأي ذكاء، أتزاحم بغير عود وتكاثر برذاذك الجود: وابن اللبون إذا مالز في قرن ... لم يستطع صولة البزل القناعيس

L18–20 Perhaps someone will say: "You Andalusian, delighted to race in an empty field, setting yourself beside the deeply learned in intelligence—and what intelligence! Do you jostle for place without a mature camel, and with your drizzle vie with abundant rain? A two-year-old camel, when tightly coupled with a rival, ... cannot muster the onslaught of massive, full-grown camels.[8][9]

هل أنت إلا كما قيل:

L21 Are you anything other than what was described in the saying:

كناطح صخرة يوما ليفلقها ... فلم يضرها وأوهى قرنه الوعل

L22 Like an ibex that one day butted a rock to split it: ... it did the rock no harm, but weakened its own horn.

أتزري بنحوي العراق، وفضل العراق على الأفاق، كفضل الشمس في الإشراق، على الهلال في المحاق؟ وإنك أخمل من بقة في شقة، وأخفي من تبنه في لبنة:

L23 Do you disparage the grammarians of Iraq, when Iraq's superiority over other lands is like the superiority of the sun in its radiance over the crescent moon when it disappears? You are more obscure than a gnat in a strip of cloth, and more hidden than a piece of straw in a brick:

[7] **Translator's note (L16):** The unvowelled الجنة occurs twice with different senses: first "shield" and then "Paradise," producing a verbal play. مسليات الإخبار is rendered "entertaining accounts"; الإخبار can also mean "reporting," and the precise construction is somewhat awkward.

[8] **Translator's note (L18):** الحفي is uncertain here. It can describe someone deeply knowledgeable or assiduous, but may refer to a particular person whose identity is unclear from the supplied text. الإجراء بالخلاء evokes racing without competitors. عود can mean a mature camel or a piece of wood; the camel sense is adopted in light of the following verse, but the expression remains uncertain.

[9] **Translator's note (L20):** في قرن evokes being coupled or bound alongside another; its application to a contest is metaphorical. ابن اللبون denotes a male camel that has completed two years, while البزل القناعيس denotes large, mature camels.

لو كان يخفى على الرحمن خافية ... من خلقه خفيت عنه بنو أسد

فيقال له: إن كنت أعمي لا تنهض إلا بقائد، ولا تعر الزائف من الخالص إلا بناقد، فليس هذا بعشك فادرجي: خل الطريق لمن يبني المنار به ... وابرز ببرزة حيث اضطرك القدر

وإن كنت من ذوي الاستبراء، في محل الاستبراء، والاستناد، حيث يجب الاستناد، فانظر، فتستبين لك الرغوة من الصريح، ويتبين لك السقيم من الصحيح.

L24 If anything among His creatures could be hidden from the All-Merciful, ... the Banu Asad would be hidden from Him."

L25–27 He should be told: "If you are blind and cannot move without a guide, and cannot distinguish the counterfeit from the pure without an assayer, then this is not your nest, so move along: Leave the road to those who build its beacons, ... and come forth in Barza, where fate has driven you.[10][11]

L28 But if you are one of those who seek verification where verification is appropriate, and rely upon authority where such reliance is required, then examine the matter: the froth will become distinguishable to you from the pure milk, and the unsound from the sound."

[10] **Translator's note (L25):** تعر appears defective, probably for تعرف, "recognize" or "distinguish." The translation follows the apparent intended sense. "This is not your nest, so move along" is a proverbial dismissal addressed grammatically to a female creature.

[11] **Translator's note (L27):** برزة is provisionally taken as the place-name Barza. Without further context or vowels, the expression وابرز ببرزة remains uncertain.



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إلغاء العوامل

Eliminating Grammatical Governors

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[Section]

My purpose in this book is to remove from grammar what the grammarian can dispense with, and to draw attention to those matters in which they have unanimously fallen into error.

One such matter is their claim that the accusative, genitive, and jussive occur only through an expressed grammatical governor, whereas the nominative occurs through either an expressed governor or an abstract governor. They have formulated this in expressions suggesting that, in our statement (ضرب زيد عمرا, "Zayd struck ʿAmr"), the nominative in زيد ("Zayd") and the accusative in عمرو ("ʿAmr") were brought about by ضرب ("struck"). Do you not see that Sibawayh—may Allah have mercy upon him—said at the beginning of his book: "I mentioned eight modes of ending only; there is no distinction between what is affected by one of these four kinds because of what the governor brings about in it—none of these is such that it cannot cease to apply to it—and that upon which a linguistic item is built with a fixed ending that does not cease to apply to it, without anything else having brought that about in it"? The apparent meaning of this is that the governor brought about the inflection, and that is plainly unsound.[1]

Abu al-Fath ibn Jinni and others have expressly stated the contrary. Abu al-Fath said in his al-Khasaʾis, after a discussion of expressed governors and abstract governors: "In reality, and as the upshot of the discussion, the governing operation that produces the accusative, nominative, genitive, and jussive belongs solely to the speaker himself, and to nothing else." He reinforced "the speaker" with "himself" to remove ambiguity, then added further emphasis by saying "and to nothing else." This is the doctrine of the Muʿtazila.

[1] **Translator's note (L32):** The supplied quotation reads لا فرق, "there is no distinction," which conflicts with the distinction the quotation proceeds to explain. A likely intended reading is لأفرق, "in order to distinguish." The translation preserves the supplied wording. ضرب within the quotation means "a kind" or "a type," whereas ضرب in the grammatical example means "struck." الحرف in the quotation is rendered broadly as "linguistic item," rather than assuming that it means only a particle or an alphabetic letter. "Expressed governor" renders عامل لفظي; "abstract governor" renders عامل معنوي, a governor posited in a grammatical relation rather than expressed as a word.

[فصل]

قصدي في هذا الكتاب أن احذف من النحو ما يستغني النحوي عنه، وأنبه على ما اجمعوا على الخطأ فيه.

فمن ذلك ادعاؤهم أن النصب والخفض والجزم لا يكون إلا بعامل لفظي، وأن الرفع منها يكون بعامل لفظي وبعامل معنوي، وعبروا عن ذلك بعبارات توهم في قولنا (ضرب زيد عمرا) أن الرفع الذي في زيد والنصب الذي في عمرو إنما أحدثه ضرب. ألا ترى سيبويه - رحمه الله - قال في صدر كتابه: وإنما ذكرت ثمانية مجار، لا فرق بين ما يدخله ضرب من هذه الأربعة لما يحدثه فيه العامل، وليس شيء منها إلا وهو يزول عنه، وبين ما يبنى عليه الحرف بناء لا يزول عنه لغير شيء احدث ذلك فيه؟ فظاهر هذا أن العامل أحدث الإعراب، وذلك بين الفساد.

وقد صرح بخلاف ذلك أبو الفتح بن جنى وغيره قال أبو الفتح في خصائصه، بعد كلام في العوامل اللفظية والعوامل المعنوية: وإما في الحقيقة ومحصول الحديث فالعمل من النصب والرفع والجر والجزم، إنما هو للمتكلم نفسه لا لشيء غيره فأكد المتكلم بنفسه ليرفع الاحتمال، ثم زاد تأكيدا بقوله: لا لشيء غيره. وهذا قول المعتزلة. وأما مذهب أهل الحق فإن هذه الأصوات إنما هي من فعل الله تعالى، وإنما تنسب إلى الإنسان كما ينسب إليه سائر أفعاله الاختيارية.

According to the doctrine of the people of truth, however, these sounds are solely the act of Allah Most High, and are attributed to the human being just as all his other voluntary acts are attributed to him.[2]

وإما القول بان الألفاظ يحدث بعضها بعضا فباطل عقلا وشرعا، لا يقول به أحدا من العقلاء لمعان يطول ذكرها فيما المقصد إيجازه: منها أن شرط الفاعل أن يكون موجودا حينما يفعل فعله، ولا يحدث الإعراب فيما يحدث فيه إلا بعد عدم العامل، فلا ينصب زيد بعد أن في قولنا (إن زيدا) إلا بعد عدم إن.

L36 As for the assertion that expressions bring one another into existence, it is invalid both rationally and according to revealed law. No rational person maintains it, for reasons whose enumeration would be lengthy in a work intended to be concise. Among them is that an agent must exist at the time when it performs its act, whereas inflection arises in what receives it only after the governor has ceased to exist. Thus زيد ("Zayd") following أن ("that"), in our expression (إن زيدا, "indeed, Zayd …"), receives the accusative only after إن ("indeed") has ceased to exist.[3]

فان قيل بم يرد على من يعتقد أن معاني هذه الألفاظ هي العاملة؟ قيل: الفاعل عند القائلين به إما أن يفعل بإرادة كالحيوان، وإما أن يفعل بالطبع كما تحرق النار

L37 If it is asked, "How is someone who believes that the meanings of these expressions are what exercise grammatical government to be answered?" the reply is: "According to those who affirm such agency, an agent acts either by volition, as an animal does, or by nature, as fire burns

ويبرد الماء، ولا فاعل إلا الله عند أهل الحق، وفعل الإنسان وسائر الحيوان فعل الله تعالى، كذلك الماء والنار وسائر ما يفعل، وقد تبين هذا في موضعه. وإما العوامل النحوية فلم يقل بعملها عاقل، لا ألفاظها ولا معانيها، لأنها لا تفعل بإرادة ولا بطبع.

L38 and water cools. According to the people of truth, there is no agent but Allah: the act of a human being and of every other animal is the act of Allah Most High; likewise with water, fire, and everything else that acts. This has been established in its proper place. As for grammatical governors, no rational person has maintained that they exercise agency, whether their expressions or their meanings, because they act neither by volition nor by nature."

فإن قيل: إن ما قالوه من ذلك إنما هو على وجه التشبيه والتقريب، وذلك أن هذه الألفاظ التي نسبوا العمل إليها إذا زالت زال الإعراب المنسوب إليها، وإذا وجدت وجد الإعراب، وكذلك العلل الفاعلة عند القائلين بها. قيل: لو لم يسقهم جعلها عوامل إلى تغيير كلام العرب، وحطه عن رتبة البلاغة إلى هجنه العي، وادعاء النقصان فيما هو كامل وتحريف المعاني عن المقصود بها لسوحوا في ذلك، وإما مع إفضاء اعتقاد كون الألفاظ عوامل إلى ما أفضت إليه فلا يجوز إتباعهم في ذلك.

L39–41 If it is said: "What they have said about this is merely by way of comparison and approximation: when these expressions to which they attribute grammatical government disappear, the inflection attributed to them disappears, and when they are present, the inflection is present. The same applies to efficient causes according to those who affirm them." The reply is: "Had their

[2] **Translator's note (L33):** "The people of truth" is the author's designation for the theological position he endorses.

[3] **Translator's note (L36):** The witness first gives أن, "that," but the example and subsequent mention give إن, "indeed." This mismatch is preserved rather than silently corrected. "Ceased to exist" concerns the successive production and disappearance of spoken sounds in the author's argument.

treating them as grammatical governors not led them to alter the speech of the Arabs, degrade it from the rank of eloquence to the ugliness of inarticulacy, allege deficiency in what is complete, and divert meanings from their intended purposes, they would have been indulged in this. But since the belief that expressions are grammatical governors has led to the consequences it has, following them in this is impermissible."

L42 Know that omitted elements in their discipline fall into three categories. The first is an omitted element without which the utterance is incomplete, omitted because the addressee knows it, as when you say to someone whom you see giving to people, "زيدا" ("Zayd," in the accusative), meaning "أعط زيدا" ("Give to Zayd"). You omit it while intending it, and if it is expressed, the utterance is completed by it. Examples include Allah's words, exalted is He: {And it was said to those who were mindful of Allah, "What has your Lord sent down?" They said, "Good"}; and His words, exalted is He: {And they ask you what they should spend. Say, "The surplus"}, according to the reading that puts "العفو" ("the surplus") in the accusative, and likewise according to the reading that puts it in the nominative; and His words, mighty and majestic is He: {Allah's she-camel and her drink!}[4]

L43–44 Elements omitted from the Book of Allah, exalted is He, because the addressees know them are exceedingly numerous. If expressed, they complete the utterance, while omitting them is more concise and more eloquent.

L45 The second is an omitted element for which the utterance has no need: rather, it is complete without it, and expressing it would be a defect. An example is your saying, "أزيدا ضربته" ("Zayd—did you strike him?"). They say that it is the object of an implicit verb, its reconstructed form being "أضربت زيدا" ("Did you strike Zayd?"). This is a claim for which there is no evidence except their assertion that "ضربت" ("you struck") is one of the verbs transitive to a single object and has already taken the pronoun as its object, while Zayd must have an accusative-governing element: if it is not explicit,

[4] **Qur'an references (L42):** Qur'an 16:30 (An-Nahl); Qur'an 2:219 (Al-Baqarah); Qur'an 91:13 (Ash-Shams).

واعلم أن المحذوفات في صناعتهم على ثلاثة أقسام: محذوف لا يتم الكلام إلا به، حذف لعلم المخاطب به، كقولك لمن رأيته يعطي الناس: (زيدا) أي أعط زيدا فتحذفه وهو مراد وان أظهر تم الكلام به ومنه قول الله تعالى: {وقيل للذين اتقوا ماذا أنزل ربكم قالوا خيرا} وقوله تعالى: {ويسألونك ماذا ينفقون، قل العفو} على قراءة من نصب وكذلك من رفع وقوله عز وجل: {ناقة الله وسقياها}.

والمحذوفات في كتاب الله تعالى لعلم المخاطبين بها كثيرة جدا، وهي إذا أظهرت تم بها الكلام، وحذفها أوجز وابلغ.

والثاني محذوف لا حاجة بالقول إليه، بل هو تام دونه، وإن ظهر كان عيبا كقولك: (أزيدا ضربته) قالوا إنه مفعول بفعل مضمر تقديره أضربت زيدا. وهذه دعوى لا دليل عليها إلا ما زعموا من أن (ضربت) من الأفعال المتعدية إلى مفعول واحد، وقد تعدى إلى الضمير، ولا بد لزيد من ناصب إن لم يكن ظاهرا

فمقدر، ولا ظاهر، فلم يبقى إلا الإضمار. وهذا بناء على أن كل منصوب فلا بد له من ناصب! ويا ليت شعري ما الذي يضمرونه في قولهم: (أزيدا مررت بغلامه) وقد يقول القائل منا ولا يتحصل له ما يضمر! والقول تام مفهوم، ولا يدعو إلى هذا التكلف إلا وضع: كل منصوب فلا بد له من ناصب. فهذا القسم الثاني.

وأما القسم الثالث فهو مضمر، إذا أظهر تغير الكلام عما كان عليه قبل إظهاره، كقولنا: (يا عبد الله)، وحكم سائر المناديات المضافة والنكرات حكم عبد الله، وعبد الله عندهم منصوب بفعل مضمر تقديره أدعو أو أنادي. وهذا إذا أظهر تغير المعنى وصار النداء خبرا. وكذلك النصب بالفاء والواو: ينصبون الأفعال الواقعة بعد هذه الحروف بأن، ويقدرون أن مع الفعل بالمصدر، ويصرفون الأفعال الواقعة قبل هذه الحروف إلى مصادرها، ويعطفون المصادر على المصادر بهذه الحروف. وإذا فعلوا ذلك كله لم يرد معنى اللفظ الأول! ألا ترى انك إذا قلت: (ما تأتينا فتحدثنا) كان لها معنيان: أحدهما (ما تأتينا فكيف تحدثنا) أي أن الحديث لا يكون إلا مع الإتيان، وإذا لم يكن الحديث، كما يقال: (ما تدرس فتحفظ) أي أن الحفظ إنما سببه الدرس، فلا حفظ. والوجه الآخر (ما تأتينا محدثا) أي انك تأتي ولا تحدث، وهم يقدرون الوجهين: (ما يكون منك إتيان فحديث) وهذا اللفظ لا يعطى معنى من هذين المعنيين.

L46 then it must be supplied by reconstruction. There is no explicit one, so only positing an implicit element remains. This rests on the premise that every accusative expression must have an accusative-governing element! Would that I knew what they posit implicitly in their expression "أزيدا مررت بغلامه" ("Zayd—did you pass by his servant?"). One of us may say this without arriving at anything to posit implicitly! Yet the utterance is complete and intelligible. Nothing calls for this strained construction except the postulate: every accusative expression must have an accusative-governing element. This, then, is the second category.

L47–49 As for the third category, it is an implicit element which, if expressed, changes the utterance from what it was before its expression. An example is our saying, "يا عبد الله" ("O Abd Allah"). All other vocative expressions in possessive constructions and indefinite vocative expressions have the same status as "عبد الله" ("Abd Allah"). According to them, "عبد الله" is accusative through an implicit verb, reconstructed as "أدعو" ("I call") or "أنادي" ("I call out to"). If this is expressed, the meaning changes and the vocative becomes a declarative statement. The same applies to assigning the subjunctive after "ف" and "و" ("so" and "and"): they make the verbs occurring after these particles subjunctive through "أن," construe "أن" together with the verb as a verbal noun, convert the verbs occurring before these particles into their verbal nouns, and use these particles to coordinate verbal nouns with verbal nouns. When they have done all this, the meaning of the original expression does not result! Do you not see that when you say, "ما تأتينا فتحدثنا" ("You do not come to us and speak to us"), it has two meanings. One is "ما تأتينا فكيف تحدثنا" ("You do not come to us, so how could you speak to us?"), meaning that speaking occurs only together with coming; and when speaking does not occur—as one says, "ما تدرس فتحفظ" ("You do not study and thus memorize"), meaning that studying is what causes memorization, so there is no memorization. The other interpretation is "ما تأتينا محدثا" ("You do not come to us speaking"), meaning that you come but do not speak. They reconstruct both interpretations as "ما يكون منك إتيان فحديث" ("There is no coming from

you followed by speaking"), yet this expression conveys neither of these two meanings.[56]

L50 These implicit elements which may not be expressed must either be absent from the wording while their meanings exist in the speaker's mind, or be absent from the mind, just as the expressions indicating them are absent from the wording. If they have no existence in the mind, and the expressions indicating them have no existence in the utterance, what, then, assigns the accusative? And what is being posited implicitly? Attributing grammatical government to something absolutely nonexistent is impossible. If it is said that the meanings of these omitted expressions exist in the mind of[7]

L51–53 the speaker, that the utterance is completed by them, and that they are part of the speech subsisting in the mind and indicated by expressions, except that the expressions indicating them have been omitted for concision, just as they are omitted for concision in cases where expressing them is permissible, it follows necessarily that the utterance is deficient and can be complete only through them, because they are part of it. We would thus have added to speakers' speech something they did not utter, and for which no evidence has guided us except the claim that every accusative expression must have a verbal accusative-governing element. This supposition has already been conclusively refuted with certainty. To allege an addition to speakers' speech without evidence indicating it is a manifest error, although no punishment attaches to that. But extending this throughout the Book of Allah, exalted is He—which falsehood approaches neither from before it nor from behind it—and alleging additional meanings in it without any proof or evidence except the assertion that everything assigned the accusative is assigned it by an

وهذه المضمرات التي لا يجوز إظهارها لا تخلو من أن تكون معدومة في اللفظ، موجودة معانيها في نفس القائل، أو تكون معدومة النفس، كما أن الألفاظ الدالة عليها معدومة في اللفظ. فإن كانت لا وجود لها في النفس ولا للألفاظ الدالة عليها وجود في القول، فما الذي ينصب إذن؟ وما الذي يضمر؟ ونسبة العمل إلى معدوم على الإطلاق محال. فإن قيل أن معاني هذه الألفاظ المحذوفة موجودة في نفس

القائل، وإن الكلام بها يتم، وإنها جزء من الكلام القائم بالنفس، المدلول عليها بالألفاظ، إلا إنها حذفت الألفاظ الدالة عليها إيجازا، كما حذفت مما يجوز إظهاره إيجازا لزم أن يكون الكلام ناقصا، وأن لا يتم إلا بها، لأنها جزء منه، وزدنا في كلام القائلين ما لم يلفظوا به، ولا دلنا عليه دليل إلا دعاء أن كل منصوب فلا بد له من ناصب لفظي. وقد فرغ من إبطال هذا الظن بيقين، وادعاء الزيادة في كلام المتكلمين من غير دليل يدل عليها خطأ بين، لكنه لا يتعلق بذلك عقاب، وأما طرد ذلك في كتاب الله تعالى الذي لا يأتيه الباطل من بين يديه ولا من خلفه، وادعاء زيادة معان فيه من غير حجة ولا دليل إلا القول بان كل ما ينصب إنما ينصب بناصب، والناصب لا يكون إلا لفظا يدل على معنى أما منطوقا به، وإما محذوفا مرادا، ومعناه قائم بالنفس، فالقول بذلك حرام على من تبين له ذلك، وقد قال رسول الله صلى الله عليه وسلم: من قال في القرآن برأيه فأصاب فقد أخطأ. ومقتضى هذا الخبر النهي. وما نهى عنه فهو حرام، إلا أن يدل دليل. والرأي ما لم يستند إلى دليل حرام. وقال صلى الله عليه وسلم: من قال في القرآن بغير علم فليتبوأ مقعده من النار. وهذا وعيد شديد، وما توعد رسول الله على فعله فهو حرام. ومن بني الزيادة في القرآن بلفظ أو معنى على ظن باطل، قد تبين بطلانه، فقد قال في القرآن بغير علم، وتوجه الوعيد إليه.

[5] **Translator's note (L47):** Here نصب applied to verbs is rendered as "assigning the subjunctive," distinguishing verbal mood from the accusative case of nouns.

[6] **Translator's note (L49):** The wording وإذا لم يكن الحديث, rendered "and when speaking does not occur," is syntactically incomplete in its context. An omission appears likely; the missing wording has not been supplied. The unvowelled examples are retained without adding vowel marks.

[7] **Translator's note (L50):** The source reads معدومة النفس, literally "absent [of] the mind," where the construction appears defective. The translation follows its apparent contextual sense, "absent from the mind."

accusative-governing element, and that such a governor can only be an expression indicating a meaning, either uttered or omitted but intended, with its meaning subsisting in the mind: to maintain this is forbidden to anyone to whom this has become clear. The Messenger of Allah ﷺ said: "Whoever speaks about the Quran according to his own opinion and happens to be correct has nevertheless erred." This report entails a prohibition. Whatever is prohibited is forbidden unless evidence indicates otherwise. Opinion, insofar as it does not rest on evidence, is forbidden. He ﷺ also said: "Whoever speaks about the Quran without knowledge, let him take his seat in the Fire." This is a severe threat, and whatever action the Messenger of Allah has threatened punishment for committing is forbidden. Whoever bases the addition of an expression or a meaning to the Quran on a false supposition whose falsity has become clear has spoken about the Quran without knowledge, and the threat applies to him. Another indication that it is forbidden is the consensus that no expression may be added to the Quran other than what there is consensus on establishing as part of it. Adding a meaning is like adding an expression—indeed, it has an even stronger claim to this ruling—because meanings are what is intended, while expressions indicate them and exist for their sake.[8][9]

L54 If it is said: "The grammarians have agreed, every last one of them, on affirming grammatical governors, even though they disagree: some say that the governor of such-and-such is such-and-such, while others say that its governor is not this but that, as we shall explain later, if Allah wills." The reply is: "The consensus of the grammarians is not authoritative evidence

L55–59 against those who disagree with them. A leading figure among their accomplished scholars, one of their foremost authorities in the discipline, Abu al-Fath ibn Jinni, said in his Characteristics: 'Know that the consensus of the scholars of the two cities—meaning Basra and Kufa—is authoritative evidence only if your opponent grants you his agreement not to contradict

[8] **Translator's note (L51):** The source has إلا دعاء, literally "except a supplication," where the argument apparently requires إلا ادعاء, "except the claim." The translation adopts that apparent intended reading.

[9] **Qur'an references (L51):** Qur'an 41:42 (Fussilat).

ومما يدل على انه حرام الإجماع على انه لا يزاد في القرآن لفظ غير المجمع على إثباته، وزيادة المعنى كزيادة اللفظ، بل هي أحرى، لأن المعاني هي المقصودة، والألفاظ دلالات عليها، ومن اجلها.

فان قيل فقد اجمع النحويين - على بكرة أبيهم - على القول بالعوامل، وإن اختلفوا، فبعضهم يقول: العامل في كذا وكذا، وبعضهم يقول: العامل فيه ليس كذا، إنما هو كذا، على ما نفسره بعد إن شاء الله. قيل: إجماع النحويين ليس بحجة

على من خالفهم، وقد قال كبير من حذاقهم، ومقدم في الصناعة من مقدميهم، وهو أبو الفتح بن جنى في خصائصه: أعلم أن إجماع أهل البلدين (يعني البصرة والكوفة) إنما يكون حجة إذا أعطاك خصمك يده أن لا يخالف المنصوص والمقيس على المنصوص، فإذا لم يعط يده بذلك يكون إجماعهم حجة عليه، وذلك انه لم يرد ممن يطاع أمره في قرآن ولا سنة، أنهم لا يجتمعون على الخطأ، كما جاء النص عن رسول الله صلى الله عليه وسلم من قوله: أمتي لا تجتمع على ضلالة، وإنما هو علم منتزع من استقراء

explicitly attested usage or what is established by analogy with explicitly attested usage. If he does not grant his agreement to that, their consensus is authoritative evidence against him. For no one whose command must be obeyed has stated, either in the Quran or in the Sunna, that they do not agree upon error, as the explicit statement has come from the Messenger of Allah ﷺ in his saying, "My community does not agree upon misguidance." Rather, it is a science extracted by inductive examination of this language. Anyone to whom a sound explanatory cause is disclosed, and a path which he has laid out, is the al-Khalil of his own self and the Abu Amr of his own thought. Yet, despite this view we have adopted and this course we have allowed one to undertake, we do not permit him to venture to oppose the scholarly community—whose investigations have been prolonged, whose examination began long ago, and whose later generations have followed their earlier ones, rear parts following upon breasts—and those people concerning whom there is no doubt that Allah, glorified is He and sanctified are His names, has guided them to this noble science, shown them the wisdom in welcoming and honoring it, and made it, through their blessings and through their obedient hands, a servant of His revealed Book and the speech of His commissioned Prophet, and an aid to understanding both and knowing what humans and jinn have been commanded or forbidden in them, unless he first matches that community in mastery and holds his ground against it in knowledge. He must not repose in a passing thought or the first impulse of his reflections. When he follows this pattern and engages with the intricacies of the matter through careful scrutiny, he may carry forward his judgment concerning what Allah shows him of it, without vying for superiority through it or disparaging the predecessors—may Allah have mercy on them—in any aspect of it. If he does this, his judgment will be guided aright, his thought attended by divine assistance, and he will be a likely possessor of correctness and a probable recipient of divine assistance. Abu Uthman Amr ibn Bahr al-Jahiz said: "Nothing is more harmful to people than their saying, 'The earlier scholar has left nothing for the later one.'" Abu Uthman al-Mazini said: "When a scholar advances a statement, the learner may follow him,

هذه اللغة، فكل من فرق له عن علة صحيحة، وطريق نهجه، كان خليل نفسه وأبا عمرو فكره إلا أنا مع هذا الذي رأيناه، وسوغنا مرتكبه، لا نسمح له بالإقدام على مخالفة الجماعة - التي قد طال بحثها، وتقدم نظرها ونتالت أواخر على أوائل، وإعجازا على كلاكل - والقوم الذين لا يشك في أن الله، سبحانه وتقدست أسماؤه، قد هداهم لهذا العلم الكريم، وأراهم وجه الحكمة في الترحيب له والتعظيم، وجعله ببركاتهم، وعلى أيدي طاعتهم، خادما لكتابه المنزل، وكلام نبيه المرسل، وعونا على فهمها، ومعرفة ما أمر به، أو نهي عنه الثقلان منهما إلا بعد أن يناهضه إتقانا ويثابته عرفانا، ولا يخلد إلى سانح خاطره، ولا إلى أول نزوة من نزوات تفكره، فإذا هو حذا على هذا المثال، وباشر بإنعام تصفحه أحناء الحال، امضي الرأي فيما يريه الله منه غير معاز به ولا غاض من السلف - رحمهم الله - في شيء منه، فإنه إذا فعل ذلك سدد رأيه، وشيع بالتوفيق خاطره، وكان للصواب مئنة، ومن التوفيق مظنة. وقد قال أبو عثمان عمرو بن بحر الجاحظ: ما على الناس شيء أضر من قولهم: ما ترك الأول للآخر شيئا. وقد قال أبو عثمان المازني: وإذ قال العالم قولا متقدما فللمتعلم الاقتداء به والانتصار له، والاحتجاج لخلافه ان وجد إلى ذلك سبيلا، وقال الطائي الكبير:

defend him, and argue against him if he finds a way to do so." And the elder al-Ta'i said:[10][11][12]

L60 One into whose ears it rings says … "How much the earlier has left for the later!"[13]

L61 Among the matters in which it is permissible to oppose the consensus maintained from the inception of this science down to the present time is what I myself have discerned concerning their expression (هذا حجر ضب خرب), "This is a lizard's stone, ruined." Each succeeding scholar receives this from his predecessor, each later scholar from an earlier one, as an error committed by the Arabs: they neither disagree about it nor hesitate over it. They regard it as an anomalous expression upon which no analogy may be based, and to which no other expression may be referred. As for me, I hold that the Qur'an contains more than a thousand instances like this one.[14]

يقول من تقرع أسماعه ... كم ترك الأول للآخر!

فما جاز خلاف الإجماع الواقع فيه منذ بدئ هذا العلم، وإلى آخر هذا الوقت، ما رأيته أنا في قولهم (هذا حجر ضب خرب)، فهذا يتناوله آخر عن أول، وتال عن ماض، على انه غلط من العرب، لا يختلفون فيه ولا يتوقفون عنه، وأنه من الشاذ الذي لا يحمل عليه. ولا يجوز رد غيره إليه. وأما أنا فعندي أن في القرآن من مثل هذا الموضع نيفا على ألف موضع.

قال المؤلف - رضي الله عنه - هنا قطعت نص كلامه، لأني أوردته وقصدي الإيجاز، وإنما سقت قوله المتقدم إتباعا لمن ألف الإتباع، فمذهب الجماعة في قول العرب (هذا جحر ضب خرب) ما ذكره. واختار أبو الفتح أن يكون على حذف المضاف وإقامة المضاف إليه مقامه، وقال إن في القرآن نيفا على ألف موضع، وتقديره عنده (هذا جحر ضب خرب جحره) فخرب نعت لضب، كما يقال (هذا فرس عربي قارح فرسه) فقارح نعت لعربي وصف به، وإن كان للفرس، لأنه من سببه، فحذف الجحر الذي هو المضاف، وهو فاعل مرفوع، ولقيم المضاف إليه مقامه، وهو الضمير العائد على الضب مقام الجحر، فارتفع بخرب عنده. والضمير إذا كان فاعلا باسم الفاعل، أو بالصفة المشبهه باسم الفاعل، استكن فيهما على مذهبهم، وحذف المضاف وإقامة المضاف إليه مقامه مطرد، واستكان الضمير في الصفة مطرد. لكن لقائل أن يقول لأبي الفتح: إن الحذف للمضاف لا يجوز إلا في المواضع التي يسبق إلى فهم المخاطب المقصود من اللفظ فيها كقوله تعالى: {واسأل القرية التي كنا فيها والعير التي أقبلنا فيها}. وأما في المواضع التي يحتاج في معرفة المحذوف منها تأمل كثير، وفكر طويل،

[10] **Translator's note (L57):** The source says ويكون إجماعهم حجة عليه, "their consensus is authoritative evidence against him." The surrounding argument appears to require a negative, but none is present in the supplied wording; the translation preserves the affirmative. The wording فرق له عن علة صحيحة، وطريق نهجه is uncertain. The translation gives a possible contextual reading, without supplying vowels or emending the text. "The al-Khalil of his own self and the Abu Amr of his own thought" invokes the early grammatical authorities al-Khalil ibn Ahmad and Abu Amr ibn al-Ala as models of independent linguistic scholarship. "Rear parts following upon breasts" preserves the source's bodily metaphor for successive generations.

[11] **Translator's note (L59):** The wording وإذ قال العالم قولا متقدما is awkward; the translation takes متقدما as describing a statement advanced previously, rather than silently changing the text. "The elder al-Ta'i" likely refers to the poet Abu Tammam. The verse introduced here falls outside this unit.

[12] **Hadith references (L55):** Sunan Ibn Majah 3950; Jami at-Tirmidhi 2167.

[13] **Translator's note (L60):** This is a verse quotation introduced in the preceding context as being by al-Ta'i the Elder. The object of "rings" is not explicitly supplied in this fragment.

[14] **Translator's note (L61):** The witness reads جحر, "stone," here; the ensuing discussion identifies the intended grammatical example as بحر, "burrow." Its sense is "This is a lizard's burrow, ruined," with خرب intended to describe the burrow but conventionally discussed as taking the genitive through proximity to ضب. The supplied example is unvowelled, so this case distinction is not visible. This passage continues a quotation from Abu al-Fath, as the author's interruption in the following units makes clear.

L62–64 The author—may Allah be pleased with him—said: Here I broke off the text of his words, because I quoted it with brevity as my aim. I adduced his preceding statement only in deference to those accustomed to following others. The position of the grammarians collectively concerning the Arabs' expression (هذا حجر ضب خرب), "This is a lizard's stone, ruined," is what he has mentioned. Abu al-Fath chose to explain it through the omission of the first term of a possessive construction and the substitution of its genitive complement in its place. He said that the Qur'an contains more than a thousand instances. His reconstruction is (هذا جحر ضب خرب جحره), "This is the burrow of a lizard whose burrow is ruined." Thus خرب, "ruined," is an adjective qualifying ضب, "lizard," just as one says (هذا فرس عربي قارح فرسه), "This is the horse of an Arab whose horse is full-grown." Here قارح, "full-grown," is an adjective qualifying عربي, "Arab," and is used to describe him, even though it pertains to the horse, because the horse is associated with him. He therefore omitted جحر, "burrow," which is the first term of the possessive construction and a nominative subject, and substituted its genitive complement—the pronoun referring back to the lizard—in place of جحر, "burrow." In his account, this pronoun consequently receives the nominative from خرب, "ruined." According to their doctrine, when a pronoun is the subject governed by an active participle or by an adjective assimilated to the active participle, it becomes implicit within either of them. Omitting the first term of a possessive construction and substituting its genitive complement in its place is a regular procedure, and the pronoun's becoming implicit within the adjective is likewise regular. But someone may say to Abu al-Fath: Omitting the first term of a possessive construction is permissible only in contexts where the intended meaning of the expression immediately presents itself to the addressee's understanding, as in His exalted saying: ﴿واسأل القرية التي كنا فيها والعير التي أقبلنا فيها﴾, "And ask the town in which we were, and the caravan in which we came." As for contexts where identifying what has been omitted requires considerable reflection and prolonged thought, its omission is impermissible because it confuses the hearers. This is one of those far-fetched cases. The evidence is that this expression has reached the ears of intelligent

فلا يجوز حذفه لما فيه من اللبس على السامعين. وهذا من المواضع البعيدة، والدليل على ذلك انه قد مر هذا القول على إسماع قوم فهماء عارفين بالنحو واللغة. فلم يهتدوا إلى هذا

people knowledgeable in grammar and language, yet they did not discover this[15][16][17]

L65–67 omitted element, for, if it were expressed, it would be inelegant; if the Arabs said (هذا جحر ضب خرب جحره), “This is the burrow of a lizard whose burrow is ruined,” it would be inelegant, because it is an inarticulate way of speaking. A nominative u-vowel on the letter ba would dispense with it, and the expression would be concise and eloquent. Given that its underlying form was supposedly like this, and that all this contrived omission was then undertaken concerning something whose omission does not immediately present itself to the understanding, it became far-fetched. Moreover, if the genitive complement were overt, it would be clearer. But he omitted the first term of the possessive construction, and its genitive complement became implicit; it thus eluded comprehension. Understanding it, with this omission and implicit pronoun, became a demand for something beyond one’s capacity. Abu al-Fath deemed it permissible to rebut all his predecessors on the basis of a conjecture that is not strong. How much more, then, may we do so, when we rebut their weak conjectures with clear proofs concerning which an impartial person can have no doubt.[18]

المحذوف، لأنه لو ظهر لكان قبيحا، لو قالت العرب: هذا جحر ضب خرب جحره، قبح، لأنه عي من القول، تغني عنه ضمة الباء، ويكون الكلام وجيزا فصيحا، فلما كان أصله هكذا، ثم تكلف فيه ما تكلف من الحذف لما لا يسبق حذفه إلى الفهم بعد. ثم إنه لو كان المضاف إليه ظاهرا لكان أبين، ولكنه حذف المضاف، واستكن المضاف إليه، فعزب عن الفهم، وصار فهمه مع هذا الحذف والإضمار من تكليف ما لا يستطاع. واستنجاز أبو الفتح الرد على كل من تقدم بظن ليس بالقوي، فكيف بنا ونحن نرد عليهم الظنون الضعيفة بالأدلة الواضحة التي لا امتراء فيها لمنصف.

[15] **Translator’s note (L62):** The third-person introduction and invocation frame the author’s own first-person statement; there is no clear indication here that they belong to a modern editor.

[16] **Translator’s note (L64):** The first example again reads حجر, “stone,” whereas the reconstruction and argument use جحر, “burrow.” The discrepancy is retained. The form ولقيم appears corrupt; the surrounding syntax indicates the intended sense “and substituted” or “and set … in its place.” The example involving an Arab and his horse is deliberately cumbersome: the argument turns on an adjective grammatically qualifying the owner while describing his horse. قارح refers to a horse that has reached the stage of having its full adult teeth.

[17] **Qur’an references (L62):** Qur’an 12:82 (Yusuf).

[18] **Translator’s note (L67):** The nominative u-vowel on the ba is that of خرب, “ruined”; the witness does not mark that vowel in the example. The author argues that making خرب directly qualify جحر, “burrow,” would eliminate the proposed reconstruction. The transmitted استنجاز is anomalous in this construction. The translation follows the contextually likely sense of استجاز, “deemed permissible,” while flagging the apparent corruption. The wording حول the sequence beginning فلما is syntactically awkward; بعد is understood here as expressing remoteness or far-fetchedness.

فإن زعم النحويين أنهم لم يريدوا بقولهم في (أزيدا أكرمته) وما أشبه أن (أكرمت) الذي انتصب به زيد مراد للمتكلم، ولا أن الكلام ناقص دونه، وإنما هو شيء موضوع مصطلح عليه، يتوصل به إلى النطق بكلام العرب، كما فعل المهندسون حين وضعوا خطوطا مصنوعة - هي في الحقيقة أجسام - مواضع الخطوط التي هي أطوال لا أعراض لها ولا أعماق، ونقطا - هي أيضا أجسام - مواضع النقط التي هي نهايات الخطوط، والتي لا أطوال لها ولا أعراض ولا أعماق، وقدروا في الفلك دوائر ونقطا، وتوصلوا بذلك إلى البرهان على ما أرادوا أن يبرهنوا عليه، ولم يخل إيقاع هذه مواضع تلك بما قصدوا، بل حصل اليقين للمتعلمين تلك الصنعة، مع معرفتهم بوضع هذه موضع هذه. قيل للنحويين ليسوا بهؤلاء، لأنهم قالوا: إن كل منصوب فلا بد له من ناصب لفظي، فإن جعلوا هذه المحذوفات التي لا يجوز إظهارها معدومة على الإطلاق في اللفظ وفي الإدارة، والكلام تام دونها، فقد أبطلوا ما ادعوه من أن كل منصوب فلا بد له من ناصب، وأيضا فإن وضع الأجسام مواضع الخطوط والنقد الهندسية تقريب وعون للمتعلم، ووضع هذه العوامل لا شيء فيه من ذلك، بل تقدير وتخييل.

ومما يجري هذا المجرى من المضمرات التي لا يجوز إظهارها، ما يدعونه في المجرورات التي هي إخبار أو صلات أو صفات أو أحوال مثل (زيد في الدار، ورأيت الذي في الدار، ومررت برجل من قريش، ورأى زيد في الدار الهلال في السماء) فيزعم النحويون أن قولنا في الدار متعلق بمحذوف تقديره (زيد مستقر في الدار) والداعي لهم إلى ذلك ما وضعوه من أن المجرورات إذا لم تكن حروف الجر الداخلة عليها زائدة فلا بد لها من عامل يعمل فيها ان لم يكن ظاهرا كقولنا (زيد قائم في الدار) كان مضمرا كقولنا (زيد في الدار). ولا شك أن هذا كله كلام تام مركب من اسمين دالين على معنيين بينهما نسبة وتلك النسبة دلت عليها (في) ولا حاجة بنا إلى

L68 If the grammarians claim that, in their account of (أزيدا أكرمته), "Zayd—is it he whom you honored?", and similar expressions, they did not mean that the inferred (أكرمت), "you honored," through which Zayd receives the accusative, is intended by the speaker, or that the utterance is incomplete without it, but that it is merely a stipulated convention by which one arrives at speaking as the Arabs do—just as geometers set down drawn lines, which are in reality bodies, in place of lines that are lengths without breadth or depth, and points, which are also bodies, in place of points that are the extremities of lines and have neither length, breadth, nor depth; and posit circles and points in the celestial sphere, thereby arriving at demonstrations of what they wish to demonstrate; and substituting these for those does not impair their purpose, but rather those learning that discipline attain certainty, despite knowing that these have been substituted for those—then the grammarians are to be told that they are not like these geometers. For they have said that every accusative expression must have a verbally expressed accusative governor. If they make these omitted elements, which may not be expressed, entirely nonexistent both in wording and in intention, with the utterance complete without them, they have invalidated their claim that every accusative expression must have an accusative governor. Moreover, putting bodies in place of geometrical lines and points makes matters accessible and assists the learner, whereas positing these grammatical governors does nothing of the kind: it is merely supposition and imagining.[19]

L69–70 Among implicit elements of this kind that may not be expressed are those they claim exist with genitive expressions functioning as predicates, relative clauses, attributes, or circumstantial qualifiers, as in (زيد في الدار), "Zayd is in the house"; (ورأيت الذي في الدار), "And I saw the one who is in the house";

[19]**Translator's note (L68):** The unvowelled أكرمت can represent several combinations of speaker and addressee. "You honored" is used consistently here; the grammatical argument concerns the inferred verb rather than this vocalization. The witness reads الإدارة, "administration," where the contrast with wording requires "intention," normally الإرادة. It also reads النقد, "criticism" or "coinage," where the geometrical context requires "points," النقط. Both apparent transcription errors are flagged rather than silently treated as sound readings.

غير ذلك. وكذلك يقولون في (رأيت الذي في الدار) تقديره (رأيت الذي استقر في الدار) وكذلك (مررت برجل من قريش) تقديره (كائن من قريش) وكذلك (رأيت في الدار الهلال في السماء) تقديره (كائنا في السماء). وهذا كله كلام تام لا يفتقر السامع له إلى الزيادة (كائن ولا مستقر) وإذا بطل العامل والعمل فلا شبهة تبقر لمن يدعي هذا الإضمار.

ومما يجري هذا المجرى ما يدعونه من أن في أسماء الفاعلين والمفعولين والأسماء المعدولة عن أسماء الفاعلين والمشبهة بها، وما يجري مجراها ضمائر مرتفعة بها، وذلك إذا لم ترتفع بها هذه الصفات أسماء ظاهرة مثل (ضارب ومضروب وضراب وحسن) وما جرى مجراها، وقالوا: أنها ترفع الظاهر في مثل قولنا (زيد ضارب أبوه عمرا) فإذا رفعت الظاهر. فالمضمر أولى أن ترفعه، وقد بطل ببطلان العامل أنها ترفع الظاهر. وإذا كان ضارب موضوعا لمعنيين: ليدل على الضرب، وعلى فاعل الضرب،

(ومررت برجل من قريش), "And I passed by a man of Quraysh"; and (ورأى زيد في الدار الهلال في السماء), "And Zayd, in the house, saw the crescent in the sky." The grammarians claim that our expression في الدار, "in the house," is attached to an omitted element, reconstructed as (زيد مستقر في الدار), "Zayd is settled in the house." What leads them to this is their stipulation that genitive expressions, unless the prepositions introducing them are redundant, must have a grammatical governor operating upon them: if it is not overt, as in our expression (زيد قائم في الدار), "Zayd is standing in the house," it is implicit, as in our expression (زيد في الدار), "Zayd is in the house." There is no doubt that all this is a complete utterance composed of two nouns denoting two meanings between which there is a relation; that relation is indicated by (في), "in," and we need nothing else. Likewise, concerning (رأيت الذي في الدار), "I saw the one who is in the house," they say its reconstruction is (رأيت الذي استقر في الدار), "I saw the one who settled in the house." Likewise, (مررت برجل من قريش كائن), "I passed by a man of Quraysh," is reconstructed with (من قريش), "being of Quraysh." Likewise, (رأيت في الدار الهلال في السماء), "While in the house, I saw the crescent in the sky," is reconstructed with (كائنا في السماء), "being in the sky." All this is complete speech whose hearer has no need for the addition of either كائن, "being," or مستقر, "settled." Once the grammatical governor and its operation have been invalidated, no semblance of an argument remains for anyone asserting this implicit element.[20]

L71–73 Another claim of this kind is that active participles, passive participles, forms derived by modification from active participles, adjectives assimilated to them, and expressions functioning in the same manner contain pronouns made nominative by them. This applies when these descriptive forms do not

[20]**Translator's note (L70):** The initial example has رأى زيد, "Zayd saw," while its later counterpart has رأيت, "I saw." Both forms are preserved. The final تبقر is apparently a transcription error for تبقى, "remains"; the translation follows that contextually evident sense. The classifications "predicates," "relative clauses," "attributes," and "circumstantial qualifiers" concern the syntactic functions of the prepositional expressions.

غير مصرح به (فإذا قلنا زيد ضارب عمرا) فضارب يدل على الفاعل غير مصرح باسمه، وزيد يدل على اسمه. فيا ليت شعري ما الداعي إلى تقدير زائد، لو ظهر لكان فضلا؟ فإن قيل:

الدليل عليه ظهوره في بعض المواضع، وذلك عند العطف عليه في قولنا (زيد ضارب هو وبكر عمرا) وكذلك سمع من العرب (مررت بقوم عرب أجمعون) فلولا أن في عرب ضميرا مرفوعا لما جاز رفع أجمعين. قيل: النحويون يقولون: إن هذا الضمير الذي برز ليس هو فاعلا بضارب، ففاعل ضارب مضمر، وهذا المنطوق به توكيد له، وبكر معطوف على الضمير المقدر لا على البارز.

ولو سلم ما قاله النحويون من أن هذا البارز تأكيد لمضمر آخر مراد، لم يدل عليه بلفظ، وأن بكرا معطوف على ذلك المراد، قيل: إن هذا الضمير يضمر في حال العطف لا غير، وإذا لم يكن عطف لم يكن ثم ضمير، ومن أين قست حال غير العطف، وجعلت حال العطف مع قلتها أصلا لغيرها على كثرتها، والمتكلم لا ينوي الضمير إلا إذا عطف عليه، وإذا لم يعطف عليه لم ينوه، وهل قياس هذا على هذا إلا ظن، وكيف يثبت الظن شيئا مستغنى عنه لا فائدة للسامع فيه، ولا داعي إلى المتكلم إلى إثباته، وإثباته

make overt nouns nominative, as with (ضارب ومضروب وضراب وحسن), "striking, struck, habitual striker, and good," and similar forms. They say that such forms make an overt noun nominative in expressions such as (زيد ضارب أبوه عمرا), "Zayd is one whose father strikes Amr." If they make an overt noun nominative, then they have still greater warrant to make an implicit pronoun nominative. But their making an overt noun nominative has been invalidated by the invalidation of the grammatical governor. And if ضارب, "striking," is assigned to convey two meanings—to indicate striking and the agent of striking without explicitly identifying him—then, when we say (زيد ضارب عمرا), "Zayd is striking Amr," ضارب, "striking," indicates the agent without explicitly stating his name, while زيد, "Zayd," indicates his name. Would that I knew what calls for positing an additional element which, if expressed, would be superfluous! If it is said:[21]

L74 "The evidence for it is its appearing overtly in certain contexts, namely when another expression is coordinated with it, as in our saying (زيد ضارب هو وبكر عمرا), 'Zayd—he and Bakr—is striking Amr.' Likewise, the Arabs have been heard to say (مررت بقوم عرب أجمعون), 'I passed by Arab people, all of them.' Were there no nominative pronoun within عرب, 'Arab,' it would not be permissible to put 'all' in the nominative," the reply is: The grammarians say that this pronoun which has appeared overtly is not itself the subject governed by ضارب, "striking." Rather, the subject of ضارب is implicit, and this pronounced pronoun reinforces it; Bakr is coordinated with the posited pronoun, not with the overt one.[22]

[21] **Translator's note (L71):** The clause وذلك إذا لم ترتفع بها هذه الصفات أسماء ظاهرة is syntactically irregular as transmitted; its contextual sense is that these descriptive forms do not govern overt nominative subjects. The witness gives ضراب without vowel marks. Its classification here indicates an intensive or habitual agent form, rendered "habitual striker," without adding vowels to the Arabic.

[22] **Translator's note (L74):** In مررت بقوم عرب أجمعون, أجمعون has the overt nominative plural ending, despite the preceding prepositional construction. The subsequent reference to the same word uses أجمعين, its accusative/genitive form. The translation preserves the argument and flags the difference between the cited forms.

عي، لأن اسم الصفة المشتق وضع على الصفة وذي الصفة غير مصرح به، والضمير المدعى هو ذلك، لأنه صاحب الصفة غير مصرح به!. ويسقط ظن قياس العطف أن هذه الصفات لم يظهر لها ضمير في حال التثنية والجمع كما ظهر في الفعل فيقابل هذا الظن في الإسقاط ذلك الظن في الإثبات، فعلى هذا يكون الإثبات لا دليل عليه قطعي ولا ظني، وإثباته في كلام الناس بغير دليل قطعي لا يجوز. فكيف بكتاب الله تعالى وادعاء زائد فيه بظن، والظن ليس بعلم. على أن الظن قد قابلة ظن آخر، وقد تقدم الحديث في الوعيد على ذلك. وكذلك ما استدلوا به من قولهم (مررت بقوم عرب أجمعون، ومررت بقاع عرفج كله) فمعلوم أن عربا اسم مرفوع لمعنى يتميز به عن العجم، وإذا قلت (مرت بقوم عرب) فقد تم الكلام إذ قد أتيت بصفة وموصوف، وإذا أضمرت فيه ضميرا لم يفد معنى زائدا، وإما قولهم (أجمعون) فشاذ، فانم سلمنا

L75–77 Even if one conceded the grammarians' claim that this overt pronoun reinforces another, intended implicit pronoun that is not indicated by any verbal expression, and that Bakr is coordinated with that intended pronoun, one could reply: This pronoun is implicit only when coordination occurs. When there is no coordination, there is no pronoun there. On what grounds have you reasoned by analogy concerning the case without coordination, making the relatively rare case of coordination the basis for the much more numerous cases without it? The speaker intends the pronoun only when coordinating something with it; when he does not coordinate anything with it, he does not intend it. Is drawing an analogy between these cases anything but conjecture? How can conjecture establish something dispensable, which offers the hearer no benefit and which the speaker has no reason to posit, when positing it is inarticulateness? For the derived descriptive noun was assigned to signify the attribute and its bearer without explicitly identifying him, and the alleged pronoun is precisely that: the bearer of the attribute without explicit identification! What defeats the conjecture underlying the analogy from coordination is that no pronoun appears overtly in these descriptive forms in the dual and plural, as it does in the verb. Thus this conjecture supporting elimination counters that conjecture supporting affirmation. On this account, affirming its presence has neither certain nor conjectural evidence to support it. Affirming its presence in people's speech without certain evidence is impermissible. How much more so with the Book of Allah exalted, and the claim, based on conjecture, that there is an additional element in it, when conjecture is not knowledge. Moreover, one conjecture has been met by another conjecture, and the discussion of the warning against this has already preceded. The same applies to the evidence they adduce from their expressions (مررت بقوم عرب أجمعون), "I passed by a people who are Arabs, all of them," and (مررت بقاع عرفج كله), "I passed through a tract that is arɸaj shrub throughout." It is known that (عرب), "Arabs," is a noun in the nominative, denoting a meaning by which they are distinguished from non-Arabs. When you say (مرت بقوم عرب), "I passed by a people who are Arabs," the utterance is complete, since you have supplied a qualification and something qualified. If you posit an implicit pronoun within it, it contributes

no additional meaning. As for their expression (أجمعون), "all of them," it is anomalous. Even if we concede[23][24]

L78 that it is an emphatic reinforcement of an implicit pronoun, on what grounds is it judged that this implicit pronoun is intended both when the emphatic reinforcement is present and when it is absent? When there is no emphatic reinforcement, the speaker has no need of it. Analogy based on this is conjecture; something of this kind cannot be established by it, especially in the Book of Allah Most High. If it is said, "On this basis, then, nothing in the language can be established through conjecture," the answer is: As for something for which no need exists, it can be established only by conclusive evidence. As for something that is needed, such as the words of the language, when water carriers transmit them, they are accepted even though they remain conjectural. The same applies to other things for which a need exists.[25]

L79–81 If it is said, "What, then, do you say about an expression such as (زيد قام), 'Zayd stood,' since they say that within (قام), 'stood,' there is a pronoun functioning as its subject? Nothing calls for this except the grammarians' statement, 'The subject cannot precede, and a verb must have a subject.' This statement of theirs must be either certain or conjectural. If it is conjectural, its status is that of the pronoun alleged to exist within the active participle; if it is certain, positing this implicit pronoun is valid. Before discussing this point, certain preliminary propositions must be presented to assist the person examining it in understanding what we intend to clarify. They are

انه توكيد لمضمر، فمن أين يحكم بان هذا المضمر مراد مع التوكيد، ومع عدم التوكيد، وإذ لم يكن توكيد فلا حاجة للمتكلم إليه. وقياس على هذا ظن، لا يثبت به مثل هذا، لا سيما في كتاب الله تعالى. فإن قيل: فعلى هذا لا يثبت شيء في اللسان بالظن، قيل له: أما ما لا حاجة تدعو إليه فلا يثبت إلا بدليل قطعي، وأما ما يحتاج إليه مثل ألفاظ اللغة فإنها إذا نقلها السقاة قبلت وان كانت مظنونة، وكذلك غيرها مما تدعو الحاجة إليه.

فان قيل: فما تقول في مثل (زيد قام) إذ قالوا: في قام ضميرا فاعلا؟ وليس داعي يدعو إلى ذلك غير قول النحويين: الفاعل لا يتقدم، ولا بد للفعل من فاعل. وقولهم هذا لا يخلو من أن يكون مقطوعا به أو مظنونا، فإن كان مظنونا فأمره أمر الضمير المدعي في اسم الفاعل، وان كان مقطوعا به صح هذا الإضمار. ولا بد أن يتقدم قبل الكلام في هذا الموضع مقدمات تعين الناظر فيه على ما قصد تبيينه، وهي أن الدلالة على ضربين: دلالة لفظيه مقصودة للواضع، كدلالة الاسم على مسماه، ودلالة الفعل على الحدث والزمان، ودلالة لزوم، كدلالة السقف على الحائط، ودلالة الفعل المتعدي على المفعول به وعلى المكان. ودلالته على الفاعل فيها خلاف بين الناس، منهم من يجعل دلالته عليه كدلالته على الحدث والزمان، ومنهم من يجعل دلالته عليه كدلالته على المفعول به فإذا قيل (زيد قام) ودل لفظ (قام) على الفاعل دلالة قصد فلا يحتاج إلى أن يضمر شيء، لأنه زيادة لا فائدة فيها، كما كان ذلك في اسم الفاعل، إذ كان اسم الفاعل موضوعا للدلالة على الفاعل والفعل، فالفعل على هذا دال على ثلاثة، وإن كانت دلالة الفعل عليه دلالة لزوم وتبع.

[23]**Translator's note (L75):** The witness has كما ظهر where كما ظهر, "as it appears," is evidently intended. The phrase ولا داعي إلى المتكلم إلى إثباته is awkward as transmitted; its contextual sense is that the speaker has no inducement or reason to posit the pronoun.

[24]**Translator's note (L77):** The second example uses عرفج, the name of a shrub, as a nominal description of the tract. In the repeated example, the witness has مرت rather than the earlier مررت, "I passed"; the translation follows the evident reference to the same example. فانم at the end appears to be a transcription error for فإن, "if."

[25]**Translator's note (L78):** The witness reads السقاة, "water carriers." This is apparently a corruption of الثقات, "trustworthy transmitters"; the supplied wording has been retained in the translation.

these: signification is of two kinds. One is verbal signification intended by the institutor of the language, such as a noun's signification of what it names, and a verb's signification of an event and time. The other is signification by necessary implication, such as a roof's signification of a wall, and a transitive verb's signification of its direct object and of place. People disagree about its signification of its subject. Some regard its signification of the subject as being like its signification of the event and time; others regard its signification of the subject as being like its signification of the direct object. Thus, when (زيد قام), "Zayd stood," is said, and the expression (قام), "stood," signifies the subject by intended signification, there is no need to posit anything implicit, because it is an addition that serves no purpose. The same was true of the active participle, since the active participle was instituted to signify the agent and the action. On this account, the verb signifies three things. If, however, the verb's signification of its subject is by necessary implication and as a concomitant,

وهنا احتمالان: أحدهما في نفس المتكلم ضميرا كما في قولنا (زيدا ضربته) لكنه لم يدل عليه بلفظ، لعلم المخاطب به، والدليل على ذلك قولهم في التسلية (قاما

L82 there are two possibilities here. The first is that there is a pronoun in the speaker's mind, as in our expression (زيدا ضربته), "Zayd—I struck him," but he has not indicated it by an expression, because the addressee knows it. The evidence for this is their saying, in consolation, (قاما), "they two stood,"[26]

ويقومان) وفي الجمع (قاموا ويقومون) فهذه ضمائر دل عليها بألفاظ. والثاني أن تكون هذه الألف والواو علامتين للتثنية والجمع، كما قيل (أكلوني البراغيث) جعلها بعض العرب مع التقديم والتأخير. وجعلها أكثرهم مع تأخير الفعل عن الفاعل، كما لزمت تاء التأنيث مع التأخير للفعل، إذ كان الفاعل تأنيثه غير حقيقي، ولم تلزم مع التقديم، ولم تحذف مع تأخير الفعل إلا في الشعر، كقول القائل: فلا مزنة ودقت ودقها ... ولا أرض أبقل إبقالها

L83–85 and (يقومان), "they two stand," and, in the plural, (قاموا ويقومون), "they stood and they stand." These, then, are pronouns indicated by expressions. The second possibility is that this alif and this wāw are markers of the dual and plural, as in the expression (أكلوني البراغيث), "The fleas ate me." Some Arabs use these markers with both preceding and following placement, while most use them when the verb follows the subject. Similarly, the feminine tāʾ is obligatory when the verb follows, where the subject is not genuinely feminine, but is not obligatory when the verb precedes. It is omitted when the verb follows only in poetry, as in the poet's words: (فلا مزنة ودقت ودقها ...

[26]**Translator's note (L82):** The witness reads في التسلية, "in consolation," apparently a corruption of في التثنية, "in the dual." The following examples concern dual forms. The grammatical construction of أحدهما في نفس المتكلم ضميرا is defective as supplied; it evidently introduces the first possibility, that a pronoun exists in the speaker's mind.

ولا أرض أبقل إبقالها) “No rain cloud poured down rain like its rain, … nor did any land put forth vegetation like its growth.”[27][28]

L86 If it is said, “What do you do with their expressions (أنت قمت وأنا قمت), ‘You stood, and I stood’? Placing the subject first did not spare them from repeating it at the end,” the answer is: This is evidence, but extending the third person by analogy from the second and first persons is not conclusive. Perhaps, in the third person, the preceding overt expression suffices, but it suffices in the other persons.[29]

L87 If it is said, “What, then, is the correct view concerning the verb’s signification of its subject?” the answer is: The more evident view is that the verb’s signification of its subject is verbal. Do you not see that from the yāʾ in (يعلم), “he knows,” you know that the subject is masculine third person; from the alif in (أعلم), “I know,” that it is first person; from the nūn in (نعلم), “we know,” that it is first-person plural; and from the tāʾ in (تعلم), “you know” or “she knows,” that it is second person or feminine third person? Ambiguity occurs here, just as ambiguity between present and future occurs in (يعلم), “he knows” or “he will know,” and similar forms. From the expression (علم),

فان قيل: فما تصنع بقولهم (أنت قمت وأنا قمت) لم يغنهم تقديم الفاعل عن إعادته أخيرا؟ قيل: هذا دليل، ولكن قياس الغائب عن المخاطب والمتكلم ليس بقطعي، ولعله يكتفي في الغائب بالظاهر المتقدم ولكن يكتفي به في غيره.

فإن قيل: فما الصحيح في دلالة الفعل على الفاعل؟ قيل: الأظهر أن دلالة الفعل على الفاعل لفظية. ألا ترى انك تعرف من الياء التي في (يعلم) أن الفاعل غائب مذكر، ومن الألف في (أعلم) من أنه متكلم، ومن النون في نعلم أنه متكلمون ومن التاء في تعلم أنه مخاطب أو غائبه، ووقع الاشتراك هنا، كما وقع في (يعلم) وما أشبهه، بين الحال والمستقبل. وتعرف من لفظ (علم) أن الفاعل غائب مذكر. وعلى هذا فلا ضمير لأن الفعل يدل بلفظه عليه، كما يدل على الزمان، فلا حاجة بنا إلى إضمار. وإما على الرأي الآخر، فالأظهر أنه إضمار لما تقدم.

[27] **Translator’s note (L83):** The opening completes the dual example begun in the preceding unit. Alif and wāw refer to the dual and plural elements in the quoted verb forms. In أكلوني البراغيث, the verb bears a plural marker although its overt plural subject follows it. The discussion contrasts treating such elements as pronouns with treating them as agreement markers. “Not genuinely feminine” denotes grammatical feminine gender without female sex.

[28] **Translator’s note (L85):** The relevant grammatical feature is أبقل, a masculine verb form following أرض, “land,” a grammatically feminine noun. The pronoun’s referent lies outside the supplied verse.

[29] **Translator’s note (L86):** The supplied final clause, ولكن يكتفي به في غيره, says that it suffices in the other persons, which conflicts with the argument and preceding examples. A negative لا may have dropped out; the translation retains the supplied affirmative. The witness has قياس الغائب عن المخاطب والمتكلم; the preposition عن is awkward where على would normally express the intended analogy.

"he knew," you know that the subject is masculine third person. On this account there is no pronoun, because the verb signifies the subject through its expression, just as it signifies time, so we have no need to posit an implicit element. On the other view, however, the more evident conclusion is that there is an implicit pronoun, for the reasons already given.

والنحويين يفرقون بين الإضمار والحذف ويقولون (أعني حذافهم) أن الفاعل يضمر ولا يحذف، فإن كانوا يعنون في المضمر مالا بد منه، وبالمحذوف ما قد يستغنى عنه، فهم يقولون: هذا انتصب بفعل مضمر، لا يجوز إظهاره. والفعل الذي بهذه الصفة لابد منه، ولا يتم الكلام إلا به، وهو الناصب، فلا يوجد منصوب إلا بناصب. وإن كانوا يعنون بالمضمر الأسماء، ويعنون بالمحذوف

L88–90 The grammarians distinguish between implicit presence and deletion, and say—I mean their proficient practitioners—that the subject may be implicit but may not be deleted. If by an implicit element they mean something indispensable, and by a deleted element something that can be dispensed with, they themselves say, "This has been put in the accusative by an implicit verb that may not be expressed overtly." A verb of this description is indispensable: the utterance is not complete without it, and it is what assigns the accusative, for nothing in the accusative exists without something assigning that case. If, instead, by implicit elements they mean nouns, and by deleted elements they mean[30]

الأفعال، ولا يقع الحذف إلا في الأفعال أو الجمل لا في الأسماء، فهم يقولون في قولنا (الذي ضربت زيد) إن المفعول محذوف تقديره ضربته. فإن فرق بينهما بما هو مقطوع بأن المتكلم أراده، وبما يظن أن المتكلم أراده ويجوز أن لا يريده، فهو فرق، لكن إطلاق النحويين لهذين اللفظين لا يأتي موافقا لهذا الفرق.

L91 verbs, and deletion occurs only with verbs or clauses, not with nouns, they themselves say concerning our expression (الذي ضربت زيد), "The one whom I struck is Zayd," that the object is deleted, its reconstructed form being (ضربته), "I struck him." If a distinction is made between the two on the basis of what the speaker is certainly known to have intended and what the speaker is conjectured to have intended but might not have intended, that is a distinction. But the grammarians' application of these two terms does not accord with this distinction.

والذي يجيء أن يعتقد في مثل (زيد قام) أنه يجوز أن يريد المتكلم إعادة الفاعل، ويجوز أن يكتفي بما تقدم، والأظهر أن يكتفي بما تقدم. هذا إذا كان في كلام الناس، وإما في كلام البارئ سبحانه، فالإضراب عن إثباته ونفيه واجب، لأنه لا يوجد فيه دليل قطعي، ولا حاجة بنا إلى القول بالإثبات والإبطال فيه.

L92 The view that may be adopted concerning an expression such as (زيد قام), "Zayd stood," is that the speaker may intend to repeat the subject, or may be content with what precedes; the more evident view is that he is content with what precedes. This applies to human speech. As for the speech of the Creator, glory be to Him, refraining from either affirming or denying it

[30] **Translator's note (L88):** The witness reads حذافهم, which is obscure here and apparently a corruption of حذاقهم, "their proficient practitioners," the reading reflected in the translation.

is obligatory, because there is no conclusive evidence concerning it, and we have no need to pronounce either its affirmation or its rejection.

REFUTATION OF THE GRAMMARIANS

التنازع

Competing Governors

Ibn Maḍāʾ al-Qurṭubī · Arabic–English parallel edition

Return to the reading collection

[فصل]

فإن قيل: أنت قد أبطلت أن يكون في الكلام عامل ومعمول، فأرنا كيف يتأتى ذلك مع الوصول إلى غاية النحو، قلت: أورد هذا في أبواب تدل على ما سواها بالأحرى، وقد شرعت في كتاب يشتمل على أبواب النحو كلها، فإن قضى الله تعالى بإكماله انتفع به من لم يعقه عند التقليد، وإلا فيستدل بهذه الأبواب على غيرها.

فمن هذه الأبواب: باب الفاعلين والمفعولين الذين كل واحد منهما يفعل بفاعله مثلما يفعل به الآخر وما كان نحو ذلك. هذه ترجمة سيبويه رحمة الله. وأنا في هذا الباب لا أخالف النحويين إلا في أن أقول: علقت ولا أقول: أعملت، والتعليق يستعمله النحويون في المجرورات، وأنا استعمله في المجرورات والفاعلين والمفعولين، تقول (قام وقعد زيد) فإن علقت زيدا بالفعل الثاني، فبين النحويين في ذلك اختلاف: الفراء لا يجزيه، والكسالة يجزيه على حذف الفاعل، وغيره يجزيه على الإضمار، الذي يفسره ما بعده، والدليل على حذفه ما بعده والدليل على حذفه قول الشاعر:

وكمتا مدماة كأن متونه ... جرى فوقها واستشعرت لون مذهب

[Section]

If it is said, "You have denied that speech contains a grammatical governor and a governed expression. Show us, then, how this can be achieved while attaining the goal of grammar," I answer: I shall present this in chapters that indicate, with still greater force, what applies to the others. I have begun a book encompassing all the chapters of grammar. If Allah Most High decrees its completion, those whom adherence to imitation has not hindered will benefit from it; otherwise, these chapters may be used to infer what applies to the others.[1]

Among these chapters is: "The chapter on the two agents and the two objects, each of which does to its agent the like of what the other does to it, and on comparable constructions." This is Sībawayh's heading, Allah's mercy be upon him. In this chapter I differ from the grammarians only in saying, "I attached," rather than, "I made govern." The grammarians use attachment in connection with genitive expressions; I use it in connection with genitive expressions, subjects, and objects. You say (قام وقعد زيد), "Zayd stood and sat." If you attach Zayd to the second verb, the grammarians disagree about this: al-Farrāʾ does not permit it, while al-Kisāʾī permits it on the basis of deleting the subject. Others permit it on the basis of an implicit pronoun explained by what follows it, and the evidence for its deletion is what follows it, and the evidence for its deletion is the poet's statement:[2][3]

"And blood-red (جرى فوقها واستشعرت لون مذهب ... وكمتا مدماة كأن متونه)

[1] **Translator's note (L95):** The phrase من لم يعقه عند التقليد is awkward as transmitted. The translation gives its apparent sense; عند may be a corruption of a word such as عناد, yielding the sense "obstinate adherence to imitation."

[2] **Translator's note (L96):** The quoted heading concerns two verbs competing for a shared nominal expression. Its wording, especially "each of which does to its agent," is awkward in the supplied witness and has been retained. The witness writes the second grammarian's name as الكسالة, apparently a corruption of الكسائي, al-Kisāʾī. "Allah's mercy be upon him" renders the supplied fragment رحمة الله without adding an absent عليه.

[3] **Translator's note (L98):** The repeated wording about evidence for deletion is present in the witness. Its first occurrence follows an account of an implicit pronoun, making the sequence awkward.

bay horses, as though over their backs … there had flowed, and they had clothed themselves in, the hue of something gilded."[4]

L100–102 Thus (جرى), "flowed," has no overt subject: it must either be deleted or be an implicit pronoun. Further evidence for this is His saying, Most High, "Until it disappeared behind the veil," and His saying, "He frowned and turned away, because the blind man came to him." These verbs have no overt subject. As for which of the two views has the better claim to correctness, it is al-Kisāʾī's view, because others say, "Deleting the subject is impermissible, because the subject and verb are like a single thing, and the two are inseparable." On this basis, deleting the verb while retaining the subject should be impermissible, yet they permit it! Further evidence for the correctness of al-Kisāʾī's position is ʿAlqamah's statement:[5][6]

L103 (رجال فبذت نبلهم وكليب ... تعفق بالأرطي لها وأرادها) "Men lurked for her among the arṭā shrubs and sought her, … but she outstripped their arrows and hounds."[7]

L104 If you attach Zayd to the first verb, you say in the dual (قام وقعد الزيدان),

فجرى لا فاعل له ظاهرا، فإما أن يكون محذوفا، وأما أن يكون مضمرا، ومن الدليل عليه قوله تعالى {حتى توارت بالحجاب} وقوله {عبس وتولى، أن جاءه الأعمى}. فهذه الأفعال لا فاعل لها ظاهرا. وأما أي الرأيين أحق، فرأى الكسالى لأنه غيره يقول: حذف الفاعل لا يجوز، لأن الفاعل والفعل كالشيء الواحد، فهما متلازمان، فعلى هذا لا يجوز حذف الفعل وإبقاء الفاعل، وهم يجيزونه!. ومن الدليل على صحة مذهب الكسالى قول علقمة:

تعفق بالأرطي لها وأرادها ... رجال فبذت نبلهم وكليب

وإن علقت زيدا بالفعل الأول قلت في التثنية (قام وقعد الزيدان) وفي الجمع (قام

[4] **Translator's note (L99):** The delayed expression لون مذهب, "the hue of something gilded," supplies the sense required by both جرى, "flowed," and استشعرت, "clothed themselves in," although the verbs require different syntactic relations. The witness has متونه, "its backs," followed by feminine pronouns in فوقها and استشعرت. The translation follows the apparent collective reference to the horses while noting this pronominal inconsistency.

[5] **Translator's note (L102):** The Quranic excerpts correspond to 38:32 and 80:1–2; the translation follows the supplied wording. The witness twice writes الكسالى, literally "the lazy ones," apparently a corruption of الكسائي, al-Kisāʾī. The surrounding discussion identifies the intended grammarian. فهما متلازمان apparently contains a transcription error for فهما متلازمان, "the two are inseparable."

[6] **Qur'an references (L100):** Qur'an 38:32 (Sad); Qur'an 80:1 ('Abasa); Qur'an 80:2 ('Abasa).

[7] **Translator's note (L103):** The subject رجال, "men," follows both تعفق, "lurked," and أرادها, "sought her," illustrating the disputed treatment of the first verb's subject. The final كليب is retained as supplied and understood as referring collectively to dogs or hounds; the unvowelled form admits uncertainty.

وقعدوا الزيدون). وتقول (مررت ومر بي زيد) على تعليق زيد بقولك: مر، وإن علقته بمررت قلت (مررت ومر بي بزيد) تقديره مررت بزيد ومر بي، وفي التثنية (مررت ومرا بى بالزيدين) وفي الجمع (مررت ومروا بي بالزيدين). وتقول (مر بي ومررت بزيد) على التعليق بالثاني، وفيه من الاختلاف ما في المسالة قبلها. وعلى التعليق بالأول (مر بي ومررت به زيد) تقديره مر بي زيد ومررت به، وتقول (ضربت وضربني زيد) على التعليق بالثاني، وفي التثنية (ضربت وضربني الزيدان) وفي الجمع (ضربت وضربني الزيدون). وعلى التعليق بالأول (ضربت وضربني زيدا) وفي التثنية (ضربت وضرباني الزيدين) وفي الجمع (ضربت وضربوني الزيدين) قال الله تعالى في التعليق بالثاني {آتوني أفرغ عليه قطرا} فقطرا مفعول بأفرغ. وقال الشاعر في التعليق بالأول: فرد على الفؤاد هوى عميدا ... وسوئل لو يبين لنا السؤالا

"The two Zayds stood and sat," and in the plural (قام), "stood,[8]

L105–109 and (قعدوا الزيدون), "the Zayds sat." You also say (مررت ومر بي زيد), "I passed, and Zayd passed by me," attaching Zayd to your expression (مر), "passed," If you attach it to مررت, "I passed," you say مررت ومر بي بزيد, "I passed by Zayd, and he passed by me." Its expanded construction is مررت بزيد ومر بي, "I passed by Zayd, and he passed by me." In the dual, ومرا بى بالزيدين, "I passed by the two Zayds, and they both passed by me"; and in the plural, مررت ومروا بي بالزيدين, "I passed by the Zayds, and they passed by me." You say مر بي ومررت بزيد, "Zayd passed by me, and I passed by him," attaching the expression to the second verb; this involves the same disagreement as the preceding question. With attachment to the first, مر بي ومررت به زيد, "Zayd passed by me, and I passed by him"; its expanded construction is مر بي زيد ومررت به, "Zayd passed by me, and I passed by him." You say ضربت وضربني زيد, "I struck Zayd, and Zayd struck me," attaching the expression to the second verb. In the dual, ضربت وضربني الزيدان, "I struck the two Zayds, and the two Zayds struck me"; and in the plural, ضربت وضربني الزيدون, "I struck the Zayds, and the Zayds struck me." With attachment to the first, ضربت وضربني زيدا, "I struck Zayd, and he struck me"; in the dual, ضربت وضرباني الزيدين, "I struck the two Zayds, and they both struck me"; and in the plural, ضربت وضربوني الزيدين, "I struck the Zayds, and they struck me." Allah Most High said, with attachment to the second verb: آتوني أفرغ عليه قطرا, "Bring me—I shall pour over it—molten copper." Thus قطرا, "molten copper," is the object of أفرغ, "I shall pour." The poet said, with attachment to the first: وسوئل ... فرد على الفؤاد هوى عميدا لو يبين لنا السؤالا "Then a passion returned upon the heart, sorely afflicted

[8]**Translator's note (L104):** The supplied dual example has singular قعد, "sat." The argument would ordinarily call for قعدا, "the two sat," when the overt dual subject is attached to the first verb. The transmitted form has been preserved. The plural example begins here and continues in the next unit.

… and he was questioned—if only he would make the questioning clear to us.”[9][10][11][12]

L110 وقد نعني بها ونرى عصورا ... بها يقتدننا الخرد الخدالا “And we would be occupied with her, and see times … in which the shy, full-limbed maidens would lead us.”[13]

L111 Al-Farazdaq said, with attachment to the second verb:

L112 ولكن نصفا لو سببت وسبني ... بنو عبد شمس من مناف وهاشم “But it would be fair if I reviled, and was reviled by, … the sons of ʿAbd Shams, of Manāf and Hāshim.”[14]

L113 Ṭufayl al-Ghanawī said concerning this:

L114 وكمتا مدماة كأن متونه ... جرى فوقها واستشعرت لون مذهب “And deep-red bay

وقد نعني بها ونرى عصورا ••• بها يقتدننا الخرد الخدالا

وقال الفرزدق في التعليق بالثاني:

ولكن نصفا لو سببت وسبني ••• بنو عبد شمس من مناف وهاشم

وقال طفيل الغنوى في ذلك:

وكمتا مدماة كأن متونه ••• جرى فوقها واستشعرت لون مذهب

[9] **Translator’s note (L105):** The opening completes the example قام وقعدوا الزيدون begun in the preceding unit: “The Zayds stood and sat.” The first verb is singular; the second bears a plural ending. In مررت ومر بي زيد, the first verb’s complement is left unexpressed; the translation preserves that omission.

[10] **Translator’s note (L107):** The English glosses convey the intended relationships; the accompanying Arabic preserves the different distributions of explicit nouns, pronouns, and omitted objects. The Qur’anic wording is rendered as supplied, retaining the interruption that is central to the grammatical argument.

[11] **Translator’s note (L109):** The verse as transmitted is difficult to construe. The unvowelled فرد permits different analyses, the referent of the passive وسوئل is unclear, and the syntactic relationship of عميدا is uncertain. The translation is provisional and retains السؤالا as ‘the questioning,’ without substituting ‘the answer.’

[12] **Qur’an references (L105):** Qur’an 18:96 (Al-Kahf).

[13] **Translator’s note (L110):** The reading نعني is uncertain in this context; نغنى, ‘we dwelt’ or ‘we lived pleasantly,’ may be intended, but has not been substituted. The supplied الخرد الخدالا also presents a case-form difficulty if both words are understood as the subject of يقتدننا. The verse is therefore translated provisionally.

[14] **Translator’s note (L112):** The genealogical wording من مناف وهاشم is compressed and awkward as supplied. The translation preserves its names and conjunction without reconstructing a different genealogy.

horses, as though over their backs … a gilded hue had flowed, and they had worn it against their skin.”[15]

L115 ʿUmar ibn Abī Rabīʿah said, with attachment to the first:

L116–118 تخل فاستاكت به عود إسحل ... إذا هي لم تستك بعود أراكة “If she did not clean her teeth with a twig of an arāk tree, … she selected an iṣhil-tree twig and cleaned her teeth with it.” You say أعطيت وأعطاني زيد درهما, “I gave Zayd a dirham, and Zayd gave me a dirham”; and, with attachment to the first, أعطيت وأعطانيه زيد درهما, “I gave Zayd a dirham, and he gave it to me.” You say ظننت وظنني زيد شاخصا, “I thought Zayd to be departing, and Zayd thought me to be departing”; and, with attachment to the first, ظننت وظنانيه زيدا شاخصا, “I thought Zayd to be departing, and he thought me to be so.” In the dual, ظننت وظناني شاخصا الزيدين شاخصين, “I thought the two Zayds to be departing, and they both thought me to be departing”; and in the plural, ظننت وظنوني شاخصا الزيدين شاخصين, “I thought the Zayds to be departing, and they thought me to be departing.” Its expanded construction is ظننت الزيدين, “I thought the Zayds[16][17]

L119 شاخصين وظنوني شاخصا, “to be departing, and they thought me to be departing.” You did not make شاخصا, “departing,” plural, because the second object of these verbs agrees with the first; nor did you replace it with a pro-

[15]**Translator’s note (L114):** The pronoun in متونه is masculine singular in form, whereas the following pronouns are feminine. The translation takes them as referring to the horses collectively, but the transmitted wording is irregular. The delayed لون مذهب, ‘a gilded hue,’ supplies the subject of جرى and the understood object of استشعرت, illustrating attachment to the second verb.

[16]**Translator’s note (L116):** The object عود إسحل, ‘an iṣhil-tree twig,’ is delayed after the second verb, whose pronoun به refers back to it. The English restores an intelligible order while the Arabic preserves the construction under discussion.

[17]**Translator’s note (L118):** In the first-verb construction أعطيت وأعطانيه زيد درهما, the supplied زيد does not display the accusative ending expected for the first verb’s object; its form has been preserved. The source has ظناني in the dual example, whereas the following unit also supplies ظنناني. These differing written forms have not been normalized. The final example continues in the next unit.

وقال عمر بن أبي ربيعة في التعليق الأول:

إذا هي لم تستك بعود أراكة ... تخل فاستاكت به عود إسحل وتقول (أعطيت وأعطاني زيد درهما) وعلى التعليق بالأول (أعطيت وأعطانيه زيد درهما) وتقول (ظننت وظنني زيد شاخصا) وعلى التعليق بالأول (ظننت وظنانيه زيدا شاخصا) وفي التثنيه (ظننت وظناني شاخصا الزيدين شاخصين) وفي الجمع (ظننت وظنوني شاخصا الزيدين شاخصين). تقديره (ظننت الزيدين

شاخصين وظنوني شاخصا) فلم تجمع شاخصا، لأن المفعول الثاني في هذه الأفعال يطابق الأول، ولم تضمره، لأن ضمير الواحد لا يعود على الاثنين، فلو قلت (ظننت وظناني) وثنيت شاخصا، وأضمرته، لقلت: (ظننت وظناني إياهما الزيدين شاخصين)، وفي الجمع (ظننت وظنوني إياهم الزيدين شاخصين)! وتقول (أعلمت وأعلمني زيد عمرا منطلقا) على التعليق بالثاني، وعلى التعليق بالأول (أعلمت وأعلمنيه إياه زيدا عمرا منطلقا)، وفي التثنيه (أعلمت وأعلمانيهما إياهما الزيدين العمرين منطلقين)، وفي الجمع (أعلمت وأعلمونيهم إياهم الزيدين العمرين منطلقين). تقدير الكلام: أعلمت الزيدين العمرين منطلقين وأعلمونيهم إياهم. ورأيي في هذه المسالة وما شاكلها أنها لا تجوز، لأنه لم يأتي لها نظر في كلام العرب، وقياسها على الأفعال الدالة على مفعول به واحد قياس بعيد، لما فيه من الإشكال من الضمائر والتأخير والتقديم.

noun, because a singular pronoun cannot refer back to two. If you said ظننت وظنناني, "I thought, and they both thought me," made شاخصا dual, and replaced it with a pronoun, you would say ظننت وظنناني إياهما الزيدين شاخصين, "I thought the two Zayds to be departing, and they both thought me to be those two"; and in the plural, ظننت وظنوني إياهم الزيدين شاخصين, "I thought the Zayds to be departing, and they thought me to be those men"! You say أعلمت وأعلمني زيد عمرا منطلقا, "I informed Zayd that ʿAmr was setting out, and Zayd informed me that ʿAmr was setting out," with attachment to the second verb. With attachment to the first, أعلمت وأعلمنيه إياه زيدا عمرا منطلقا, "I informed Zayd that ʿAmr was setting out, and he informed me of him as being so." In the dual, أعلمت وأعلمانيهما إياهما الزيدين العمرين منطلقين, "I informed the two Zayds that the two ʿAmrs were setting out, and they both informed me of those two as being so"; and in the plural, أعلمت وأعلمونيهم إياهم الزيدين العمرين منطلقين, "I informed the Zayds that the ʿAmrs were setting out, and they informed me of those men as being so." The expanded construction is أعلمت الزيدين العمرين منطلقين وأعلمونيهم إياهم, "I informed the Zayds that the ʿAmrs were setting out, and they informed me of those men as being so." My opinion concerning this question and others like it is that such constructions are impermissible, because no parallel to them has occurred in the speech of the Arabs. Drawing an analogy between them and verbs denoting a single direct object is a far-fetched analogy, because of the obscurity involved in the pronouns and in the postponement and advancement of expressions.[18]

L120–122 The subsidiary questions of this chapter are numerous. Among them is whether all verbs, both those that inflect and those that do not, fall within

وفروع هذا الباب كثيرة، منها أن جميع الأفعال من متصرف وغير متصرف هل تدخل في هذا الباب أولا، ومنها أن الأسماء والحروف هل هي في هذا كالأفعال أولا، ومنها أن المتعلقات التي يسميها النحويون المعمول فيها: من ظروف وأحوال وتمييزات ومفعولات من أجلها ومفعولات مطلقة ومفعولات معها، هل مجراها مجرى المفعولات بها ومجرى الفاعلين والمجرورات أولا، فأما الأفعال التي تقتضي ثلاثة مفعولين فلا لما قدمناه، وأما الأفعال التي لا تتصرف كفعل التعجب فنعم،

[18] **Translator's note (L119):** The opening completes the example begun in the preceding unit. The forms with إياهما and إياهم deliberately expose the mismatch produced by pronominalizing a predicate of a different number from its new first object; the awkward English reflects the argument. In the examples with أعلمت, the final pronouns stand for predicates of departure, rather than ordinary personal referents; English 'as being so' conveys that intended function. The supplied لم يأتي لها نظر appears to mean that no attested parallel exists; نظر may be a transcription error for نظير.

this chapter or not; and among them is whether nouns and particles are like verbs in this respect or not. Another is whether the dependent expressions that the grammarians call governed expressions—adverbials, circumstantial qualifiers, specifications, objects of purpose, absolute objects, and objects of accompaniment—follow the same rules as direct objects, subjects, and expressions in the genitive, or not. As for verbs requiring three objects, they do not, for the reasons we have already given. As for verbs that do not inflect, such as the verb of exclamation, they do. You say ما أحسن وأعلم زيدا, "How handsome and how knowledgeable Zayd is," attaching زيدا to أعلم; and you say ما أحسن وأعلمه زيدا, "How handsome Zayd is, and how knowledgeable he is," with attachment to the first. Nothing can be objected to here except the separation of أحسن from its dependent expression; and it is not a verb, even though some grammarians have made it a verb. If it is said that it does not behave with its dependent expressions as other verbs do, the reply is: analogy with other verbs requiring a single object is admissible, because its basis is readily accessible and it presents itself immediately to the listener's understanding. As for حبذا, "how excellent," نعم, "excellent is," and بئس, "wretched is,"[19]

L123 and عسى, "perhaps" or "it is hoped," these do not fall within this chapter, because their dependent expressions cannot be replaced by pronouns in the manner of pronominal replacement used in this chapter, nor may anything intervene between them and their dependent expressions. As for كان, "was," and its sisters, كان among them follows the same rules as verbs requiring an object. You say كنت وكان زيدا قائما, "I was standing, and Zayd was standing,"

[19]**Translator's note (L122):** The author first uses the conventional designation 'verb of exclamation' and then denies that the expression is a verb; both statements are preserved. Objects of purpose, absolute objects, and objects of accompaniment translate distinct grammatical categories, respectively المفعول لأجله, المفعول المطلق, and المفعول معه.

تقول (ما أحسن وأعلم زيدا) تعلق زيدا بأعلم، وتقول (ما أحسن وأعلمه زيدا) على التعليق بالأول، لا معترض فيه إلا الفصل بين أحسن والمتعلق به، وليس فعلا، وان جعله بعض النحويين فعلا. فإن قيل إنه لا يتصرف تصرف غيره من الأفعال في متعلقاته، قيل: القياس على غيره من الأفعال المقتضية مفعولا واحدا سائغ لقرب مأخذه، وسبقه إلى فهم السامع. وأما حبذا ونعم وبئس

وعسى، فلا تدخل في هذا الباب، لأن المتعلقات بها لا تضمر على حد الإضمار في هذا الباب، ولا يحال بينها وبينها. وما كان وأخواتها فإن كان منها تجري مجرى الأفعال المقتضية مفعولا، تقول (كنت وكان زيدا قائما) و (كنت وكان هو زيدا قائما) فقائما خبر كنت، فقال الفرزدق:

and كنت وكان هو زيدا قائما, “I was standing, and he—Zayd—was standing.” Thus قائما, “standing,” is the predicate of كنت, “I was.” Al-Farazdaq said:[20]

L124–126 وأبى فكان وكنت غير غدور ... إني ضمنت لمن أتاني ماجنى “I have stood surety, for whoever comes to me, for whatever offense he has committed; … so too did my father: he was, and I have been, no betrayer.” The same applies to ليس, “is not.” You say لست وليس زيد قائما, “I am not standing, and Zayd is not standing,” and لست وليس زيد إياه قائما, “I am not standing, and Zayd is not so.” The more evident position is that, with expressions other than كان, one should confine oneself to what is attested from the Arabs, because greater latitude has been allowed with كان, and its predicate has been replaced by a pronoun. Abū al-Aswad said:[21][22]

L127 أخوها غذته أمه بلبانها ... فإلا يكنها أو تكنه فإنه “If he is not her, or she him, then he is indeed … her brother, whom his mother nourished with her milk.”[23]

L128–130 If it is said: The grammarians have mentioned in this chapter only the subject, the object, and the expression in the genitive, whereas according to their doctrine there are many governed expressions, such as verbal nouns, adverbials, circumstantial qualifiers, objects of purpose, objects of accompaniment, and specifications; should these be treated by analogy with direct objects, or should they not? The reply is: As for the verbal noun, what is apparent from their statements is that it does not occur in this chapter. That is because

إني ضمنت لمن أتاني ماجنى ... وأبى فكان وكنت غير غدور وكذلك ليس، تقول (لست وليس زيد قائما) و (لست وليس زيد إياه قائما). والأظهر أن يوقف فيما عدى كان على السماع من العرب، لأن كان اتسع فيها وأضمر خبرها، قال أبو الأسود:

فإلا يكنها أو تكنه فإنه ... أخوها غذته أمه بلبانها

فإن قيل: النحويون لم يذكروا في هذا الباب إلا الفاعل والمفعول والمجرور، وهنا كمعمولات كثيرة على مذهبهم كالمصادر والظروف، والأحوال، والمفعولات من أجلها، والمفعولات معها والتمييزات، فهل تقاس هذه على المفعولات بها أو لا تقاس؟ قيل: أما المصدر فالظاهر من كلامهم أنه لا يكون في هذا الباب، وذلك: أن المصادر إنما يجاء بها لتأكيد الفعل. والحذف مناقض للتأكيد، فإذا قلت (قمت وقام زيد قياما)، إن علقت قياما بالثاني، وحذفت من الأول، حذفت المؤكد، وإن قصد بالمصدر تبيين النوع كان أشبه بالمفعول به، كقولنا (قمت القيام الحسن)، تقول في تعليقه بالثاني (قمت وقام زيد القيام الحسن)، وفي تعليقه بالأول (قمت وقامة زيد القيام الحسن)، وتقول في ظرف الزمان (قمت وقام زيد يوم الجمعة)، وعلى التعليق بالأول (قمت وقام فيه زيد يوم الجمعة)، وفي ظرف المكان (قمت وقام زيد مكانا حسنا)، وعلى التعليق بالأول (قمت وقام فيه زيد مكانا حسنا) وتقول في المفعول لأجله (قمت وقام زيد إعظاما لك)، وعلى التعليق بالأول (قمت وقام له زيد إعظاما لك). تقديره: قمت إعظاما لك وقام له زيد. والأظهر

[20] **Translator’s note (L123):** The source begins وما كان وأخواتها, apparently an irregular or corrupt form of the transition ‘as for كان and its sisters.’ Both examples supply زيدا with an accusative ending, although its apparent role as the subject of كان would require the nominative. The translation conveys the apparent intended meaning without altering the Arabic.

[21] **Translator’s note (L124):** The unvowelled وأبى is understood here as ‘and my father,’ with the preceding act of standing surety understood again. The common predicate غير غدور, ‘no betrayer,’ follows both forms of كان.

[22] **Translator’s note (L126):** In the second example, إياه represents the predicate قائما, ‘standing,’ which is attached to the first verb.

[23] **Translator’s note (L127):** The antecedents of the masculine and feminine pronouns are not supplied here. Their genders and the attached predicate-pronouns in يكنها and تكنه have been retained rather than replaced with conjectured referents.

verbal nouns are introduced only to emphasize the verb, and omission contradicts emphasis. Thus, if you say قمت وقام زيد قياما, "I stood, and Zayd stood—a standing," and attach قياما, "a standing," to the second verb while omitting it from the first, you have omitted the emphasizing expression. If, however, the verbal noun is intended to clarify the kind of action, it more closely resembles the direct object, as in our saying قمت القيام الحسن, "I stood in a fine manner." With attachment to the second, you say قمت وقام زيد القيام الحسن, "I stood in a fine manner, and Zayd stood in a fine manner"; and with attachment to the first, قمت وقامة زيد القيام الحسن, "I stood in a fine manner, and Zayd performed that standing." With an adverbial of time, you say قمت وقام زيد يوم الجمعة, "I stood, and Zayd stood, on Friday"; and with attachment to the first, قمت وقام فيه زيد يوم الجمعة, "I stood on Friday, and Zayd stood on it." With an adverbial of place, قمت وقام زيد مكانا حسنا, "I stood, and Zayd stood, in a fine place"; and with attachment to the first, قمت وقام فيه زيد مكانا حسنا, "I stood in a fine place, and Zayd stood in it." With an object of purpose, you say قمت وقام زيد إعظاما لك, "I rose, and Zayd rose, out of reverence for you"; and with attachment to the first, قمت وقام له زيد إعظاما لك, "I rose out of reverence for you, and Zayd rose for that reason." Its expanded construction is قمت إعظاما لك وقام له زيد, "I rose out of reverence for you, and Zayd rose for that reason." The more evident position[24]

L131 is that none of this should be established by analogy with attested usage unless usage is attested in these cases as it has been in those. As for the circumstantial qualifier and specification, analogy is impermissible in their case, because neither can be replaced by a pronoun. As for particles, they have no place in this chapter. As for the nouns that the grammarians call

أن لا يقاس شيء من هذا المسموع إلا أن يسمع في هذه كما سمع في تلك. وأما الحال والتمييز فلا يجوز القياس فيهما لأنهما لا يضمران. وأما الحروف فلا مدخل لها في هذا الباب. وإما الأسماء التي يسميها النحويون عاملة فيكون فيها ذلك، تقول (زيد مادح ومعظم عمرا) و (زيد مادح ومعظم إياه عمرا) تريد (زيد مادح عمرا ومعظم إياه).

[24]**Translator's note (L128):** The source's قمت وقامة زيد القيام الحسن in appears corrupt, possibly for قامه, with an attached pronoun referring to the specified standing. The English gives that probable intended sense, while the supplied Arabic is preserved. The literal 'a standing' retains the emphatic verbal noun whose omission is the subject of the argument.

grammatical governors, this does occur with them. You say زيد مادح ومعظم عمرا, "Zayd praises and honors ʿAmr," and زيد مادح ومعظم إياه عمرا, "Zayd praises ʿAmr and honors him," meaning زيد مادح عمرا ومعظم إياه, "Zayd praises ʿAmr and honors him."[25]

L132 The grammarians disagree over which of the two verbs has the stronger claim to have the final noun attached to it. The Basrans choose the second because of proximity, while the Kufans choose the first because of precedence.

L133 The Basrans' doctrine is more evident because it is easier: it involves only omitting what is repeated in the second verb, or, according to their doctrine, representing it by an implicit pronoun if it is a subject. Attachment to the first involves representing in the second verb, by pronouns, everything repeated from the first verb's dependent expressions, and postponing the first verb's dependent expressions until after the second. Proximity has even led them to say هذا حجر ضب خرب, "This is a ruined stone of a lizard," putting خرب, "ruined," in the genitive although it qualifies the preceding حجر, "stone."[26]

وبين النحويين اختلاف في أي الفعلين أولى أن تعلق به الاسم الأخير، واختيار البصريين الثاني للجوار، واختيار الكوفيين الأول للسبق.

ومذهب البصريين أظهر لأنه أسهل، فإنه ليس إلا حذف ما تكرر في الثاني، أو إضماره على مذهبهم إن كان فاعلا. والتعليق بالأول فيه إضمار كل ما تكرر من متعلقات الأول في الثاني، وتأخير المتعلقات بالأول بعد الثاني. وقد حملهم الجوار على أن يقولوا هذا (حجر ضب خرب) فيخفضونه وهو للحجر المتقدم.

[25] **Translator's note (L131):** The opening phrase هذا المسموع is awkward as transmitted. The translation follows the apparent argument that these further constructions require their own attestation. مادح and معظم are nominal participles, literally 'one praising' and 'one honoring'; the verbal English glosses convey their predicative sense.

[26] **Translator's note (L133):** The supplied حجر means 'stone.' The familiar grammatical example has جحر, 'burrow,' but the supplied reading has not been silently corrected. The Arabic is unvowelled; the genitive pronunciation of خرب is specified by the author's explanation rather than visibly marked in the example.



REFUTATION OF THE GRAMMARIANS

الاشتغال

Anticipatory Objects

Ibn Maḍāʾ al-Qurṭubī · Arabic–English parallel edition

Return to the reading collection

[فصل]

ومن الأبواب التي يظن آتها تعسر على من أراد تفهيمها أو تفهمها، لأنها موضع عامل ومعمول، ولا داعية لي إلى إنكار العامل والمعمول، باب اشتغال الفعل عن المفعول بضميره مثل قولنا (زيدا ضربته).

وأقول: إن كل فعل تقدمه اسم وعاد منه على الاسم ضمير مفعول، أو ضمير متصل بمفعول، أو بمخفوض، أو بحرف من الحروف التي يخفض ما بعدها، فإن ذلك الفعل لا يخلو أن يكون خبرا أو غير خبر، وغير الخبر يكون أمرا. أو نهيا، أو مستفهما عنه، أو محضوضا عليه، أو متعجبا منه. فإن كان أمرا أو نهيا فالاختيار في النصب، ويجوز رفعه، كقوله (زيدا أضربه)، وكذلك (زيدا اضرب غلامه)، وكذلك (زيدا امرر به)، والنهي كالأمر، قال الأعشى:

هريرة ودعها وإن لام لائم ... غداة غد أم أنت للبين واجم

وكذلك إن كان الأمر باللام، كقولك (زيدا ليضربه عمرو).

[Section]

L134–135

L136 Among the chapters thought difficult for anyone wishing to explain or understand them, because they involve a grammatical governor and a governed expression—and I have no reason to deny the grammatical governor and governed expression—is the chapter concerning a verb's being occupied, to the exclusion of its object, by that object's pronoun, as in our saying زيدا ضربته, "Zayd—I struck him."[1]

L137 I say: Whenever a verb is preceded by a noun, and a pronoun referring back to that noun occurs with the verb—whether an object-pronoun, or a pronoun attached to an object, to an expression in the genitive, or to one of the particles that put what follows them in the genitive—that verb must either be declarative or non-declarative. A non-declarative verb may express a command, a prohibition, a question, an exhortation, or an exclamation. If it expresses a command or prohibition, the accusative is preferable, though the nominative is permissible, as in زيدا أضربه, "Zayd—strike him"; likewise زيدا اضرب غلامه, "Zayd—strike his servant"; and likewise زيدا امرر به, "Zayd—pass by him." Prohibition follows the same rules as command. Al-Aʿshā said:[2]

L138 هريرة ودعها وإن لام لائم ... غداة غد أم أنت للبين واجم "Hurayrah—bid her farewell, though a reproacher reproach you, … tomorrow morning; or are you stricken silent at the parting?"[3]

L139 The same applies when the command is expressed with lām, as in your saying زيدا ليضربه عمرو, "Zayd—let ʿAmr strike him."

[1] **Translator's note (L136):** The supplied آتها appears to be a transcription error for أنها, 'that they.' زيدا is explicitly accusative in the example. The construction is conventionally termed 'preoccupation' (ishtighāl). The statement that the author has no reason to deny the governor and governed expression is retained as supplied, despite its apparent tension with the surrounding discussion.

[2] **Translator's note (L137):** The first imperative example is written أضربه, with a hamzah, which could instead indicate 'I strike him.' The command context points to اضربه, 'strike him'; the supplied spelling is retained.

وإن دخلت أما قبل الاسم فكذلك، تقول (أما زيدا فأكرمه) (وأما عمرا فلا تهنه) والدعاء يجري مجرى الأمر والنهي في اللفظ، يقال (اللهم زيدا ارحمه، واللهم عبد الله لا تعذبه) وكذلك (زيدا سقيا له وعمرا رعيا له، وأما الكافر فجدبا له) لأنه دعاء، وقال أبو الأسود الدؤلي:

أميران كانا آخياني كلاهما ... فكلا جزاه الله عني بما فعل

وإذا قلت (زيدا فاضربه)، فلا يجوز في زيد إلا النصب، ولا يجوز فيه الرفع على الابتداء، كما يجوز في (زيد اضربه)، فإن جعل خبر مبتدأ محذوف جاز، كأنه قال: (هذا زيد فاضربه). ولا يجوز (زيد فاضربه) على أن يكون زيد مبتدأ. واضربه خبره، كما لا يجوز زيد فمنطلق وقال الشاعر:

وقائلة خولان فانكح فتاتهم ... وأكرومة الحيين خلو كما هيا

L140–141 If أما, "as for," is introduced before the noun, the same applies. You say أما زيدا فأكرمه, "As for Zayd, honor him," and وأما عمرا فلا تهنه, "And as for ʿAmr, do not humiliate him." Supplication follows the same rules as command and prohibition in its wording. One says اللهم زيدا ارحمه، واللهم عبد الله لا تعذبه, "O Allah, Zayd—have mercy on him; and O Allah, ʿAbd Allah—do not punish him." Likewise زيدا سقيا له وعمرا رعيا له، وأما الكافر فجدبا له, "Zayd—may he be granted water; and ʿAmr—may he be granted care; and as for the unbeliever, may drought be upon him," because this is supplication. Abū al-Aswad al-Duʾalī said:[4]

L142 فكلا جزاه الله عني بما فعل ... أميران كانا آخياني كلاهما "Two commanders had both made me their brother; … each—may Allah recompense him on my behalf for what he did."[5]

L143 When you say زيدا فاضربه ("Zayd—then strike him"), only the accusative is permissible for زيد; the nominative, as the subject of a nominal sentence, is impermissible, although it is permissible in زيد اضربه ("Zayd—strike him"). If it is made the predicate of an omitted subject, however, it is permissible, as though one had said هذا زيد فاضربه ("This is Zayd, so strike him"). زيد فاضربه is impermissible if زيد is the subject of a nominal sentence and اضربه ("strike him") its predicate, just as زيد فمنطلق ("Zayd—so departing") is impermissible. The poet said:

L144 "And a woman saying: 'Khawlan—so marry their maiden; / the most hon-

[3]**Translator's note (L138):** هريرة is unvowelled in the supplied text, so its case ending is not visibly marked. The quotation illustrates a name preceding an imperative containing a pronoun referring back to it.

[4]**Translator's note (L141):** سقيا, رعيا, and جدبا are verbal nouns used as prayers or imprecations. Their nominal Arabic form is retained beside the English renderings.

[5]**Translator's note (L142):** كلا in the second hemistich is distributive, 'each,' and is accusative before the supplication containing its referring pronoun.

ored woman of the two tribes is unmarried, just as she is.'" (وقائلة خولان وأكرومة الحيين خلو كما هيا ... فانكح فتاتهم)[6]

L145 Thus خولان ("Khawlan") is the predicate of an omitted subject, the understood wording being هذه خولان ("This is Khawlan").

L146–147 As for His saying, exalted is He: "And the male thief[7]

L148–150 and the female thief, cut off their hands" (والسارقة فاقطعوا أيديهما), and His saying, "The female fornicator and the male fornicator—flog each of them a hundred lashes" (الزانية والزاني فاجلدوا كل واحد منهما مئة جلدة): Sibawayh—may Allah have mercy on him—made them subjects of nominal sentences and did not make the two imperative verbs their predicates. Instead, he treated the two predicates as omitted, their understood wording being: في الفرائض أو فيما فرض عليكم الزانية والزاني ("Among the prescribed duties, or among what has been prescribed for you, are the female fornicator and the male fornicator"). It appears, however, that they are subjects of nominal sentences and that the two verbs are their predicates. The particle فاء enters the predicate just as it enters the predicate in الذي سرق فاقطع يده ("The one who stole—cut off his hand"), because السارق ("the thief") means الذي سرق ("the one who stole"). This is unlike زيد فمنطلق ("Zayd—so departing"), because زيد does not signify a meaning that warrants making the predicate a consequence of it, as السارق does: السارق contains a meaning upon which the cutting off of his hand follows. An accusative reading has also been transmitted. Sibawayh said: "In Arabic it has the strength I have described to you, but the general body would accept only the nominative." If, however, the verb is questioned by means of the interrogative hamza, the preferred construction puts the noun in the accusative, though the nominative is permissible, as in أزيدا

[6]**Translator's note (L144):** The verse is cited for the construction خولان فانكح فتاتهم. The precise force of كما هيا is awkward; it is rendered closely as 'just as she is.'

[7]**Translator's note (L147):** The quotation begins with والسارق and continues in the next unit.

فخولان خبر مبتدأ محذوف تقديره هذه خولان.

وأما قوله تعالى: {والسارق

والسارقة فاقطعوا أيديهما}، وقوله {الزانية والزاني فاجلدوا كل واحد منهما مئة جلدة}. فإن سيبويه - رحمه الله - جعلهما مبتدأين، ولم يجعل فعلى الأمر خبرين عنهما، لكنه جعل الخبرين محذوفين، تقديرهما: في الفرائض أو فيما فرض عليكم الزانية والزاني. ويظهر إنهما مبتدآن وخبرهما الفعلان ودخلت الفاء في الخبر، كما تدخل في خبر (الذي سرق فاقطع يده)، لأن معنى السارق الذي سرق، وليس بمنزلة (زيد فمنطلق)، لأن زيدا لا يدل على معنى، يستحق أن يكون الخبر مسببا له، كما في السارق، فإن في السارق معنى ترتب عليه قطع يده، وقد قرئ بالنصب. وقال سيبويه: وهو في العربية على ما ذكرت لك من القوة ولكن أبت العامة إلا الرفع. وأما إن كان الفعل مستفهما عنه بالهمزة، فإن الاختيار نصبه، ويجوز رفعه، كقولك (أزيدا أكرمته)، قال الله عز وجل {أبشرا منا واحدا نتبعه} وكذلك (أزيدا ضربت أخاه، وأزيدا مررت به، وأزيدا مررت بأخيه)، وقال:

أكرمته (“Zayd—did you honor him?”). Allah, mighty and majestic, said: “A single human being from among us—are we to follow him?” (أبشرا منا واحدا نتبعه). Likewise: أزيدا ضربت أخاه (“Zayd—did you strike his brother?”), أزيدا مررت به (“Zayd—did you pass by him?”), and أزيدا مررت بأخيه (“Zayd—did you pass by his brother?”). And he said:[8][9]

L151 “Was it Thaʿlabat al-Fawaris or Riyah / with whom you equated Tuhayyah and al-Khashshab?” (عدلت بهم طهية والخشابا ... أثعلبة الفوارس أم رياحا)[10]

أثعلبة الفوارس أم رياحا ... عدلت بهم طهية والخشابا

L152 You also say أعبد الله كنت مثله (“Abd Allah—were you like him?”) and أزيدا لست مثله (“Zayd—are you not like him?”), on the basis that كان (“was”) and ليس (“is not”) are verbs. In my judgment, this is impermissible until it is heard from the Arabs. You also say ما أدري أزيدا ما مررت به أم عمرا (“I do not know whether it was Zayd whom you did not pass by, or Amr”), and ما أبالي أعبد الله لقيت أم أخاه عمرا (“I do not care whether you met Abd Allah or his brother Amr”).

وتقول: (أعبد الله كنت مثله، وأزيدا لست مثله) بناء على أن كان وليس فعلان. وهذا لا يجوز عندي، حتى يسمع من العرب. وتقول: (ما أدري أزيدا ما مررت به أم عمرا، وما أبالي أعبد الله لقيت أم أخاه عمرا).

L153 If the pronoun referring back to the noun placed before the verb is a nominative pronoun, the noun takes the nominative, just as its pronoun occupies a nominative position. No governor assigning the nominative is understood to be implicit, just as no governor assigning the accusative is understood to be implicit. It is simply the speaker who puts it in the nominative or the accusative, following the speech of the Arabs. An example is أزيد قام (“Zayd—did he rise?”). Allah, exalted is He, said: “Say: Has Allah given you

وإن كان العائد على الاسم المقدم قبل الفعل ضمير رفع، فإن الاسم يرتفع كما أن ضميره في موضع رفع. ولا يضمر رافع كما لا يضمر ناصب، إنما يرفعه المتكلم وينصبه إتباعا لكلام العرب، وذلك كقولك (أزيد قام)، وقال الله تعالى: {قل آلله أذن لكم أم على الله تفترون}.

[8] **Translator’s note (L148):** The understood wording supplied for the omitted predicates explicitly mentions only the fornication passage, although the discussion concerns both Quranic passages. The expression ‘the general body’ translates العامة; in this discussion of a Quranic reading, it refers to the generally received nominative reading.

[9] **Qur’an references (L148):** Qur’an 24:2 (An-Nur); Qur’an 54:24 (Al-Qamar).

[10] **Translator’s note (L151):** The names designate tribal groups. The verse illustrates accusative constructions following the interrogative hamza.

permission, or are you fabricating lies against Allah?” (قل آلله أذن لكم أم على الله تفترون).[11]

L154–155 As for our saying that it is sometimes accusative on the grounds that it is not the subject of a nominal sentence, and sometimes nominative on the grounds that it is such a subject, there is no benefit in that. He, blessed and exalted, said: “Have you considered what you emit? Is it you who create it?” (أفرأيتم ما تمنون، أأنتم تخلقونه). Thus أنتم (“you”) occupies a nominative position. Likewise أزيد ضرب أبوه عمرا (“Zayd—did his father strike Amr?”); likewise أزيد ضرب (“Zayd—was he struck?”) and أزيد ذهب به (“Zayd—was he taken away?”), because it occupies a nominative position; and likewise, “Zayd—was[12][13]

L156 his servant passed by?” (بغلامه). Adi ibn Zayd said, using the imperative:[14]

L157 “Are you departing in the evening to bid farewell, or setting out at dawn? / Then consider which of those you will come to.” (أنت ... أرواح مودع أم بكور فانظر لأي ذاك تصير)[15]

L158 If two pronouns refer back to it, one occupying a nominative position and the other an accusative position, or one attached to a nominative expression and the other attached to an accusative expression, as in أعبد الله ضرب أخوه

وقولنا انه تارة منصوب على أنه غير مبتدأ، وتارة مرفوع على أنه مبتدأ، فلا منفعة في ذلك. وقال تبارك وتعالى: {أفرأيتم ما تمنون، أأنتم تخلقونه} فأنتم في موضع رفع، وكذلك (أزيد ضرب أبوه عمرا). وكذلك (أزيد ضرب) و (أزيد ذهب به)، لأنه في موضع رفع، وكذلك (أزيد مر

بغلامه)، وقال عدي بن زيد في الأمر:

أرواح مودع أم بكور ... أنت فانظر لأي ذاك تصير

فإن عاد عليه ضميران احدهما في موضع مرفوع، والآخر في موضع منصوب، أو أحدهما متصل بمرفوع، والآخر متصل بمنصوب، كقولك (أعبد الله ضرب أخوه غلامه) لك في عبد الله الرفع والنصب، إن روعي المرفوع رفع وجعل المنصوب كالأجنبي، وإن روعي المنصوب نصب.

[11] **Qur’an references (L153):** Qur’an 10:59 (Yunus).

[12] **Translator’s note (L155):** The final example, أزيد مر, continues in the next unit. The passive interpretation of the unvowelled ضرب and ذهب به follows the grammatical argument; the witness supplies no vowels.

[13] **Qur’an references (L155):** Qur’an 56:58 (Al-Waqi’ah).

[14] **Translator’s note (L156):** Together with the preceding unit, the example is أزيد مر بغلامه, understood here as ‘Zayd—was his servant passed by?’ The passive vocalization is inferred from the discussion and is not supplied in the witness.

[15] **Translator’s note (L157):** رواح and بكور are nominal expressions for evening and early-morning departure; the English uses verbal expressions for readability. The verse places أنت, ‘you,’ at the beginning of the second hemistich.

غلامه (“Abd Allah—did his brother strike his servant?”), you may put عبد الله in either the nominative or the accusative. If the nominative expression is taken into account, it is put in the nominative and the accusative expression is treated as unrelated to it; if the accusative expression is taken into account, it is put in the accusative.

وقال أبو الحسن الأخفش تقول: (أزيدا لم يضربه إلا هو)، لا يكون فيه إلا النصب، وان كانا جميعا من سببه، لأن المنصوب ها هنا اسم ليس بمنفصل من الفعل وإنما يكون الأول على الذي ليس بمنفصل لأن المنفصل يعمل كعمل سائر الأسماء ويكون هو في مواضعها، وغير المنفصل لا يكون هكذا. وكذلك (أزيد لم يضرب إلا أباه) لأن الفعل زيد، إذا كان مع اسم - يعني ضمير الفاعل الذي في يضرب - غير منفصل، لم يتعد إلى زيد، ولم يتعد فعل زيد إليه، ألا ترى أنك لا تقول (أزيدا ضرب) وأنت تريد أزيدا ضرب نفسه، ولا (أزيد ضربه) وأنت تريد أن توقع فعل زيد على الهاء، والهاء لزيد، فلذلك لم يعمل في زيد.

L159–162 Abu al-Hasan al-Akhfash said: “You say أزيدا لم يضربه إلا هو (‘Zayd—did no one but he strike him?’). Only the accusative is possible here, even though both pronouns are connected with him, because the accusative expression here is a pronoun that is not detached from the verb. The initial noun is construed only according to the pronoun that is not detached, because the detached pronoun functions as other nouns do and occupies their positions, whereas the non-detached pronoun does not behave in this way. Likewise أزيد لم يضرب إلا أباه (‘Zayd—did he strike only his father?’), because Zayd’s verb, when accompanied by a non-detached pronoun”—meaning the subject pronoun within يضرب—“does not extend transitively to Zayd, and Zayd’s action does not extend transitively to himself. Do you not see that you do not say أزيدا ضرب (‘Zayd—did he strike?’) when you mean أزيدا ضرب نفسه (‘Zayd—did he strike himself?’), nor ‘Zayd—did he strike him?’ (ضربه), intending to make Zayd’s action fall upon the pronoun هاء, with that هاء referring to Zayd. For that reason, it does not govern زيد.”[1617]

قال المؤلف رضي الله عنه: هذا بناء على أن المرفوع يرتفع بفعل مضمر، والمنصوب ينتصب كذلك أيضا. فإذا قيل (أزيدا لم يضربه إلا هو) فتقدير المحذوف (ألم يضرب زيدا إلا هو)، وهذا جيد، لأن الفاعل مضمر منفصل. ولو رفع (زيدا) حملا على الضمير المنفصل، فقال (أزيد لم يضربه إلا هو) لكان تقدير المحذوف (ألم يضربه إلا زيد)، وهذا لا يجوز، لأن فعل زيد لا يتعلق به ضمير زيد المتصل، لا تقول (ما ضربه إلا زيد) والضمير لزيد، فإن قيل: لم لا يكون التقدير (ما ضرب إلا إياه زيد) قيل: لأن معنى المحذوف يكون مخالفا لمعنى المنفى المذكور، لأن إلا إذا دخلت على الفاعل، كان المعنى أن المفعول لم

L163 The author—may Allah be pleased with him—said: This rests upon the view that a nominative expression receives its nominative case from an implicit verb, and that an accusative expression likewise receives its accusative case in this way. Thus, when one says أزيدا لم يضربه إلا هو (“Zayd—did no one but he strike him?”), the understood wording of what is omitted is ألم يضرب زيدا

[16]**Translator’s note (L160):** The wording لأن الفعل زيد is syntactically irregular, apparently a corruption of an expression meaning ‘because Zayd’s verb.’ The translation follows that apparent sense. The final example begins ولا (أزيد and continues in the next unit.

[17]**Translator’s note (L162):** The example spanning the unit boundary is أزيد ضربه. The argument concerns the impermissibility of making its subject and attached object pronoun refer to the same Zayd.

إلا هو (“Did no one but he strike Zayd?”). This is sound, because the subject is a detached pronoun. If زيدا were put in the nominative by construing it according to the detached pronoun, so that one said أزيد لم يضربه إلا هو (“Zayd—did no one but he strike him?”), the understood wording of what is omitted would be ألم يضربه إلا زيد (“Did no one but Zayd strike him?”). This is impermissible, because Zayd’s verb cannot have Zayd’s attached pronoun dependent upon it: you do not say ما ضربه إلا زيد (“No one but Zayd struck him”) with the pronoun referring to Zayd. If it is asked, “Why should the understood wording not be ما ضرب إلا إياه زيد (‘Zayd struck no one but him’)?” the answer is: because the meaning of the omitted expression would differ from the meaning of the explicitly stated negative expression. For when إلا (“except”) introduces the subject, the meaning is that the object has not[18]

يصل إليه فعل أحد، إلا فعل الفاعل، والفاعل يحتمل أن يكون فعله وصل إلى غير ذلك المفعول، ويحتمل أنه لم يصل إلا إلى ذلك المفعول، وإذا أدخلت إلا على المفعول نفيت عن الفاعل أن يفعل بغير المفعول، وجائز أن يوقع الفعل بالمفعول غير الفاعل، وجائز أن لا يوقعه إلا ذلك الفاعل. وإذا قلت (أزيد لم يضرب إلا إياه) فالرفع في زيد، لا غير، لأن تقدير المحذوف (ألم يضرب زيد إلا إياه)، وهذا حسن. ولا يجوز النصب في هذه المسألة، كما لا يجوز الرفع في الأول، لأنه لو نصب (زيدا) لكان التقدير (ألم يضرب إلا زيدا) لأن ضمير الفاعل في الفعل الظاهر متصل، ولا يجوز ذلك، لا يجوز (ما ضرب إلا زيدا) ولا (ما إلا زيدا ضرب). ولا يجوز إدخال إلا على ضمير الرفع حتى يقال (ألم يضرب زيدا إلا هو) لأن معنى المحذوف يجب أن يكون كمعنى المنفي المذكور. وهذا ليس كذلك لما تقدم في المسالة الأولى.

L164–166 been reached by anyone’s action except that of the subject. The subject’s action may have reached someone other than that object, or it may have reached only that object. When you introduce إلا (“except”) before the object, you deny that the subject acts upon anyone other than the object; someone other than that subject may perform the action upon the object, or only that subject may perform it. When you say أزيد لم يضرب إلا إياه (“Zayd—did he strike no one but him?”), only the nominative is possible for زيد, because the understood wording of what is omitted is ألم يضرب زيد إلا إياه (“Did Zayd strike no one but him?”), and this is sound. The accusative is impermissible in this example, just as the nominative is impermissible in the first, because if زيدا were accusative, the understood wording would be ألم يضرب إلا زيدا (“Did he strike no one but Zayd?”), since the subject pronoun in the explicit verb is attached. That is impermissible: neither ما ضرب إلا زيدا (“He struck no one but Zayd”) nor “No one but Zayd did he strike” (ضرب). Nor is it permissible to introduce إلا (“except”) before the nominative pronoun, saying

[18] **Translator’s note (L163):** The formula ‘The author—may Allah be pleased with him—said’ introduces the author’s response to the preceding quotation; its third-person wording is a transmission formula.

أَلم يضرب زيدا إلا هو (“Did no one but he strike Zayd?”), because the meaning of the omitted expression must be the same as the meaning of the explicitly stated negative expression. Here it is not, for the reason already given in the first example.[19][20]

وهذا كله بناء على مذهب الإضمار، وما من يرى أن العرب إنما راعت المعاني، وجعلت اختلاف الألفاظ في الغالب دايلا على اختلاف المعاني. وعدم اتفاقها، فإنه يجيز النصب والرفع في كل واحدة من المسالتين، لأن زيدا فاعلا ومفعول، فالرفع باعتبار كونه فاعلا، والنصب باعتبار كونه مفعولا، ألا ترى انك تقول: (أزيد لم يضرب عمرا إلا هو)، فتحمل على المنفصل و (أزيدا لم يضرب عمرا إلا إياه) حملا على المنفصل، ولو قلت (أزيدا لم يضرب عمرا إلا هو) لم يجز. وإذا قدرت عاملا على مذهبهم، لم يكن بد من أن تقول (ألم يضرب عمرا إلا زيد لم يضربه إلا هو)، وهذا من الأدلة البينة على أن العرب لم تضمر شيئا.

L167 All this rests upon the doctrine of implicit expressions. As for someone who holds that the Arabs attended only to meanings, and generally made differences in expressions indicate differences in meanings and their lack of agreement, he permits both the accusative and the nominative in each of the two examples, because Zayd is both subject and object: the nominative reflects his being the subject, and the accusative his being the object. Do you not see that you say أزيد لم يضرب عمرا إلا هو (“Zayd—did no one but he strike Amr?”), construing it according to the detached pronoun, and أزيدا لم يضرب عمرا إلا إياه (“Zayd—did he strike Amr, except him?”), likewise construing it according to the detached pronoun? But if you said أزيدا لم يضرب عمرا إلا هو (“Zayd—did no one but he strike Amr?”), it would be impermissible. If you supplied an understood grammatical governor according to their doctrine, you would necessarily have to say أَلم يضرب عمرا إلا زيد لم يضربه إلا هو (“Did no one but Zayd strike Amr—no one but he struck him?”). This is among the clear proofs that the Arabs left nothing implicit.[21]

وتقول (أخواك ظناهما منطلقين) فللأخوين هنا ضميران مرفوع ومنصوب، وهما متصلان، فحملت الأول على المرفوع من قبل أن الظاهر يتعدى فعله في هذا الباب إلى مضمره، نحو (ظنهما أخواك منطلقين)، إذا ظنا أنفسهما، ولا يتعدى

L168–170 You also say أخواك ظناهما منطلقين (“Your two brothers—they thought them-

[19] **Translator’s note (L164):** The examples judged impermissible are being considered with the implicit subject referring to Zayd himself. The final example, ما إلا زيدا ضرب, continues in the next unit.

[20] **Translator’s note (L166):** The opening completes ما إلا زيدا ضرب, literally ‘He struck none except Zayd,’ with the excepted object placed before the verb. Its precise word order cannot be reproduced naturally in English.

[21] **Translator’s note (L167):** The opening وما من يرى appears corrupt for وأما من يرى, ‘As for someone who holds’; the translation follows that apparent construction. The witness’s دايلا apparently represents دالا, ‘indicating.’ The example أزيدا لم يضرب عمرا إلا إياه is problematic as transmitted: عمرا already supplies an object before the exceptive object إياه. Its awkwardness is preserved in the gloss rather than silently removing عمرا. The final reconstructed expression is also awkward as transmitted; its sequence of clauses is preserved.

selves to be setting out"). Here the two brothers have two pronouns, one nominative and one accusative, both attached; you have therefore construed the initial noun according to the nominative pronoun because, in this construction, an explicit noun's verb can extend transitively to its own pronoun, as in ظنهما أخواك منطلقين ("Your two brothers thought them to be setting out"), when they thought this of themselves. But there is no transitive extension of

L171 a pronoun's verb to the explicit noun, as in your saying زيدا ظن عالما ("Zayd—he thought [him] learned"), when he thought this of himself. A pronoun's verb can, however, extend transitively to a pronoun, as in أظنني ذاهبا ("I think myself to be going"). This, too, rests upon the view that nominative and accusative expressions receive their nominative and accusative case from an implicit verb. If implicit expressions are dispensed with, both nominative and accusative are permissible, although what is undisputed is preferable to what is disputed, in this example and in the two preceding examples. Prolonged discussion of these questions—which are conjectural, unused, and unnecessary—is inappropriate for someone who holds that only matters for which there is a pressing need should be examined. Removing these and similar questions from the grammatical discipline strengthens and facilitates it. Nevertheless, engaging in questions like these, which yield something that can be said, is preferable to occupying oneself with matters that yield nothing that can be said, such as their question: 'By what is the object assigned accusative case: by the subject, by the verb, or by both?'[22]

L172 You also say أأنت عبد الله ضربته ("Was it you—Abd Allah, did you strike him?"). According to Sibawayh, the preferred construction puts عبد الله in the nominative, because the expression أنت ("you") intervenes between the interrogative particle and عبد الله. If, however, you wish to put it in the accusative, as you do in زيدا ضربته ("Zayd—I struck him"), that is permissible.

[22]**Translator's note (L171):** The example زيدا ظن عالما is an illustrative construction rejected under the analysis being discussed; the bracketed 'him' makes its intended syntactic relationship intelligible without altering the Arabic.

فعل المضمر إلى الظاهر، نحو قولك (زيدا ظن عالما)، إذا ظن نفسه ولكن يتعدى فعل المضمر إلى المضمر، مثل قولك (أظنني ذاهبا). وهذا بناء أيضا على أن المرتفع والمنتصب، ارتفاعه وانتصابه بفعل مضمر، وأما على ترك الإضمار، فإن الرفع والنصب جائزان، إلا أن ما لا اختلاف فيه أولى مما فيه خلاف، في هذه المسألة، وفي المسالتين المتقدمتين. والإطالة في هذه المسائل - وهي مظنونة غير مستعملة، ولا محتاج إليها - لا تنبغي لمن رأى أن لا ينظر، إلا فيما تمس الحاجة إليه، وحذف هذه وأمثالها من صناعة النحو مقو لها، ومسهل، ومع هذا فالخوض في أمثال هذه المسائل التي تفيد نطقا أولى من الاشتغال بما لا يفيد نطقا كقولهم: بم نصب المفعول: بالفاعل، أم بالفعل، أم بهما!.

وتقول (أأنت عبد الله ضربته) الاختيار عند سيبويه رفع عبد الله، لأن حرف الاستفهام قد حال بينه وبين عبد الله قوله (أنت)، لكنك إن شئت أن تنصبه، كما نصبت (زيدا ضربته)، جاز.

وقال أبو الحسن الأخفش وأبو العباس بن يزيد النصب أجود، لأن (أنت) ينبغي أن يرتفع بفعل، إذا كان له فعل في آخر الكلام، وينبغي أن يكون الفعل الذي يرتفع به (أنت) ساقطا على (عبد الله)، على أصلهم في إضمار الفعل في هذا الباب. واحتج أبو العباس احمد بن ولاد عليهما لسيبويه بان قال: إنما يرفع الاسم الواقع قبل الفعل، وينصب، بإضمار فعل، إذا كان الفعل خبرا عنه، كقولك (أزيدا ضربته) لو رفعته بالابتداء لكان (ضربته) خبرا له، وكذلك (أزيد قام) لو رفع (زيد) بالابتداء لكان (قام) خبرا له، وأنت إذا قلت (أأنت عبد الله ضربته)، ورفعت (أنت) بالابتداء، لم يكن (ضربته) خبرا عنه، وإنما خبره الجملة التي هي (عبد الله ضربته)، فهي بمنزلة قولك (أزيد أخوه قائم). وما قاله محتجا عن سيبويه، مردود بما ذكره سيبويه في باب ما جرى في الاستفهام من أسماء الفاعلين والمفعولين مجرى الفعل، قال فيه: (أزيدا أنت ضاربه) إن

L173–174 Abu al-Hasan al-Akhfash and Abu al-ʿAbbas ibn Yazid said that the accusative is preferable, because (أنت), ‘you,’ ought to be made nominative by a verb when it has a verb at the end of the utterance; and the verb by which (أنت), ‘you,’ is made nominative ought to act upon (عبد الله), “Abd Allah,’ in accordance with their principle of supplying an implicit verb in this construction. Abu al-ʿAbbas Ahmad ibn Wallad argued against them in defense of Sibawayh, saying: A noun occurring before a verb is made nominative or accusative by supplying an implicit verb only when the verb predicates something of that noun. For example, in (أزيدا ضربته), ‘Is it Zayd whom you struck?,’ if you made it nominative as the initial subject, (ضربته), ‘you struck him,’ would be its predicate. Likewise, in (أزيد قام), ‘Did Zayd rise?,’ if (زيد), ‘Zayd,’ were made nominative as the initial subject, (قام), ‘he rose,’ would be its predicate. But when you say (أأنت عبد الله ضربته), ‘You—was it ʿAbd Allah whom you struck?,’ and make (أنت), ‘you,’ nominative as the initial subject, (ضربته), ‘you struck him,’ is not its predicate. Its predicate is instead the clause (عبد الله ضربته), “Abd Allah—you struck him.’ It thus has the same status as (أزيد أخوه قائم), ‘Zayd—is his brother standing?’ The argument he offered in defense of Sibawayh is refuted by what Sibawayh stated in the chapter on active and passive participles that function like verbs in interrogative constructions. He said there, concerning (أزيدا أنت ضاربه), ‘Is it Zayd whom you are striking?,’ that

(زيدا) يختار فيه النصب، كما يختار في (أزيدا تضربه)، إذا كان اسم الفاعل يراد به الفعل. ولو كان ما قاله ابن ولاد صحيحا، لكان (زيد) مرفوعا، لأنك لو رفعته بالابتداء، لكانت الجملة من المبتدأ والخبر خبره. ولسيبويه أن يقول: إني لم أمنع نصب زيد من أجل هذا، و (أنت) عندي فاعل بفعل مضمر، لكن الفعل المضمر في هذا الباب لا يعمل إلا في معمول واحد. ويلزمه على هذا أن لا يجيز (أزيدا درهما أعطيته إياه)، على أن ينصب (زيدا ودرهما)، بفعل مضمر تقديره (أأعطيت زيدا

L175–177 the accusative is preferred for (زيدا), ‘Zayd,’ just as it is preferred in (أزيدا تضربه), ‘Is it Zayd whom you strike?,’ when the active participle is intended to convey the action of the verb. If what Ibn Wallad said were correct, (زيد), ‘Zayd,’ would be nominative, because, if you made it nominative as the initial subject, the clause consisting of an initial subject and predicate would be its predicate. Sibawayh could say: ‘I did not disallow making Zayd accusative for this reason. In my view, (أنت), “you,” is the subject of an implicit verb, but the implicit verb in this construction governs only one governed expression.’ On this basis, he would be obliged to disallow (أزيدا درهما أعطيته إياه), ‘Zayd—

a dirham—did you give it to him?,' with (زيدا ودرهما), 'Zayd and a dirham,' made accusative by an implicit verb reconstructed as (أأعطيت زيدا درهما), 'Did you give Zayd a dirham?' We say: If this were permissible, then (أزيدا عمرا قائما أعلمته إياه!), 'Zayd—ʿAmr—standing—did you inform him of him as being so?,' would also be permissible; for, if it may govern two expressions, it may govern three.[23]

L178 If the action of the verb is urged by (ألا), (هلا), (لوما), or (لولا), each meaning 'why not?' in this use, the noun can only be accusative. You say (هلا زيدا أكرمته), 'Why did you not honor Zayd?' The same applies to the remaining particles. If the verb expresses an exclamation of admiration, only the nominative is permissible. Examples are (زيد ما أحسنه), 'Zayd—how handsome he is!,' and (زيد أحسن به), 'Zayd—how handsome he is!'

L179 If the verb makes a statement, it may be affirmative, negative, or conditional. If it is affirmative and the noun is placed first, beginning the utterance, both the nominative and the accusative are permissible, although the nominative is better. You say (زيد لقيته، وزيدا لقيته), 'Zayd—I met him,' with Zayd nominative in the first example and accusative in the second. If the verb is negated by (ما) or (لا), 'not,' the nominative is permissible for the noun, but the accusative is better. The poet said:

L180–182 (ولا ذا ضياع هن يتركن للفقر ... فلا ذا جلال هبنه لجلاله) 'Neither a man of dignity did they fear for his dignity, nor a destitute man do they leave on account of poverty.' Another poet said:[24]

[23] **Translator's note (L177):** The last example exploits أعلم, 'inform,' as a verb governing three accusative expressions: the person informed, the person spoken about, and the state attributed to that person. Its resumptive wording, أعلمته إياه, does not explicitly reproduce all three, making the example awkward as transmitted.

[24] **Translator's note (L180):** The unvowelled ضياع is uncertain here. The translation takes it as denoting destitution or ruin, in keeping with the reference to poverty; the same written form can also denote landed properties. The feminine plural subjects refer to an antecedent absent from this excerpt.

درهما). ونقول لو جاز هذا لجاز (أزيدا عمرا قائما أعلمته إياه!)، فإنه إذا جاز أن يعمل في اثنين، جاز أن يعمل في ثلاثة.

وإن كان الفعل محضوضا عليه بألا أو هلا أو لوما أو لولا، لم يكن في الاسم إلا النصب، تقول (هلا زيدا أكرمته)، وكذلك سائرها. وإن كان متعجبا منه فلا يجوز فيه إلا الرفع، وذلك قولك (زيد ما أحسنه) و (زيد أحسن به).

وإن كان الفعل خبرا فإنه يكون موجبا ومنفيا وشرطا، فإن كان موجبا، وكان الاسم مقدما مبتدأ به، جاز فيه الرفع والنصب، والرفع أحسن، تقول (زيد لقيته، وزيدا لقيته). فإن كان منفيا بما أو لا جاز في الاسم الرفع، والنصب أحسن، قال الشاعر:

فلا ذا جلال هبنه لجلاله ... ولا ذا ضياع هن يتركن للفقر وقال آخر:

فلا حسبا نخرت به لتيم ... ولا جدا إذا ازدحم الجدود

وكذلك تقول (ما زيدا ضربته)، إذا لم يكن التي تكن يكون بعدها الاسم مرفوعا، وخبره منصوبا. وان كان الفعل شرطا بدخول (إن) عليه كان الاسم منصوبا، وفي رفعه خلاف، وقال الشاعر:

لا تجزعي ان منفسا أهلكته ... وإذا هلكت فعند ذلك فاجزعى

ولا يكون تقديم الاسم على الفعل في شيء من أدوات الجزاء - إلا في إن وحدها - إلا في ضرورة الشعر.

وإن عطفت الجملة التي تقدم فيها الاسم على الفعل، على جملة أخرى، صدرها فعل، كان الاختيار النصب، والرفع جائز، نحو قولك (ضربت زيدا، وعمرا أكرمته) وقال الله تبارك وتعالى: {أخرج منها ماءها ومرعاها، والجبال أرساها}، وقال تعالى: {يدخل من يشاء في رحمته والظالمين أعد لهم عذابا أليما}، وهو في القرآن كثير، وقال الشاعر:

أصبحت لا احمل السلاح ولا ... املك رأس البعير إن نفرا

L183 (ولا جدا إذا ازدحم الجدود ... فلا حسبا فخرت به لتيم) 'Neither ancestry did you boast of before Taym, nor good fortune, when fortunes crowded together.'[25]

L184 Likewise, you say (ما زيدا ضربته), 'Zayd—I did not strike him,' provided it is not the form of (ما), 'not,' after which the noun is nominative and its predicate accusative. If the verb is conditional through the introduction of (إن), 'if,' the noun is accusative; there is disagreement about making it nominative. The poet said:[26]

L185 (وإذا هلكت فعند ذلك فاجزعى ... لا تجزعي ان منفسا أهلكته) 'Do not grieve if some precious possession I have destroyed; but when I perish, then grieve.'[27]

L186 With any conditional particle other than (إن), 'if,' alone, placing the noun before the verb occurs only under poetic necessity.

L187–189 If you coordinate a clause in which the noun precedes the verb with another clause beginning with a verb, the accusative is preferred, although the nominative is permissible. An example is (ضربت زيدا، وعمرا أكرمته), 'I struck Zayd, and ʿAmr—I honored him.' Allah, blessed and exalted is He, said: 'He brought forth from it its water and its pasture, and the mountains—He anchored them.' And He, exalted is He, said: 'He admits whomever He wills into His mercy, and the wrongdoers—He has prepared for them a painful punishment.' This occurs frequently in the Quran. The poet said:[28]

L190 (املك رأس البعير إن نفرا ... أصبحت لا احمل السلاح ولا) 'I have come to carry

[25]**Translator's note (L183):** The unvowelled جد and الجدود are rendered as 'good fortune' and 'fortunes'; the written forms can also refer to a grandfather and grandfathers. The second hemistich elliptically shares the first hemistich's verb.

[26]**Translator's note (L184):** The wording إذا لم يكن التي تكن يكون is grammatically disrupted and apparently corrupt. The translation follows its recoverable sense: the example excludes the use of ما that governs a nominative subject and an accusative predicate.

[27]**Translator's note (L185):** The unvowelled أهلكته is read as 'I have destroyed it,' in keeping with the following 'when I perish'; the written form also permits 'you have destroyed it.' The imperatives address a woman.

[28]**Qur'an references (L187):** Qur'an 79:31 (An-Nazi'at); Qur'an 79:32 (An-Nazi'at); Qur'an 76:31 (Al-Insan).

weapons no longer, nor can I control the camel's head if it bolts;

L191 (وحدي واخشي الرياح والمطرا ... والذئب أخشاه إن مررت به) 'and the wolf—I fear it if I pass it alone; and I fear the winds and the rain.'

L192 He coordinated (والذئب أخشاه), 'and the wolf—I fear it,' with his words (لا أحمل السلاح), 'I do not carry weapons.'

L193–195 If you coordinate with a clause consisting of an initial subject and a predicate, where the predicate is itself a clause consisting of a verb and its subject, as in (زيد أكرمته، وعبد الله لقيته), 'Zayd—I honored him; and ʿAbd Allah—I met him,' Sibawayh prefers the nominative if you coordinate with the clause consisting of the initial subject and its predicate, and the accusative if you coordinate with the verbal clause. Others disagreed with him on this, saying that coordination with the clause consisting of the verb and its subject is impermissible, because it is the predicate of the initial subject and occupies a nominative syntactic position. Whatever is coordinated with a predicate is itself a predicate, but the coordinated clause cannot be a predicate because it contains no pronoun referring back to the initial subject. The dissenter's position is more evident, since inflection serves only to clarify meanings. When an expression is preceded by two things, we do not say that it is coordinated with one rather than the other, or that it may be coordinated with either, except as meanings dictate. For example, we say (زيد قائم أبوه، وعمرو), 'Zayd—his father is standing, and ʿAmr.' We say that (عمرا), "Amr,' is coordinated with (الأب), 'the father.' It cannot be coordinated with (قائم), 'standing,' because (قائم), 'standing,' is a predicate of (زيد), 'Zayd,' whereas (عمرو), "Amr,' is not a predicate of him: rather, standing is predicated of ʿAmr. It is permissible to coordinate (عمرو), "Amr,' with (زيد), 'Zayd,' in which case the two standing would be Zayd's father and ʿAmr's father. If one said

والذئب أخشاه إن مررت به ... وحدي واخشي الرياح والمطرا

عطف (والذئب أخشاه) على قوله (لا أحمل السلاح).

وإن عطفت على جملة من مبتدأ وخبر، والخبر جملة من فعل وفاعل، كقولك (زيد أكرمته، وعبد الله لقيته)، فسيبويه يختار الرفع إن عطفت على جملة المبتدأ وخبره، والنصب، إن عطفت على جملة الفعل، وخالفه غيره في ذلك، وقال: إنه لا يجوز أن يعطف على الجملة من الفعل والفاعل، لأنها خبر للمبتدأ وموضعها رفع، وما عطف على الخبر فهو خبر، ولا يصح أن تكون الجملة المعطوفة خبرا، لأنه لا ضمير فيها يعود على المبتدأ. وقول المخالف أظهر، إذ الإعراب إنما هو لتبيين المعاني، ولا نقول في الشيء إذا تقدمه أمران: إنه معطوف على أحدهما دون الآخر، وأنه جائز عطفه على كل واحد منهما، إلا بحسب المعاني، كقولنا (زيد قائم أبوه، وعمرو)، ونقول إن (عمرا) معطوف على (الأب)، ولا يجوز عطفه على (قائم)، لكون (قائم) خبرا عن (زيد)، وليس (عمرو) خبرا عنه إنما عمرو مخبر عنه بالقيام، ويجوز عطف (عمرو) على (زيد)، ويكون القائمان أبا زيد وأبا عمرو. ولو قيل (زيد شجاع وكريم) كان (كريم) معطوفا على (شجاع)

لا على (زيد)، لأنه خبر عن (زيد)، كما أن (كريما) كذلك، فإذا قلنا في قولنا (زيد ضربته، وعمرا أكرمته): إن هذه الجملة الثانية يجوز أن تعطف على المبتدأ أو خبره، ويجوز أن تعطف على الجملة من الفعل والفاعل، والجملتان مختلفتان، إحداهما خبر عن المبتدأ، والثانية ليست كذلك، والكبرى منهما ليس لها عندهم موضع من الإعراب، والصغرى لها موضع من الإعراب، فأي فائدة في أن تخير في العطف عليهما، ألا ترى أنا إذا قلنا (زيد أكرمته، وعمرو أهنته إعظاما له)، فلا خلاف في أنه يجوز عطف الجملة، التي هي (عمرو أهنته إعظاما له) على المبتدأ وخبره وهو جملة الفعل الفاعل، فإذا عطفت على الكبرى، لم يكن لها موضع من الإعراب. وإن عطفت على الصغرى كان لها موضع من الإعراب، وجاز أن تحذف الأولى، التي هي (أكرمته) وتحل الثانية محلها، فتقول (زيد عمرو أهنته إعظاما له)، والواو تدخل الثاني فيما دخل فيه الأول، وكل معطوف عليه، فجائز أن يحذف، ويحل المعطوف محله، إلا ما شذ نحو: (وأي فتى هيجاء وأنت وجارها). ولا يحمل على الشاذ. وكما انه لا يجوز أن يعطف على الخبر المفرد إلا ما هو خبر، فكذلك الجملة، ولا فرق بينهما في أن كل واحد منهما خبر، ولم يمتنع الخبر المفرد أن لا يعطف عليه إلا ما هو خبر لا من جهة أنه مفرد بل من جهة ما هو خبر.

(زيد شجاع وكريم), 'Zayd is brave and generous,' (كريم), 'generous,' would be coordinated with (شجاع), 'brave,'[29]

L196–198 not with (زيد), 'Zayd,' because it is a predicate of (زيد), 'Zayd,' just as (كريما), 'generous,' is. Thus, when we say concerning (زيد ضربته، وعمرا أكرمته), 'Zayd—I struck him; and ʿAmr—I honored him,' that this second clause may be coordinated with the initial subject or its predicate, and may be coordinated with the clause consisting of the verb and its subject, although the two clauses differ—one being a predicate of the initial subject and the other not—and although, according to them, the larger clause has no syntactic position in inflection while the smaller does, what benefit is there in allowing a choice of coordination with either? Do you not see that, when we say (زيد أكرمته، وعمرو أهنته إعظاما له), 'Zayd—I honored him; and ʿAmr—I humiliated him out of respect for him,' there is no disagreement that the clause (عمرو أهنته إعظاما له), "Amr—I humiliated him out of respect for him,' may be coordinated with the initial subject and its predicate, which is the clause consisting of the verb and subject. If you coordinate it with the larger clause, it has no syntactic position in inflection. If you coordinate it with the smaller clause, it does have a syntactic position in inflection, and you may delete the first clause, (أكرمته), 'I honored him,' and put the second in its place, saying (زيد عمرو أهنته إعظاما له), 'Zayd—ʿAmr, I humiliated him out of respect for him.' The conjunction (الواو), 'and,' brings the second into that into which the first has entered. Anything to which another expression is coordinated may be deleted and the coordinated expression put in its place, apart from anomalous instances such as (وأي فتى هيجاء وأنت وجارها), 'And what a youth of battle—and you and its protector!' An anomalous instance is not to be taken as a model. Just as only something that is itself a predicate may be coordinated with a nonclausal predicate, so too with a clause: there is no difference between them in that each is a predicate. The restriction that only a pred-

[29]**Translator's note (L195):** The accusative spelling عمرا occurs in the author's metalinguistic description, whereas عمرو appears in the example itself. The source's differing forms have been retained.

icate may be coordinated with a nonclausal predicate applies not because it is nonclausal, but because it is a predicate.[30][31]

L199–201 Ibn Wallad argued in defense of Sibawayh at length, adducing matters mostly outside the question. Among them, what comes close to the question is his statement that the grammarians unanimously permit you to say (مررت برجل قام أبوه، وقعد عمرو), 'I passed a man whose father stood up, and ʿAmr sat down.' Thus (قام أبوه), 'his father stood up,' is a clause occupying a genitive syntactic position because it modifies (رجل), 'a man'; and (وقعد عمرو), 'and ʿAmr sat down,' is coordinated with it but does not occupy a genitive syntactic position. For you do not say (مررت برجل قعد عمرو), 'I passed a man—ʿAmr sat down,' since the second clause contains no pronoun referring back to (رجل), 'a man,' so as to make it a modifier of him. Likewise, when you say (زيد يضرب غلامه، فيغضب عمرو), 'Zayd beats his slave, so ʿAmr becomes angry' (يضرب غلامه), 'he beats his slave,' occupies a nominative syntactic position,[32]

L202–204 And his expression (فيغضب عمرو), "so ʿAmr becomes angry," is coordinated with it, but does not occupy a nominative position, because it contains no

وقد احتج ابن ولاد لسيبويه فأطال بأمور أكثرها خارج عن المسألة، والذي يقرب من المسالة منها قوله: إن النحويين مجمعون على إجازة قولك (مررت برجل قام أبوه، وقعد عمرو) فقام أبوه جملة في موضع جر، لأنها نعت لرجل، (وقعد عمرو) معطوفة عليها، وليست في موضع جر، لأنك لا تقول (مررت برجل قعد عمرو)، إذ ليس في الجملة الثانية ضمير يعود على رجل، فيكون نعتا له، وكذلك إذا قلت (زيد يضرب غلامه، فيغضب عمرو) فيضرب غلامه في موضع رفع،

وقوله (فيغضب عمرو) معطوف عليه، وليس في موضع رفع لأنه لا عائد فيه على المبتدأ. قيل: أما قياس الخبر على النعت، فليس بالبين، لأن حكميها مختلفان. وأيضا فإن لقائل أن يقول: إن قوله (وقعد عمرو) معطوف على الجملة الكبرى، لا على الصغرى، فإن قال: المعنى على غير ذلك، وذلك: إن المتكلم لم يرد أن يخبر بخبرين، لا رابط بينهما، وإنما أراد أن قيام الأب اقترن بقعود عمرو، ودلت الواو على ذلك، فكأنه قال: كان من أبيه قيام مع قعود عمرو، فصارت الجملة الثانية مرتبطة بالأولى، وصارتا جميعا في حكم الجملة الواحدة، قيل: إن الواو إنما معناها أن تدخل الثاني فيما دخل فيه الأول، وقد قال سيبويه: ولو قلت (أزيدا ضربت عمرا وضربت أخاه) يعني والضمير عائد على زيد لم يكن كلاما، لأن عمرا ليس فيه من سبب الأول شيء، ولا ملتبسا به، ألا ترى أنك لو قلت (مررت برجل قائم عمرو وقائم أخوه) لم يجز، لأن أحدهما ملتبس بالأول، والآخر ليس ملتبسا به. وإنما منع سيبويه - رحمة الله - من

[30] **Translator's note (L196):** The source says 'with the initial subject or its predicate,' although the discussion contrasts coordination with the entire subject–predicate clause and coordination with its embedded verbal predicate. This wording has not been silently regularized. The final pronoun in إعظاما له, 'out of respect for him,' is capable of referring back to Zayd. That reference is required by the author's following argument about using the second clause as Zayd's predicate.

[31] **Translator's note (L198):** The opening wording is syntactically awkward: 'which is the clause consisting of the verb and subject' describes the predicate, while the following sentences explicitly distinguish coordination with the larger subject–predicate clause from coordination with its smaller verbal predicate. The source also lacks an expected conjunction between 'verb' and 'subject.' The verse fragment وأي فتى هيجاء وأنت وجارها is syntactically irregular as supplied, including the conjunction before أنت. It has been translated conservatively without removing that conjunction. جارها is provisionally rendered 'its protector'; the unvowelled fragment does not securely establish the intended sense.

[32] **Translator's note (L201):** The source runs the connective ف into the cited predicate as فيضرب غلامه. It is understood here as 'then [the expression] يضرب غلامه' rather than as adding a further verb to the example.

resumptive pronoun referring to the subject of the nominal sentence. In reply, it may be said: As for drawing an analogy between the predicate and the attributive adjective, this is not evident, because their grammatical rules differ. Moreover, someone might say that his expression (وقعد عمرو), "and ʿAmr sat down," is coordinated with the larger sentence, not the smaller one. If he says, "The meaning is otherwise: the speaker did not intend to convey two statements with no connection between them, but intended that the father's standing coincided with ʿAmr's sitting, and the wāw indicates this, so that it is as though he said, 'There occurred on his father's part a standing together with ʿAmr's sitting'; thus the second sentence became connected with the first, and both together acquired the status of a single sentence," the reply is: The meaning of wāw is simply to include the second in that in which the first is included. Sībawayh said: "If you said (أزيدا ضربت عمرا وضربت أخاه), 'Was it Zayd—you struck ʿAmr and struck his brother?'"—meaning that the pronoun refers to Zayd—"it would not constitute acceptable speech, because ʿAmr contains nothing connected with the first expression, nor is he associated with it. Do you not see that if you said (مررت برجل قائم عمرو وقائم أخوه), 'I passed by a man—ʿAmr standing and his brother standing,' it would not be permissible, because one of the two is associated with the first expression, whereas the other is not?" Sībawayh—Allah's mercy be upon him—disallowed the first construction specifically on the analysis that (زيدا), "Zayd," was put in the accusative by an implicit verb indicated by the verb following it, because that verb contains no pronoun referring to Zayd. According to Sībawayh, a noun is not put in the accusative by an implicit verb unless the expression explaining that verb is itself a verb satisfying the condition we stated earlier. If you said (أزيدا ضربت عمرا), 'Was it Zayd—you struck ʿAmr?' it would not be permissible. If it is said: But in the second sentence a pronoun does refer back to (زيد), "Zayd," the reply is: The second sentence does not explain the implicit element that put (زيدا), "Zayd," in the accusative. What explains an implicit element is only a verb immediately following its governed expression. On this account, therefore, wāw does not connect the second sentence with the first in a manner that gives them the status of a single sentence. There is no difference between

جواز المسألة الأولى، على أن يكون (زيدا) نصب بفعل مضمر، دل عليه الفعل الذي يليه، لأنه ليس فيه ضمير على زيد، ولا ينتصب الاسم بفعل مضمر، عند سيبويه، إلا أن يكون المفسر له فعلا، على الشرط الذي قدمناه. ولو قلت (أزيدا ضربت عمرا) لم يجز، فإن قيل: فقد عاد في الجملة الثانية على (زيد) ضمير، قيل: الجملة الثانية لا تفسر الضمير الذي نصب (زيدا)، إنما يفسر الضمير ما يلي معموله من الأفعال، فالواو - على هذا - لا تربط الجملة الثانية بالجملة الأولى ربطا يجعلهما في حكم الجملة الواحدة. ولا فرق بين مذهب سيبويه وبين ما قيل، إلا أن سيبويه يضمر الفعل، وحيث ينصب ينصب، وحيث يرفع يرفع، وحيث يختار أحدهما على الآخر يختاره، وإن خالف مذهبه هذا المذهب نبه عليه.

Sībawayh's position and what has been stated, except that Sībawayh posits an implicit verb. Where he assigns the accusative, it assigns the accusative; where he assigns the nominative, it assigns the nominative; and where he prefers one to the other, it prefers it. If his position differs from this position, the difference is pointed out.[33][34]

L205 As for his expression (زيد يضرب غلامه، فيغضب عمرو), "Zayd—his servant strikes, so ʿAmr becomes angry," its apparent construction is that يغب, "becomes angry," is coordinated[35]

L206–208 with يضرب, "strikes." But because the striking causes the anger, the two sentences become connected and acquire the standing of a condition and its consequence. Although they are two sentences, they have the status of one. Do you not see that you say (زيد أن تكرمه يكرمك عمرو), "Zayd—if you honor him, ʿAmr will honor you," and content yourself with the resumptive pronoun in the first sentence? There is no disagreement about the permissibility of this. I have departed from what I consider proper and urge: brevity, and restricting this discipline to what is indispensable. In the disputed question it is sufficient to say that the nominative and accusative are both permissible; the nominative is the preferable form, while the accusative is permissible by their consensus, though inferior to the nominative. Sībawayh says that the nominative is better under one interpretation, and the accusative under another. If it is asked: Why was the argument on Sībawayh's behalf omitted that rests on the words of Allah, blessed and exalted: {The sun and the moon follow a reckoning; and the stars and the trees prostrate themselves; and the

وأما قوله (زيد يضرب غلامه، فيغضب عمرو) فظاهر هذا أن يغب معطوف

على يضرب، لكن لما كان الضرب سببا للغضب، ارتبطت الجملتان، وصارتا بمنزلة الشرط والجزاء، وإن كانتا جملتين فإنهما في حكم الواحدة، ألا ترى انك تقول (زيد أن تكرمه يكرمك عمرو)، وتكتفي بالضمير العائد من الجملة الأولى، ولا خلاف في جواز هذه. وقد خرجت عما أراه وأحض عليه، من الإيجاز والاقتصار، في هذه الصناعة على ما لابد منه. ويكفي في المسالة المختلف فيها أن يقال: إن الرفع والنصب جائزان، والرفع الوجه، والنصب جائز بإجماع منهم، إلا أنه دون الرفع. وسيبويه يقول: إن الرفع أجود على وجه، والنصب على وجه آخر. فإن قيل: لم ترك الاحتجاج لسيبويه بقول الله تبارك وتعالى: {الشمس والقمر بحسبان، والنجم والشجر يسجدان، والسماء رفعها ووضع الميزان} فنصب السماء، وإنما يحسن النصب إذا كان العطف على الجملة الفعلية، لا على الجملة المبتدئية، فقد عطف على الخبر، الذي هو يسجدان ما ليس فيه ضمير، يعود غلى المبتدأ.

[33] **Translator's note (L202):** The larger sentence is the complete nominal sentence; the smaller sentence is the clause serving as its predicate. The deliberately awkward English examples preserve the grammatical relationships under discussion.

[34] **Translator's note (L204):** الحملة الثانية appears to be a transcription error for الجملة الثانية, "the second sentence." الضمير here denotes the implicit or suppressed element, specifically the verb discussed in the preceding unit, rather than an ordinary resumptive pronoun. The Arabic leaves the subjects of the repeated verbs unstated; the translation understands them as comparing Sībawayh's position with the position being presented.

[35] **Translator's note (L205):** يغب appears to be a transcription error for يغضب, "becomes angry." The unvowelled يضرب غلامه can also mean "he strikes his servant." The preceding discussion treats the servant as the subject, which is followed here.

heaven—He raised it and established the balance}? For He put السماء, "the heaven," in the accusative, and the accusative is appropriate only when the coordination is with the verbal sentence, not with the sentence beginning with a nominal subject. Thus He coordinated with the predicate, namely يسجدان, "the two prostrate themselves," something containing no pronoun referring back to the subject of the nominal sentence.[36][37][38]

L209 Someone replying to Sībawayh may say: He used the accusative and coordinated it with the sentence beginning with a nominal subject, even though the nominative would be better according to the grammarians' positions, just as the verse occurs: {Indeed, every thing—We created it according to a measure}, although Sībawayh considers the nominative more appropriate. Sībawayh has no decisive argument in this.[39][40]

L210 In this chapter, active participles, passive participles, and forms modified from active participles to express intensity function like verbs, such as فعال, فعول, and مفعال. You say (أزيدا أنت ضاربه), "Is it Zayd whom you are striking?" and (أزيدا أنت ضرابه), "Is it Zayd whom you strike repeatedly?" The same applies to (مضرابه), "one who strikes him much," and (ضروبه), "one who strikes him much."[41]

L211–213 If, after the noun to which an accusative pronoun in the verb refers back, you introduce a condition and its consequence, only the nominative is permissible

وللراد على سيبويه أن يقول نصب، وعطف على الجملة المبتدئية، وان كان الرفع أحسن على مذاهب النحويين، كما جاءت الآية {إنا كل شيء خلقناه بقدر}، والرفع عند سيبويه أوجه، ولا حجة قاطعة لسيبويه في هذا.

ويجري مجرى الأفعال في هذا الباب أسماء الفاعلين والمفعولين والمعدولة عن أسماء الفاعلين للمبالغة نحو فعال وفعول ومفعال تقول (أزيدا أنت ضاربه) و (أزيدا أنت ضرابه)، وكذلك (مضرابه) و (ضروبه).

وإن جئت بعد الاسم الذي يعود عليه من الفعل ضمير نصب بشرط وجزاء، لم يجز فيه إلا الرفع، نحو (زيد إن تكرمه بكرمك)، وكذلك إن جئت بعده بحرف أو اسم للاستفهام نحو (زيد كم مرة لقيته؟)، وكذلك (عمرو هل رأيته؟) و (زيد من ضربه؟) و (عبد الله ما أصابه؟). وكذلك إن كان الفعل في موضع الصفة نحو (أزيد أنت رجل تكرمه)، وقال الشاعر: أكل عام نعم تحونه ... يلقحه قوم وتنتجونه

[36] **Translator's note (L206):** The conditional example has أن where إن would ordinarily be expected. It is translated conditionally, as required by the argument, without altering the Arabic example. The Quranic quotation is from 55:5–7. النجم can denote either stars or stemless vegetation; "stars" is used here.

[37] **Translator's note (L208):** غلى appears to be a transcription error for إلى, "to." This continues the objection introduced in the preceding unit.

[38] **Qur'an references (L206):** Qur'an 55:5 (Ar-Rahman); Qur'an 55:6 (Ar-Rahman); Qur'an 55:7 (Ar-Rahman).

[39] **Translator's note (L209):** The Quranic quotation is 54:49. Its grammatical example is إنا كل شيء خلقناه بقدر; the discussion concerns the accusative كل شيء, "every thing."

[40] **Qur'an references (L209):** Qur'an 54:49 (Al-Qamar).

[41] **Translator's note (L210):** The morphological patterns and examples are retained without supplying vowels absent from the witness.

for that noun, as in (زيد إن تكرمه بكرمك), "Zayd—if you honor him, he honors you." The same applies if you introduce after it an interrogative particle or noun, as in (زيد كم مرة لقيته؟), "Zayd—how many times have you met him?" Likewise (عمرو هل رأيته؟), "'Amr—have you seen him?"; (زيد من ضربه؟), "Zayd—who struck him?"; and (عبد الله ما أصابه؟), "'Abd Allah—what befell him?" The same also applies if the verb occupies the position of an attribute, as in (أزيد أنت رجل تكرمه), "Zayd—are you a man who honors him?" The poet said: (يلقحه قوم وتنتجونه ... أكل عام نعم تحوونه) "Is there every year livestock that you gather in— other people mate it, and you deliver its young?"[42][43]

وقال زيد الخيل:

أفي كل عام مأتم تبعثونه ... على محمر ثوبتموه وما رضا

L214 And Zayd al-Khayl said:

L215 (على محمر ثوبتموه وما رضا ... أفي كل عام مأتم تبعثونه) "Is there every year a mourning assembly that you stir up over a donkey-like man whom you have robed, though he was not pleased?"[44]

تحوونه في موضع الصفة لنعم، ونعم مبتدأ، وخبره كل عام، وهو على حد حذف المضاف، وإقامة المضاف إليه مقامه، لأن كل عام من ظروف الزمان، وظروف الزمان لا تكون أخبارا عن الجثث، إنما تكون أخبارا عن المصادر. ولو روي بالنصب لجاز، ويكون الفعل لا موضع له من الإعراب، وكذلك مأتم يجوز فيه النصب، على أن لا يكون الفعل صفة، وقال الشاعر جرير:

L216 تحوونه, "you gather it in," occupies the position of an attribute of نعم, "livestock." نعم is the subject of the nominal sentence, and its predicate is كل عام, "every year." This follows the construction in which the first term of a genitive construction is omitted and the genitive dependent is put in its place, because كل عام is an adverbial expression of time, and adverbial expressions of time do not serve as predicates of concrete entities: they serve only as predicates of verbal nouns. If the verse were transmitted with the

[42] **Translator's note (L211):** بكرمك appears to be a transcription error for يكرمك, "he honors you." The translation gives this probable intended sense while retaining the supplied example.

[43] **Translator's note (L213):** The verse supplies a grammatical example: نعم means livestock, especially camels, and تحوونه, "you gather it in," is treated below as its attributive clause.

[44] **Translator's note (L215):** The second hemistich is uncertain. محمر may be a personal designation or a derogatory epithet associated with a donkey; ثوبتموه may mean "you clothed him" or involve a sense of calling out. The translation provisionally follows the robing sense without supplying missing vowels.

أبحت حمى تهامة بعد نجد ... وما شيء حميت بمستباح فحميت في موضع الصفة ولا يجوز نصب (شيء) لفساد المعنى، ودخول الباء على مستباح، وقال الشاعر:

وما ادري أغيرهم تناء ... وطول العهد أم مال أصابوا

فأصابوا في موضع الصفة، ولا يجوز صرفه إلى غير ذلك، لأن الشاعر جهل الأمر الذي غيرهم، ولم يدر أهو البعد وطول العهد، أم مال أصابوه، فمال معطوف على تناء، ويجوز النصب على مذهب قوم وكذلك إن كان الفعل صلة لموصول، نحو قولنا (أزيد الذي رأيت) لا يكون في زيد إلا الرفع، وليس بمنزلة قولنا (أزيدا العاقل ضربته)، لأن ضربته ليس صلة ولا صفة. وكذلك، إن أبدلت منه، أو وكدته. ومثله (زيد أن تكرمه خير من أن تهينه)، لأن ما ينصب بعد أن فهو من صلتها، وكذلك زيد أنت الضاربه لا يجوز في زيد إلا الرفع، لأن الألف واللام بمعنى الذي، فتجرى مجري الذي.

accusative, that would be permissible, and the verb would occupy no position in the case structure. Likewise, مأتم, "a mourning assembly," may be accusative, provided that the verb is not an attribute. And the poet Jarīr said:

L217–219 (وما شيء حميت بمستباح ... أبحت حمى تهامة بعد نجد) "You have laid open Tihāmah's protected domain after Najd, though nothing you have protected is to be violated." Thus حميت, "you have protected," occupies the position of an attribute. It is not permissible to put (شيء), "anything," in the accusative, because that would corrupt the meaning, and because bāʾ is prefixed to مستباح, "open to violation." And the poet said:[45]

L220 (وطول العهد أم مال أصابوا ... وما ادري أغيرهم تناء) "I do not know whether distance has changed them, and the long lapse of time, or wealth they have acquired."

L221 Thus أصابوا, "they have acquired," occupies the position of an attribute, and it cannot be construed otherwise, because the poet did not know what had changed them: he did not know whether it was distance and the long lapse of time, or wealth they had acquired. Hence مال, "wealth," is coordinated with تناء, "distance." According to some, however, the accusative is permissible. The same applies if the verb is a relative clause attached to a relative expression, as in our saying (أزيد الذي رأيت), "Is Zayd the one whom you saw?" Only the nominative is possible for زيد. This is not like our saying (أزيدا العاقل ضربته), "Is it Zayd, the sensible man, whom you struck?" because ضربته, "you struck him," is neither a relative clause nor an attributive clause. The same applies if you substitute an appositional expression for it or reinforce it with an expression of emphasis. A similar example is (زيد أن تكرمه خير من أن تهينه), "Zayd—for you to honor him is better than for you to humiliate him," because whatever is put in the subjunctive after أن

[45] **Translator's note (L217):** The unvowelled أبحت can grammatically be first- or second-person singular; the translation takes it as second person, consistently with the address in حميت.

forms part of its clause. Likewise, in زيد أنت الضاربه, "Zayd—you are the one striking him," only the nominative is permissible for زيد, because the alif and lām have the meaning of الذي, "the one who," and therefore function as الذي does.[46]

L222–223 In this chapter I have covered what is needed and what suffices. I have additionally explained the interpretations underlying the positions and the arguments against Sībawayh and on his behalf, so that the reader may know that I have acquainted myself with their positions and understood what

L224 I have established, without needing to posit an implicit element where the utterance is complete without it and where expressing it would be inarticulacy contrary to the speaker's purpose. This concerns human speech; as for the speech of Allah Most High, it is forbidden. I ask Allah for aid and success. I have presented an account in this chapter suited to what I urge and advocate, for I have introduced into it neither anything impossible, nor any weak conjecture, nor any superfluity for which there is no need.[47]

قد أتيت في هذا الباب على ما يحتاج إليه، ويستغني به، وزدت توجيه الأقوال والاحتجاج على سيبويه وله، ليعلم القارئ أني قد وقفت على أقوالهم، وعرفت ما

اثبت، ولم احتج إلى إضمار ما الكلام تام دونه، وإظهاره عي مخالف لغرض القائل. هذا في كلام الناس، فأما في كلام الله تعالى فحرام. والله اسأله العون والتوفيق، وقد قلت قولا في هذا الباب يليق بما أحض عليه، وأدعو إليه، لأني لم ادخل فيه محالا، ولا ظنا ضعيفا، ولا فضلا لا يحتاج إليه.

[46] **Translator's note (L221):** The referent of "it" in the brief statement about substitution and emphasis is not made explicit in the supplied wording. نصب is rendered "subjunctive" where it concerns the verb after أن, and "accusative" where it concerns a noun.

[47] **Translator's note (L224):** اثبت is read in conjunction with the preceding unit's ما as "what I have established"; the unvowelled form admits other readings.

REFUTATION OF THE GRAMMARIANS

العلل الثواني والثوالث

Second- and Third-Order Explanations

Ibn Maḍāʾ al-Qurṭubī · Arabic–English parallel edition

Return to the reading collection

[فصل]

ومما قالوا فيه ما لم يفهم، واضمروا فيه ما يخالف مقصد القائل، أبواب نصب الفعل، وقد تكلمت منها على باب الفاء والواو ليستدل بهما على غيرهما ويعلم أن ما أضمروه لا يحتاج إليه في إعطاء القوانين التي يحفظ بها كلام العرب.

الكلام في الفاء: ينتصب بعدها الفعل إذا كانت جوابا لأحد ثمانية أشياء: الأمر، والنهي، والاستفهام، والنفي، والعرض، والتمني، والتحضيض، والدعاء. يقال في الأمر (أعطني فأشكرك). قال أبو النجم:

يا ناق سيري عنقا فسيحا ... إلى سلمان فنستريحا ويقال في النهي (لا يعص زيد على الله فيعاقبه)، قال الله تعالى: {لا تفتروا على الله كذبا فيسحتكم بعذاب}، وقال {ولا تطغوا فيه فيحل عليكم غضبي}، ويقال في النفي (ما يأتيني زيد فأعطيه)، فيحتمل وجهين: أحدهما ما يأتيني زيد فكيف أعطيه، إي أن الإتيان سبب العطاء، فإذا لم يأت لم يعط. قال الله تعالى: {لا يقضى عليهم فيموتوا}، ويقال (ما آمن أبو جهل فيدخل الجنة)، وقال الفرزدق:

[Section][1]

L225

L226 Among the subjects on which they have said things that cannot be understood, and have posited implicit elements contrary to the speaker's intention, are the chapters on putting the verb in the subjunctive. Of these I have discussed the chapter on fāʾ and wāw, so that these two may furnish an indication of the others, and so that it may be known that what they have posited as implicit is unnecessary for formulating the rules by which the speech of the Arabs is preserved.

L227 Discussion of fāʾ: The verb following it is put in the subjunctive when it introduces the consequence of one of eight things: a command, a prohibition, a question, a negation, an offer, a wish, an exhortation, or a supplication. For a command one says (أعطني فأشكرك), "Give to me, so that I may thank you." Abū al-Najm said:

L228–230 (يا ناق سيري عنقا فسيحا ... إلى سلمان فنستريحا) "O she-camel, travel at a spacious, brisk pace to Salmān, so that we may rest." For a prohibition one says (لا يعص زيد على الله فيعاقبه), "Let Zayd not disobey Allah, lest He punish him." Allah Most High said: {Do not fabricate a lie against Allah, lest He annihilate you with a punishment}; and He said: {And do not transgress therein, lest My wrath descend upon you}. For negation one says (ما يأتيني زيد فأعطيه), "Zayd does not come to me, so that I may give to him." This admits two interpretations. One is: Zayd does not come to me, so how could I give to him? That is, coming is the cause of giving; if he does not come, he is not given anything. Allah Most High said: {No decree is passed upon them

[1] **Translator's note (L225):** The heading is bracketed in the supplied witness; the brackets are preserved.

so that they might die}. And one says (ما آمن أبو جهل فيدخل الجنة), “Abū Jahl did not believe, so that he might enter Paradise.” Al-Farazdaq said:[2][3][4]

وما أنت من قيس فتنبح دونها ... ولا من تميم في اللهى والغلاصم

L231 (ولا من تميم في اللهى والغلاصم ... وما أنت من قيس فتنبح دونها) “You are not of Qays, that you should bark in its defense, nor of Tamīm among the uvulas and gullets.”[5]

والوجه الآخر من قولنا (ما يأتينا زيد فنعطيه)، إي ما يأتينا في حال إعطاء، إي يأتينا ولا نعطيه، قال الفرزدق:

L232–234 The other interpretation of our saying (ما يأتينا زيد فنعطيه), “Zayd does not come to us so that we give to him,” is that he does not come to us in a circumstance of giving—that is, he comes to us and we do not give to him. Al-Farazdaq said:

وما قام منا قائم في ندينا ... فينطق إلا بالتي هي أعرف

L235 (فينطق إلا بالتي هي أعرف ... وما قام منا قائم في ندينا) “No man of ours has stood in our assembly and spoken anything except what is most recognized as proper.”

وقال اللعين المنقري:

L236 And al-Laʿīn al-Minqārī said:

وما حل سعدي غريبا ببلدة ... فينسب إلا الزبرقان له أب

L237 (فينسب إلا الزبرقان له أب ... وما حل سعدي غريبا ببلدة) “No man of Saʿd has settled as a stranger in a town and had his lineage traced without al-Zibriqān being a father to him.”[6]

وتقول (كأنك لم تأتنا فنحدثك)، وقال رجل من بني دارم:

L238 And you say (كأنك لم تأتنا فنحدثك), “It is as though you had not come to us so that we might talk to you.” A man of the Banū Dārim said:

[2] **Translator’s note (L228):** ناق is a shortened vocative form of “she-camel.” The final alif in فنستريحا is poetic and does not make the verb dual.

[3] **Translator’s note (L230):** The example لا يعص زيد على الله uses an awkward preposition with “disobey.” The translation gives its apparent sense while retaining the supplied Arabic. The Quranic quotations are from 20:61, 20:81, and 35:36, respectively.

[4] **Qur’an references (L228):** Qur’an 20:61 (Taha); Qur’an 20:81 (Taha); Qur’an 35:36 (Fatir).

[5] **Translator’s note (L231):** The bodily imagery in اللهى والغلاصم is rendered literally. Its precise polemical force is uncertain from this excerpt; اللهى also admits a different lexical sense, “gifts,” in other contexts.

[6] **Translator’s note (L237):** فينسب is unvowelled; the translation takes it passively, “has his lineage traced.” The verse presents al-Zibriqān’s paternal relationship in its own terms.

كأنك لم تذبح لأهلك نعجة ... فيصبح ملقى بالفناء إهابها

ويقال في الاستفهام (أتأتينا فنحدثك). قال الشاعر:

ألم تسأل فتخبرك الرسوم ... على فرتاج والطلل القديم ويقال في العرض (ألا تأتينا فنكرمك). ويقال في التمني (ليت زيدا عندنا فيحدثنا)، وقد قرئ (ودوا لو تدهن فيدهنون) وقال مهلهل:

فلو نشر المقابر عن كليب ... فيخبر بالذنائب أي زير

وقال أمية بن أبي الصلت:

ألا رسول لنا منا فيخبرنا ... ما بعد غايتنا من رأس مجرانا

ويقال في التحضيض (هلا زرت زيدا فيكرمك). ويقال في الدعاء (اللهم لا تؤاخذنا بذنوبنا فنهلك). وقال الله عز وجل: {لولا أخرتني إلى أجل قريب فأصدق وأكن من الصالحين}. وقد نصبت العرب بعدها في الواجب، وذلك شاذ لا يقاس عليه، قال الشعر:

L239 (فيصبح ملقى بالفناء إهابها ... كأنك لم تذبح لأهلك نعجة) "It is as though you had not slaughtered a ewe for your household, so that in the morning its hide lay cast into the courtyard."

L240 For a question one says (أتأتينا فنحدثك), "Will you come to us so that we may talk to you?" The poet said:

L241–243 "Did you not question the traces at Fartaj and the ancient ruins, so that they might tell you?" For an invitation one says (ألا تأتينا فنكرمك), "Will you not come to us, so that we may honour you?" For a wish one says (ليت زيدا عندنا فيحدثنا), "Would that Zayd were with us, so that he might converse with us." The reading (ودوا لو تدهن فيدهنون), "They wished that you would compromise, so that they would compromise," has also been recited. Muhalhil said:[7][8][9]

L244 "If only the graves were opened to uncover Kulayb, so that he might be told at al-Dhanā'ib what a visitor of women I am!"[10]

L245 And Umayya ibn Abī al-Ṣalt said:

L246 "Is there no messenger for us, from among ourselves, to tell us what lies beyond our destination, reckoning from the beginning of our course?"[11]

L247–249 For an exhortation one says (هلا زرت زيدا فيكرمك), "Why do you not visit Zayd, so that he may honour you?" For a supplication one says (اللهم لا تؤاخذنا بذنوبنا فنهلك), "O Allah, do not call us to account for our sins, so that

[7] **Translator's note (L241):** The verse illustrates the verb after فاء in فتخبرك, "so that they might tell you." The unvowelled text does not itself display the verb's mood ending.

[8] **Translator's note (L243):** The Qur'anic wording quoted here, corresponding to 68:9, writes فيدهنون with its final nūn retained, an indicative form. Its occurrence among examples of the subjunctive after فاء is potentially problematic; the supplied wording has been preserved.

[9] **Qur'an references (L241):** Qur'an 68:9 (Al-Qalam).

[10] **Translator's note (L244):** The wording نشر المقابر عن كليب is awkward and its vocalization uncertain; the translation takes it as expressing the opening of graves to uncover Kulayb. زير denotes a man who frequently visits or associates with women, apparently alluding here to the speaker's reputation. The grammatical example is فيخبر, "so that he might be told," whose voice and mood are not marked in the unvowelled witness.

we perish." Allah, mighty and majestic, said: "If only You would defer me until a near term, so that I might give charity and be among the righteous" (لولا أخرتني إلى أجل قريب فأصدق وأكن من الصالحين). The Arabs have also used the subjunctive after it in affirmative statements; this, however, is exceptional and cannot serve as a basis for grammatical analogy, The poetry said:[12][13][14]

L250 "I shall leave my dwelling to Banū Tamīm, and make for the Hijaz, so that I may find rest."[15]

L251 And al-Aʿshā said:

L252 "And there, at that time, you will not recompense me; but Allah will recompense me, and bestow a reward."[16]

L253 And Ṭarafa said:

L254 "We have a height within which humiliation never settles; the seeker of protection takes refuge there and is safeguarded."[17]

L255–257 Among these constructions in which what follows fāʾ takes the subjunctive, there are some in which coordination is permissible: the second verb then

سأترك منزلي لبنى تميم ... وألحق بالحجاز فأستريحا

وقال الأعشى:

وثمت لا تجزونني عند ذاكم ... ولكن سيجزيني الإله فيعقبا

وقال طرفة:

لنا هضبة لا ينزل الذل وسطها ... ويأوي إليها المستجير فيعصما

وهذه المواضع التي ينصب فيها ما بعد الفاء، منها ما يجوز فيها العطف، ويكون إعراب الفعل الثاني كإعراب الفعل الأول الذي قبل الفاء، ويكون معناه غير مخالف لمعناه. وكلها يجوز فيها القطع من الأول ورفع الفعل على أنه موجب، مثال ذلك (لا يشتم عمرو زيدا فيؤذيه)، إن نصب كان المعنى لا يشتم حتى لا يؤذيه، فالشتم من أنواع الأذى، وإن رفع كان المعنى على القطع أي فهو يؤذيه وإن جزم (يؤذيه) وعطف على قوله (يشتم)، كان المعنى فإن الشتم يؤذيه، أي من شانه أن يفعل ذلك. وقال النابغة:

[11] **Translator's note (L246):** The relation of من رأس مجرانا, "from the beginning of our course," to the preceding words is compressed and uncertain. The example illustrates فيخبرنا, "to tell us."

[12] **Translator's note (L247):** In the Qur'anic quotation, corresponding to 63:10, فأصدق is subjunctive whereas وأكن is jussive. The author's argument here concerns the verb following فاء.

[13] **Translator's note (L249):** The supplied text reads قال الشعر, literally "the poetry said," apparently a transcription error for قال الشاعر, "the poet said."

[14] **Qur'an references (L247):** Qur'an 63:10 (Al-Munafiqun).

[15] **Translator's note (L250):** The cited form فأستريحا, "so that I may find rest," illustrates the subjunctive after فاء in an affirmative statement; its final alif also serves the verse's rhyme.

[16] **Translator's note (L252):** The example is فيعقبا, "and bestow a reward," illustrating the subjunctive after فاء. The verb can also convey giving a recompense or making something follow; its precise nuance here is uncertain.

[17] **Translator's note (L254):** The example is فيعصما, "and is safeguarded," understood as passive in this context, although the witness supplies no vowels.

has the same inflection as the first verb preceding fāʾ, and its meaning does not differ from the first verb's meaning. In all of them it is permissible to detach the second verb from the first and put it in the indicative as an affirmative statement. An example is (لا يشتم عمرو زيدا فيؤذيه), "Let ʿAmr not insult Zayd and thereby hurt him." If the subjunctive is used, the meaning is (لا يشتم حتى لا يؤذيه), "Let him not insult him, so that he does not hurt him," for insult is a kind of hurt. If the indicative is used, the meaning rests on detachment: that is, (فهو يؤذيه), "he hurts him." If (يؤذيه), "he hurts him," is put in the jussive and coordinated with (يشتم), "he insults," the meaning is: "For insulting him hurts him," that is, it is of its nature to do so. Al-Nābigha said:[18][19]

ولازال قبر بين تبنى وجاسم ... عليه من الوسمي جود ووابل

L258 "May a grave between Tubnā and Jāsim never cease to receive abundant early-season rain and downpours,[20]

فينبت حوذانا وعوفا منورا ... سأتبعه من خير ما قال قائل

L259 so that it grows buttercups and flowering ʿawf; I shall follow it with some of the finest words a speaker has spoken."[21]

فلم يجعل (ينبت) جوابا، ولكنه قطع. ولو نصب لجاز، وقال: الم تسأل الربع القواء فينطق ... وهل تخبرنكك اليوم بيداء سملق

L260–262 He did not make (ينبت), "it grows," a consequential response; instead, he detached it. Had he used the subjunctive, that too would have been permissible. And he said: "Did you not question the deserted dwelling-place, so that it might speak? And will a bare, level wilderness tell you anything today?"[22]

[18] **Translator's note (L255):** The author uses رفع and نصب for verbal indicative and subjunctive inflection respectively. The unvowelled example does not display the distinction.

[19] **Translator's note (L257):** The witness retains the yāʾ in يؤذيه even when discussing its jussive form; the usual jussive spelling would omit that letter. The distinction between the explanations of coordination and detachment is somewhat compressed in the source and has been preserved.

[20] **Translator's note (L258):** The supplication continues into the next unit.

[21] **Translator's note (L259):** The plant name عوف is retained as ʿawf because its precise botanical identification is uncertain. The grammatical example is فينبت, "so that it grows," which the following explanation treats as an independent indicative rather than a subjunctive consequence.

[22] **Translator's note (L262):** The supplied تخبرنكك contains an apparently duplicated kāf. The translation follows the evident sense, while noting rather than silently reproducing the duplication. The example is فينطق, "so that it might speak," whose mood is not displayed in the unvowelled witness.

وتقول (حسبته شتمني فأثب عليه) إذا لم يقع الوثوب، ومعناه لو شتمني لوثبت عليه، وإن كان الوثوب قد وقع فليس إلا الرفع، لأن هذا بمنزلة قولك (ألست قد فعلت، فافعل) وقال بعض الحارثيين:

غير أنا لم تأتنا بيقين ... فنرجى ونكثر التأميلا

أي فنحن نرجى.
الكلام في الواو: الواو تنصب ما بعدها في غير الواجب، ومعناها النصب معنى مع، قال الأخطل:

لا تنه عن خلق وتأتي مثله ... عار عليك - إذا فعلت - عظيم وتقول: (لا تأكل السمك وتشرب اللبن) أي لا تجمع بينهما، ولو جزم لنهاه عن الجمع والتفرقة، ولو رفع لنهاه عن أكل السمك وأوجب له شرب اللبن، أي أنت ممن يشرب اللبن. قال جرير:

L263 You say (حسبته شتمني فأثب عليه), "I thought he had insulted me, so that I might spring upon him," when the springing has not occurred. Its meaning is: "Had he insulted me, I would have sprung upon him." If the springing has occurred, only the indicative is possible, because this is equivalent to your saying (ألست قد فعلت، فافعل), "Have you not already done it? Then do it." One of the Ḥārithīs said:[23]

L264 "Except that you have not brought us certainty; so we hope and multiply our expectations."[24]

L265 That is, (فنحن نرجى), "so we are hoping."[25]

L266 Discussion of wāw:

Wāw puts what follows it in the subjunctive in non-affirmative constructions. When it governs the subjunctive, its meaning is that of "with." Al-Akhṭal said:[26]

L267–269 "Do not forbid a disposition while practising its like: great is the disgrace upon you if you do so." You say (لا تأكل السمك وتشرب اللبن), "Do not eat fish while drinking milk," meaning: do not combine the two. If the second verb were jussive, he would prohibit the two acts both together and separately. If it were indicative, he would prohibit eating fish and affirm drinking milk

[23]**Translator's note (L263):** The comparison with ألست قد فعلت، فافعل is awkward as supplied: its second verb is an imperative, although the discussion concerns the indicative. The wording has been preserved.

[24]**Translator's note (L264):** The witness writes فنرجى, apparently intended here in the sense "so we hope," as the following explanation indicates; the spelling and absence of vowels make its precise form uncertain.

[25]**Translator's note (L265):** The source repeats the uncertain spelling نرجى from the preceding verse.

[26]**Translator's note (L266):** The phrase ومعناها النصب معنى مع appears to lack a connecting word, probably one meaning "with" or "when"; the translation gives the apparent intended sense without treating that restoration as supplied text.

of the person addressed: that is, “You are someone who drinks milk.” Jarīr said:[27]

L270 “Do not insult your kinsman and go so far as to hurt him; for if you do, you act foolishly and ignorantly.”[28]

L271 He prohibited him from both acts. Al-Ḥuṭayʾa said:

L272 “Was I not your neighbour, with affection and brotherhood between me and you?”[29]

L273 This is affirmative in meaning, so the subjunctive ought not to have been used; nevertheless, its wording is interrogative. Durayd ibn al-Ṣimma said:

L274 “In requital for ʿAbd Allāh I killed Dhuʾāb, the best of his peers; I did not boast of that while grieving.”[30]

L275 He meant: “I did not boast of it while I was grieving; I boasted of it only when I was not grieving.”

L276–277 In negation one says (لا يسعني شيء ويعجز عنك), “Nothing can suffice for me while falling short for you,” meaning, “together with its falling short for you.” In a command you say (إيتني وآتيك), “Come to me, and let me come to you,”[31]

ولا تشتم المولى وتبلغ أذاته ... فإنك إن تفعل تسفه وتجهل

نهاه عن الفعلين، وقال الحطيئة:

ألم أك جاركم وتكون بيني ... وبينكم المودة والإخاء

هذا واجب في المعنى، فكان يجب أن لا ينصب، لكن اللفظ لفظ الاستفهام. وقال دريد بن الصمة:

قتلت بعبد الله خير لداته ... ذؤابا فلم افخر بذاك وأجزعا

أراد إني لم افخر به وأنا جزع، إنما فخرت به غير جزع.

ويقال في النفي (لا يسعني شيء ويعجز عنك) أي مع عجزه عنك. وتقول في الأمر (إيتني وآتيك)،

[27] **Translator’s note (L267):** The grammatical example is لا تنه عن خلق وتأتي مثله, “Do not forbid a disposition while practising its like,” with وتأتي expressing accompaniment. The attribution to al-Akhṭal is the author’s; the verse is also commonly attributed to Abū al-Aswad al-Duʾalī.

[28] **Translator’s note (L270):** المولى can denote a kinsman, ally, patron, or client; the precise relationship is not specified here. The example is ولا تشتم المولى وتبلغ أذاته, interpreted in the following unit as prohibiting both acts.

[29] **Translator’s note (L272):** The example is وتكون بيني وبينكم المودة والإخاء, “with affection and brotherhood between me and you,” whose verb the next unit treats as subjunctive.

[30] **Translator’s note (L274):** The example is فلم افخر بذاك وأجزعا, “I did not boast of that while grieving,” with وأجزعا expressing the accompanying state excluded by the negation.

[31] **Translator’s note (L277):** The second example concerns accompaniment after a command; the unvowelled form آتيك does not display its mood ending.

وان أردت الأمر أدخلت اللام، فتقول (ولآتك)، وقال الله عز وجل: {ولما يعلم الله الذين جاهدوا منكم ويعلم الصابرين}، وقرأها بعضهم (ويعلم الصابرين) بالجزم. وقال الله تعالى: {ولا تلبسوا الحق بالباطل وتكتموا الحق وأنتم تعلمون}، وإن شئت جعلت (وتكتموا) على العطف، وقال الله تعالى: {يا ليتنا نرد ولا نكذب بآيات ربنا ونكون}، قرئ بالرفع والنصب، فالرفع على العطف وعلى القطع، وقال الأعشى:

فقلت أدعى وأدعو إن أندي ... لصوت أن ينادى داعيان

ومن النصب قوله:

للبس عباءة وتقر عيني ... أحب إلي من لبس الشفوف فقوله: وتقر منصوب بإضمار أن كأنه قال: للبس وأن تقر أي وقرة عيني، وقال الأعشى:

L278–280 and if you intend a command, you introduce lām, saying (ولآتك), "and let me come to you." Allah, mighty and majestic, said: "While Allah has not yet known those among you who have striven, and known the steadfast" (ولما يعلم الله الذين جاهدوا منكم ويعلم الصابرين). Some recited (ويعلم الصابرين), "and known the steadfast," in the jussive. Allah, exalted, said: "Do not clothe truth in falsehood and conceal the truth while you know" (ولا تلبسوا الحق بالباطل وتكتموا الحق وأنتم تعلمون), and, if you wish, you may construe (وتكتموا), "and conceal," as coordination. Allah, exalted, said: "Would that we were sent back, and did not deny the signs of our Lord, and were" (يا ليتنا نرد ولا نكذب بآيات ربنا ونكون). This has been recited in both the indicative and the subjunctive. The indicative may be understood either as coordination or as detachment. Al-Aʿshā said:[32][33][34]

L281 "I said: Let me be called, and I shall call; for the stronger call is for two callers to call out."[35]

L282 An instance of the subjunctive is his saying:

L283–285 "To wear a coarse cloak and have my eyes gladdened is dearer to me than wearing fine, sheer garments." His expression (وتقر), "and be gladdened," is subjunctive through an implicit an, "that," as though he had said (للبس وأن

[32] **Translator's note (L278):** The first Qur'anic extract, from 3:142, begins mid-sentence. The competing subjunctive and jussive readings of ويعلم are not distinguished by the unvowelled spelling.

[33] **Translator's note (L280):** The quotation from 6:27 stops at ونكون, "and were," omitting the verse's following complement. Its incompleteness is retained.

[34] **Qur'an references (L278):** Qur'an 3:142 (Ali 'Imran); Qur'an 2:42 (Al-Baqarah); Qur'an 6:27 (Al-An'am).

[35] **Translator's note (L281):** The opening أدعى وأدعو is unvowelled and permits uncertainty about the first verb's voice. The translation understands أدعى as passive, "let me be called." The wording إن أندي لصوت is also awkward; it appears to describe the greater carrying power or resonance of a call.

تقر), “To wear, and for [my eyes] to be gladdened,” meaning (وقرة عيني), “and the gladness of my eyes.” Al-Aʿshā said:[36]

لقد كان في حول ثواء ثويته ... تقضى لبانات ويسأم سائم

L286 “In a year of residence that I spent, there was indeed the fulfilment of needs, and enough for one prone to weariness to grow weary.”[37]

على من روى تقضى على أنه اسم كان. وقال كعب الغنوى:

L287 This is according to the transmission that gives (تقضى), “fulfilment,” as the subject of kāna. Kaʿb al-Ghanawī said:[38]

وما أنا للشيء الذي ليس نافعي ... ويغضب منه صاحبي بقؤول

L288 “I am not one to utter something that does not benefit me and angers my companion.”[39]

يجوز في يغضب الرفع والنصب، فالرفع على أن يكون داخلا في صلة الذي، معطوفا على قوله: (ليس نافعي)، والنصب عطف على (الشيء)، كما قال (وتقر عيني). وقد رد على سيبويه في هذا. والأظهر انه بمنزلة قوله (ليس زيد قائما ويقعد عمرو) أي مع قعود عمرو. ويقال (دعني ولا أعود)، فهذا أوجب على نفسه أن لا يعود فقطع، ومثله في القطع قول قيس بن زهير:

L289 Both the indicative and the subjunctive are permissible in (يغضب), “angers.” With the indicative, it is included in the relative clause of (الذي), “that,” coordinated with (ليس نافعي), “does not benefit me.” With the subjunctive, it is coordinated with (الشيء), “something,” as in the expression (وتقر عيني), “and have my eyes gladdened.” Sībawayh has been challenged on this point. The more evident interpretation is that it is equivalent to (ليس زيد قائما ويقعد عمرو), “Zayd is not standing while ʿAmr sits,” meaning, “together with ʿAmr’s sitting.” One says (دعني ولا أعود), “Leave me alone, and I shall not return.” Here the speaker commits himself not to return, and so detaches the second clause. A similar instance of detachment is the saying of Qays ibn Zuhayr:

فلا يدعني قومي صريحا لحرة ... لئن كنت مقتولا ويسلم عامر

L290 “Then let my people not call me the pureborn son of a free woman, if I am

[36] **Translator’s note (L283):** The example is وتقر عيني, “and have my eyes gladdened,” discussed in the following unit as subjunctive through an implicit أن. The speaker is not named in the supplied text.

[37] **Translator’s note (L286):** The construction is compressed. The next unit identifies تقضى as a noun functioning as the subject of كان; its unvowelled spelling here can also suggest a verb. The second example is ويسأم سائم, “and for one prone to weariness to grow weary.”

[38] **Translator’s note (L287):** The supplied spelling تقضى is retained, although the intended verbal noun is not unambiguously represented by it.

[39] **Translator’s note (L288):** The example is ويغضب منه صاحبي, “and angers my companion,” whose indicative and subjunctive analyses are discussed next.

killed and ʿĀmir survives."[40]

[40]**Translator's note (L290):** The example is ويسلم عامر, "and ʿĀmir survives," presented by the author as a detached indicative clause.

REFUTATION OF THE GRAMMARIANS

التمارين

Artificial Grammatical Exercises

Ibn Maḍāʾ al-Qurṭubī · Arabic–English parallel edition

Return to the reading collection

[Section]

L291–292

L293 Among the things that must be removed from grammar are secondary and tertiary explanations. An example is someone asking about (زيد), "Zayd," in our expression (قام زيد), "Zayd stood": "Why is it nominative?" He is told: "Because it is a subject, and every subject is nominative." He then says: "Why is the subject nominative?" The correct response is: "That is how the Arabs spoke." This is established through induction from speech transmitted by numerous independent channels. There is no difference between this and the case of someone who knows from an explicit authoritative text that something is forbidden, without any need to infer an underlying cause in order to extend its ruling to something else, and then asks: "Why was it forbidden?" Answering that question is not incumbent upon the jurist. Suppose you answered the questioner by saying, "To distinguish the subject from the object," but he was not satisfied and said, "Why, then, was the arrangement not reversed, with the subject accusative and the object nominative?" We would tell him: "Because subjects are few, since a verb can have only one subject, whereas objects are many. The heavier inflection, the nominative, was therefore assigned to the subject, and the lighter, the accusative, to the object, because the subject is one and objects are many, so that what they find heavy should occur less often in their speech and what they find light should occur more often." Yet this adds nothing to our knowledge that the subject is nominative. If we did not know this explanation, our ignorance of it would not harm us, since the nominative inflection of the subject, which is what we seek to establish, has already been verified for us through induction from transmission by numerous independent channels, which produces knowledge.

L294–296 These secondary explanations fall into three categories: a category that is certain, a category possessing persuasiveness, and a category whose invalidity is certain. These categories are found in the grammarians' books. The difference between primary and secondary explanations is that knowing primary explanations gives us knowledge of how to utter the Arabs' speech, which we apprehend through examination; secondary explanations are dispensable for that purpose and tell us only that the Arabs are a wise nation! And that only

[فصل]

ومما يجب أن يسقط من النحو العلل الثواني والثوالث، وذلك مثل سؤال السائل عن (زيد) من قولنا (قام زيد) لم رفع؟ فيقال لأنه فاعل، وكل فاعل مرفوع، فيقول ولم رفع الفاعل؟ فالصواب أن يقال له: كذا نطقت به العرب. ثبت ذلك بالاستقراء من الكلام المتواتر. ولا فرق بين ذلك وبين من عرف أن شيئا ما حرام بالنص، ولا يحتاج فيه إلى استنباط علة، لينقل حكمه إلى غيره. فسأل لم حرم؟ فإن الجواب على ذلك غير واجب على الفقيه. ولو أجبت السائل عن سؤاله بأن تقول له: للفرق بين الفاعل والمفعول فلم يقنعه، وقال: فلم لم تعكس القضية بنصب الفاعل ورفع المفعول؟ قلنا له: لأن الفاعل قليل لأنه لا يكون للفعل إلا فاعل واحد، والمفعولات كثيرة، فأعطي الأثقل، الذي هو الرفع، للفاعل، وأعطي الأخف، الذي هو النصب، للمفعول، لأن الفاعل واحد، والمفعولات كثيرة، ليقل في كلامهم ما يستثقلون، ويكثر في كلامهم ما يستخفون. فلا يزيدنا ذلك علما بان الفاعل مرفوع، ولو جهلنا ذلك لم يضرنا جهله، إذ قد صح عندنا رفع الفاعل الذي هو مطلوبنا، باستقراء المتواتر، الذي يوقع العلم.

وهذه العلل الثواني على ثلاثة أقسام: قسم مقطوع به، وقسم فيه إقناع، وقسم مقطوع بفساده. وهذه الأقسام موجودة في كتب النحويين. والرفق بين العلل الأول والعلل الثواني، أن العلل الأول بمعرفتها تحصل لنا المعرفة بالنطق بكلام العرب المدرك منا بالنظر، والعلل الثواني هي المستغنى عنها في ذلك، ولا تفيدنا إلا أن العرب أمة حكيمة! وذلك في بعض المواضع. فمثال المقطوع به قول القائل: كل ساكنين التقيا

في الوصل وليس احدهما حرف لين فإن أحدهما يحرك، وسواء كانا من كلمتين، أو كلمة واحدة، مثل قولنا (أكرم القوم)، وقال تعالى: {قم الليل}، وقال تعالى: {واذكر اسم ربك}، ويقال (مد ويمد ومد). وآخر الأمر موقوف، مثل (اضرب) فاجتمعت الدال إلى الدال، والأولى ساكنة، فحركت الثانية لالتقائهما،

فإن كان يمكن النطق بالثانية ساكنة في حال الوصل فعلت. تقول (مر يا فتى) فأما (أكرم القوم) وأمثاله، فلا يمكن فيه إلا التحريك، فيقال: لم حركت الميم من أكرم، وهو أمر، فيقال له: لأنه لقي ساكنا آخر، وهو لام التعريف، وكل ساكنين التقيا بهذه الحال، فإن أحدهما يحرك، فإن قيل: ولم لم يتركا ساكنين؟ فالجواب: لأن النطق بهما ساكنين لا يمكن الناطق. فهذه قاطعة وهي ثانية. وكذلك قولهم: كل فعل في أوله إحدى الزوائد الأربع، وما بعدها ساكن، فإنه إذا أمر به يحذف الحرف الزائد، وتدخل عليه ألف الوصل، فإن قيل: فلم دخلت عليه ألف الوصل؟ فيقال: لأنه فعل أمر حذف من أوله الحرف الزائد، وكل فعل أمر حذف من أوله الحرف الزائد، فإنه تدخل عليه ألف الوصل، فإن قيل: فلم لم يترك أوله كذلك؟ قيل: لأن الابتداء بالساكن لا يمكن. وهي ثانية. وكذلك (ميعاد وميزان) وما أشبههما، يقال: إن الأصل فيها موعاد وموزان. والدليل على ذلك أنهما من وعد ووزن، ففاء الفعل واو، ويقال في جمعهما (مواعيد وموازين) وفي تصغيرهما (مويعيد ومويزين) فأبدل من الواو ياء لسكونها، وانكسار ما قبلها، وكل واو سكنت وانكسر ما قبلها، فإنها تبدل ياء، فإن قيل: لم أبدل منها ياء، ولم تترك على حالها؟ قيل: لأن ذلك أخف على اللسان، فهذه علة واضحة أيضا، ولكن يستغنى عنها.

in certain instances. An example of what is certain is the statement: whenever two vowelless consonants meet in connected speech, and neither is a glide or long-vowel letter, one of them is given a vowel, whether they belong to two words or to a single word. Examples include our expression (أكرم القوم), "Honour the people"; the Exalted's saying (قم الليل), "Stand during the night"; and the Exalted's saying (واذكر اسم ربك), "And mention the name of your Lord." One also says (مد ويمد ومد), "He extended, he extends, and extend." The end of the imperative is left vowelless, as in (اضرب), "Strike." Thus one dāl meets another dāl, the first being vowelless, and the second is given a vowel because the two meet,[1][2]

L297–301 but if it is possible to pronounce the second consonant vowelless in connected speech, you do so. You say (مر يا فتى), "Pass, young man." As for (أكرم القوم), "Honour the people," and similar expressions, giving the consonant a vowel is the only possibility, Thus one asks, "Why was the mīm in أكرم ('honor!'), which is an imperative, given a vowel?" The answer given is, "Because it encountered another vowelless consonant, namely the lām of the definite article; whenever two vowelless consonants meet under these circumstances, one of them is given a vowel." If someone asks, "Why were they not both left vowelless?" the answer is, "Because a speaker cannot pronounce them both vowelless." This explanation is decisive, and it is a secondary explanation. Likewise, they say, "Every verb beginning with one of the four additional letters, with a vowelless consonant following it, has the additional letter deleted and a connecting alif prefixed when an imperative is formed from it." If someone asks, "Why was the connecting alif prefixed?" the answer

[1] **Translator's note (L296):** الرفق, literally "gentleness," appears to be a transcription error for الفرق, "difference." The translation states the evident intended sense and records the discrepancy here. The discussion apparently intends the first two instances of مد in مد ويمد ومد as a past tense and an imperative around the imperfect يمد. Their consonantal spelling supplies neither vowels nor a doubling mark, so their precise forms are not directly displayed. حرف لين is rendered here as "glide or long-vowel letter" to convey the phonetic exception being discussed; its scope can vary in grammatical usage.

[2] **Qur'an references (L294):** Qur'an 73:8 (Al-Muzzammil); Qur'an 76:25 (Al-Insan).

given is, “Because it is an imperative verb from whose beginning the additional letter has been deleted; every imperative verb from whose beginning the additional letter has been deleted receives a connecting alif.” If someone asks, “Why was its beginning not left as it was?” the answer is, “Because beginning with a vowelless consonant is impossible.” This is a secondary explanation. Likewise, of ميعاد (‘appointed time’) and ميزان (‘balance’), and similar words, it is said that their original forms are موعاد and موزان. The evidence for this is that they derive from وعد (‘promise’) and وزن (‘weigh’), so the first root consonant is wāw. Their plurals are مواعيد (‘appointed times’) and موازين (‘balances’), and their diminutives are مويعيد (‘a little appointed time’) and مويزين (‘a little balance’). The wāw was therefore replaced with yāʾ because it was vowelless and preceded by a kasrah; every wāw that is vowelless and preceded by a kasrah is replaced with yāʾ. If someone asks, “Why was it replaced with yāʾ and not left as it was?” the answer is, “Because that is easier on the tongue,” so this too is a clear explanation, but it can be dispensed with.[3][4]

L302 An example of an unclear explanation is their statement that a verb beginning with one of the four additional letters receives inflection because it resembles a noun. It suffices here to say, “Every verb beginning with one of the four additional letters, to which neither the feminine plural pronoun nor the light or heavy nūn is attached, is inflected.” If someone asks, “Why is يضرب (‘he strikes’) inflected?” the answer is, “Because it is a verb beginning with one of the four additional letters, to which neither the feminine pronoun nor a light or heavy nūn is attached; everything with these characteristics is inflected.”

ومثال غير البين منها قولهم: إن الفعل الذي في أوله إحدى الزوائد الأربع أعرب، لشبهه بالاسم، ويكتفي في ذلك بأن يقال: كل فعل في أوله إحدى الزوائد الأربع، ولم يتصل به ضمير جماعة النساء، ولا النون الخفيفة، ولا الشديدة، فإنه معرب. فإن قيل: (يضرب) لم أعرب؟ قيل: لأنه فعل أوله إحدى الزوائد الأربع، ولم يتصل به ضمير المؤنث، ولا نون خفيفة ولا شديدة، وكل ما هو بهذه الصفة فهو معرب. فإن قيل: لم أعربت العرب ما هو بهذه الصفة؟ فقيل: لأنه أشبه الاسم،

[3] **Translator’s note (L297):** The example مر يا فتى is uncertain in this discussion. As written, مر can mean “pass,” but its consonants differ from the preceding example involving two dāls. A reading مد يا فتى, “Extend, young man,” would continue that example, but is not supplied by this witness and has not been substituted.

[4] **Translator’s note (L299):** The Arabic grammatical examples are retained without adding vowels. The discussion presupposes that the imperative أكرم is followed by a word beginning with the definite article, although that following word is not supplied. The ‘four additional letters’ are the prefixes of the imperfect verb. ‘Secondary explanation’ denotes a further explanation offered after the immediate grammatical rule has already been stated.

If someone asks, “Why did the Arabs inflect what has these characteristics?” and the answer given is, “Because it resembles the noun,[5]

L303 in that, when used without qualification, it can refer to the present and the future, and is therefore general, just as رجلا (‘a man’) and other indefinite nouns are general. Then, when the speaker wishes to apply it to a particular individual, he introduces alif and lām, which remove its generality. Likewise, with verbs beginning with the additional letters, when the speaker wishes to restrict the verb to one of the two times, he introduces sīn or سوف (‘will’). This, then, is a general expression made specific by a particle at its beginning, and this is a general expression made specific by a particle at its beginning. The verb was therefore inflected because of this resemblance. It also resembles the noun in admitting the lām of emphasis: one says إن زيدا لقائم (‘Indeed, Zayd is certainly standing’) and إن زيدا ليقوم (‘Indeed, Zayd certainly stands’).” They say, “The noun was inflected because it has a single form while its grammatical conditions differ: it can be a subject, an object, or the genitive complement of a possessive construction. Its inflection was therefore needed to indicate these conditions. When a verb’s meanings differ, its forms differ, and this dispenses with its inflection. Were it not for the resemblance between it and the noun, it would not have been inflected.”[6]

L304–305 The reply is: The cause necessitating the inflection of the noun is present in the verb. For if we said ضرب زيد عمرو (‘Zayd struck ʿAmr’) and وزيدا عمرا (‘and Zayd, ʿAmr’), we could not distinguish the subject from the object. Likewise, if we said لا يضرب زيد عمرا (‘Zayd does not strike ʿAmr’ / ‘Let Zayd not strike ʿAmr’), without the nominative and jussive we could not distinguish negation from prohibition. Likewise, if we said لا تأكل السمك ولا تشرب اللبن (‘Do not eat fish and do not drink milk’), without the ac-

في انه يصلح - إذا أطلق - للحال والاستقبال، فهو عام، كما أن رجلا وغيره من النكرات عام. ثم إذا أراد المتكلم إيقاعه على معين، ادخل عليه الألف واللام فأزالا عمومه. وكذلك الذي في أوله الزوائد من الأفعال، إذا أراد المتكلم تخصيصه بأحد الزمانين ادخل السين أو سوف، فهذا عام يخصص بحرف من أوله، وهذا عام يخصص بحرف من أوله، فأعرب الفعل لهذا الشبه. وأشبهه أيضا في دخول لام التأكيد عليه، يقال: إن زيدا لقائم و (إن زيدا ليقوم). ويقولون: أعرب الاسم، لأنه على صيغة واحدة، وأحواله مختلفة: يكون فاعلا، ومفعولا. ومضافا إليه، فاحتيج إلى إعرابه إلى بيان هذه الأحوال. والفعل إذا اختلفت معانيه اختلفت صيغه، فاغني ذلك عن إعرابه، ولوا الشبه الذي بينه وبين الاسم ما أعرب.

قيل: العلة الموجبة لإعراب الاسم هي موجودة في الفعل، وذلك: أنا لو قلنا: (ضرب زيد عمرو. وزيدا عمرا) لم يتميز لنا الفاعل من المفعول، كذلك إذا قلنا: (لا يضرب زيد عمرا) لولا الرفع والجزم، ما عرف النفي من النهي. وكذلك إذا قنا (لا تأكل السمك ولا تشرب اللبن) لولا النصب والجزم والرفع لما عرف النهي عنهما مفترقين ومجتمعين، من النهي عن الجمع، ومن النهي عن الأول وأن الفاعل من شأنه أن يشرب اللبن. وكما أن للأسماء أحوالا مختلفة، فكذلك للأفعال أحوال مختلفة: تكون منفية، وموجبة، ومنهيا عنها، ومأمورا بها وشروطا، ومشروطة، ومخبرا بها، ومستفهما عنها، فحاجتها إلى الإعراب كحاجة الأسماء. وأيضا فإن الشيء لا يقاس على الشيء

[5]**Translator’s note (L302):** The light and heavy nūn are the two forms of the emphatic nūn. The source first specifies the feminine plural pronoun, then refers more briefly to the feminine pronoun.

[6]**Translator’s note (L303):** The source has لوا where the argument requires ‘were it not for,’ normally لولا; the translation follows that apparent intended reading. The source phrase فاحتيج إلى إعرابه إلى بيان هذه الأحوال has an awkward repeated preposition; its apparent sense is that inflection is needed to indicate the grammatical conditions.

cusative, jussive, and nominative we could not distinguish prohibiting the two separately and together from prohibiting their combination, or from prohibiting the first while indicating that the agent is someone who drinks milk. Just as nouns have different grammatical conditions, verbs also have different grammatical conditions: they can be negated, affirmed, prohibited, commanded, conditions, things made conditional, statements, and objects of questions. Their need for inflection is therefore like the need of nouns. Furthermore, one thing is only analogically assimilated to another when its rule is unknown, the rule of the thing to which it is assimilated is known, and the cause necessitating the rule in the original case is present in the derivative case.[7]

إلا إذا كان حكمه مجهولا، والشيء المقيس عليه معلوم الحكم، وكانت العلة الموجبة للحكم في الأصل موجودة في الفرع.

L306 The Arabs are a wise nation. How, then, could they liken one thing to another and assign it the same rule when the cause of the rule in the original case is absent from the derivative case? If one of the grammarians did this, he would be judged ignorant and his statement would not be accepted. Why, then, do they attribute to the Arabs something for which they call one another ignorant? For they do not analogically assimilate[8]

والعرب أمة حكيمة، فكيف تشبه شيء بشيء، وتحكم عليه بحكمه، وعلة حكم الأصل غير موجودة في الفرع. وإذا فعل واحد من النحويين ذلك جهل، ولم يقبل قوله، فلم ينسبون إلى العرب ما يجهل به بعضهم بعضا. وذلك: أنهم لا يقسون

L307–309 one thing to another and assign it the same rule unless the cause of the rule in the original case is present in the derivative case! They proceeded in this same way when likening the noun to the verb in grammatical government, and when likening إن ('indeed') and its sister particles to transitive verbs in grammatical government. As for likening diptotic nouns to verbs, this is somewhat more plausible. They say that diptotic nouns resemble verbs in being derivative, just as verbs are derivative and come after nouns. Thus, when a noun has two causes, or one cause standing in place of two,

الشيء على الشيء، ويحكمون عليه بحكمه، إلا إذا كانت علة حكم الأصل موجودة في الفرع! وكذلك فعلوا في تشبيه الاسم بالفعل في العمل، وتشبيههم إن وأخواتها بالفعال المتعدية في العمل، وأما تشبيه الأسماء غير المنصرفة بالأفعال فأشبه قليلا، وذلك أنهم يقولون ان الأسماء غير المنصرفة تشيه الأفعال في أنها فروع - كما أن الأفعال فروع بعد الأسماء - فإذا كان في الاسم علتان، أو واحدة تقوم مقام علتين، فإن كل واحدة من العلتين تجعله فرعا، منع ما منع الفعل، وهو الخفض والتنوين. والعلل المانعة من الصرف: التعريف، والعجمة، والصفة، والتأنيث، والتركيب المزجي، والعدل، والجمع الذي لا نظير له، ويوزن الفعل المختص به أو الغالب فيه، وآلاف والنون الزائدتان المشبهتان ألف التأنيث وما قبلها. وذلك: أن التعريف ثان للتنكير، والأعجمي من الأسماء فرع في كلام العرب، والصفة بعد الموصوف بها، والتأنيث فرع على التذكير، والتركيب فرع على المفردات، والمعدول فرع بعد المعدول عنه، والجمع فرع

[7] **Translator's note (L305):** The example ضرب زيد عمرو. وزيدا عمرا is awkward as transmitted: its second portion consists only of two nouns with written accusative alifs, without a repeated verb. The translation preserves that fragment rather than reconstructing a complete example. The Arabic verb examples lack the vowel markings needed to display all the grammatical distinctions discussed. The alternative English glosses for لا يضرب زيد عمرا indicate the intended distinction without supplying missing Arabic vowels. The source has قنا, apparently a transcription error for قلنا ('we said').

[8] **Translator's note (L306):** The source's يقسون is apparently a defective spelling or transcription of يقيسون ('they analogically assimilate').

each of the two causes makes it derivative, and it is denied what the verb is denied, namely the genitive and nunation. The causes preventing full declension are definiteness, foreign origin, adjectival status, femininity, fused composition, deviation from an original form, a plural pattern without a counterpart, a verb pattern exclusive to verbs or predominant among them, and the additional alif and nūn resembling the feminine alif and what precedes it. For definiteness is secondary to indefiniteness; a foreign noun is derivative within Arab speech; an adjective comes after that which it qualifies; femininity is derivative from masculinity; composition is derivative from individual words; a form altered by deviation is derivative and comes after the form from which it deviates; and the plural is derivative and comes after the singular. Through the additional alif and nūn, the masculine noun is made to resemble the feminine noun. As for a verb pattern exclusive to verbs, that is clear. In their view, the reason nunation is absent from the verb is its heaviness, and its heaviness results from the noun being used more frequently than it: something becomes light when the tongue repeatedly returns to it, and becomes heavy when it is used infrequently. Other nouns are used more frequently than these nouns, so these became heavy and were denied the nunation that the verb is denied; the genitive then followed it. All that is needed here is knowledge of those causes that invariably accompany the absence of full declension; everything else is superfluous. That would be so even if it were clear. What, then, when it is as weak as it is? For it is a claim that the Arabs intended this, with no evidence for it except the absence of nunation and the absence of the genitive. These two absences belong to

بعد الواحد، والألف والنون الزائدتين يشبه بهما الاسم المذكر المؤنث. وأما وزن الفعل المختص به فبين. والوجه عندهم لسقوط التنوين من الفعل ثقله، وثقله لأن الاسم أكثر استعمالا منه، والشيء إذا عاوده اللسان خف، وإذا قل استعماله ثقل. وهذه الأسماء غيرها أكثر استعمالا منها، فثقلت، فمنعت ما منع الفعل من التنوين وصار الجر تبعا له. وليس يحتاج من هذا إلا معرف تلك العلل التي تلازم عدم الانصراف، وأما غير ذلك ففضل، هذا لو كان بينا، فكيف به وهو ما هو في الضعف، لأنه ادعاء أن العرب أرادته، ولا دليل على ذلك، إلا سقوط التنوين، وعدم الخفض. وهذان إنما هما للأفعال، فلولا شبه الأفعال، لما سقط منها ما يسقط من الأفعال!

verbs, so, were it not for resemblance to verbs, what is absent from verbs would not have been absent from these nouns![9][10]

L310 The reply is: Among nouns we find some that resemble verbs more closely than these nouns that do not admit full declension,

L311 yet they admit full declension, as in أقام إقامة ('he established—an establishing') and similar expressions. إقامة ('establishing') is feminine; the verb is derived from it and denotes the occurrence that it denotes; and, according to their doctrine, it exercises grammatical government like the verb. It also reinforces the verb, and the reinforcing expression is subordinate to the expression reinforced, just as the adjective comes after the qualified noun. Thus it possesses femininity, reinforcement, grammatical government, and the indication afforded by derivation. Even if it contains no tāʾ, as in قيام ('standing'), it has the property of being neither dualized nor pluralized, just as the verb does.[11]

L312–314 An example of an explanation whose unsoundness is clear is the statement of Muhammed ibn Yazīd al-Mubarrad that the nūn of the pronoun for a group of females was given a vowel only because what precedes it is vowelless, as in ضربن ('they [feminine] struck') and يضربن ('they [feminine] strike'). Of what precedes it, he said that it was made vowelless so that four successive vowels would not occur, because the verb and its subject are like a single thing. He thus made the absence of a vowel on the letter preceding the nūn

قيل: نجد في الأسماء ما هو أشد شبها بالأفعال من هذه الأسماء التي لا تنصرف،

وهي منصرفة، نحو (أقام إقامة). وما أشبهه، (فإقامة) مؤنث، والفعل مشتق منه، ودال على ما يدل عليه من الحدث، وعامل - على مذهبهم - كالفعل، وهو مؤكد له، والمؤكد تابع للمؤكد، كما أن الصفة بعد الموصوف، ففيه التأنيث، والتأكيد والعمل، ودلالة الاشتقاق، وإن لم تكن فيه التاء نحو قيام ففيه أنه لا يثنى، ولا يجمع، كما أن الفعل كذلك.

ومثال ما هو بين الفساد قول محمد بن يزيد المبرد: إن نون ضمير جماعة المؤنث، إنما حرك، لأن ما قبله ساكن، نحو (ضربن ويضربن) وقال فيما قبلها: إنه أسكن، لئلا تجتمع أربع حركات، لأن الفعل والفاعل كالشيء الواحد. فجعل سكون الحرف الذي قبل النون، من أجل حركة النون، وجعل حركة النون من أجل سكون ما قبلها. فجعل العلة معلولة بما هي علة له، وهذا بين الفساد. ولولا الإطالة لأوردت منه كثيرا. وكان الأعلم - رحمه الله - على بصره بالنحو مولعا بهذه العلل الثواني، ويرى انه إذا استنبط منها شيئا فقد ظفر بطائل. وكذلك كان صاحبنا الفقيه أبو القاسم السهيلي على شاكلته - رحمه الله - يولع بها، ويخترعها، ويعتقد ذلك كمالا في الصنعة وبصرا بها.

[9] **Translator's note (L307):** 'Diptotic nouns' renders الأسماء غير المنصرفة, nouns denied full declension. The author here reports the grammarians' account of their exclusion from the genitive and nunation. The source contains apparent transcription errors: بالفعال for 'verbs,' تشيه for 'resemble,' ويوزن الفعل where the list calls for 'a verb pattern,' and وآلاف where 'and alif' is apparently intended. 'A plural pattern without a counterpart' preserves the source's abbreviated technical description rather than expanding it into an unstated definition.

[10] **Translator's note (L309):** The opening fragment continues the preceding unit's comparison involving the feminine alif; the precise scope of 'what precedes it' is compressed in the source. The source's معرف appears to be a defective reading of معرفة ('knowledge').

[11] **Translator's note (L311):** The noun إقامة is a verbal noun used here to reinforce its cognate verb. The deliberately literal gloss preserves that grammatical relationship.

result from the nūn's having a vowel, and made the nūn's having a vowel result from the absence of a vowel on what precedes it. He thus made the cause an effect of that for which it is a cause. This is clearly unsound. Were it not for making the discussion lengthy, I would cite many such instances. Al-Aʿlam—may Allah have mercy on him—despite his insight into grammar, was infatuated with these secondary explanations and thought that, whenever he devised one, he had gained something worthwhile. Our companion, the jurist Abū al-Qāsim al-Suhaylī—may Allah have mercy on him—was likewise of his disposition: he was infatuated with them, invented them, and believed this to constitute perfection in the discipline and insight into it.[12]

وكما أنا لا نسال عن عين عظلم، وجيم جعفر، وباء برثن، لم فتحت هذه، وضمت هذه، وكسرت هذه، فكذلك أيضا لا نسال عن رفع (زيد). فإن قيل: زيد متغير الآخر، قيل: كذلك عظلم، يقال في تصغيره بالضم، وفي جمعه على فعالل بالفتح. فإن قيل: للاسم أحوال يرفع فيها، وأحوال ينصب فيها، وأحوال يخفض فيها، قيل: إذا كانت تلك الأحوال معلومة بالعلل الأول، الرفع بكونه فاعلا أو مبتدأ أو خبرا أو مفعولا لم يسم فاعله، والنصب بكونه مفعولا، والخفض بكونه مضافا إليه، صار الآخر كالحرف الأول الذي يضم في حال، ويفتح في حال، ويكسر في حال، يكسر في حال الأفراد، ويفتح في حال الجمع، ويضم في حال التصغير.

L315–317 Just as we do not ask about the ʿayn of عظلم ('indigo'), the jīm of جعفر ('a stream,' also the name Jaʿfar), and the bāʾ of برثن ('a claw'), why this one was given a fatḥah, that one a ḍammah, and that one a kasrah, likewise we do not ask about the nominative of زيد ('Zayd'). If someone says, "The ending of زيد ('Zayd') changes," the reply is: So too does عظلم ('indigo'): its initial consonant takes a ḍammah in its diminutive and a fatḥah in its plural on the pattern فعالل. If someone says, "The noun has conditions in which it is nominative, conditions in which it is accusative, and conditions in which it is genitive," the reply is: When those conditions are known through the primary explanations—the nominative through its being a subject, a subject of a nominal sentence, a predicate, or an object whose agent has not been named; the accusative through its being an object; and the genitive through its being the genitive complement of a possessive construction—the final letter becomes like the initial letter, which takes a ḍammah in one condition, a fatḥah in another, and a kasrah in another: a kasrah in the singular, a fatḥah in the plural, and a ḍammah in the diminutive.[13][14]

[12] **Translator's note (L314):** 'Four successive vowels' refers to four successive consonants bearing vowels, rather than four independent vowel sounds.

[13] **Translator's note (L315):** The source leaves these lexical examples unvowelled. The sequence of the three named vowels does not transparently correspond in order to the cited words; no vowel markings have been supplied to regularize it.

[14] **Translator's note (L317):** فعالل is retained as the source's unvowelled morphological pattern. 'An object whose agent has not been named' preserves the traditional grammatical designation for the subject of a passive verb.

ومما ينبغي أن يسقط من النحو (ابن من كذا مثال كذا) كقولهم (ابن من البيع) مثال (فعل)، فيقول قائل: (بوع) أصله بيع فيبدل من الياء واوا لانضمام ما قبلها، لأن النطق بها ثقيل، كما قالت العرب: (موقن وموسر) أصل موقن: ميقن، لأنه اسم فاعل، وفعله أيقن، ففاء الفعل منه ياء. كما أن أكرم اسم الفاعل منه اؤه ياء، كما أن اسم أكرم اسم الفاعل منه مكرم، ففاء الفعل وهي الكاف، وهي فاء اسم الفاعل في مكرم، وكذلك كل اسم فاعل صحيح، فاؤه فاء فعله، وعينه عينه، ولامه لامه. وتقول في جمع موسر: (مياسير)، وفي تصغيره (ميسر)، لما زالت علة إبدال الياء واوا، وهي سكونها وانضمام ما قبلها، رجع إلى أصله. ومن قال (بيع) بالكسر كسر الباء، لتصح الياء، كما قالت العرب (بيض وعين وغيد) في جمع (بيضاء وعيناء وغيداء) وكذلك المذكر، لأن فعلاء يجمع على فعل (كحمراء وحمر وشقراء وشقر)، والقياس أن يقال (بيض وغيد وعين) لكنهم عدلوا إلى الكسر لئلا يبدلوا من الياء واوا. وإما أي الرأيين هو الصواب؟ فلكل واحد من الرأيين حجة. فحجة من أبدل الياء واوا أن بوعا مفرد، وحمله على موسر ونظرائه أولى من الحمل على الجمع، وأيضا فإنا وجدنا الآخر يتبع الأول أكثر مما يتبع الأول الآخر، قالوا ميعاد وميزان، فابدلوا الآخر للأول، ولم يبدلوا الكسرة ضمة ولا فتحة، لتصح الواو. وكذلك الأمر مما فاؤه واو نحو (إيجل وإيسق) وكذلك (رياض وثياب) أصلهما رواض وثواب، فأبدل من الواو ياء لانكسار ما قبلها ولشروط أخر. وكذلك (صام صياما وقام قياما) أصلهما: صوام وقوام فأبدل من الواو ياء لانكسار ما قبلها. وكذلك (غزي ودعي)، وكل ما لامه واو إذا بني لما لم يسم فاعله. وكذلك اسم الفاعل مما لامه واو، يقال (رأيت غازيا)، وكذلك قيل وسيق على اللغة الفصيحة. فهذا كله يتبع فيه الآخر الأول. وحجة من قال (بيع) بالكسر قياسه على بيض، وإبدال الضمة كسرة لتصح الياء أولى من رد

L318–321 Among the things that ought to be removed from grammar are exercises of the form, ‘Construct from such-and-such a word a form on such-and-such a pattern’ (ابن من كذا مثال كذا), such as their saying, ‘Construct from البيع (“selling”) a form on the pattern فعل.’ Someone then says بوع: its underlying form is بيع, but the yāʾ is replaced with wāw because the preceding letter has a ḍamma, since pronouncing it is burdensome. Similarly, the Arabs said موقن (“certain”) and موسر (“well-to-do”). The underlying form of موقن is ميقن, because it is an active participle and its verb is أيقن (“he became certain”), so the first root consonant of its verb is yāʾ. Just as أكرم (“he honored”) has as its active participle ‘اؤه ياء’ [corrupt wording]; just as the form أكرم has مكرم (“one who honors”) as its active participle, its first root consonant, kāf, is also the first root consonant of the active participle مكرم. Likewise, in every active participle with sound root consonants, its first root consonant is the first root consonant of its verb, its second is its second, and its third is its third. In the plural of موسر you say مياسير (“well-to-do people”), and in its diminutive ميسر (“a little well-to-do person”). Once the cause for replacing yāʾ with wāw disappears—namely, its being unvowelled and the preceding letter’s having a ḍamma—the form returns to its original state. Whoever says بيع with a kasra gives the bāʾ a kasra so that the yāʾ remains intact, just as the Arabs said بيض (“white ones”), عين (“large-eyed ones”), and غيد (“gracefully supple ones”) as the plurals of بيضاء (“white”), عيناء (“large-eyed”), and غيداء (“gracefully supple”), and likewise for the masculine. For فعلاء takes its plural on فعل, as in حمراء وحمر (“red [feminine]” and “red ones”) and شقراء وشقر (“fair-haired [feminine]” and “fair-haired ones”). Analogy would require بيض وغيد وعين, but they shifted to a kasra so that they would not replace yāʾ with wāw. As for which of the two opinions is correct, each has an argument. The argument of whoever replaces yāʾ with wāw is that بوع is singular, and assimilating it to موسر and its counterparts is preferable to assimilating it to a plural. Moreover, we have found that the later sound follows the earlier more frequently than the earlier follows the later. They said ميعاد (“appointed time”) and ميزان (“balance”), changing the

later sound to accommodate the earlier; they did not replace the kasra with a ḍamma or a fatḥa so that the wāw would remain intact. The same applies to forms whose first root consonant is wāw, such as إيجل (“be afraid”) and إيسق (“load”). Likewise, رياض (“gardens”) and ثياب (“garments”) have as their underlying forms رواض and ثواب: wāw was replaced with yāʾ because the preceding letter has a kasra, and because of other conditions. Likewise, in صام صياما (“he fasted a fast”) and قام قياما (“he stood a standing”), their underlying forms are صوام and قوام, and wāw was replaced with yāʾ because the preceding letter has a kasra. Likewise with غزي (“he was raided”) and دعي (“he was summoned”), and every verb whose third root consonant is wāw when it is put into the construction in which its agent is not named. Likewise with the active participle of a verb whose third root consonant is wāw: one says رأيت غازيا (“I saw a raider”). Likewise with قيل (“it was said”) and سيق (“it was driven”), according to the eloquent usage. In all this, the later sound follows the earlier. The argument of whoever says بيع with a kasra is its analogy with بيض (“white ones”): replacing the ḍamma with a kasra so that the yāʾ remains intact is preferable to changing[15][16]

L322 the yāʾ into wāw, because yāʾ is lighter and prevails over wāw. Just as the later sound follows the earlier, so too the earlier follows the later. In the

الياء إلى الواو، لأن الياء أخف. وهي الغالبة على الواو. وكما يتبع الآخر الأول كذلك يتبع الأول الآخر، قالوا في تصغير شيخ شييخ وجاء فيه شييخ كسرت الشين من أجل الياء.

[15] **Translator’s note (L319):** The wording beginning كما أن أكرم اسم الفاعل منه اؤه ياء is corrupt and overlaps with the following comparison involving أكرم and مكرم. The surviving words اؤه ياء include ‘yā’’ and apparently a fragment of a word; they do not yield a coherent grammatical statement. The corruption has been marked rather than silently reconstructed. The unvowelled pattern فعل and the repeated examples بيض وغيد وعين conceal the vowel distinctions under discussion. The argument contrasts an analogically expected ḍamma with the attested kasra; no missing Arabic vowel marks have been supplied. بوع and بيع here are hypothetical formations from the root of البيع, not ordinary lexical examples to which a separate English meaning can confidently be assigned.

[16] **Translator’s note (L321):** إيجل and إيسق are unusual morphological examples illustrating initial wāw becoming yāʾ after a kasra. Their glosses follow the apparent derivation from verbs meaning ‘fear’ and ‘load’; the witness supplies no vowel marks.

وقالوا في الأمر الثلاثي المضموم العين بضم ألف الوصل، لانضمام العين نحو (اقتل وأخرج) وما أشبههما، فلولا ضم العين لكانت الألف مكسورة. ومما يتبع فيه الأول الآخر (امرء وابنم)، إلا أن المواضع التي يتبع فيها الآخر الأول أكثر في كلام العرب من المواضع من المواضع التي يتبع فيها الأول الآخر، ولكن رد الواو إلى الياء أكثر من لرد الياء إلى الواو. (وكيل وبيع) أفصح من (كول وبوع). فهذا على ثلاثة أقسام: ما يرد فيه الآخر إلى الأول لا غير، وما يرد فيه الأول إلى الآخر لا غير، وما فيه لغتان: رد الآخر إلى الأول، ورد الأول إلى الآخر، إلا أن رد الأول إلى الآخر أفصح، فترجح بهذا أن قول من يقول (بيع) أظهر. وهذا في مسألة واحدة فكيف إذا أكثر من هذا الفن، وطال فيه النزاع، وامتدت إليه أطناب القول، مع قلة جداه وعدم الافتقار إليه. والناس عاجزون عن حفظ اللغة الفصيحة الصحيحة فكيف بهذا المظنون المستغنى عنه!.

diminutive of شيخ (“old man”), they said شييخ (“little old man”), and شييخ is also attested, with the shīn given a kasra on account of the yāʾ.[17]

L323–324 In the imperative of a triliteral verb whose second root consonant has a ḍamma, they pronounced the connecting alif with a ḍamma because the second root consonant has a ḍamma, as in اقتل (“kill!”), أخرج (“go out!”), and similar forms. Were it not for the ḍamma on the second root consonant, the alif would have a kasra. Among the forms in which the earlier sound follows the later are امرء (“a man”) and ابنم (“a son”). However, the places where the later follows the earlier are more numerous in the speech of the Arabs than the places—than the places—where the earlier follows the later. Yet changing wāw into yāʾ is more frequent than changing yāʾ into wāw. كيل وبيع (“it was measured” and, apparently, “it was sold”) are more eloquent than كول وبوع, the corresponding forms with wāw. This, then, falls into three categories: cases in which only the later is changed to accord with the earlier; cases in which only the earlier is changed to accord with the later; and cases admitting two usages, changing the later to accord with the earlier and changing the earlier to accord with the later, except that changing the earlier to accord with the later is more eloquent. This tips the balance toward the greater cogency of the position of whoever says بيع. All this concerns a single question: how much more so when this kind of inquiry proliferates, the dispute over it grows lengthy, and the ropes of discourse are stretched out toward it, despite its meager benefit and the absence of any need for it!

[17] **Translator’s note (L322):** The two diminutives are identical in the unvowelled witness, شييخ. The author’s explanation distinguishes the second by a kasra on the shīn; the corresponding vowel distinction has not been inserted into the Arabic examples.

People are incapable of retaining the eloquent, correct language; how, then, could they manage this conjectural material that can be dispensed with![18]

L325 Among the things that must be removed from grammar are disagreements that contribute nothing to actual utterance, such as their disagreement over the cause of the agent's nominative case and the object's accusative case, and all the other matters over which they disagree concerning secondary causes and other things that contribute nothing to actual utterance. These include their disagreement over what puts the subject of a nominal sentence in the nominative and what governs the object's accusative: some make the verb govern its accusative, some the agent, and some the verb and the agent together. In general, this includes every disagreement concerning something that contributes nothing to actual utterance.

L326–327 Completed. Praise belongs to Allah as He deserves to be praised, and blessings upon Muhammed, His prophet and servant; and may He grant him peace in abundance. ﷺ[19]

L328

ومما يجب أن يسقط من النحو الاختلاف فيما لا يفيد نطقا، كاختلافهم في علة رفع الفاعل، ونصب المفعول، وسائر ما اختلفوا فيه، من العلل الثواني وغيرها، مما لا يفيد نطقا، كاختلافهم في رفع المبتدأ، وناصب المفعول، فنصبه بعضهم بالفعل، وبعضهم بالفاعل، وبعضهم بالفعل والفاعل معا، وعلى الجملة كل اختلاف فيما لا يفيد نطقا.

كمل والحمد لله حق حمده، والصلاة على محمد نبيه وعبده، وسلم تسليما.

[18] **Translator's note (L324):** The example أخرج is written with a hamza above the alif, although the discussion of a triliteral imperative and a connecting alif indicates 'go out!' The supplied spelling has been retained. امرء and ابنم illustrate an earlier vowel following a later inflectional vowel; the unvowelled witness does not display those variations. The witness repeats من المواضع ('than the places') and has the awkward لرد in من لرد. The repetition is represented in the translation; لرد appears to be a transcription error. The witness reads ويبع, which appears to transpose the first two letters of بيع ('it was sold'). The supplied Arabic has been retained, and the intended meaning is marked as uncertain. The unvowelled forms كيل وكول وبوع also conceal the pronunciation distinctions being compared.

[19] **Translator's note (L327):** This is the closing colophon and invocation.

Frequency translation glossary

297 word families account for 8,769 of 10,961 Arabic word occurrences (80.00%). They include 1,730 of 3,605 distinct normalized spellings.

Counting scope: the corrected Arabic body, including quotations and transmission chains. The front index and printed-page labels are excluded. Punctuation and numbers are not words. Compatibility ligatures are expanded; vowel marks and tatweel are ignored for spelling counts. Hamza spellings and final ي / ى and ة / ه remain distinct. Every counted token belongs to at most one family.

How to use this glossary: families are ordered by combined occurrence count. Related derivations may share an entry, but they are different words, not tense changes. The context and form notes explain their distinctions. Homographic spellings can have multiple readings; counts refer to spellings, not an asserted disambiguation of every occurrence. Recognizing 80% of tokens does not by itself establish sentence meaning: negation, syntax and the remaining technical vocabulary matter.

The English glosses and grammatical explanations are editorial reading aids. Lisān al-ʿArab supplies Arabic lexical evidence, not these English translations or an attribution of every legal interpretation to Ibn Manẓūr. References identify dictionary headwords rather than edition-dependent page numbers. Proper names are identified as names; no foreign-name etymology is invented. Corpus links open examples in their Arabic–English context.

Transliteration appears below each headword and beside attested forms. Long vowels use ā, ī and ū; ʿ represents ayn and ʾ hamza; doubled consonants reflect shadda. An asterisk (*) marks an unvowelled word: its rendering follows the written letters and does not supply missing short vowels. It is not a confirmed pronunciation. The article is written al- without phonetic sun-letter assimilation; final ta marbuta is h without an expressed ending and t before an expressed ending. Transliteration preserves ambiguous source readings rather than resolving their meaning.

The form lists show covered spellings actually found in this book, with occurrence counts. The displayed vowelled reading is the most frequent one for that spelling; other vowel and case readings can occur. The counts combine these readings. Membership was seeded with AlKhalil morphological analyses (Farahidi 0.4.0), with explicit corrections for common ambiguities. Unassigned spellings, including rare or unresolved forms, do not contribute to the coverage claim.

A short guide to changing forms

Verbs: aspect and time

قَالَ = he said; يَقُولُ = he says / is saying; قُلْ = say!; قِيلَ = it was said. The perfect commonly presents a completed event; the imperfect can describe

Prefixes and combinations

وَ- = and; فَ = so / then; بِ = with / by / in; لِ = to / for; كَ = like; الْ = the. They attach to words: وَبِقَوْلِهِ = and by his statement; لِلرَّجُلِ = for the man.

present, habitual or future action. Context supplies time. A perfect in a prayer can express a wish: رَضِيَ اللَّهُ عَنْهُ = may God be pleased with him.

Who acts?

قَالَ = he said; قَالَتْ = she said; قَالُوا = they (masculine/mixed) said; قُلْنَ = they (feminine) said; قُلْتُ = I said; قُلْتَ = you (masculine singular) said; قُلْتِ = you (feminine singular) said; قُلْنَا = we said. Unvowelled قلت does not distinguish the three singular readings.

Attached referents

ـهُ / ـهِ = him / his / it / its; ـهَا = her / hers / it / its; ـهُمَا = the two of them; ـهُمْ = them / their (masculine or mixed); ـهُنَّ = them / their (feminine); ـكَ / ـكِ = you / your; ـكُمْ / ـكُنَّ = you / your (plural); ـنَا = us / our; ـي = my. An object pronoun and a possessive suffix can look identical; the host determines the function.

A whole written word is counted once, not again for every attached particle. Root letters are not removed mechanically.

Number, gender and case

رَجُل / رِجَال = man / men; مَرْأَة / نِسَاء = woman / women. Broken plurals change internal letters. ـيْنِ / ـانِ often mark the dual; ـينَ / ـونَ a masculine plural; ـات a feminine plural. In context these endings may also occur inside a stem. أَبُو / أَبَا / أَبِي are case forms of the same noun; كَتَبَ / كُتِبَ distinguish active and passive by vowels.

Negation and reference

لَا يَجُوزُ = it is not permissible; لَمْ يَقُلْ = he did not say; لَنْ يَقُولَ = he will not say; لَا تَقُلْ = do not say. هُوَ / هِيَ can refer to a masculine/feminine noun without implying human sex. A feminine singular adjective or pronoun can refer to a nonhuman plural. Resolve pronouns from the surrounding sentence.

Alphabetical finder (entry numbers)

(89) إِرَادَة / أَرَادَ (239) أَخَذَ (165) أُخْت / أَخ (270) أُجْرَة / أَجْر (98) آتَى / أَتَى (56) أَبُو / أَب (273) آيَة (272) إِيلَاء / آل (44) أُخْرَى / آخِر / آخَر
(125) إِمَام / أَمْ / أُمّ (124) أَلْف / أَلِف (216) أَكَلَ (75) إِكْرَام / أَكْرَمَ (119) عَطَاء / أَعْطَى (188) أَصْل (271) أَرْض (169) رَبِيع / رُبْع / أَرْبَعَة
(87) أَيّ (30) تَأْوِيل / أَوَّل (50) أَوْ (217) أَهْل (83) أَنْتِ / أَنْتَ (126) أَنَا (6) أَنَّ / أَنْ (70) أَمَرَ / أَمْر (248) أُمَّة / أَمَة (63) أَمَّا
(10) إِنَّ / إِنْ (15) إِلَى (20) إِلَّا (36) عَرَب / إِعْرَاب (141) مُضَاف / إِضَافَة (247) أُذُن / أَذَان / إِذْن (27) إِذَا (147) إِذْ (146) أَيْضًا
(26) سَمَاء / سَمًى / اسْم (45) اسْتِثْنَاء / ثَانٍ / اثْنَان (269) ابْن حَزْم (58) بَنَى / بِنْت / ابْن (189) أَمَانَة / أَمَان / إِيمَان (112) إِيَّا (156) أَنَس / نَاس / إِنْسَان
(76) أَبْوَاب / بَاب (236) بَاء (14) بِهِ / بِـ (293) مَرْء / نِسَاء / امْرَأَة (25) إِلَه / اللَّه (215) الفَرَزْدَق (19) الَّتِي / الَّذِي (214) الأَعْشَى
(203) بَلْ (218) بُكْرَة / بِكْر / بَكْر (274) بَاقٍ / بَقِيَ (105) بَعْض (64) بَعِيد / بَعْد (249) بُرْهَان (136) بُدّ (204) بَيْع / بَاعَ (137) بَطَلَ / بَاطِل
(109) إِثْبَات / ثَبَتَ (268) اتَّفَقَ / تَوْفِيق (113) تَمَام / تَمَّ (59) تَعَلُّق / تَعْلِيق (190) تَرَكَ (138) اتِّبَاع / تَبِعَ (39) بَيِّنَة / بَيَان / بَيْن (275) بَلَغَ
(191) جَزْم (250) أَجْزَأَ / جُزْء (88) مَجْرَى / جَرَى (166) جَرّ (241) جَدِيد / جِدًّا / جَدّ (28) جَائِز / جَازَ (177) جَاءَ (205) ثُمَّ (176) ثُلُث / ثَلَاثَة
(69) حَوْل / حَال (107) احْتَاجَ / حَاجَة (192) مَجْهُول / جَهْل (67) جَمَل / جُمْلَة (42) إِجْمَاع / جَمِيع / جَمَعَ (148) جَلَال / جَلَّ (82) جَعَلَ
(168) إِحْرَام / حَرَام (37) مَحْذُوف / حَذْف (114) حَدَّثَ / حَدِيث (251) حُدُود / حَدّ (132) حَجّ / حُجَّة (167) حَتَّى (276) اسْتَحَبَّ / أَحَبَّ / حُبّ
(206) أَحْمَد / مُحَمَّد / حَمْد (178) حَلَّ / حَلَال (106) حَكَمَ / حُكْم (157) حَقِيقَة / حَقّ (94) إِحْسَان / حَسَنَة / حَسَن (252) بِحَسَب / حَسَب (99) حَرْف
(179) خَرِب (35) أَخْبَرَ / خَبَر (280) خُلُود / خَالِد (279) خُصُوص / خَاصّ (278) حِين (202) حَيْثُ (277) حَيَوَان / حَيَاة / حَيّ (133) حَمْل / حَمَلَ
(237) دَال (139) دَارَ / دَار (118) خِيَار / خَيْر (53) اخْتَلَفَ / خِلَاف (193) خَطَّاب / خِطْبَة / خُطْبَة (207) أَخْطَأَ / خَطَأ (219) أَخْرَجَ / خَرَجَ
(242) دَيْن / دِين (180) دُون (40) دَلَالَة / دَلِيل (208) دَلَالَة / دَلَّ (72) دَعْوَى / دَعَا (253) أَدْرِي / دَرَى (220) دِرْهَم (77) أَدْخَلَ / دَخَلَ
(127) رِجْل / رِجَال / رَجُل (254) رَجْعَة / رَجَعَ (281) رَبّ (65) رَأْي / رَأَى (243) ذَات / ذُو (100) ذَهَب / ذَهَبَ (158) ذِكْر / ذَكَرَ
(222) زَنَى / زِنًا (9) زَيْد / زَادَ (255) رِوَايَة / رَوَى (22) رَفْع / رَفَعَ (221) رِضًا / رَضِيَ (181) أَرْسَلَ / رَسُول (101) رِدَّة / رَدَّ (140) رَحِم / رَحْمَن / رَحْمَة
(150) مُسْلِم / إِسْلَام / سَلَام (134) سَاكِن / سُكُون (149) إِسْقَاط / سَقَطَ (182) سَرِقَة / سَرَقَ (170) سَبَب (95) مَسْأَلَة / سَأَلَ (282) زَهْر / زُهْرِيّ

(110) شَعِير / شِعْر / شَعْر (209) شَرْط (135) شَاخِص (257) أَسْوَد / سَيِّد (86) سِيبَوَيْهِ (256) اسْتَوَى / سَوَاء (283) سَنَة / سِنّ / سُنَّة (223) سَمَاع / سَمِعَ
(259) صِيَام / صَوْم (115) صَلَّى / صَلَاة (81) صِفَة (284) صَدَاق / صَدَقَة / صَدَقَ (151) صَحِيح / صَحَّ (224) صَحَابَة / صَاحِب (54) شَاءَ / شَيْء (258) شَكّ
(287) طُرُق / طَرِيق (286) طَبَائِع / طَبِيعَة (225) اسْتَطَاعَ / تَطَوُّع / طَاعَة (18) مُضْمَر / ضَمِير (285) ضَرُورِيّ / ضَرُورَة (21) ضَرْب / ضَرَبَ
(261) عُثْمَان (90) عَبَدَ / عَبْد (226) عَبَّاس / عَبَسَ (143) عَائِد / عَادَ (51) ظِهَار / ظُهْر / ظَهْر (66) ظَنّ (288) طَالِب / طَلَبَ (152) طَلَّقَ / طَلَاق
(43) مَعْطُوف / عَطْف (289) مَعْصِيَة / عَصَى (227) عَزِيز / عَزَّ (142) مَعْرُوف / عَرَفَ (194) اعْتَدَى / عَدُوّ (171) عَدَم (244) عِدَّة / عَدَد
(34) عَمْرو (262) عُمْرَة / عُمْر / عَمْر / عُمَر (73) أَعْلَى / تَعَالَى / عَلِيّ (3) عَلَى (48) عَلِمَ / عِلْم (84) تَعْلِيل / عِلَّة (228) عَاقِلَة / عَقْل (153) عَظِيم / عَظُمَ
(195) فَاتِحَة (185) أَفَادَ / فَائِدَة (130) فَاء (31) غَيْر (184) غُلَام (120) عَيْن (78) عِنْد (29) عَنْ (154) عَمّ / عُمُوم (52) عَمِلَ / عَمَل
(229) فَقِيه / فِقْه (8) فِعْل / فَعَلَ (245) أَفْضَل / فَضْل (155) مُنْفَصِل / فَصْل (210) فَاسِد / فَسَاد (159) تَفْرِيق / فَرْق (144) فَرْع (263) فَرِيضَة / فَرْض
(91) قَدَم / قَدَّمَ / قَدِمَ (74) قُدْرَة / قَدْر (38) قَدْ (264) قَتْل / قَتَلَ (80) قَبِلَ / قَبْل (23) قَوْم / قَامَ (2) قَوْل / قَالَ (1) فِي (102) فَهِمَ / فَهْم
(103) قِيْس / قِيَاس (197) أَقَلّ / قَلِيل (85) قَطْع / قَطَعَ (186) قَاضٍ / قَضَاء / قَضَى (196) قَصَدَ / قَصْد (160) قَاسِم / قَسَم / قَسْم (116) قَرَأَ / قُرْآن
(291) كَفَّارَة / كُفْر (290) إِكْرَاه / كَرِهَ (265) كَذِب / كَذَبَ (104) أَكْثَر / كَثِير (121) كَتَبَ / كِتَاب (230) تَكْبِير / أَكْبَر / كَبِير (12) يَكُون / كَانَ
(57) لَفْظِيّ / لَفْظ (231) لُغَة (172) لَازِم / لَزِمَ (211) لَبَن (187) لَام (7) لَا (24) لَهُ / لِـ (161) كَيْف (32) كَلِمَة / كَلَام (46) كَلَا / كُلّ
(199) أَمْوَال / مَال (232) مِيَاه / مَاء (11) مَا (292) لَيْلَة / لَيْل (49) لَيْسَ (238) لَيْتَ (175) لَوْلَا (61) لَوْلَا / لَوْ (111) لَمَّا (13) لَمْ (92) لَكِنَّ / لَكِنْ
(246) نُبُوَّة / نَبِيّ (198) مَنَعَ (5) مَن / مِن (60) مَعْنًى (71) مَعَ (260) مُطَّرِد (183) مَصْدَر (62) مَرَّ / مَرَّة (79) مَثَل / مِثْل (68) ابْتِدَاء / مُبْتَدَأ
(233) نِعْمَ / نَعَمْ (213) نَعْت (163) نَظَرَ / نَظَر (128) نَطَقَ / نُطْق (294) نِصْف (17) نَصَبَ / نَصْب (212) نُصُوص / نَصّ (162) أَنْزَلَ / نَزَلَ (33) نَحْو
(297) هُرَيْرَة / هِرَّة (4) ذَلِكَ / هَذَا (266) نَوَى / نِيَّة (131) نُون (122) نَهْي / نَهَى (296) نَقْل / نَقَلَ (295) نِفَاق / نَفَقَة (234) نَافِع / نَفَعَ (117) نَفْس
(96) وُجُود / وَجَدَ (108) وَاجِب / وَجَبَ (55) وَ / وَاو (47) أَحَد / وَاحِد (16) هِيَ / هُوَ (200) هُنَالِكَ / هُنَا (164) هَلَّا / هَلْ (267) هَلْ
(174) يَقِين (173) أَيْدٍ / يَد (93) يَاء (201) يَا (145) وَلَاء / وَلِيّ (123) وَاقِعَة / وَقَعَ (41) مَوْضِع / وَضَعَ (97) صِلَة / وَصْل (129) جِهَة / وَجْه
(235) أَيَّام / يَوْم (240) يَنْبَغِي

1. فِي[1]

fī

418 occurrences; cumulative coverage 3.81%.

Possible English: in; within; concerning; regarding

Context: في can introduce a legal topic rather than physical location. فيه can mean in it or concerning it, depending on the preceding noun.

Forms and grammar: فيه / فيها / فيهم = in him or it / her or it / them; فيما = in what or concerning what; فيمن = concerning whoever.

Attested spellings and counts

في —fy* (299); فيه —fyh* (55); فيها —fyhā* (25); وفي —wfy* (21); فيما —fymā* (13); ففيه —ffyh* (2); فيهما —fyhmā* (2); وفيه —wfyh* (1)

Context L4: ... النصيحة وقوله من قال في كتاب الله برأيه فأصاب فقد ...

Context L7: ... وعلى الناظر في هذا الكتاب من أهل هذا ...

2. قَوْل / قَالَ[2]

qāla / qawl

406 occurrences; cumulative coverage 7.52%.

Possible English: say; state; hold an opinion; statement; position

Context: قال in a transmission chain introduces a speaker. قول فلان often means someone's legal opinion. قيل reports a saying without naming its speaker.

Forms and grammar: قال / يقول / قل = said / says / say!; قالوا = they said; قلنا = we said; قلت depends on its vowels. قول / أقوال = statement / statements; قائِل = speaker.

Attested spellings and counts

وتقول —tqwl* (21); تقول —qāl* (41); قال —wqāl* (50); وقال —qyl* (52); قيل —wtqwl* (18); قلت —qlt* (16); قولنا —qwlnā* (14); قوله —qwlh* (14); يقال —yqāl* (13); يقول —yqwl* (13); ويقال —wyqāl* (12); قول —qwl* (11); القول —al-qwl* (8); قولهم —qwlhm* (8); كقولك —kqwlk* (8); وقوله —wqwlh* (8); القائل —al-qā'l* (7); قالوا —qālwā* (7); قولك —qwlk* (7); قلنا —qlnā* (6); القائلين —yqwlwn* (5); يقولون —kqwlnā* (5); كقولنا —fyqāl* (5); فيقال —al-qā'lyn* (3); فقال —fqāl* (3); قالت —qālt* (3); قاله —qālh* (3); أقول —'qwl* (2); بقول —bqwl* (2); بقولهم —bqwlhm* (2); فتقول —ftqwl* (2); فيقول —fyqwl* (2); قائل —qā'l* (2); قولا —qwlā* (2); كقوله —kqwlh* (2); كقولهم —kqwlhm* (2); لقائل —lqā'l* (2); وقالوا —wqālwā* (2); ونقول —wnqwl* (2); ويقولون —wyqwlwn* (2); أقوالهم —'qwālhm* (1); الأقوال —al-'qwāl* (1); بالقول —bālqwl* (1); بقوله —bqwlh* (1); فالقول —fālqwl* (1); فقلت —fqlt* (1); كقول —qālwh* (1); قالوه —qā'lā* (1); قائلا —fqyl* (1); فقيل —fqwlh* (1); فقوله وقولنا —kqwl* (1); نقول —nqwl* (1); والقول —wālqwl* (1); وقول —wqwl* (1);

[1] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فيا (read dictionary entry).
[2] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قول (read dictionary entry).

—wqwlnā* (1); وقولهم —wqwlhm* (1); وقيل —wqyl* (1); يقل —yql* (1); يقولوا —yqwlwā* (1)

Context L1: ... قال الشيخ الفقيه القاضي الأعدل العالم ...

Context L4: ... حملني على هذا المكتوب قول الرسول صلى الله عليه وسلم ...

3. عَلَى[3]

ʿalā

333 occurrences; cumulative coverage 10.56%.

Possible English: on; upon; against; incumbent on; according to

Context: عليه can express an obligation or liability, not a physical position. In a blessing, عليه means upon him. على قول means according to a position.

Forms and grammar: عليه / عليها / عليهم = on him or it / her or it / them; عليك = on you; علينا = on us. عليّ can mean on me; distinguish the proper name علي from its context.

Attested spellings and counts

فعلى —fʿlā* (4); عليهم —ʿlyhm* (3); عليكم —ʿlykm* (2); عليهما —ʿlyhmā* (2); عليك —ʿlyk* (1)

Context L3: ... الحمد لله على ما من به من الإيمان ...

Context L4: ... أما بعد فإنه حملني على هذا المكتوب قول الرسول صلى ...

4. ذَلِكَ / هَذَا[4]

hādhā / dhālika

328 occurrences; cumulative coverage 13.55%.

Possible English: this; that; these; those; such

Context: Demonstratives can point back to an argument, report or ruling. كذلك can mean likewise or in that way, rather than that alone.

Attested spellings and counts

هذا —hādhā* (84); ذلك —dhālika* (56); وكذلك —wkdhlk* (46); هذه —hādhihi* (37); وهذا —whdhā* (19); وذلك —wdhlk* (16); كذلك —kdhlk* (10); بهذه —bhdhh* (7); تلك —tlk* (7); فهذا —fhdhā* (6); كذا —kdhā* (6); وهذه —whdhh* (6); بذلك —bdhlk* (4); فكذلك —fkdhlk* (4); فهذه —fhdhh* (4); لهذا —lhdhā* (3); بهذا —bhdhā* (2); ذا —dhā* (2); هكذا —hkdhā* (2); ذاك —dhāk* (1); فلذلك —fldhlk* (1); لهذين —lhdhyn* (1); هذين —hdhyn* (1); وتلك —wtlk* (1); وكذا —wkdhā* (1); وهذان —whdhān* (1)

[3] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: علا (read dictionary entry).
[4] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ذا (read dictionary entry).

Forms and grammar: هذا masculine / هذه feminine; هذان / هذين dual; هؤلاء these; ذلك / تلك that; أولئك those. بذلك / لهذا = by that / for this. Gender follows the referred-to noun.

5. مَن / مِن[5]

min / man

324 occurrences; cumulative coverage 16.50%.

Possible English: from; of; among; some of; who; whoever

Context: مِنْ marks origin or part of a group. مَنْ refers to a person in a question or relative/conditional clause. A following verb or noun helps distinguish them.

Forms and grammar: منه / منها / منهم = from him or it / her or it / them; ممن combines من + من; مما combines من + ما. Attached و / ف add and / so.

6. أَنَّ / أَنْ[6]

ʾan / ʾanna

299 occurrences; cumulative coverage 19.23%.

Possible English: to; that; because

Context: أَنْ introduces an infinitive-like clause. أَنَّ introduces a noun clause with emphasis. لأنه / لأن commonly supply a reason: because / because he or it…

Forms and grammar: أنه / أنها / أنهم carry a following pronoun: that he / she / they. بأن = with or by the fact that; لأن = because. Shadda distinguishes

Context L4: ... بعد فإنه حملني على هذا المكتوب قول الرسول صلى الله ...

Context L7: ... وعلى الناظر في هذا الكتاب من أهل هذا الشأن ...

Attested spellings and counts

من —mn* (222); منه —mnh* (19); منها —mnhā* (19); ومن —wmn* (14); ومما —wmmā* (8); مما —mmā* (7); لمن —lmn* (6); منهما —mnhmā* (6); منا —mnā* (5); فمن —fmn* (4); ممن —mmn* (3); منهم —mnhm* (3); منكم —mnkm* (2); ومنها —wmnhā* (2); فمما —fmmā* (1); منك —mnk* (1); ومنه —wmnh* (1); ومنهم —wmnhm* (1)

Context L3: ... الحمد لله على ما من به من الإيمان والعلم باللسان ...

Context L4: ... وسلم الدين النصيحة وقوله من قال في كتاب الله برأيه ...

Attested spellings and counts

أن —ʾn* (158); لأن —lʾn* (43); لأنه —lʾnh* (25); أنه —ʾnh* (15); وان —wān* (10); أنهم —ʾnhm* (6); أنها —ʾnhā* (5); لأنها —lʾnhā* (5); وأن —wʾn* (5); ان —ʾn* (4); بأن —bʾn* (4); أنك —ʾnk* (2); كأن —kʾn* (2); كأنه —kʾnh* (2); أنهما —ʾnhmā* (1); أني —ʾny* (1); فكأنه —fkʾnh* (1); لأنهم —lʾnhm* (1); لأنهما —lʾnhmā* (1); وأنه —wʾnh* (2); لئلا —lʾlā* (2); لأني —lʾny* (2); لأنك —lʾnk* (2)

Context L7: ... مزلفا له من ربه أن ينظر فإن تبين له ما ...

Context L8: ... المطلوب الذي ابتغوا إلا أنهم التزموا ما لا يلزمهم وتجاوزوا ...

[5] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: منن (read dictionary entry).

[6] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أتن (read dictionary entry).

أَنَّ from أنْ. كأنّ means as if; لئلا means so that not, combining purpose and negation.

7. لَا[7]

lā

289 occurrences; cumulative coverage 21.87%.

Possible English: not; no; do not

Context: لا before an imperfect may negate a statement or prohibit an action. بلا means without. ألا can have other readings, including a question plus negation or أن + لا.

Forms and grammar: لا changes the meaning of the following clause, not the verb's root. ولا / فلا = and not / so not. لا تقلْ is a prohibition; لا يقولُ is a statement.

Attested spellings and counts

لا —lā* (157); ولا —wlā* (90); فلا —flā* (32); ألا —ʾlā* (10)

Context L8: ... إلا أنهم التزموا ما لا يلزمهم وتجاوزوا فيها القدر الكافي ...

Context L13: ... الدين النصيحة وأنا أنصحكم لا للاقتناء ولا للاكتساب ولكن لابتغاء ...

8. فِعْل / فَعَلَ[8]

faʿala / fiʿl

285 occurrences; cumulative coverage 24.47%.

Possible English: verb; do; action; subject; object

Context: فعل can mean verb as a word class or an action. فاعل and مفعول can name grammatical subject and object, in addition to agent and affected entity. فعل describes doing an act, with its permissibility supplied elsewhere. الفاعل identifies the doer; its presence does not by itself identify intention.

Attested spellings and counts

الفعل —al-fʿl* (61); الفاعل —al-fāʿl* (50); فعل —fʿl* (25); الأفعال —al-ʾfʿāl* (21); المفعول —al-mfʿwl* (16); فاعل —fāʿl* (12); بفعل —bfʿl* (10); بالفعل —bālfʿl* (6); فاعلا —fāʿlā* (8); يفعل —yfʿl* (8); الفاعلين —al-fāʿlyn* (7); والفاعل —wālfāʿl* (5); مفعولا —mfʿwlā* (5); مفعول —mfʿwl* (5); فعله —fʿlh* (5); والفعل —wālfʿl* (5); والمفعولين —wālmfʿwlyn* (5); والمفعولات —wālmfʿwlāt* (4); فعلا —fʿlā* (3); فعلت —fʿlt* (3); للفعل —llfʿl* (3); ومفعولات —wmfʿwlāt* (3); تفعل —tfʿl* (2); فاعله —fāʿlh* (2); فعلوا —fʿlwā* (2); والمفعول —wālmfʿwl* (2); أفعاله —ʾfʿālh* (1); فافعل —fāfʿl* (1); فعلان —fʿlān* (1); للفاعل —llfāʿl* (1); وفاعل —wfāʿl* (1); وفعل —wfʿl* (1); وفعله —wfʿlh* (1)

[7] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: لا (read dictionary entry).
[8] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فعل (read dictionary entry).

Forms and grammar: فعل / يفعل / افعل = did / does / do!; فعلنا = we did; فعلوا = they did. فعل / أفعال = act(s); فاعل / مفعول identify doer and affected object in grammatical or lexical uses.

9. زَيْد / زَادَ[9]

zāda / zayd

233 occurrences; cumulative coverage 26.59%.

Possible English: Zayd; increase; add

Context: Zayd is commonly a conventional example name. The name and the verb زاد, he increased, are different lexical readings; do not infer that every occurrence names a historical narrator. زيد, يزيد and زياد commonly name different narrators. يزيد can also be the imperfect verb increases. Keep the personal names distinct.

Forms and grammar: زاد / يزيد = increased / increases; زيادة = increase; مزيد = additional. زيد and زياد are separate name formations, not cases of one name. Context distinguishes the name يزيد from the verb.

10. إِنَّ / إِنْ[10]

ʾin / ʾinna

222 occurrences; cumulative coverage 28.62%.

Possible English: if; indeed; surely; only

Context: إِنْ commonly introduces a condition; إِنَّ emphasizes a statement. إنما restricts: only, or nothing but. إما ... وإما marks alternatives: either ... or. Do not confuse إن with إلا, except.

Context L33: ... الأصوات إنما هي من فعل الله تعالى وإنما تنسب إلى ...

Context L35: ... كما ينسب إليه سائر أفعاله الاختيارية ...

Attested spellings and counts

زيد —zyd* (104); زيدا —zydā* (48); أزيدا —ʾzydā* (22); أزيد —ʾzyd* (14); الزيدين —al-zydyn* (10); الزوائد —al-zwāʾd* (5); الزائد —al-zāʾd* (3); الزيادة —al-zyādh* (3); بزيد —bzyd* (3); لزيد —lzyd* (3); وأزيدا —wʾzydā* (3); الزيدان —al-zydān* (2); زائد —zāʾd* (2); زيادة —zyādh* (2); يزيد —yzyd* (2); زائدا —zāʾdā* (1); زائدة —zāʾdh* (1); زاد —zād* (1); فيزيد —fyzyd* (1); وزيادة —wzyādh* (1); وزيد —wzyd* (1); يزاد —yzād* (1)

Context L13: ... آل والياقوت يختبر بالنار فيزيد حسنا بالاختبار والزجاج لا يثبت ...

Context L32: ... توهم في قولنا ضرب زيد عمرا أن الرفع الذي في ...

Attested spellings and counts

فإن —fʾin* (53); إن —ʾin* (49); وإن —wʾin* (28); إنما —ʾinmā* (20); انه —ʾnh* (11); واما —wʾimā* (11); فإنه —fʾinh* (10); وإنما —wʾinmā* (10); إنه —ʾinh* (6); أنك —ʾnk* (5); فان —fān* (4); إني —ʾiny* (3); فإنها —fʾinhā* (2); إما —ʾimā* (1); إنا —ʾinā* (1); إنها —ʾinhā* (1); إنهما —ʾinhmā* (1); فإما —fʾimā* (1); فإنا —fʾinā* (1); فإنك —fʾink* (1); فإنهما —fʾinhmā* (1); وإنك —wʾink* (1); وإنها —wʾinhā* (1)

Context L4: ... أما بعد فإنه حملني على هذا المكتوب قول ...

[9] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: زيد (read dictionary entry).

[10] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أتن (read dictionary entry).

Forms and grammar: إنه / إنها / إنهم = indeed he or it / she or it / they. إني / إنني = indeed I. فإن can mean so if or for indeed; vowels and clause structure decide.

Context L6: ... يستطع فبلسانه فإن لم يستطع فبقلبه ...

11. مَا[11]

mā

210 occurrences; cumulative coverage 30.54%.

Possible English: what; whatever; that which; not; a clause-forming particle

Context: ما has several syntactic functions. A question ما هو؟ asks what it is; ما كان may negate. كما compares: as or just as. Read the whole clause before choosing a gloss.

Forms and grammar: وما / فما attach and / so. بما = by or with what; كما = as. ما does not change for a masculine, feminine or plural referent in its common relative uses.

Attested spellings and counts

ما —mā* (121); كما —kmā* (37); وما —wmā* (30); بما —bmā* (13); فما —fmā* (4); وكما —wkmā* (4); وبما —wbmā* (1)

Context L3: ... الحمد لله على ما من به من الإيمان والعلم ...

Context L7: ... ينظر فإن تبين له ما نبينه رجع إليه وشكر الله ...

12. كَانَ / يَكُون[12]

kāna / yakūn

183 occurrences; cumulative coverage 32.21%.

Possible English: be; was; become; occur

Context: كان often puts a description in past time, but a condition, habitual description or accompanying verb can change the best English rendering. مكان is a place, a separate derived noun.

Forms and grammar: كان / كانت = he or it was / she or it was; كانوا = they were; تكون / يكون = is or will be; لم يكن = was not; كنا = we were; كون = being.

Attested spellings and counts

كان —kān* (63); يكون —ykwn* (38); يكن —ykn* (12); لكان —lkān* (8); تكون —tkwn* (7); كانت —kānt* (7); كنت —knt* (7); ويكون —wykwn* (6); وكان —wkān* (5); بكونه —bkwnh* (3); تكن —tkn* (3); كانا —kānā* (3); المكان —al-mkān* (2); فكان —fkān* (2); فيكون —fykwn* (2); كانوا —kānwā* (2); كونه —kwnh* (2); لكانت —lkānt* (2); مكانا —mkānā* (2); كائنا —kā'nā* (1); كانتا —kāntā* (1); كنا —knā* (1); كون —kwn* (1); وتكون —wtkwn* (1); وكانت —wkānt* (1); وكنت —wknt* (1)

Context L7: ... أهل هذا الشأن إن كان ممن يحتاط لدينه ويجعل العلم ...

[11] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ما (read dictionary entry).
[12] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: كون (read dictionary entry).

Context L10: ... المجرد عن المحاكاة والتخييل كانت من أوضح العلوم برهانا وأرجح ...

13. لَمْ[13]

lam

119 occurrences; cumulative coverage 33.29%.

Possible English: did not; has not

Context: لم negates an imperfect with past-time force. It is a grammatical error to translate it as ordinary present not without considering the clause.

Forms and grammar: لم يقل = he did not say; لم يكن = he was not. ولم / فلم attach and / so. The following verb is jussive and may lose a final weak letter or ن.

Attested spellings and counts

لم —lm* (82); ولم —wlm* (17); فلم —flm* (12); ألم —ʾlm* (8)

Context L4: ... منكرا فليغيره بيده فإن لم ...

Context L6: ... يستطع فبلسانه فإن لم يستطع فبقلبه ...

14. بِهِ / بِ[14]

bi / bihi

104 occurrences; cumulative coverage 34.24%.

Possible English: with; by; through; in; concerning; for

Context: بـ can mark an instrument, cause, accompaniment or the complement of a particular verb. An oath may also begin with it. There is no single English equivalent for every occurrence.

Forms and grammar: به / بها / بهم = with, by or concerning him or it / her or it / them; بي = with me; بنا = with us. بالله attaches the same particle to the divine name.

Attested spellings and counts

به —bh* (65); بها —bhā* (23); بي —by* (7); بنا —bnā* (4); بهما —bhmā* (4); بهم —bhm* (1)

Context L3: ... لله على ما من به من الإيمان والعلم باللسان الذي ...

Context L13: ... واجد جدة حتى صاروا بها ألهج وظنوا أنهم إليها أحوج ...

[13] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: لمم (read dictionary entry).

[14] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: با (read dictionary entry).

15. إِلَى[15]

ʾilā

101 occurrences; cumulative coverage 35.16%.

Possible English: to; toward; up to; until

Context: إلى marks an endpoint in place, time or a range. Whether the endpoint is included in a legal rule is a question of context and argument, not a fixed English gloss.

Forms and grammar: إليه / إليها / إليهم = to him or it / her or it / them; إليك = to you; إلينا = to us. Final ى changes before attached pronouns.

Attested spellings and counts

إلى —ʾilā* (66); إليه —ʾilyh* (27); إليها —ʾilyhā* (6); إلي —ʾily* (1); وإلى — wʾilā* (1)

Context L3: ... والصلاة على نبيه الداعي إلى دار الرضوان وعلى اله وصحبه ...

Context L7: ... له ما نبينه رجع إليه وشكر الله عليه وان لم ...

16. هُوَ / هِيَ[16]

huwa / hiya

100 occurrences; cumulative coverage 36.07%.

Possible English: he; she; it; they; a linking or emphatic pronoun

Context: These refer to a previously mentioned noun. Grammatical masculine/feminine does not always correspond to human sex. هو can reinforce identity where English needs only is.

Forms and grammar: هو masculine singular; هي feminine singular; هما dual; هم masculine or mixed plural; هن feminine plural. وهو / فهي add and / so. Independent pronouns differ from attached possession/object suffixes.

Attested spellings and counts

هو —hw* (38); هي —hy* (19); وهو —whw* (16); وهي —why* (11); فهو — fhw* (9); وهم —whm* (2); أهو —ʾhw* (1); فهي —fhy* (1); هما —hmā* (1); هن —hn* (1); وهما —whmā* (1)

Context L13: ... حتى حسب عسجدا ما هو أبهى منظرا وأعظم من مرأى ...

Context L16: ... كظنون الطب التي جربت وهي في الغالب نافعة في الأمراض ...

[15] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: إلى (read dictionary entry).
[16] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ها (read dictionary entry); نحن (read dictionary entry).

17. نَصَبَ / نَصْب[17]

naṣb / naṣaba

99 occurrences; cumulative coverage 36.98%.

Possible English: accusative case; assign the accusative; set up

Context: In grammatical argument نصب commonly names a case or the alleged operation assigning it; the ordinary verb can mean setting something up.

Forms and grammar: ينصب = he/it assigns the accusative; منصوب = accusative; نصب can be a noun or a perfect verb. Unvowelled نصبها is ambiguous between a verbal noun plus possessive and a verb plus object.

Attested spellings and counts

النصب —al-nṣb* (19); والنصب —wālnṣb* (14); نصب —nṣb* (13); ينصب —ynṣb* (11); منصوب —mnṣwb* (10); ناصب —nāṣb* (7); المنصوب —al-mnṣwb* (3); ينتصب —yntṣb* (3); بالنصب —bālnṣb* (2); بناصب —bnāṣb* (2); منصوبا —mnṣwbā* (2); نصبت —nṣbt* (2); بنصب —bnṣb* (1); تنصب —tnṣb* (1); تنصبه —tnṣbh* (1); فنصب —fnṣb* (1); فنصبه —fnṣbh* (1); نصبه —nṣbh* (1); نصبها —nṣbhā* (1); ونصب —wnṣb* (1); وينصب —wynṣb* (1); وينصبه —wynṣbh* (1); ينصبون —ynṣbwn* (1)

Context L16: ... ليست كظنون الفقه التي نصبها الشارع صلى الله عليه وسلم ...

Context L32: ... فمن ذلك ادعاؤهم أن النصب والخفض والجزم لا يكون إلا ...

18. ضَمِير / مُضْمَر[18]

ḍamīr / muḍmar

98 occurrences; cumulative coverage 37.87%.

Possible English: pronoun; implicit expression; supply implicitly

Context: The author distinguishes an expressed pronoun from a pronoun or other element grammarians claim is implicit. Do not translate every مضمر as a physically hidden object.

Forms and grammar: ضمير / ضمائر = pronoun / pronouns; أضمر / يضمر = he supplied / supplies implicitly; مضمر can be active or passive depending on vowels.

Attested spellings and counts

ضمير —ḍmyr* (20); مضمر —mḍmr* (12); الضمير —al-ḍmyr* (11); الإضمار —al-ʾiḍmār* (8); يضمر —yḍmr* (8); المضمر —al-mḍmr* (6); إضمار —ʾiḍmār* (5); ضميرا —ḍmyrā* (4); والضمير —wālḍmyr* (4); المضمرات —al-mḍmrāt* (2); مضمرا —mḍmrā* (2); أضمرت —tḍmr* (2); لمضمر —lmḍmr* (2); تضمر —ʾḍmrt* (1); أضمروه —ʾḍmrwh* (1); بالمضمر —bālmḍmr* (1); تضمره —tḍmrh* (1); ضميره —ḍmyrh* (1); فالمضمر —fālmḍmr* (1); مضمره —mḍmrh* (1); وأضمر —wʾḍmr* (1); وأضمرته —wʾḍmrth* (1); واضمروا —wāḍmrwā* (1); يضمران —yḍmrān* (1); يضمرونه —yḍmrwnh* (1)

Context L45: ... قالوا إنه مفعول بفعل مضمر تقديره أضربت زيدا وهذه دعوى ...

Context L46: ... ظاهر فلم يبقى إلا الإضمار وهذا بناء على أن كل ...

[17] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نصب (read dictionary entry).
[18] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ضمر (read dictionary entry).

19. الَّتِي / الَّذِي[19]

al-dhī / al-tī

96 occurrences; cumulative coverage 38.75%.

Possible English: who; which; that

Context: A relative pronoun links a noun to a defining or descriptive clause. Its gender and number identify the antecedent, while a later suffix can refer back to it.

Forms and grammar: الذي masculine singular; التي feminine singular; اللذان / اللذين masculine dual; اللتان / اللتين feminine dual; الذين masculine plural; اللاتي / اللواتي feminine plural.

Attested spellings and counts

الذي —al-dhy* (50); التي —al-ty* (39); الذين —al-dhyn* (3); والذي —wāldhy* (2); للذين —lldhyn* (1); والتي —wālty* (1)

Context L1: ... وفسح أجله ونفعه بالعلم الذي حمله ...

Context L3: ... من الإيمان والعلم باللسان الذي نزل به القرآن والصلاة على ...

20. إِلَّا[20]

ʾillā

94 occurrences; cumulative coverage 39.60%.

Possible English: except; unless; only in a negative construction

Context: لا ... إلا commonly means only: “not … except.” Exceptions can limit an earlier general rule. Keep the negation and exception together.

Forms and grammar: إلا is an indeclinable particle. وإلا can mean otherwise or and if not, depending on construction. Distinguish إلا from إِلَى to, and إِنْ if.

Attested spellings and counts

إلا —ʾilā* (93); وإلا —wʾilā* (1)

Context L8: ... إلى المطلوب الذي ابتغوا إلا أنهم التزموا ما لا يلزمهم ...

Context L10: ... الامتحان ميزانا ولم تشتمل إلا على يقين أو ما قاربه ...

[19] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: لذا (read dictionary entry).
[20] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: إلا (read dictionary entry).

21. ضَرْب / ضَرَبَ[21]

ḍaraba / ḍarb

94 occurrences; cumulative coverage 40.46%.

Possible English: hit; strike; kind; striking

Context: Striking is a conventional grammatical example, while ضرب can mean a kind or category. A syntactic example illustrates a construction.

Forms and grammar: اضرب / يضرب / ضرب = he hit / he hits / hit!; ضربته includes an object pronoun, with subject person determined by vowels; ضارب is an active participle.

Attested spellings and counts

يضرب —yḍrb* (16); ضربته —ḍrbth* (15); ضرب —ḍrb* (12); ضربت — ḍrbt* (12); ضارب —ḍārb* (6); يضربه —yḍrbh* (5); وضربني —wḍrbny* (4); الضرب —al-ḍrb* (3); ضربه —ḍrbh* (3); فاضربه —fāḍrbh* (3); اضرب — تضربه ʾḍrb* (2); أضربت —ʾḍrbt* (1); أضربه —ʾḍrbh* (1); اضربه —ʾḍrbh* (1); فيضرب —fyḍrb* (1); —tḍrbh* (1); ضربين —ḍrbyn* (1); ضربن —ḍrbn* (1); وضربت —wḍrbāny* (1); واضربه —wāḍrbh* (1); وضرباني —lyḍrbh* (1); ليضربه —wḍrbt* (1); وضربوني —wḍrbwny* (1); ويضربن —wyḍrbn* (1)

Context L32: ... بعبارات توهم في قولنا ضرب زيد عمرا أن الرفع الذي ...

Context L45: ... كان عيبا كقولك أزيدا ضربته قالوا إنه مفعول بفعل مضمر ...

22. رَفْع / رَفَعَ[22]

rafaʿa / rafʿ

91 occurrences; cumulative coverage 41.29%.

Possible English: nominative case; assign the nominative; raise

Context: In grammatical argument رفع commonly names the nominative case; مرفوع describes a nominative expression. Elsewhere it can mean ordinary raising. رفع can mean removing a ruling or raising an object. مرفوع in report discussion can describe attribution to the Prophet, a technical contextual sense.

Forms and grammar: رفع / يرفع = raised / raises; رفعه = raised it or his raising according to vowels; مرفوع = raised/attributed; ارتفاع is another verbal noun.

Attested spellings and counts

الرفع —al-rfʿ* (24); رفع —rfʿ* (21); مرفوع —mrfwʿ* (7); والرفع —wālrfʿ* (7); فالرفع —fālrfʿ* (4); يرتفع —yrtfʿ* (4); يرفع —yrfʿ* (4); المرفوع —al-mrfwʿ* (3); بالرفع —wrfʿ* (2); ورفع —trfʿ* (2); ترفع —mrfwʿā* (3); مرفوعا رفعه —rfʿh* (3); فارتفع — —bālrfʿ* (1); ترتفع —trtfʿ* (1); رافع —rāfʿ* (1); رفعت —rfʿt* (1); fārtfʿ* (1); مرتفعة —mrtfʿh* (1); يرفعه —yrfʿh* (1)

Context L32: ... إلا بعامل لفظي وأن الرفع منها يكون بعامل لفظي وبعامل

Context L33: ... الحديث فالعمل من النصب والرفع والجر والجزم إنما هو للمتكلم ...

[21] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ضرب (read dictionary entry).
[22] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: رفع (read dictionary entry).

23. قَامَ / قَوْم[23]

qāma / qawm

90 occurrences; cumulative coverage 42.11%.

Possible English: stand; perform; establish; people; group

Context: قام can mean stood or undertook an act. أقام الصلاة means established/performed prayer. قوم denotes a group of people; it is not a plural of the verb.

Forms and grammar: قام / يقوم / قم = stood / stands / stand!; أقام / يقيم = established / establishes. قوم / أقوام = people-group(s); قيام and إقامة are different verbal nouns.

Attested spellings and counts

قام —qām* (14); قمت —qmt* (13); وقام —wqām* (10); قائم —qāʾm* (8); قائما —qāʾmā* (6); مقامه —mqāmh* (5); القيام —al-qyām* (3); بقوم —bqwm* (3); القوم —qwm* (3); قيام —qyām* (3); قياما —qyāmā* (3); وإقامة —wʾiqāmh* (3); القائم —al-qwm* (2); مقام —mqām* (2); أقام —ʾqām* (1); إقامة —ʾiqāmh* (1); بالقيام —bālqyām* (1); تقوم —tqwm* (1); فإقامة —fʾiqāmh* (1); فقام —fqām* (1); قاموا —qāmwā* (1); قم —qm* (1); قومي —qwmy* (1); مستقيم —mstqym* (1); والقوم —wālqwm* (1)

Context L3: ... سيدينا أميري المؤمنين الوارثين مقامه العظيم وأصل الدعاء لسيدنا أمير ...

Context L16: ... بالتعليم وهداه إلى صراط مستقيم وأما من اقتصر كل الاقتصار ...

24. لَهُ / لِـ[24]

li / lahu

84 occurrences; cumulative coverage 42.88%.

Possible English: to; for; belonging to; his/hers; a particle of emphasis

Context: له can express possession, entitlement or a beneficiary. A prefixed لَـ can instead emphasize an assertion; it is not always the preposition لِـ.

Forms and grammar: له / لها / لهما / لهم = for him or it / her or it / the two / them. لي = for me; لك = for you; لنا = for us. With ال, لِـ + ال becomes لل.

Attested spellings and counts

له —lh* (47); لها —lhā* (15); لك —lk* (7); لنا —lnā* (5); لهم —lhm* (5); واللام —wāllām* (2); لكم —lkm* (1); لي —ly* (1); وله —wlh* (1)

Context L3: ... وعلى اله وصحبه والتابعين له بإحسان وأسأل الله الرضا عن ...

Context L7: ... لدينه ويجعل العلم مزلفا له من ربه أن ينظر فإن ...

[23] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قوم (read dictionary entry).

[24] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: اللام (within لوم) (read dictionary entry).

25. اللَّه / إِلَه[25]

Allāh / *ʾilāh*

79 occurrences; cumulative coverage 43.60%.

Possible English: God; Allah; deity

Context: الله is the divine name. إله is a common noun meaning deity. بالله التوفيق is a formula locating success or assistance with God, not an independent legal ruling.

Forms and grammar: بالله / لله / والله attach by or with / to or for / and or oath-wāw. اللهم is an address, O God. آلهة is the plural of إله, not a plural of the divine name.

Attested spellings and counts

الله —Allāh (76); لله —llh* (2); والله —wāllh* (1)

Context L1: ... بن مضاء اللخمي أدام الله بركته ونور بنور الإيمان خلده ...

Context L3: ... الحمد لله على ما من به من ...

26. اسْم / سَمَّى / سَمَاء[26]

ʾsm / *sammā* / *samāʾ*

77 occurrences; cumulative coverage 44.30%.

Possible English: noun; name; naming; sky

Context: اسم frequently means noun or nominal expression here, in addition to the ordinary meaning name. اسم can introduce a designation. سمى can mean named or specified. السماوات denotes the heavens, a related lexical formation rather than a plural of اسم.

Forms and grammar: اسم / أسماء = name / names; اسمه / أسماؤهم add possessive pronouns. سمى / يسمي = named / names; مسمى = named or specified. سماء / سماوات = sky or heaven / heavens.

Attested spellings and counts

الاسم —al-āsm* (24); اسم —ʾsm* (19); الأسماء —al-ʾsmāʾ* (13); أسماء —ʾsmāʾ* (6); السماء —al-smāʾ* (4); باسم —bāsm* (2); يسم —ysm* (2); يسميها —ysmyhā* (2); اسمه —ʾsmh* (1); باسمه —bāsmh* (1); بالاسم —bālāsm* (1); للاسم —llāsm* (1); والأسماء —wāl'smāʾ* (1)

Context L64: ... والضمير إذا كان فاعلا باسم الفاعل أو بالصفة المشبهه باسم ...

Context L70: ... في الدار الهلال في السماء فيزعم النحويون أن قولنا في ...

[25] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ألله (read dictionary entry).
[26] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سما (read dictionary entry).

27. إِذَا[27]

ʾidhā

76 occurrences; cumulative coverage 45.00%.

Possible English: when; whenever; if; suddenly in a different construction

Context: إذا commonly introduces an expected or recurring situation. Whether English if or when is smoother depends on the legal hypothetical and its result clause.

Forms and grammar: وإذا / فإذا attach so / and. إذا does not inflect for tense or referent; the following verb carries those changes. Distinguish it from إذ, when in a past narrative.

Attested spellings and counts

إذا —ʾidhā* (49); وإذا —wʾidhā* (16); فإذا —fʾidhā* (11)

Context L10: ... على أنها إذا أخذت المأخذ المبرأ من الفضول ...

Context L17: ... انتفاع أخي الدنيا بناظره إذا استوت عنده الأنوار والظلم ...

28. جَائِز / جَازَ[28]

jāza / jāʾiz

75 occurrences; cumulative coverage 45.68%.

Possible English: be permissible; be valid; pass; permissible

Context: يجوز in a ruling often means is permissible or legally possible; context may instead concern validity. The lexical sense pass or cross is distinct.

Forms and grammar: جاز / يجوز = was permissible or passed / is permissible or passes; لم يجز = was not permissible. جائز / جائزة agree in gender; جواز is the abstract noun.

Attested spellings and counts

يجوز —yjwz* (39); جاز —jāz* (9); ويجوز —wyjwz* (7); يجز —yjz* (4); جائز —jāʾz* (3); لجاز —ljāz* (3); جواز —jwāz* (2); وجائز —wjāʾz* (2); يجيز —yjyz* (2); إجازة —ʾijāzh* (1); تجوز —tjwz* (1); فجائز —fjāʾz* (1); وجاز —wjāz* (1)

Context L41: ... ما أفضت إليه فلا يجوز إتباعهم في ذلك ...

Context L50: ... وهذه المضمرات التي لا يجوز إظهارها لا تخلو من أن ...

[27] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: إذا (read dictionary entry).
[28] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جوز (read dictionary entry).

29. عَنْ[29]

ʿan

75 occurrences; cumulative coverage 46.36%.

Possible English: from; on the authority of; about; away from; on behalf of

Context: عن فلان commonly names a transmitter, not a topic. سأله عن means asked him about; an act performed عن someone may be on their behalf.

Forms and grammar: عنه / عنها / عنهم = from or about him / her / them. عما = عن + ما; عمن = عن + من. Suffixes identify the referent, not a different tense.

Attested spellings and counts

عن —ʿn* (42); عنه —ʿnh* (21); عنها —ʿnhā* (4); عما —ʿmā* (2); عنك —ʿnk* (2); عنهما —ʿnhmā* (2); عني —ʿny* (1); وعن —wʿn* (1)

Context L3: ... بإحسان وأسأل الله الرضا عن الإمام المعصوم المهدي المعلوم وعن ...

Context L8: ... العرب من اللحن وصيانته عن التغيير فبلغوا من ذلك إلى ...

30. تَأْوِيل / أَوَّل[30]

ʾawwal / taʾwīl

71 occurrences; cumulative coverage 47.01%.

Possible English: first; earlier; initial; interpretation

Context: الأول often points to the first item in a comparison or argument. تأويل is interpretation, not a grammatical tense or case form of first.

Forms and grammar: أولين / أولون / أولى / أول vary with agreement and case; أولا is commonly adverbial. أولو / أولي can instead mean possessors of, requiring its own construction. تأوّل / يتأول = interpreted / interprets.

Attested spellings and counts

الأول —al-ʾwl* (35); بالأول —bālʾwl* (14); أوله —ʾwlh* (10); الأولى — al-ʾwlā* (5); أولا —ʾwlā* (3); أول —ʾwl* (2); بالأولى —bālʾwlā* (1); للأول — llʾwl* (1)

Context L47: ... لم يرد معنى اللفظ الأول ألا ترى انك إذا ...

Context L57: ... سانح خاطره ولا إلى أول نزوة من نزوات تفكره فإذا ...

[29] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عنن (read dictionary entry).

[30] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أول (read dictionary entry).

31. غَيْر[31]

ghayr

69 occurrences; cumulative coverage 47.64%.

Possible English: other; different; not; apart from

Context: غير before a noun often corresponds to non- or not. غيره means someone or something other than him/it. المغيرة is a proper name, al-Mughīrah, not a negative construction.

Forms and grammar: غيره / غيرها / غيرهم change the referent, not tense. بغير means without or by something other than. غيّر / يغيّر = changed / changes, a different derivation.

Attested spellings and counts

غير —ghyr* (35); غيره —ghyrh* (9); بغير —bghyr* (6); غيرها —ghyrhā* (3); وغير —wghyr* (3); وغيره —wghyrh* (3); تغير —tghyr* (2); التغيير —al-tghyyr* (1); تغيير —tghyyr* (1); غيرهم —ghyrhm* (1); غيرهما —ghyrhmā* (1); فليغيره — flyghyrh* (1); لغير —lghyr* (1); لغيرها —lghyrhā* (1); وغيرها —wghyrhā* (1)

Context L4: ... قال في كتاب الله بغير علم فليتبوأ مقعده من النار ...

Context L8: ... من اللحن وصيانته عن التغيير فبلغوا من ذلك إلى الغاية ...

32. كَلِمَة / كَلَام[32]

kalām / kalimah

61 occurrences; cumulative coverage 48.20%.

Possible English: speech; utterance; sentence; word; speaker

Context: المتكلم is the speaker; كلام can be an utterance or sentence, while كلمة is an individual word. كلمة can be a word or a short utterance, not always one modern typographic token. كلام is speech collectively; الكَلْم is a wound in a different reading.

Forms and grammar: كلمة / كلمات = word(s); كلّم / يكلّم = spoke to / speaks to; تكلّم = spoke. كلامه = his speech, while كَلَمه can be a verb according to vowels.

Attested spellings and counts

الكلام —al-klām* (19); كلام —klām* (16); المتكلم —al-mtklm* (10); كلامهم —klāmhm* (3); للمتكلم —llmtklm* (3); بكلام —bklām* (2); تكلمت — tklmt* (1); كلاما —klāmā* (1); كلامه —klāmh* (1); كلمة —klmh* (1); لكلام —lklām* (1); متكلم —mtklm* (1); والكلام —wālklām* (1); وكلام — wklām* (1)

Context L8: ... وضعوا صناعة النحو لحفظ كلام العرب من اللحن وصيانته عن ...

Context L33: ... الفتح في خصائصه بعد كلام في العوامل اللفظية والعوامل المعنوية ...

[31] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: غير (read dictionary entry).

[32] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: كلم (read dictionary entry).

33. نَحْو[33]

naḥw

55 occurrences; cumulative coverage 48.70%.

Possible English: grammar; towards; like; approximately

Context: النحو names the discipline; نحو can also introduce an example or comparison. A grammatical analogy is not automatically a legal analogy.

Forms and grammar: نحوي / نحويون / نحويين = grammarian / grammarians; النحوية is a feminine adjective.

Attested spellings and counts

النحويين —al-nḥwyyn* (15); نحو —nḥw* (15); النحو —al-nḥw* (10); النحويون —al-nḥwywn* (7); بالنحو —bālnḥw* (2); النحوي —al-nḥwy* (1); النحوية —al-nḥwyh* (1); بنحوي —bnḥwy* (1); للنحويين —llnḥwyyn* (1); نحوي — nḥwy* (1); والنحويين —wālnḥwyyn* (1)

Context L8: ... واني رأيت النحويين رحمة الله عليهم قد وضعوا ...

Context L9: ... فاتر اضعف من حجة نحوي ...

34. عَمْرو[34]

ʿAmr

53 occurrences; cumulative coverage 49.18%.

Possible English: Amr (an example person's name)

Context: Amr is a conventional person in grammatical examples. It must not be confused automatically with Umar or the noun meaning lifetime.

Forms and grammar: The written final و distinguishes عمرو from عمر; the accusative عمرا commonly drops that و. Determine a suffix or case ending from its sentence.

Attested spellings and counts

عمرو —ʿmrw* (26); عمرا —ʿmrā* (24); وعمرا —wʿmrā* (3)

Context L32: ... في قولنا ضرب زيد عمرا أن الرفع الذي في زيد ...

Context L57: ... كان خليل نفسه وأبا عمرو فكره إلا أنا مع هذا ...

[33] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نحا (read dictionary entry).

[34] **Editorial lexical note:** Identification and grammatical explanation from this book's examples; no invented Arabic-root etymology is asserted. The final written waw in عمرو is a spelling distinction and is not pronounced.

35. أَخْبَرَ / خَبَر[35]

khabar / ʾakhbara

53 occurrences; cumulative coverage 49.67%.

Possible English: predicate; information; report; inform

Context: In syntax خبر usually means the predicate paired with a مبتدأ. In a quotation it may instead mean a report or information.

Forms and grammar: خبر / أخبار = predicate or report / predicates or reports; خبره = its predicate or his report, depending on context.

Attested spellings and counts

خبر —khbr* (13); خبرا —khbrā* (11); الخبر —al-khbr* (9); خبره —khbrh* (4); وخبره —wkhbrh* (4); أخبارا —ʾkhbārā* (2); والخبر —wālkhbr* (2); إخبار —ʾikhbār* (1); الإخبار —al-ʾikhbār* (1); الخبرين —al-khbryn* (1); بخبرين —bkhbryn* (1); خبرها —khbrhā* (1); خبرين —khbryn* (1); وخبر —wkhbr* (1); يخبر —ykhbr* (1)

Context L16: ... ودقائق علل النحو ومسليات الإخبار فقد أساء الاختيار واستحب العمى ...

Context L47: ... تغير المعنى وصار النداء خبرا وكذلك النصب بالفاء والواو ينصبون ...

36. عَرَب / إِعْرَاب[36]

ʾiʿrāb / ʿarab

52 occurrences; cumulative coverage 50.14%.

Possible English: case inflection; grammatical analysis; Arabs

Context: الإعراب concerns the grammatical status and endings of an expression. عرب refers to Arabic speakers whose usage is cited; it is not a tense of إعراب.

Forms and grammar: أعرب / يعرب = he inflected or analysed / inflects or analyses; معرب = inflected; إعرابه = its inflection or analysis.

Attested spellings and counts

العرب —al-ʿrb* (26); الإعراب —al-ʾiʿrāb* (11); أعرب —ʾʿrb* (4); عرب —ʿrb* (4); إعرابه —ʾiʿrābh* (2); معرب —mʿrb* (2); إعراب —ʾiʿrāb* (1); كإعراب —kʾiʿrāb* (1); لإعراب —lʾiʿrāb* (1)

Context L8: ... صناعة النحو لحفظ كلام العرب من اللحن وصيانته عن التغيير ...

Context L32: ... هذا أن العامل أحدث الإعراب وذلك بين الفساد ...

[35] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خبر (read dictionary entry).
[36] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عرب (read dictionary entry).

37. حَذْف / مَحْذُوف[37]

ḥadhf / maḥdhūf

51 occurrences; cumulative coverage 50.61%.

Possible English: omission; deletion; omit; omitted

Context: Ibn Mada distinguishes recoverable omissions from unnecessary expressions supplied by analysis. An omitted expression and an unexpressed pronoun are not always the same claim.

Forms and grammar: حذف / يحذف = he omitted / omits; محذوف / محذوفات = omitted expression / omitted expressions.

Attested spellings and counts

حذف —ḥdhf* (10); المحذوف —al-mḥdhwf* (7); محذوف —mḥdhwf* (5); الحذف —al-ḥdhf* (4); حذفه —ḥdhfh* (4); حذفت —ḥdhft* (3); يحذف — yḥdhf* (3); المحذوفات —al-mḥdhwfāt* (2); تحذف —tḥdhf* (2); محذوفا — mḥdhwfā* (2); والحذف —wālḥdhf* (2); وحذف —wḥdhf* (2); احذف — ʾḥdhf* (1); فتحذفه —ftḥdhfh* (1); فحذف —fḥdhf* (1); وحذفت —wḥdhft* (1); وحذفها —wḥdhfhā* (1)

Context L31: ... في هذا الكتاب أن احذف من النحو ما يستغني النحوي ...

Context L42: ... واعلم أن المحذوفات في صناعتهم على ثلاثة أقسام ...

38. قَدْ[38]

qad

51 occurrences; cumulative coverage 51.07%.

Possible English: already; indeed; has; may; sometimes

Context: قد with a perfect often confirms completion. With an imperfect it can express possibility or frequency. It is not invariably the English modal may.

Forms and grammar: لقد / فقد / وقد add and / so / emphasis. قَدْ قال = has said; قد يقول = may say. The homograph فَقَدَ means lost; its vowels and construction distinguish that verb.

Attested spellings and counts

وقد —wqd* (24); قد —qd* (15); فقد —fqd* (11); لقد —lqd* (1)

Context L4: ... كتاب الله برأيه فأصاب فقد أخطأ وقوله من قال في ...

Context L8: ... النحويين رحمة الله عليهم قد وضعوا صناعة النحو لحفظ كلام ...

[37] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حذف (read dictionary entry).
[38] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قدد (read dictionary entry).

39. بَيْن / بَيَّان / بَيِّنَة[39]

bayn / bayān / bayyinah

50 occurrences; cumulative coverage 51.53%.

Possible English: between; among; explanation; clear evidence

Context: بين فلان وفلان locates a relation between people. بيّنة in legal procedure is evidence; بيان in argument is clarification. They are related derived nouns, not pronoun changes.

Forms and grammar: بينهما / بينهم = between the two / among them. بيّن / يبيّن = explained / explains; بيّنة / بيّنات = evidence(s). Vowels distinguish forms that share the same letters.

Attested spellings and counts

تبين —bynhmā* (5); بينهما —byn* (15); وبين —wbyn* (6); بان —bān* (5); البينة —al-byn* (1); فبين —fbyn* (2); بينه —bynh* (2); بيان —byān* (1); بينا —bynā* (1); بينها —bynhā* (1); بيني —byny* (1); نبينه —nbynh* (1); وبينكم —wbynkm* (1); وبينها —wbynhā* (1); يبين —ybyn* (1); يتبين —ytbyn* (1)

Context L7: ... ربه أن ينظر فإن تبين له ما نبينه رجع إليه ...

Context L32: ... ثمانية مجار لا فرق بين ما يدخله ضرب من هذه ...

40. دَلِيل / دَلَالَة[40]

dalīl / dalālah

49 occurrences; cumulative coverage 51.98%.

Possible English: evidence; indication; indicate; infer

Context: دليل identifies a supporting reason or evidence. A report's authenticity and the legal conclusion drawn from it are separate questions.

Forms and grammar: يدل / دل = indicated / indicates; دليل / أدلة = proof / proofs. استدلال is inference or adducing evidence; دلالته = its indication.

Attested spellings and counts

يدل —ydl* (12); دليل —dlyl* (11); دلالة —dlālh* (6); والدليل —wāldlyl* (5); ودلالة —wdlālh* (4); الدليل —al-dlyl* (3); دل —dl* (2); دلالته —dlālth* (2); استدلوا —ʾstdlwā* (1); الأدلة —al-ʾdlh* (1); بدليل —bdlyl* (1); دلالات —dlālāt* (1)

Context L45: ... زيدا وهذه دعوى لا دليل عليها إلا ما زعموا من ...

Context L51: ... به ولا دلنا عليه دليل إلا دعاء أن كل منصوب ...

[39] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بين (read dictionary entry).
[40] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: دلل (read dictionary entry).

41. وَضَعَ / مَوْضِع[41]

waḍaʿa / mawḍiʿ

48 occurrences; cumulative coverage 52.41%.

Possible English: put; lay down; remove; give birth; place

Context: وضعت can describe a woman giving birth in the relevant passage. موضوع in report evaluation can mean fabricated; physical placement is a different use.

Forms and grammar: وضع / يضع = put / puts; وضعنا = we put; موضع / مواضع = place(s). موضوع / موضوعة show agreement; وضعها can have noun-plus-possessive or verb-plus-object readings.

Attested spellings and counts

موضع —mwḍʿ* (22); المواضع —al-mwāḍʿ* (9); مواضع —mwāḍʿ* (4); وضع — wḍʿ* (3); الموضع —al-mwḍʿ* (2); موضوعا —mwḍwʿā* (2); ووضع —wwḍʿ* (2); بوضع —bwḍʿ* (1); مواضعها —mwāḍʿhā* (1); موضعه —mwḍʿh* (1); موضوع — mwḍwʿ* (1)

Context L38: ... وقد تبين هذا في موضعه وإما العوامل النحوية فلم يقل ...

Context L46: ... إلى هذا التكلف إلا وضع كل منصوب فلا بد له ...

42. جَمَعَ / جَمِيع / إِجْمَاع[42]

jamaʿa / jamīʿ / ʾijmāʿ

47 occurrences; cumulative coverage 52.84%.

Possible English: gather; combine; all; agreement; consensus

Context: إجماع in argument refers to consensus as a legal category. جميعا means all together; جماعة can be a group or congregation. الجمعة is Friday or Friday prayer.

Forms and grammar: جمع / يجمع = gathered / gathers; أجمعوا = they agreed unanimously; إجماع is its verbal noun. جماعة / جماعات = group(s); جامع and جميع are distinct formations.

Attested spellings and counts

الجمع —al-jmʿ* (12); والجمع —wāljmʿ* (4); أجمعون —ʾjmʿwn* (3); إجماع — ʾijmāʿ* (2); الإجماع —al-ʾijmāʿ* (2); الجماعة —al-jmāʿh* (2); الجمعة —al-jmʿh* (2); تجتمع —tjtmʿ* (2); تجمع —tjmʿ* (2); جماعة —jmāʿh* (2); جمع —jmʿ* (2); جميعا —jmyʿā* (2); يجمع —yjmʿ* (2); أجمعين —ʾjmʿyn* (1); إجماعهم —ʾijmāʿhm* (1); بإجماع —bʾijmāʿ* (1); جمعه —jmʿh* (1); جمعهما —jmʿhmā* (1); جميع —jmyʿ* (1); مجمعون —mjmʿwn* (1); يجتمعون —yjtmʿwn* (1)

Context L53: ... يدل على انه حرام الإجماع على انه لا يزاد في ...

Context L54: ... إن شاء الله قيل إجماع النحويين ليس بحجة ...

[41] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وضع (read dictionary entry).

[42] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جمع (read dictionary entry).

43. عَطْف / مَعْطُوف[43]

ʿaṭf / maʿṭūf

47 occurrences; cumulative coverage 53.27%.

Possible English: coordination; conjoin; coordinated expression

Context: Here عطف usually concerns joining expressions with a conjunction, including the case of the expression being coordinated.

Forms and grammar: عطف / يعطف = he conjoined / conjoins; معطوف is a passive participle; عطفت needs vowels to distinguish I/you/she.

Attested spellings and counts

العطف —al-ʿṭf* (10); معطوف —mʿṭwf* (9); عطف —ʿṭf* (8); عطفت —ʿṭft* (6); يعطف —yʿṭf* (4); تعطف —tʿṭf* (2); عطفه —ʿṭfh* (2); معطوفا —mʿṭwfā* (2); وعطف —wʿṭf* (2); المعطوف —al-mʿṭwf* (1); ويعطفون —wyʿṭfwn* (1)

Context L47: ... هذه الحروف إلى مصادرها ويعطفون المصادر على المصادر بهذه الحروف ...

Context L74: ... بعض المواضع وذلك عند العطف عليه في قولنا زيد ضارب ...

44. أُخْرَى / آخِر / آخَر[44]

ʾākhar / ʾākhir / ʾukhrā

45 occurrences; cumulative coverage 53.68%.

Possible English: other; another; last; later

Context: آخَر means another; آخِر means last. الآخرة often denotes the hereafter. Identical unvowelled letters do not make these meanings interchangeable.

Forms and grammar: آخر / أخرى show gender when meaning other; آخرون / آخرين are masculine plural case forms. أخّر / يؤخّر = delayed / delays; تأخير is its verbal noun.

Attested spellings and counts

الآخر —al-ʾākhr* (22); آخر —ʾākhr* (8); والآخر —wālʾākhr* (3); تأخير — tʾkhyr* (2); للآخر —llʾākhr* (2); والتأخير —wāltʾkhyr* (2); أخر —ʾkhr* (1); أخرى —ʾkhrā* (1); الأخير —al-ʾkhyr* (1); التأخير —al-tʾkhyr* (1); وآخر — wʾākhr* (1); وتأخير —wtʾkhyr* (1)

Context L49: ... الدرس فلا حفظ والوجه الآخر ما تأتينا محدثا أي انك ...

Context L59: ... قولهم ما ترك الأول للآخر شيئا وقد قال أبو عثمان ...

[43] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عطف (read dictionary entry).

[44] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أخر (read dictionary entry).

45. اسْتِثْنَاء / ثَانٍ / اثْنَان[45]

ʾthnān / thānin / ʾstithnāʾ

45 occurrences; cumulative coverage 54.09%.

Possible English: two; second; fold; exception; exclude

Context: الثاني marks order. استثناء is an exception from a general statement, a different derivation. مثنى can mean in pairs.

Forms and grammar: اثنان / اثنين and اثنتان / اثنتين vary by case and gender; ثاني / ثانية = second. استثنى / يستثني = excepted / excepts; مستثنى = excepted item.

Attested spellings and counts

الثاني —al-thāny* (10); الثانية —al-thānyh* (8); بالثاني —bālthāny* (7); الثواني —al-thwāny* (6); التثنية —al-tthnyh* (5); ثانية —thānyh* (2); والثاني —wālthāny* (2); أثنى —ʾthnā* (1); اثنين —ʾthnyn* (1); ثان —thān* (1); والثانية —wālthānyh* (1); يثنى —ythnā* (1)

Context L13: ... الابتلاء وما يمين فبعضهم أثنى وشكر وأتمر لما أمر واستبدل ...

Context L45: ... والثاني محذوف لا حاجة بالقول إليه ...

46. كُلّ / كِلَا[46]

kull / kilā

45 occurrences; cumulative coverage 54.50%.

Possible English: all; every; each; both

Context: كل with a singular noun often means every; with a plural or pronoun, all. كلاهما means both of them. كلا can also be the particle “by no means”; vowels and syntax matter.

Forms and grammar: كله / كلها / كلهم = all of it / all of it, feminine / all of them. كلا / كلي and كلتا / كلتي are masculine/feminine dual constructions with case changes; they are not plural verbs.

Attested spellings and counts

كل —kl* (26); وكل —wkl* (7); كله —klh* (6); فكل —fkl* (1); فكلا —fklā* (1); فلكل —flkl* (1); كلاهما —klāhmā* (1); كلها —klhā* (1); وكلها —wklhā* (1)

Context L13: ... التي برزت في الخلوص كل التبريز وقد خالطها من الزجاج ...

Context L16: ... مستقيم وأما من اقتصر كل الاقتصار على المعارف التي لا ...

[45] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ثني (read dictionary entry).

[46] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: كلل (read dictionary entry); كلا (read dictionary entry).

47. أَحَد / وَاحِد[47]

wāḥid / ʾaḥad

45 occurrences; cumulative coverage 54.91%.

Possible English: one; single; anyone; someone; either one

Context: أحد in a negative clause often means anyone or no one when combined with negation. إحدى is used with feminine nouns. الواحد may mean the one or the sole.

Forms and grammar: واحد / واحدة show gender; إحداهما / أحدهما = one of the two. وحده = alone; توحيد = affirming oneness, a separate derived noun. أحد can also name Sunday in its weekday construction.

Attested spellings and counts

واحد —wāḥd* (11); أحدهما —ʾḥdhmā* (9); واحدة —wāḥdh* (6); إحدى —ʾiḥdā* (4); الواحد —al-wāḥd* (4); الواحدة —al-wāḥdh* (3); واحدا — wāḥdā* (2); أحد —ʾḥd* (1); أحدا —ʾḥdā* (1); إحداهما —ʾiḥdāhmā* (1); بأحد —bʾḥd* (1); لأحد —lʾḥd* (1); وحدها —wḥdhā* (1)

Context L36: ... وشرعا لا يقول به أحدا من العقلاء لمعان يطول ذكرها ...

Context L45: ... الأفعال المتعدية إلى مفعول واحد وقد تعدى إلى الضمير ولا ...

48. عَلِمَ / عِلْم[48]

ʿilm / ʿalima

43 occurrences; cumulative coverage 55.31%.

Possible English: knowledge; know; learn; scholar; sign

Context: علم in argument is knowledge, not always modern science. عالم can be a scholar, while العالم can mean the world with different vowels. The context fixes the reading.

Forms and grammar: علم / يعلم = knew / knows; علمنا = we knew or he taught us according to vowels and pattern. عالم / علماء = scholar / scholars; عليم = knowing; تعليم = teaching.

Attested spellings and counts

علم —ʿlm* (7); أعلمت —ʾʿlmt* (5); العلم —al-ʿlm* (4); لعلم —lʿlm* (3); ويعلم — wyʿlm* (3); يعلم —yʿlm* (3); أعلم —ʾʿlm* (2); العالم —al-ʿālm* (2); العلوم — al-ʿlwm* (2); الأعلم —al-ʾʿlm* (1); بعلم —bʿlm* (1); تعلم —tʿlm* (1); تعلمون — tʿlmwn* (1); عالما —ʿālmā* (1); علما —ʿlmā* (1); ليعلم —lyʿlm* (1); معلوم — mʿlwm* (1); معلومة —mʿlwmh* (1); نعلم —nʿlm* (1); وأعلم —wʾʿlm* (1); والعلم —wālʿlm* (1)

Context L1: ... الشيخ الفقيه القاضي الأعدل العالم الناصر المحقق الأحفل أبو العباس ...

Context L3: ... من به من الإيمان والعلم باللسان الذي نزل به القرآن ...

[47] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وحد (read dictionary entry); أحد (read dictionary entry).

[48] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: علم (read dictionary entry).

49. لَيْسَ[49]

laysa

43 occurrences; cumulative coverage 55.70%.

Possible English: is not; are not; it is not the case that

Context: ليس negates a nominal relation. English normally supplies is/are not rather than treating it as an ordinary past action simply because its inflection is perfect-like.

Forms and grammar: ليس / ليست agree with masculine / feminine singular; ليسوا masculine plural; لستُ = I am not; لستَ / لستِ = you are not; لسنا = we are not.

Attested spellings and counts

ليس —lys* (21); وليس —wlys* (12); فليس —flys* (3); لست —lst* (3); ليست —lyst* (2); وليست —wlyst* (1); ليسوا —lyswā* (1)

Context L16: ... تلك الظنون التي ليست كظنون الفقه التي نصبها الشارع ...

Context L25: ... من الخالص إلا بناقد فليس هذا بعشك فادرجي ...

50. أَوْ[50]

ʾaw

42 occurrences; cumulative coverage 56.08%.

Possible English: or; alternatively; sometimes an approximation or division into possibilities

Context: أو normally separates alternatives. Whether those alternatives are exclusive, permissive or a narrator's uncertainty must be read from context; the word alone does not settle that.

Forms and grammar: أو is an indeclinable conjunction, with no tense or plural. Do not confuse it with the question form أَ + و or with أم in a paired question.

Attested spellings and counts

أو —ʾw* (42)

Context L7: ... ما ظهر له بقول أو بكتابة ...

Context L10: ... تشتمل إلا على يقين أو ما قاربه من الظنون ...

[49] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ليس (read dictionary entry).

[50] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أوا (read dictionary entry).

51. ظَهْر / ظُهْر / ظِهَار[51]

ẓahr / ẓuhr / ẓihār

40 occurrences; cumulative coverage 56.45%.

Possible English: back; noon; become apparent; ẓihār

Context: الظهر can mean the noon prayer or the back. الظهار is a specific marital pronouncement, a separate noun.

Forms and grammar: ظهر / يظهر = appeared / appears; أظهر = made apparent; ظهور = appearance. ظَهر / ظُهر / ظِهار have different meanings and vowel patterns.

Attested spellings and counts

أظهر —ʾẓhr* (6); الظاهر —al-ẓāhr* (6); ظهر —ẓhr* (6); ظاهرا —ẓāhrā* (5); فظاهر —ʾiẓhārhā* (3); إظهارها —ʾiẓhārh* (3); إظهاره —wālʾẓhr* (4); والأظهر —fẓāhr* (2); الأظهر —al-ʾẓhr* (1); بالظاهر —bālẓāhr* (1); ظاهر —ẓāhr* (1); ظاهرة —ẓāhrh* (1); يظهر —yẓhr* (1)

Context L7: ... الورع عند الأشكال وان ظهر له خلافة فليبين ما ظهر ...

Context L32: ... شيء احدث ذلك فيه فظاهر هذا أن العامل أحدث الإعراب ...

52. عَمَل / عَمِلَ[52]

ʿamal / ʿamila

40 occurrences; cumulative coverage 56.81%.

Possible English: work; action; grammatical government

Context: In this grammar treatise an عامل is a proposed grammatical governor, and a معمول is an expression it governs. These are not simply a worker and an employment task. عمل can be a particular act, employment or legal practice. العمل به means acting on or applying a report or rule, not simply working with an object.

Forms and grammar: عمل / يعمل = acted or worked / acts or works; عمل / أعمال = deed(s); عامل = worker or agent; استعمال = use; معاملة = dealing or transaction, a different derived noun.

Attested spellings and counts

العامل —al-ʿāml* (8); يعمل —yʿml* (6); العمل —al-ʿml* (4); العوامل —al-ʿwāml* (3); عامل —ʿāml* (3); بعامل —bʿāml* (2); عوامل —ʿwāml* (2); والعمل —wālʿml* (2); ومعمول —wmʿmwl* (2); استعماله —ʾstʿmālh* (1); عاملا —ʾstʿmlh* (1); العاملة —al-ʿāmlh* (1); المعمول —al-mʿmwl* (1); وعمل —wʿml* (1); وعامل —wʿāml* (1); معمول —mʿmwl* (1); —ʿāmlā* (1)

Context L13: ... مدينتهم أزمة فمن حزم وعمل منهم بما علم تخلص منها ...

Context L32: ... والجزم لا يكون إلا بعامل لفظي وأن الرفع منها يكون ...

[51] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ظهر (read dictionary entry).
[52] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عمل (read dictionary entry).

53. اخْتَلَفَ / خِلَاف[53]

khilāf / *ʾkhtalafa*

38 occurrences; cumulative coverage 57.16%.

Possible English: disagreement; difference; oppose; behind; successor

Context: خلاف فلان often means disagreement with someone's position. اختلفوا means they differed. خلف can also be a personal name or indicate behind; read its vowels and construction.

Forms and grammar: خالف / يخالف = opposed / opposes; اختلف / يختلف = differed / differs. مخالف = one who disagrees; اختلاف is the abstract noun. خليفة and خلاف are separate derivations.

Attested spellings and counts

اختلاف —ʾkhtlāf* (6); خلاف —khlāf* (6); مختلفة —mkhtlfh* (3); اختلفت —ʾkhtlft* (2); اختلفوا —ʾkhtlfwā* (2); الاختلاف —al-ākhtlāf* (2); مخالف —mkhālf* (2); يخالف —ykhālf* (2); المخالف —al-mkhālf* (1); المختلف —al-mkhtlf* (1); بخلاف —bkhlāf* (1); خالف —khālf* (1); خالفهم —khālfhm* (1); خلافة —khlāfh* (1); خلفه —khlfh* (1); لخلافه —lkhlāfh* (1); مخالفا —mkhālfā* (1); مخالفة —mkhālfh* (1); مختلفان —mkhtlfān* (1); وخالفه —wkhālfh* (1); يختلفون —ykhtlfwn* (1)

Context L7: ... الأشكال وان ظهر له خلافة فليبين ما ظهر له بقول ...

Context L33: ... وقد صرح بخلاف ذلك أبو الفتح بن جنى ...

54. شَاءَ / شَيْء[54]

shayʾ / *shāʾa*

38 occurrences; cumulative coverage 57.50%.

Possible English: thing; something; anything; will; wish

Context: شيء is indefinite and can become anything under negation. إن شاء الله means if God wills. The noun thing and the verb will need distinct English glosses.

Forms and grammar: شيء / أشياء = thing / things; شيئا is commonly an accusative spelling; شيئين / شيئان are dual. شاء / يشاء / شئت / شئنا vary by aspect and subject.

Attested spellings and counts

شيء —shyʾ* (16); الشيء —al-shyʾ* (6); شيئا —shyʾā* (5); شئت —shʾt* (2); لشيء —lshyʾ* (2); والشيء —wālshyʾ* (2); أشياء —ʾshyāʾ* (1); بشيء —bshyʾ* (1); شاء —shāʾ* (1); للشيء —llshyʾ* (1); يشاء —yshāʾ* (1)

Context L32: ... يحدثه فيه العامل وليس شيء منها إلا وهو يزول عنه ...

Context L33: ... هو للمتكلم نفسه لا لشيء غيره فأكد المتكلم بنفسه ليرفع ...

[53] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خلف (read dictionary entry).

[54] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شيأ (read dictionary entry).

55. وَ / وَاو[55]

wāw / wa

37 occurrences; cumulative coverage 57.84%.

Possible English: the letter waw; and

Context: The written letter و and the conjunction wa- have different analytical roles.

Forms and grammar: These are letter names and their observed article/suffix forms; identify their role from the quoted example.

Attested spellings and counts

الواو —al-wāw* (12); و —w* (12); واو —wāw* (5); والواو —wālwāw* (4); واوا —wāwā* (4)

Context L47: ... خبرا وكذلك النصب بالفاء والواو ينصبون الأفعال الواقعة بعد هذه ...

Context L83: ... أن تكون هذه الألف والواو علامتين للتثنية والجمع كما قيل ...

56. أَبُو / أَب[56]

ʾab / ʾabū

35 occurrences; cumulative coverage 58.16%.

Possible English: father; Abū, “father of” in a personal designation

Context: أبو محمد is a kunyah, normally retained as Abū Muḥammad. أبي after عن is commonly the genitive of أبو. The name أُبَيّ is a separate possible reading of أبي.

Forms and grammar: أبو / أبا / أبي reflect nominative / accusative / genitive case in an annexed phrase. أبيه / أباه / أبوه = his father with changing case. آباء = fathers.

Attested spellings and counts

الأب —al-ʾb* (2); وأبا — أبو —ʾbw* (16); أبوه —ʾbwh* (5); أبي —ʾby* (2); w’bā* (2); أب —ʾb* (1); أبا —ʾbā* (1); أباه —ʾbāh* (1); أبت —ʾbt* (1); أبيه — ʾbyh* (1); أبيهم —ʾbyhm* (1); لأبي —l’by* (1); وأبو —w’bw* (1)

Context L1: ... العالم الناصر المحقق الأحفل أبو العباس احمد بن عبد الرحمن ...

Context L33: ... وقد صرح بخلاف ذلك أبو الفتح بن جنى وغيره قال ...

[55] **Editorial lexical note:** Identification and grammatical explanation from this book’s examples; no invented Arabic-root etymology is asserted.

[56] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أبي (read dictionary entry).

57. لَفْظ / لَفْظِيّ[57]

lafẓ / lafẓiyy

35 occurrences; cumulative coverage 58.48%.

Possible English: wording; expression; utterance; verbal

Context: لفظي often contrasts something actually expressed with a semantic or mentally supplied governor. لفظ concerns expression, not necessarily one dictionary word.

Forms and grammar: لفظ / ألفاظ = expression / expressions; لفظي / لفظية = verbal, masculine / feminine; بلفظه = in its actual wording.

Attested spellings and counts

اللفظ —al-lfẓ* (9); الألفاظ —al-ʾlfāẓ* (8); لفظ —lfẓ* (4); لفظي —lfẓy* (4); بلفظ —blfẓ* (3); اللفظية —al-lfẓyh* (1); اللفظين —al-lfẓyn* (1); بلفظه —blfẓh* (1); لفظا —lfẓā* (1); لفظية —lfẓyh* (1); لفظيه —lfẓyh* (1); يلفظوا —ylfẓwā* (1)

Context L32: ... لا يكون إلا بعامل لفظي وأن الرفع منها يكون بعامل ...

Context L33: ... بعد كلام في العوامل اللفظية والعوامل المعنوية وإما في الحقيقة ...

58. بَنَى / بِنْت / ابْن[58]

ibn / bint / banā

33 occurrences; cumulative coverage 58.78%.

Possible English: son; daughter; descendant; build

Context: بن between names means “son of”; ابن فلان identifies a narrator. بني can mean sons of a clan. The building verbs are grouped here as a related lexical set, not inflections of son.

Forms and grammar: ابن and بن are spellings of son; بنت is daughter; أبناء / بنون / بني are plural or case forms. ابنه = his son. بنى / يبني = built / builds.

Attested spellings and counts

بن —bn* (13); بناء —bnāʾ* (6); ابن —ibn (5); بني —bny* (3); بنو —bnw* (2); تبنى —tbnā* (1); وابن —wābn* (1); يبنى —ybnā* (1); يبني —ybny* (1)

Context L1: ... الأحفل أبو العباس احمد بن عبد الرحمن بن مضاء اللخمي ...

Context L3: ... الدعاء لسيدنا أمير المؤمنين ابن أمير المؤمنين مبلغ مقاصدهم العلية ...

[57] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: لفظ (read dictionary entry).
[58] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بني (read dictionary entry).

59. تَعَلُّق / تَعْلِيق[59]

taʿlīq / taʿalluq

33 occurrences; cumulative coverage 59.08%.

Possible English: suspension; syntactic attachment; connection

Context: تعليق can name the suspension of a verb's direct case government; تعلق names a relation or attachment. Their shared letters do not make them interchangeable.

Forms and grammar: علّق / يعلّق = he suspended / suspends; متعلّق is related or attached; متعلقاته = the expressions attached to it.

Attested spellings and counts

التعليق —al-tʿlyq* (16); علقت —ʿlqt* (4); المتعلقات —al-mtʿlqāt* (3); تعلق —tʿlq* (2); يتعلق —ytʿlq* (2); تعليق —tʿlyq* (1); علقته —ʿlqth* (1); متعلق —mtʿlq* (1); متعلقات —mtʿlqāt* (1); متعلقاته —mtʿlqāth* (1); والمتعلق —wālmtʿlq* (1)

Context L51: ... خطأ بين لكنه لا يتعلق بذلك عقاب وأما طرد ذلك ...

Context L70: ... أن قولنا في الدار متعلق بمحذوف تقديره زيد مستقر في ...

60. مَعْنًى[60]

maʿnanā

33 occurrences; cumulative coverage 59.38%.

Possible English: meaning; sense

Context: معنى refers to a meaning in context.

Forms and grammar: معنى is a singular noun; معان is a related plural.

Attested spellings and counts

معنى —mʿnā* (11); المعنى —al-mʿnā* (9); المعاني —al-mʿāny* (6); يعني —yʿny* (3); معاني —mʿāny* (2); بمعنى —bmʿnā* (1); معناه —mʿnāh* (1)

Context L37: ... على من يعتقد أن معاني هذه الألفاظ هي العاملة قيل ...

Context L41: ... المعاني عن المقصود بها لسوهوا في ...

61. لَوْلَا / لَوْ[61]

law / lawlā

33 occurrences; cumulative coverage 59.68%.

Possible English: if; if it were; were it not for

Attested spellings and counts

لو —lw* (18); ولو —wlw* (13); فلو —flw* (2)

Context L24: ... لو كان يخفى على الرحمن خافية ...

Context L39: ... عند القائلين بها قيل لو لم يسقهم جعلها عوامل إلى ...

[59] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: علق (read dictionary entry).

[60] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عنا (read dictionary entry).

[61] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: لولا / لو (within أما) (read dictionary entry).

Context: لو often introduces a hypothetical or counterfactual condition. لولا can mean were it not for, and in another construction can urge an action. The result clause determines the English tense.

Forms and grammar: فلو / ولو add and / so. لو has no conjugation; a following perfect can belong to a counterfactual rather than a real past event.

62. مَرَّ / مَرَّة[62]

marrah / marra

33 occurrences; cumulative coverage 59.99%.

Possible English: once; time; pass; go by

Context: مرة counts an occurrence, not a duration of a specified length. مرّ can describe passing a place or a prior mention.

Forms and grammar: مرة / مرات = one time / times; مرتان / مرتين are dual case forms. مر / يمر = passed / passes; مرارا = repeatedly.

Attested spellings and counts

مررت —mrrt* (16); مر —mr* (7); ومررت —wmrrt* (5); ومر —wmr* (3); مرة —mrh* (1); مرت —mrt* (1)

Context L46: ... يضمرونه في قولهم أزيدا مررت بغلامه وقد يقول القائل منا ...

Context L64: ... على ذلك انه قد مر هذا القول على إسماع قوم ...

63. أَمَّا[63]

ʾammā

32 occurrences; cumulative coverage 60.28%.

Possible English: as for; regarding; now then

Context: أما introduces a topic followed by a statement, often with ف in its result. Do not confuse it with أَمَا, an introductory or interrogative expression.

Forms and grammar: فأما / وأما add and / so. أما does not have tense, gender or plural inflections. Its grammatical job is to organize the following clause.

Attested spellings and counts

وأما —wʾmā* (22); أما —ʾmā* (7); فأما —fʾmā* (3)

Context L4: ... أما بعد فإنه حملني على هذا ...

Context L16: ... وهداه إلى صراط مستقيم وأما من اقتصر كل الاقتصار على ...

[62] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: مرر (read dictionary entry).

[63] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أما (read dictionary entry).

64. بَعْد / بَعِيد[64]

baʿd / baʿīd

32 occurrences; cumulative coverage 60.57%.

Possible English: after; later; beyond; distant

Context: بعد can sequence events or an argument. أما بعد is a conventional transition. بعيد describes distance or, figuratively, remoteness.

Forms and grammar: بعده / بعدها = after him or it / her or it; بعدما = after what or after. بعيد / بعيدة agree in gender; بَعُد / يبعد are verb forms, distinct from the preposition-like noun.

Attested spellings and counts

بعد —bʿd* (20); بعدها —bʿdhā* (6); بعده —bʿdh* (3); البعد —al-bʿd* (1); البعيدة —al-bʿydh* (1); بعيد —bʿyd* (1)

Context L4: ... أما بعد فإنه حملني على هذا المكتوب ...

Context L33: ... أبو الفتح في خصائصه بعد كلام في العوامل اللفظية والعوامل ...

65. رَأْي / رَأَى[65]

raʾā / raʾy

32 occurrences; cumulative coverage 60.86%.

Possible English: see; consider; hold an opinion; opinion

Context: رأى may be perception or a judgment. رأي in legal argument is an opinion; the technical force varies with the contrast made in the passage.

Forms and grammar: رأى / يرى = saw or considered / sees or considers; رأيت = I or you saw; ير after لم loses the final weak letter. رأي / آراء = opinion / opinions; رؤية is a different verbal noun.

Attested spellings and counts

ترى —trā* (8); رأيت —rʾyt* (6); رأيته —rʾyth* (3); الرأي —al-rʾy* (2); برأيه —brʾyh* (2); رأى —rʾā* (2); أراه —ʾrāh* (1); رأيه —rʾyh* (1); فرأى —frʾā* (1); والرأي —wālrʾy* (1); ورأى —wrʾā* (1); ورأيت —wrʾyt* (1); ونرى —wnrā* (1); ويرى —wyrā* (1); يرى —yrā* (1)

Context L4: ... قال في كتاب الله برأيه فأصاب فقد أخطأ وقوله من ...

Context L8: ... واني رأيت النحويين رحمة الله عليهم قد ...

[64] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بعد (read dictionary entry).

[65] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: رأي (read dictionary entry).

66. ظَنّ[66]

ẓann

32 occurrences; cumulative coverage 61.15%.

Possible English: supposition; think; presume

Context: The author contrasts uncertain judgment with evidence in some contexts. ظن is not automatically a technical verdict about every argument in which it appears.

Forms and grammar: ظن / يظن = thought / thinks; ظنوا = they thought. ظنه can be a noun plus suffix or a verb with an object.

Attested spellings and counts

ظن —ẓn* (8); ظننت —ẓnnt* (8); الظن —al-ẓn* (5); الظنون —al-ẓnwn* (3); وظنوني —wẓnwny* (3); ظنا —ẓnā* (2); يظن —yẓn* (2); بالظن —bālẓn* (1)

Context L10: ... أو ما قاربه من الظنون ...

Context L13: ... الزجاج الذي صفى حتى ظن زبرجدا والنحاس الذي عولج حتى ...

67. جَمَل / جُمْلَة[67]

jumlah / jamal

30 occurrences; cumulative coverage 61.43%.

Possible English: whole; total; statement; camel

Context: جملة can summarize a total or a proposition; جَمَل is a camel. The noun and its vowels distinguish an argument summary from an animal.

Forms and grammar: جملة / جمل = statement(s) with different vowels from جمل / جمال, camel(s). أجمل can mean summarized; مجمل = summary or unelaborated, according to context.

Attested spellings and counts

الجملة —al-jmlh* (21); جملة —jmlh* (7); الجمل —al-jml* (1); بالجملة —bāljmlh* (1)

Context L91: ... إلا في الأفعال أو الجمل لا في الأسماء فهم يقولون ...

Context L174: ... خبرا عنه وإنما خبره الجملة التي هي عبد الله ضربته ...

[66] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ظنن (read dictionary entry).
[67] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جمل (read dictionary entry).

68. ابْتِدَاء / مُبْتَدَأ[68]

mubtadaʾ / *ʾbtidāʾ*

29 occurrences; cumulative coverage 61.69%.

Possible English: sentence topic; initial nominal expression; beginning

Context: المبتدأ is the initial nominal element paired with a predicate, not merely whatever word happens to come first.

Forms and grammar: مبتدأ / مبتدآن / مبتدأين = topic / two topics with different case endings; الابتداء names beginning or the proposed initial-position governor.

Attested spellings and counts

المبتدأ —al-mbtdʾ* (9); مبتدأ —mbtdʾ* (9); بالابتداء —bālābtdāʾ* (4); الابتداء —al-ābtdāʾ* (2); المبتدئية —al-mbtdʾyh* (2); للمبتدأ —llmbtdʾ* (1); مبتدآن —mbtdʾān* (1); مبتدأين —mbtdʾyn* (1)

Context L143: ... يجوز فيه الرفع على الابتداء كما يجوز في زيد اضربه ...

Context L145: ... فخولان خبر مبتدأ محذوف تقديره هذه خولان ...

69. حَوْل / حَال[69]

ḥāl / *ḥawl*

29 occurrences; cumulative coverage 61.96%.

Possible English: condition; state; year; change; around

Context: الحول often means a full year in zakāt. الحال in argument means the condition or situation. The lexical family has several distinct nouns.

Forms and grammar: حال / يحول = changed or intervened / does so; حول / أحوال have contextual noun uses. حالان / حالين are dual forms of condition; حولين can mean two years.

Attested spellings and counts

حال —ḥāl* (13); الحال —al-ḥāl* (4); أحوال —ʾḥwāl* (3); الأحوال —al-ʾḥwāl* (2); حاله —ḥālh* (1); حالها —ḥālhā* (1); حول —ḥwl* (1); للحال —llḥāl* (1); محال —mḥāl* (1); محالا —mḥālā* (1); يحال —yḥāl* (1)

Context L13: ... تهاون بمقاله واستمر على حاله فعجمهم الزمان عجمة وضغمتهم الحوادث ...

Context L50: ... إلى معدوم على الإطلاق محال فإن قيل أن معاني هذه ...

[68] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بدأ (read dictionary entry).
[69] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حول (read dictionary entry).

70. أَمَرَ / أَمْر[70]

ʾamr / ʾamara

26 occurrences; cumulative coverage 62.19%.

Possible English: command; order; matter; affair; command someone

Context: أمر may be an instruction or simply the matter under discussion. أمره can mean his matter or he commanded him; the vowelled form and syntax decide.

Forms and grammar: أمر / يأمر = commanded / commands; أُمر = was commanded; أمرنا = we commanded or he commanded us, depending on vowels. أمر / أوامر / أمور have different plural uses.

Attested spellings and counts

الأمر —al-ʾmr* (12); أمر —ʾmr* (7); أمرا —ʾmrā* (2); أمير —ʾmyr* (2); أمره —ʾmrh* (1); إمارة —ʾimārh* (1); فأمره —fʾmrh* (1)

Context L3: ... العظيم وأصل الدعاء لسيدنا أمير المؤمنين ابن أمير المؤمنين مبلغ ...

Context L13: ... أثنى وشكر وأتمر لما أمر واستبدل بما يعر ويضر ما ...

71. مَعَ[71]

maʿa

26 occurrences; cumulative coverage 62.43%.

Possible English: with; together with; alongside; despite in some contexts

Context: مع may express accompaniment, coexistence of facts or a qualification comparable to despite. It does not by itself mean agreement.

Forms and grammar: معه / معها / معهم = with him or it / her or it / them; معي = with me; معنا = with us; معا = together. Do not confuse معنا with معناه, its meaning.

Attested spellings and counts

مع —mʿ* (20); معها —mʿhā* (2); ومع —wmʿ* (2); معا —mʿā* (1); معهم —mʿhm* (1)

Context L13: ... أدني إليها وطفق يأخذ معهم في هذه الأساليب ويأتيهم فيها ...

Context L41: ... لسوحوا في ذلك وإما مع إفضاء اعتقاد كون الألفاظ عوامل ...

[70] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أمر (read dictionary entry).
[71] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: معع (read dictionary entry).

72. دَعْوَى / دَعَا[72]

daʿā / daʿwā

25 occurrences; cumulative coverage 62.66%.

Possible English: call; invite; invoke; claim; allegation

Context: دعوى in procedure is a claim, not necessarily a supplication. دعا الله is invocation of God; ادعى means claimed.

Forms and grammar: دعا / يدعو = called or invoked / calls or invokes; ادعى / يدعي = claimed / claims. دعاوى / دعوى = claim(s); مدّعٍ = claimant; مدّعى عليه = defendant or person against whom a claim is made.

Attested spellings and counts

الدعاء —al-dāʿy* (2); الداعي —td'w* (3); تدعو —wādʿāʾ* (4); وادعاء — al-dʿāʾ* (2); دعاء —dʿāʾ* (2); والدعاء —wāldʿāʾ* (2); يدعو —ydʿw* (2); يدعونه —ydʿwnh* (2); ادعاء —ʾdʿāʾ* (1); ادعوه —ʾdʿwh* (1); المدعى —al-mdʿā* (1); المدعي —al-mdʿy* (1); دعوى —dʿwā* (1); يدعي —ydʿy* (1)

Context L3: ... القرآن والصلاة على نبيه الداعي إلى دار الرضوان وعلى اله ...

Context L16: ... على المعارف التي لا تدعو إلى جنة ولا تزجر عن ...

73. أَعْلَى / تَعَالَى / عَلِيّ[73]

ʿaliyy / taʿālā / ʾaʿlā

25 occurrences; cumulative coverage 62.89%.

Possible English: high; exalted; higher; ʿAlī

Context: تعالى after the divine name is conventionally Exalted is He. علي often names ʿAlī; do not translate a narrator's name as high. على, upon, is listed separately.

Forms and grammar: علا / يعلو = rose / rises; تعالى is a derived perfect form often used honorifically; أعلى is a comparative/superlative. عليّ = high or the proper name, with case-dependent final vowels.

Attested spellings and counts

تعالى —tʿālā* (22); وتعالى —wtʿālā* (3)

Context L33: ... هي من فعل الله تعالى وإنما تنسب إلى ...

Context L38: ... وسائر الحيوان فعل الله تعالى كذلك الماء والنار وسائر ما ...

[72] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: دعا (read dictionary entry).
[73] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: علا (read dictionary entry).

74. قَدْر / قُدْرَة[74]

qadr / *qudrah*

25 occurrences; cumulative coverage 63.11%.

Possible English: supply an assumed expression; estimate; measure; capacity

Context: تقدير commonly means supplying or reconstructing an omitted expression. This technical use must be distinguished from ability or a fixed measure. قدر can give a quantity or an estimate. يقدر can mean is able or estimates, depending on vowels and construction. A numeral or following noun often clarifies it.

Forms and grammar: قدر / يقدر have several vowel-dependent readings; قادر / قادرة = able; مقدار / مقادير = measure(s); قدرة = ability. بقدر = to the extent of or in an amount of.

Attested spellings and counts

القدر —al-qdr* (2); بقدر —bqdr* (1); قدرت —qdrt* (1); يقدرون —yqdrwn* (1)

Context L8: ... لا يلزمهم وتجاوزوا فيها القدر الكافي فيما أوردوه منها فتوعرت ...

Context L27: ... وابرز ببرزة حيث اضطرك القدر ...

75. إِكْرَام / أَكْرَمَ[75]

ʾakrama / *ʾikrām*

25 occurrences; cumulative coverage 63.34%.

Possible English: honour; treat generously; honouring

Context: Honouring a person is a recurring example used to compare grammatical constructions.

Forms and grammar: أكرم / يكرم = he honoured / he honours; أكرم can also be an imperative depending on vowels; أكرمته includes an object suffix.

Attested spellings and counts

أكرمته —ʾkrmth* (8); أكرم —ʾkrm* (5); تكرمه —tkrmh* (4); مكرم —mkrm* (2); أكرمت —ʾkrmt* (1); بكرمك —bkrmk* (1); فأكرمه —fʾkrmh* (1); فنكرمك —fnkrmk* (1); فيكرمك —fykrmk* (1); يكرمك —ykrmk* (1)

Context L68: ... يريدوا بقولهم في أزيدا أكرمته وما أشبه أن أكرمت الذي ...

Context L141: ... فكذلك تقول أما زيدا فأكرمه وأما عمرا فلا تهنه والدعاء ...

[74] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قدر (read dictionary entry).

[75] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: كرم (read dictionary entry).

76. بَاب / أَبْوَاب[76]

bāb / *ʾabwāb*

24 occurrences; cumulative coverage 63.56%.

Possible English: door; entrance; chapter; subject division

Context: باب names a chapter in Al-Ihkam. أبوابه in the Nuqat introduction is a metaphor for the ways of approaching a subject.

Forms and grammar: باب is singular; أبواب is a broken plural. الباب adds the article; أبوابه adds his / its.

Attested spellings and counts

الباب —al-bāb* (14); باب —bāb* (4); أبواب —ʾbwāb* (3); الأبواب — al-ʾbwāb* (3)

Context L95: ... قلت أورد هذا في أبواب تدل على ما سواها بالأحرى ...

Context L96: ... فمن هذه الأبواب باب الفاعلين والمفعولين الذين كل ...

77. دَخَلَ / أَدْخَلَ[77]

dakhala / *ʾadkhala*

24 occurrences; cumulative coverage 63.78%.

Possible English: enter; go in; include; bring in; consummate in a marital construction

Context: دخل بها can indicate consummation of marriage. دخل في can indicate inclusion in a category; the physical meaning entered is not always adequate.

Forms and grammar: دخل / يدخل = entered / enters; أدخل / يدخل = brought in / brings in with different vowels. دخول and إدخال are distinct verbal nouns; داخل is a participle/adjective.

Attested spellings and counts

تدخل —tdkhl* (6); دخلت —dkhlt* (3); أدخلت —ʾdkhlt* (2); دخل — dkhl* (2); إدخال —ʾidkhāl* (1); بدخول —bdkhwl* (1); داخلا —dākhlā* (1); وتدخل —mdkhl* (1); مدخل —fydkhl* (1); فيدخل —dkhwl* (1); دخول —wtdkhl* (1); ودخلت —wdkhlt* (1); ودخول —wdkhwl* (1); يدخل — ydkhl* (1); يدخله —ydkhlh* (1)

Context L32: ... لا فرق بين ما يدخله ضرب من هذه الأربعة لما ...

Context L120: ... متصرف وغير متصرف هل تدخل في هذا الباب أولا ومنها ...

[76] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بوب (read dictionary entry).
[77] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: دخل (read dictionary entry).

78. عِنْد[78]

ʿind

24 occurrences; cumulative coverage 64.00%.

Possible English: at; with; in the possession of; according to

Context: عندنا commonly means according to us or in our view. عند فلان can locate evidence or an opinion with a particular scholar, not necessarily a physical meeting.

Forms and grammar: عنده / عندها / عندهم = with or according to him / her / them; عندي = in my view or with me; عندكم = with you, plural. The noun is used adverbially.

Attested spellings and counts

عند —ʿnd* (12); عندهم —ʿndhm* (4); عنده —ʿndh* (3); عندنا —ʿndnā* (2); عندي —ʿndy* (2); فعند —fʿnd* (1)

Context L7: ... له فليتوقف توقف الورع عند الأشكال وان ظهر له خلافة ...

Context L10: ... العلوم برهانا وأرجح المعارف عند الامتحان ميزانا ولم تشتمل إلا ...

79. مِثْل / مَثَل[79]

mithl / mathal

24 occurrences; cumulative coverage 64.22%.

Possible English: like; similar; equivalent; example; parable

Context: مثل may compare two legal cases; بمثل can express like for like. مَثَل introduces an example or parable, not always a rule of exact equivalence.

Forms and grammar: مثله / مثلها = like him or it / her or it; مثلين / مثلان are dual; أمثال is a plural. مِثْل and مَثَل have different common uses despite shared letters.

Attested spellings and counts

مثل —mthl* (13); مثال —mthāl* (3); مثله —mthlh* (3); ومثله —wmthlh* (2); أمثال —ʾmthāl* (1); كمثل —kmthl* (1); ومثل —wmthl* (1)

Context L11: ... ومثل هذا المكتوب وكتب النحويين كمثل ...

Context L61: ... أن في القرآن من مثل هذا الموضع نيفا على ألف ...

[78] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عند (read dictionary entry).
[79] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: مثل (read dictionary entry).

80. قَبْل / قَبِلَ[80]

qabl / qabila

23 occurrences; cumulative coverage 64.43%.

Possible English: before; accept; receive; front; toward

Context: قبل can locate an event before another, or be a verb meaning accepted. من قبل may mean previously or on the part of, depending on construction.

Forms and grammar: قبلَه = before him/it, but قَبِلَهُ = he accepted it. يقبل = accepts when vowelled يَقْبَل; قبول = acceptance; قابل = facing, receiving or next in a temporal phrase.

Attested spellings and counts

قبلها —qblhā* (10); قبل —qbl* (9); أقبلنا —ʾqblnā* (1); قبلت —qblt* (1); قبله —qblh* (1); يقبل —yqbl* (1)

Context L47: ... الكلام عما كان عليه قبل إظهاره كقولنا يا عبد الله ...

Context L64: ... كنا فيها والعير التي أقبلنا فيها وأما في المواضع التي ...

81. صِفَة[81]

ṣifah

23 occurrences; cumulative coverage 64.64%.

Possible English: attribute; description; quality

Context: A scholar's صفة is a quality under discussion, such as learning or understanding; it need not be a physical description.

Forms and grammar: صفة / صفات = quality / qualities; وصف / يصف = described / describes. وصفه can be his description or he described him.

Attested spellings and counts

الصفة —al-ṣfh* (13); الصفات —al-ṣfāt* (2); الموصوف —al-mwṣwf* (2); صفة —ṣfh* (2); والصفة —wālṣfh* (2); صفات —ṣfāt* (1); وصف —wṣf* (1)

Context L64: ... فرسه فقارح نعت لعربي وصف به وإن كان للفرس لأنه ...

Context L70: ... إخبار أو صلات أو صفات أو أحوال مثل زيد في ...

[80] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قبل (read dictionary entry).
[81] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وصف (read dictionary entry).

82. جَعَلَ[82]

jaʿala

22 occurrences; cumulative coverage 64.84%.

Possible English: make; appoint; put; assign; begin in a construction

Context: جعل may assign a status or payment rather than physically make something. With a following imperfect it can introduce the beginning of an action.

Forms and grammar: جعل / يجعل = made or assigned / makes or assigns; جعلت = I, you or she according to vowels; جعلنا = we made; جعله = he made/appointed it or him.

Attested spellings and counts

وجعل —fjʿl* (2); فجعل —jʿl* (2); جعل —jʿlhā* (2); جعلها —yjʿl* (4); يجعل —jʿlt* (1); جعلت —tjʿlh* (1); تجعله —wjʿlt* (2); وجعلت —wjʿl* (2); جعله —jʿlh* (1); جعلوا —jʿlwā* (1); جعلهما —jʿlhmā* (1); وجعله —wjʿlh* (1); وجعلها —wjʿlhā* (1); ويجعل —wyjʿl* (1)

Context L7: ... كان ممن يحتاط لدينه ويجعل العلم مزلفا له من ربه ...

Context L39: ... قيل لو لم يسقهم جعلها عوامل إلى تغيير كلام العرب ...

83. أَنْتَ / أَنْتِ[83]

ʾanta / ʾanti

21 occurrences; cumulative coverage 65.03%.

Possible English: you (singular); you all

Context: The written form أنت does not alone specify masculine or feminine pronunciation.

Forms and grammar: أنتَ / أنتِ distinguish the singular addressee by vowels; أنتم / أنتن are plural forms.

Attested spellings and counts

أنت —ʾnt* (17); وأنت —wʾnt* (4)

Context L86: ... قيل فما تصنع بقولهم أنت قمت وأنا قمت لم يغنهم ...

Context L95: ... فإن قيل أنت قد أبطلت أن يكون في ...

[82] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جعل (read dictionary entry).

[83] **Editorial lexical note:** Identification and grammatical explanation from this book's examples; no invented Arabic-root etymology is asserted.

84. تَعْلِيل / عِلَّة[84]

ʿillah / taʿlīl

21 occurrences; cumulative coverage 65.22%.

Possible English: reason; explanatory cause; explanation

Context: Second- and third-order explanations concern why a rule is proposed rather than simply how an expression is spoken. A reason is not automatically a legal operative cause.

Forms and grammar: علة / علل = reason / reasons; التعليل names the act of explaining; an illness is another lexical sense.

Attested spellings and counts

العلل —al-ʿll* (8); علة —ʿlh* (7); العلة —al-ʿlh* (3); والعلل —wālʿll* (3)

Context L39: ... وجدت وجد الإعراب وكذلك العلل الفاعلة عند القائلين بها قيل ...

Context L57: ... من فرق له عن علة صحيحة وطريق نهجه كان خليل ...

85. قَطْع / قَطَعَ[85]

qaṭaʿa / qaṭʿ

21 occurrences; cumulative coverage 65.41%.

Possible English: cut; sever; interrupt; terminate; be certain

Context: قطع can describe cutting a physical object, breaking a transmission link or decisively establishing something. Legal consequences are not supplied by the root alone.

Forms and grammar: قطع / يقطع = cut / cuts; انقطع = became interrupted; مقطوع = cut off; منقطع = disconnected. قطعه can be his cutting or he cut it according to vowels.

Attested spellings and counts

القطع —al-qṭʿ* (4); قطعي —qṭʿy* (4); مقطوع —mqṭwʿ* (3); قاطعة —qāṭʿh* (2); قطع —qṭʿ* (2); مقطوعا —mqṭwʿā* (2); المقطوع —al-mqṭwʿ* (1); فاقطعوا —fāqṭʿwā* (1); فقطع —fqṭʿ* (1); قطعت —qṭʿt* (1)

Context L62: ... رضي الله عنه هنا قطعت نص كلامه لأني ...

Context L75: ... الإثبات لا دليل عليه قطعي ولا ظني وإثباته في كلام ...

[84] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: علل (read dictionary entry).
[85] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قطع (read dictionary entry).

86. سِيبَوَيْهِ[86]

sībawayhi

20 occurrences; cumulative coverage 65.60%.

Possible English: Sibawayh

Context: The grammarian whose analysis is quoted and discussed. This is a personal name.

Forms and grammar: سيبويه is normally treated as an indeclinable compound name; لسيبويه adds the preposition li-.

Attested spellings and counts

سيبويه —sybwyh* (16); لسيبويه —lsybwyh* (4)

Context L32: ... أحدثه ضرب ألا ترى سيبويه رحمه الله قال في صدر ...

Context L96: ... نحو ذلك هذه ترجمة سيبويه رحمة الله وأنا في هذا ...

87. أَيّ[87]

ʾayy

20 occurrences; cumulative coverage 65.78%.

Possible English: which; whichever; any

Context: أي can ask which or introduce a generalized choice. أيها in an address such as يا أيها has a special construction; it is not simply which one.

Forms and grammar: أيّ / أيّة have gendered uses; أيهما = which of the two; أيهم = which of them. بأي / لأي attach by/with or to/for; endings follow the phrase's syntax.

Attested spellings and counts

أي —ʾy* (16); وأي —wʾy* (2); فأي —fʾy* (1); لأي —lʾy* (1)

Context L18: ... المضاهي بنفسه الحفي ذكاء وأي ذكاء أتزاحم بغير عود وتكاثر ...

Context L42: ... رأيته يعطي الناس زيدا أي أعط زيدا فتحذفه وهو مراد ...

[86] **Editorial lexical note:** Identification and grammatical explanation from this book's examples; no invented Arabic-root etymology is asserted.

[87] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أيا (read dictionary entry).

88. جَرَى / مَجْرَى[88]

jarā / majrā

20 occurrences; cumulative coverage 65.96%.

Possible English: run; follow a pattern; course; function like

Context: يجري مجرى is often an idiom meaning that something behaves or functions like another construction.

Forms and grammar: جرى / يجري = it ran or behaved / it runs or behaves; مجرى is a noun; مجراها adds a feminine possessive suffix.

Attested spellings and counts

مجرى —mjrā* (5); جرى —jrā* (4); يجري —yjry* (4); مجراها —mjrāhā* (3); مجري —mjry* (2); تجري —tjry* (1); ويجري —wyjry* (1)

Context L70: ... ومما يجري هذا المجرى من المضمرات التي ...

Context L71: ... ومما يجري هذا المجرى ما يدعونه من ...

89. أَرَادَ / إِرَادَة[89]

ʾarāda / ʾirādah

20 occurrences; cumulative coverage 66.14%.

Possible English: want; intend; mean; will

Context: أراد به can mean intended by it or meant by the expression. English want may be too casual in a discussion of intention.

Forms and grammar: يريد / أراد = intended / intends; أردت = I or you intended; أرادت = she intended; إرادة = intention. يريده = intends or wants it.

Attested spellings and counts

أراد —ʾrād* (5); مراد —mrād* (4); تريد —tryd* (3); أراده —ʾrādh* (2); أرادوا —ʾrādwā* (1); أردت —ʾrdt* (1); المراد —al-mrād* (1); يراد —yrād* (1); يريد —yryd* (1); يريده —yrydh* (1)

Context L42: ... أعط زيدا فتحذفه وهو مراد وان أظهر تم الكلام به ...

Context L68: ... الذي انتصب به زيد مراد للمتكلم ولا أن الكلام ناقص ...

[88] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جرا (read dictionary entry).
[89] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: رود (read dictionary entry).

90. عَبَدَ / عَبْد[90]

ʿabd / ʿabada

20 occurrences; cumulative coverage 66.33%.

Possible English: servant; slave; worshipper; worship

Context: عبد الله is a personal name, ʿAbd Allāh. In legal passages عبد may refer to an enslaved person; in religious description servant or worshipper may fit better.

Forms and grammar: عبد / عبيد / عباد are singular/plural nouns with contextual distinctions. أمة is the corresponding female legal term, not a regular suffix plural. عبد / يعبد = worshipped / worships.

Attested spellings and counts

عبد —ʿbd* (13); أعبد —ʾʿbd* (3); وعبد —wʿbd* (2); بعبد —bʿbd* (1); وعبده — wʿbdh* (1)

Context L1: ... أبو العباس احمد بن عبد الرحمن بن مضاء اللخمي أدام ...

Context L47: ... قبل إظهاره كقولنا يا عبد الله وحكم سائر المناديات المضافة ...

91. قَدَمَ / قَدَّمَ / قَدِمَ[91]

qadima / qaddama / qadam

20 occurrences; cumulative coverage 66.51%.

Possible English: come; precede; put forward; earlier; foot

Context: قدمنا can mean we previously presented, according to vowels and pattern. القدم is a foot in bodily contexts; المتقدم can mean the earlier-mentioned person or statement.

Forms and grammar: قدم / يقدم and قدّم / يقدّم are different patterns; تقديم = putting forward. قدم / أقدام = foot/feet; قديم / قديمة = old or earlier.

Attested spellings and counts

تقدم —tqdm* (7); المتقدم —al-mtqdm* (3); تقدمه —tqdmh* (2); تقديم —tqdym* (2); يتقدم —ytqdm* (2); المقدم —al-mqdm* (1); متقدما — mtqdmā* (1); مقدما —mqdmā* (1); وتقدم —wtqdm* (1)

Context L57: ... التي قد طال بحثها وتقدم نظرها ونالت أواخر على أوائل ...

Context L59: ... وإذ قال العالم قولا متقدما فللمتعلم الاقتداء به والانتصار له ...

[90] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عبد (read dictionary entry).
[91] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قدم (read dictionary entry).

92. لَكِنَّ / لَكِنْ[92]

lakin / lakinna

20 occurrences; cumulative coverage 66.69%.

Possible English: but; however

Context: لكن introduces a contrast or qualification. The spelling لكن can also represent لِكُنَّ, for you feminine plural; syntax distinguishes it.

Forms and grammar: لكنّه / لكنها / لكنهم = but he or it / she or it / they. Shadda and following syntax distinguish لكنَّ from لكنْ; the particle itself has no tense.

Attested spellings and counts

ولكن —wlkn* (9); لكن —lkn* (5); لكنه —lknh* (3); ولكنه —wlknh* (2); لكنهم —lknhm* (1)

Context L13: ... لا للاقتناء ولا للاكتساب ولكن لابتغاء الأجر من الله والثواب ...

Context L51: ... يدل عليها خطأ بين لكنه لا يتعلق بذلك عقاب وأما ...

93. يَاء[93]

yāʾ

19 occurrences; cumulative coverage 66.86%.

Possible English: the letter ya

Context: Ya is discussed as a written letter and as an inflectional or pronominal ending.

Forms and grammar: These are letter names and their observed article/suffix forms; identify their role from the quoted example.

Attested spellings and counts

الياء —al-yāʾ* (12); ياء —yāʾ* (7)

Context L87: ... ترى انك تعرف من الياء التي في يعلم أن الفاعل ...

Context L299: ... وموزين فأبدل من الواو ياء لسكونها وانكسار ما قبلها وكل ...

[92] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: لكن (read dictionary entry).

[93] **Editorial lexical note:** Identification and grammatical explanation from this book's examples; no invented Arabic-root etymology is asserted.

94. إِحْسَان / حَسَنَة / حَسَن[94]

ḥasan / ḥasanah / ʾiḥsān

19 occurrences; cumulative coverage 67.04%.

Possible English: good; beautiful; good deed; excellence; Ḥasan; Ḥusayn

Context: الحسن frequently names al-Ḥasan. حسن can instead evaluate something as good; a technical classification of a report requires its context. الحسين is a different personal name.

Forms and grammar: حسن / حسنة show gender; أحسن is a comparative or a verb according to vowels; إحسان is a verbal noun. حسن and حسين are distinct formations, not case variants.

Attested spellings and counts

أحسن —ʾḥsn* (7); الحسن —al-ḥsn* (5); حسنا —ḥsnā* (3); بإحسان — b’iḥsān* (1); حسن —ḥsn* (1); وحسن —wḥsn* (1); يحسن —yḥsn* (1)

Context L3: ... اله وصحبه والتابعين له بإحسان وأسأل الله الرضا عن الإمام ...

Context L13: ... والياقوت يختبر بالنار فيزيد حسنا بالاختبار والزجاج لا يثبت للنار ...

95. مَسْأَلَة / سَأَلَ[95]

sa’ala / mas’alah

19 occurrences; cumulative coverage 67.21%.

Possible English: ask; question; issue; legal problem

Context: مسألة labels a legal issue, not necessarily a question someone actually asked. سئل introduces a question addressed to a person.

Forms and grammar: سأل / يسأل = asked / asks; سئل = was asked; سألت can be I or you asked according to its final vowel. مسألة / مسائل = issue / issues; سؤاله = his question.

Attested spellings and counts

المسالة —al-msālh* (5); المسألة —al-ms’lh* (4); السائل —al-sā’l* (2); المسائل — al-msā’l* (2); تسأل —ts’l* (2); سؤال —s’āl* (1); فسأل —fs’l* (1); مسألة — ms’lh* (1); ويسألونك —wys’lwnk* (1)

Context L42: ... قالوا خيرا وقوله تعالى ويسألونك ماذا ينفقون قل العفو على ...

Context L107: ... من الاختلاف ما في المسالة قبلها وعلى التعليق بالأول مر ...

[94] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حسن (read dictionary entry).

[95] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سأل (read dictionary entry).

96. وَجَدَ / وُجُود[96]

wajada / wujūd

19 occurrences; cumulative coverage 67.38%.

Possible English: find; encounter; be available; exist; existence

Context: وجد can report finding evidence or having something available. يوجد is often passive, is found or exists, but its vowels matter.

Forms and grammar: وجد / يجد = found / finds; وجدنا = we found; وُجد / يوجد = was found / is found. وجود is an abstract noun; موجود / موجودة agree with the referred-to noun.

Attested spellings and counts

موجودة —mwjwdh* (7); نجد —njd* (2); وجد —wjd* (2); وجود —wjwd* (2); يوجد —ywjd* (2); موجودا —mwjwdā* (1); واجد —wājd* (1); وجدت — wjdt* (1); وجدنا —wjdnā* (1)

Context L13: ... العين خطرا وأكثر عدة واجد جدة حتى صاروا بها ألهج ...

Context L36: ... شرط الفاعل أن يكون موجودا حينما يفعل فعله ولا يحدث ...

97. وَصْل / صِلَة[97]

waṣl / ṣilah

19 occurrences; cumulative coverage 67.56%.

Possible English: joining; connection; relative-clause completion

Context: الوصل may concern joining sounds or expressions. صلة is context-sensitive and can be the clause completing a relative expression.

Forms and grammar: وصل / يصل = he joined / joins; يتوصل = he reaches by a means; صلة is a noun, not a tense of وصل.

Attested spellings and counts

الوصل —al-wṣl* (6); متصل —mtṣl* (4); صلة —ṣlh* (3); يتصل —ytṣl* (2); وتوصلوا —wtwṣlwā* (1); وصل —wṣl* (1); يتوصل —ytwṣl* (1); يوصله — ywṣlh* (1)

Context L15: ... من علم النحو ما يوصله إلى الغاية المطلوبة منه واستعاض ...

Context L68: ... شيء موضوع مصطلح عليه يتوصل به إلى النطق بكلام العرب ...

[96] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وجد (read dictionary entry).
[97] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وصل (read dictionary entry).

98. آتَى / أَتَى[98]

ʾatā / ʾātā

18 occurrences; cumulative coverage 67.72%.

Possible English: come; bring; perform; give

Context: أتى can mean came or performed an act. آتى means gave, a different verb formation, particularly in commands to give an entitlement.

Forms and grammar: أتى / يأتي = came / comes; أتيت = I or you came; أتينا = we came. آتى / يؤتي = gave / gives; أوتي = was given; آتوا = give!, plural.

Attested spellings and counts

تأتينا —tʾtynā* (4); يأتينا —yʾtynā* (3); أتيت —ʾtyt* (2); يأتي —yʾty* (2); يأتيني —yʾtyny* (2); إتيان —ʾityān* (1); تأتي —tʾty* (1); وتأتي —wtʾty* (1); يأت —yʾt* (1); يأتيه —yʾtyh* (1)

Context L49: ... قلت ما تأتينا فتحدثنا كان لها معنيان أحدهما ...

Context L51: ... الله تعالى الذي لا يأتيه الباطل من بين يديه ولا ...

99. حَرْف[99]

ḥarf

18 occurrences; cumulative coverage 67.89%.

Possible English: letter; particle

Context: حرف may be an alphabetic character or a grammatical particle. A preposition, conjunction and written letter have different roles.

Forms and grammar: حرف / حروف = letter or particle / letters or particles; بحرف = by or with a particle.

Attested spellings and counts

الحرف —al-ḥrf* (5); الحروف —al-ḥrwf* (5); بحرف —bḥrf* (4); حرف —ḥrf* (2); كالحرف —kālḥrf* (1); والحروف —wālḥrwf* (1)

Context L32: ... وبين ما يبنى عليه الحرف بناء لا يزول عنه لغير ...

Context L47: ... الأفعال الواقعة بعد هذه الحروف بأن ويقدرون أن مع الفعل ...

[98] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أتي (read dictionary entry).

[99] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حرف (read dictionary entry).

100. ذَهَبَ / ذَهَب[100]

dhahaba / dhahab

18 occurrences; cumulative coverage 68.05%.

Possible English: go; depart; adopt a view; gold

Context: ذهب إلى قول means adopted a view. الذهب is gold in transactions; the metal noun is not a tense form of went.

Forms and grammar: ذهب / يذهب / اذهب = went / goes / go!; ذهبنا = we went. ذهبا can be an accusative noun or a dual verb according to vowels; مذهب = position or school.

Attested spellings and counts

مذهب —mdhhb* (7); مذهبهم —mdhhbhm* (5); المذهب —al-mdhhb* (1); ذاهبا —dhāhbā* (1); ذهب —dhhb* (1); مذاهب —mdhāhb* (1); مذهبه —mdhhbh* (1); والذهب —wāldhhb* (1)

Context L11: ... الياقوت الرائق والزبرجد الفائق والذهب الإبريز والورق ...

Context L33: ... وهذا قول المعتزلة وأما مذهب أهل الحق فإن هذه الأصوات ...

101. رِدَّة / رَدَّ[101]

radda / riddah

18 occurrences; cumulative coverage 68.21%.

Possible English: return; reject; reply; refute; apostasy

Context: رد can mean returning property or rejecting an argument. الردة and المرتد concern apostasy in their legal context, not merely ordinary return.

Forms and grammar: رد / يرد = returned or rejected / returns or rejects; رده = he returned it or his rejection according to vowels. مرتد is a participle of ارتد; مردود = returned or rejected.

Attested spellings and counts

رد —rd* (6); يرد —yrd* (6); نرد —nrd* (2); الرد —al-rd* (1); فرد —frd* (1); لرد —lrd* (1); مردود —mrdwd* (1)

Context L37: ... فان قيل بم يرد على من يعتقد أن معاني ...

Context L47: ... فعلوا ذلك كله لم يرد معنى اللفظ الأول ألا ترى ...

[100] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ذهب (read dictionary entry).
[101] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ردد (read dictionary entry).

102. فَهْم / فَهِمَ[102]

fahm / fahima

18 occurrences; cumulative coverage 68.38%.

Possible English: understanding; understand

Context: Understanding an intended expression is distinct from positing an unspoken word as its governor.

Forms and grammar: فهم / يفهم = he understood / understands; فهمه can be his understanding or he understood it, according to vowels and syntax.

Attested spellings and counts

الاستفهام —al-āstfhām* (4); فهم —fhm* (4); الفهم —al-fhm* (2); مستفهما —mstfhmā* (2); تفهمها —tfhmhā* (1); فهماء —fhmāʾ* (1); فهمه —fhmh* (1); فهمها —fhmhā* (1); ومستفهما —wmstfhmā* (1); يفهم —yfhm* (1)

Context L57: ... نبيه المرسل وعونا على فهمها ومعرفة ما أمر به أو ...

Context L64: ... المواضع التي يسبق إلى فهم المخاطب المقصود من اللفظ فيها ...

103. قَيْس / قِيَاس[103]

qiyās / qays

18 occurrences; cumulative coverage 68.54%.

Possible English: analogy; measure; compare; Qays

Context: القياس usually names legal analogical reasoning in the argument. قيس is often a narrator's name. The author's assessment of an analogy is supplied by the surrounding discussion.

Forms and grammar: قاس / يقيس = measured or compared / measures or compares; قياس is the verbal noun; قيس can be a name or a passive form according to vowels; يقاس = is compared.

Attested spellings and counts

قياس —qyās* (5); يقاس —yqās* (3); القياس —al-qyās* (2); تقاس —tqās* (2); قيس —qys* (2); المقيس —al-mqys* (1); قياسه —qyāsh* (1); والقياس —wālqyās* (1); وقياس —wqyās* (1)

Context L75: ... عليه لم ينوه وهل قياس هذا على هذا إلا ظن ...

Context L78: ... فلا حاجة للمتكلم إليه وقياس على هذا ظن لا يثبت ...

[102] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فهم (read dictionary entry).

[103] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قيس (read dictionary entry).

104. كَثِير / أَكْثَر[104]

kathīr / ʾakthar

18 occurrences; cumulative coverage 68.71%.

Possible English: much; many; numerous; more; most; Kathīr

Context: أكثر can be a comparative or part of a verb phrase. كثير in a transmission chain can be the personal name Kathīr; elsewhere it commonly means much or many.

Forms and grammar: كثير / كثيرة agree with the noun; أكثر = more or most; كثرة = abundance; كثر / يكثر = became numerous / is numerous. كثيرا is commonly adverbial or accusative.

Attested spellings and counts

أكثر —ʾkthr* (6); كثيرة —kthyrh* (5); كثير —kthyr* (2); أكثرها —ʾkthrhā* (1); أكثرهم —ʾkthrhm* (1); كثيرا —kthyrā* (1); وأكثر —wʾkthr* (1); ويكثر —wykthr* (1)

Context L13: ... من مرأى العين خطرا وأكثر عدة واجد جدة حتى صاروا ...

Context L44: ... تعالى لعلم المخاطبين بها كثيرة جدا وهي إذا أظهرت تم ...

105. بَعْض[105]

baʿḍ

17 occurrences; cumulative coverage 68.86%.

Possible English: some; part; a portion; one another in repeated constructions

Context: بعضهم can mean some of them. بعضهم بعضا can express reciprocal action: one another. The relevant group is supplied by context.

Forms and grammar: بعضهم / بعضها / بعضه change the referent; لبعض = for some; ببعض = with or by some. بعض is a noun-like quantifier, without tense inflection.

Attested spellings and counts

بعض —bʿḍ* (5); وبعضهم —wbʿḍhm* (4); بعضهم —bʿḍhm* (3); بعضا —bʿḍā* (2); بعضه —bʿḍh* (1); بعضها —bʿḍhā* (1); وبعضه —wbʿḍh* (1)

Context L13: ... وظننتموه أمانا من الفقر بعضه مال وبعضه لمع آل والياقوت ...

Context L36: ... القول بان الألفاظ يحدث بعضها بعضا فباطل عقلا وشرعا لا ...

[104] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: كثر (read dictionary entry).
[105] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بعض (read dictionary entry).

106. حُكْم / حَكَمَ[106]

ḥukm / ḥakama

17 occurrences; cumulative coverage 69.02%.

Possible English: ruling; judgment; rule; judge; govern

Context: حكم may be a legal norm or a particular judgment. حكم بكذا means ruled or adjudged something. حكيم or الحكيم may instead be a descriptive divine name or a personal name.

Forms and grammar: حكم / يحكم = judged / judges; حكم / أحكام = ruling / rulings; حاكم = judge or ruler; محكوم = adjudicated. حكمه changes meaning with vowels and its sentence role.

Attested spellings and counts

حكم —ḥkm* (6); بحكمه —bḥkmh* (2); حكمه —ḥkmh* (2); حكيمة —ḥkymh* (2); الحكم —al-ḥkm* (1); للحكم —llḥkm* (1); وتحكم —wtḥkm* (1); وحكم —wḥkm* (1); يحكم —yḥkm* (1)

Context L47: ... كقولنا يا عبد الله وحكم سائر المناديات المضافة والنكرات حكم ...

Context L78: ... توكيد لمضمر فمن أين يحكم بان هذا المضمر مراد مع ...

107. حَاجَة / احْتَاجَ[107]

ḥājah / ʾḥtāja

17 occurrences; cumulative coverage 69.17%.

Possible English: need; require; be necessary

Context: The discussion asks whether speech needs an assumed governor or omitted expression.

Forms and grammar: احتاج / يحتاج = he needed / he needs; محتاج = in need; الحاجة is a noun.

Attested spellings and counts

يحتاج —yḥtāj* (8); حاجة —ḥājh* (6); الحاجة —al-ḥājh* (2); محتاج —mḥtāj* (1)

Context L45: ... والثاني محذوف لا حاجة بالقول إليه بل هو تام ...

Context L64: ... وأما في المواضع التي يحتاج في معرفة المحذوف منها تأمل ...

[106] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حكم (read dictionary entry).

[107] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حوج (read dictionary entry).

108. وَجَبَ / وَاجِب[108]

wajaba / wājib

17 occurrences; cumulative coverage 69.33%.

Possible English: be obligatory; be due; obligatory; incumbent

Context: وجب can concern an act's obligation or a right/payment becoming due. أوجب means made incumbent or entailed, rather than merely did something obligatory.

Forms and grammar: وجب / يجب = became obligatory / is obligatory; وجوب is the abstract noun; واجب / واجبة agree with the described noun. يوجبه = makes it incumbent; تجب can have a feminine subject.

Attested spellings and counts

يجب —yjb* (5); واجب —wājb* (3); الموجبة —al-mwjbh* (2); الواجب — al-wājb* (2); موجبا —mwjbā* (2); أوجب —ʾwjb* (1); موجب —mwjb* (1); وأوجب —wʾwjb* (1)

Context L28: ... محل الاستبراء والاستناد حيث يجب الاستناد فانظر فتستبين لك الرغوة ...

Context L92: ... فالإضراب عن إثباته ونفيه واجب لأنه لا يوجد فيه دليل ...

109. ثَبَتَ / إِثْبَات[109]

thabata / ʾithbāt

16 occurrences; cumulative coverage 69.47%.

Possible English: be established; establish; affirm

Context: Establishing an omitted element is a claim that requires evidence; merely imagining it does not establish it.

Forms and grammar: ثبت / يثبت = it was established / it is established; اثبت can mean establish! or I establish according to spelling and vowels; إثباته = establishing it.

Attested spellings and counts

يثبت —ythbt* (5); إثباته —ʾithbāth* (3); الإثبات —al-ʾithbāt* (2); وإثباته — wʾithbāth* (2); اثبت —ʾthbt* (1); بالإثبات —bālʾithbāt* (1); ثبت —thbt* (1); لوثبت —lwthbt* (1)

Context L13: ... حسنا بالاختبار والزجاج لا يثبت للنار ولا يصبر عليها والزبرجد ...

Context L53: ... لفظ غير المجمع على إثباته وزيادة المعنى كزيادة اللفظ بل ...

[108] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وجب (read dictionary entry).
[109] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ثبت (read dictionary entry).

110. شَعْر / شِعْر / شَعِير[110]

shaʿr / shiʿr / shaʿīr

16 occurrences; cumulative coverage 69.62%.

Possible English: hair; poetry; barley; perceive

Context: شعر has hair and poetry readings with different vowels. الشعير is barley, a separate noun; it is not a plural of hair.

Forms and grammar: شعرة / شعرات = individual hair(s); أشعار = poems; شاعر = poet. شعر / يشعر can mean perceived / perceives. الأشعري can be a personal/relational designation.

Attested spellings and counts

الشاعر —al-shāʿr* (11); الشعر —al-shʿr* (3); شعري —shʿry* (2)

Context L46: ... من ناصب ويا ليت شعري ما الذي يضمرونه في قولهم ...

Context L73: ... على اسمه فيا ليت شعري ما الداعي إلى تقدير زائد ...

111. لَمَّا[111]

lammā

16 occurrences; cumulative coverage 69.77%.

Possible English: when; once; not yet

Context: لما followed by a past narrative can mean when. With a jussive imperfect it may mean not yet. Those constructions need different English tense patterns.

Forms and grammar: ولما / فلما add and / so. The temporal and negative uses share a spelling; they are not different persons or genders. Compare لم, did not, and ما in their own entries.

Attested spellings and counts

لما —lmā* (14); فلما —flmā* (1); ولما —wlmā* (1)

Context L13: ... فبعضهم أثنى وشكر وأتمر لما أمر واستبدل بما يعر ويضر ...

Context L32: ... ضرب من هذه الأربعة لما يحدثه فيه العامل وليس شيء ...

[110] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شعر (read dictionary entry).
[111] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: لما (read dictionary entry); لم (read dictionary entry).

112. إِيَّا[112]

ʾiyyā

15 occurrences; cumulative coverage 69.90%.

Possible English: independent object-pronoun base

Context: إياه and its relatives are independent object pronouns, not nominative subjects.

Forms and grammar: إياي / إياك / إياه / إياهم = me / you / him or it / them; the suffix identifies person, number and gender.

Attested spellings and counts

إياه —ʾīāh* (10); إياهم —ʾīāhm* (3); إياهما —ʾīāhmā* (2)

Context L119: ... وأضمرته لقلت ظننت وظنناني إياهما الزيدين شاخصين وفي الجمع ظننت ...

Context L126: ... و لست وليس زيد إياه قائما والأظهر أن يوقف فيما ...

113. تَمَّ / تَمَام[113]

tamma / tamām

15 occurrences; cumulative coverage 70.04%.

Possible English: be complete; finish; completion; complete

Context: تم can mark completion of an act or an argument. أتم means completed or made complete; a legal requirement of completion depends on the sentence.

Forms and grammar: تم / يتم = became complete / becomes complete; أتم / يتم = completed / completes with different vowels. تام / تامة agree; تمام and إتمام are different verbal nouns.

Attested spellings and counts

تام —tām* (6); يتم —ytm* (4); تم —tm* (3); تميم —tmym* (2)

Context L42: ... ثلاثة أقسام محذوف لا يتم الكلام إلا به حذف لعلم ...

Context L44: ... جدا وهي إذا أظهرت تم بها الكلام وحذفها أوجز وابلغ ...

[112] **Editorial lexical note:** Identification and grammatical explanation from this book's examples; no invented Arabic-root etymology is asserted.

[113] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: تمم (read dictionary entry).

114. حَدِيث / حَدَّثَ[114]

ḥadīth / ḥaddatha

15 occurrences; cumulative coverage 70.18%.

Possible English: report; hadith; narration; narrate; new; occur

Context: حدثنا introduces transmission: he narrated to us. نا and ثنا are scribal abbreviations for حدثنا here. حديث can be a report or, in other constructions, an adjective meaning new.

Forms and grammar: يحدّث / حدّث = narrated / narrates; حدثني / حدثنا = narrated to us / me. حديث / أحاديث = report / reports. أحدث means introduced or caused to occur.

Attested spellings and counts

الحديث —al-ḥdyth* (4); الحدث —al-ḥdth* (3); يحدث —yḥdth* (3); أحدث —ʾḥdth* (1); أحدثه —ʾḥdthh* (1); تحدث —tḥdth* (1); فحديث —fḥdyth* (1); محدثا —mḥdthā* (1)

Context L32: ... الذي في عمرو إنما أحدثه ضرب ألا ترى سيبويه رحمه ...

Context L33: ... وإما في الحقيقة ومحصول الحديث فالعمل من النصب والرفع والجر ...

115. صَلَاة / صَلَّى[115]

ṣalāh / ṣallā

15 occurrences; cumulative coverage 70.31%.

Possible English: prayer; ritual prayer; pray; bless

Context: A human يصلي performs prayer. In صلى الله عليه, the agent is God and the conventional English rendering is may God bless him. صلاة can also denote supplication, depending on its construction.

Forms and grammar: صلى / يصلي / صلِّ = prayed / prays / pray!; صليت / صلينا = I or you prayed / we prayed. صلاة / صلوات = prayer / prayers; صلاته = his prayer.

Attested spellings and counts

أصلهم —yṣl* (2); يصل —ṣlā* (6); أصله —ʾṣlh* (3); والصلاة —wālṣlāh* (2); صلى —wʾṣl* (1); وأصل —ʾṣlhm* (1)

Context L3: ... الذي نزل به القرآن والصلاة على نبيه الداعي إلى دار ...

Context L4: ... هذا المكتوب قول الرسول صلى الله عليه وسلم الدين النصيحة ...

[114] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حدث (read dictionary entry).
[115] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: صلا (read dictionary entry).

116. قُرْآن / قَرَأَ[116]

qurʾān / qaraʾa

15 occurrences; cumulative coverage 70.45%.

Possible English: Quran; recite; read; recitation; periods in a distinct lexical use

Context: القرآن names the Quran. قراءة is a reading/recitation. قروء in waiting-period discussions is a distinct, disputed lexical use; context and the author's argument matter.

Forms and grammar: قرأ / يقرأ = read or recited / reads or recites; قراءة / قراءات = reading(s). قارئ = reader; قرآن is not an ordinary plural. قروء / قرء have their own lexical discussion.

Attested spellings and counts

القرآن —al-qrʾān* (9); قرئ —qrʾ* (3); القارئ —al-qārʾ* (1); قرآن —qrʾān* (1); قراءة —qrāʾh* (1)

Context L3: ... باللسان الذي نزل به القرآن والصلاة على نبيه الداعي إلى ...

Context L42: ... ينفقون قل العفو على قراءة من نصب وكذلك من رفع ...

117. نَفْس[117]

nafs

15 occurrences; cumulative coverage 70.59%.

Possible English: self; person; soul; life; the same individual

Context: نفسه can emphasize identity, himself or itself. In homicide law نفس may mean a life or person, rather than requiring a philosophical sense soul.

Forms and grammar: نفس / أنفس / نفوس = self or person / plurals; نفسه / نفسها / أنفسهم change referent and number. نَفَس, breath, is a distinct vowelled noun sharing the letters.

Attested spellings and counts

نفسه —nfsh* (5); نفس —nfs* (3); النفس —al-nfs* (2); بالنفس —bālnfs* (2); بنفسه —bnfsh* (2); أنفسهما —ʾnfshmā* (1)

Context L18: ... المسرور بالإجراء بالخلاء المضاهي بنفسه الحفي ذكاء وأي ذكاء أتزاحم ...

Context L33: ... والجزم إنما هو للمتكلم نفسه لا لشيء غيره فأكد المتكلم ...

[116] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قرأ (read dictionary entry).
[117] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نفس (read dictionary entry).

118. خَيْر / خِيَار[118]

khayr / khiyār

14 occurrences; cumulative coverage 70.71%.

Possible English: good; better; best; choice; option

Context: خير can be good or a comparative. الخيار in a sale may be an option to uphold or rescind a transaction, not just a general preference.

Forms and grammar: خير / خيرا have noun/adjectival and case uses; اختار / يختار = chose / chooses; مخيّر = given a choice. تخيير and اختيار are distinct verbal nouns.

Attested spellings and counts

الاختيار —al-ākhtyār* (4); يختار —ykhtār* (4); خير —khyr* (3); تخير — tkhyr* (1); خيرا —khyrā* (1); واختار —wākhtār* (1)

Context L16: ومسليات الإخبار فقد أساء الاختيار واستحب العمى على الإبصار ...

...

Context L42: ... ماذا أنزل ربكم قالوا خيرا وقوله تعالى ويسألونك ماذا ينفقون ...

119. عَطَاء / أَعْطَى[119]

ʾaʿṭā / ʿaṭāʾ

14 occurrences; cumulative coverage 70.84%.

Possible English: give; grant; giving; gift; ʿAṭāʾ

Context: عطاء is frequently the personal name ʿAṭāʾ. أعطى in a transaction means gave; an entitlement and a discretionary gift are distinguished by the wider passage.

Forms and grammar: أعطى / يعطي = gave / gives; أعطاه = gave him or it; أعطيت = I or you gave. عطاء / عطية are different noun formations, and عطية can also be a person's name.

Attested spellings and counts

أعطيت —ʾʿṭyt* (2); إعطاء —ʾiʿṭāʾ* (2); يعط —yʿṭ* (2); أعط —ʾʿṭ* (1); أعطاك — ʾʿṭāk* (1); أعطيته —ʾʿṭyth* (1); أعطيه —ʾʿṭyh* (1); العطاء —al-ʿṭāʾ* (1); وأعطي —wʾʿṭy* (1); يعطى —yʿṭā* (1); يعطي —yʿṭy* (1)

Context L42: ... به كقولك لمن رأيته يعطي الناس زيدا أي أعط زيدا ...

Context L49: ... فحديث وهذا اللفظ لا يعطى معنى من هذين المعنيين ...

[118] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خير (read dictionary entry).
[119] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عطا (read dictionary entry).

120. عَيْن[120]

ʿayn

14 occurrences; cumulative coverage 70.97%.

Possible English: eye; specific thing; spring; asset; the very same

Context: بعينه commonly means that very item/person. عين in property discussion may be a specific asset, not an anatomical eye.

Forms and grammar: عين / أعين / عيون are noun and plurals with context-dependent uses. عينه / عينها change referent; معيّن = specified, a different formation.

Attested spellings and counts

العين —al-ʿyn* (4); عيني —ʿyny* (3); أعين —ʾyn* (1); تعين —tʿyn* (1); عين —ʿyn* (1); عينه —ʿynh* (1); معان —mʿān* (1); معين —mʿyn* (1); وعينه —wʿynh* (1)

Context L13: ... منظرا وأعظم من مرأى العين خطرا وأكثر عدة واجد جدة ...

Context L51: ... من خلفه وادعاء زيادة معان فيه من غير حجة ولا ...

121. كَتَبَ / كِتَاب[121]

kitāb / kataba

14 occurrences; cumulative coverage 71.10%.

Possible English: book; writing; scripture; prescribe; write

Context: كتاب can mean a book, a written document or scripture. كتب عليه can mean prescribed for him. A مكاتب is a person with a manumission contract in the relevant legal discussion.

Forms and grammar: كتب / يكتب = wrote / writes; كُتب = was prescribed or written. كتاب / كتب = book / books with different vowels; كاتب = writer; كتابة = writing or the named legal contract.

Attested spellings and counts

كتاب —ktāb* (6); الكتاب —al-ktāb* (2); المكتوب —al-mktwb* (2); بكتاب —bktāb* (1); كتابه —ktābh* (1); كتب —ktb* (1); وكتب —wktb* (1)

Context L4: ... فإنه حملني على هذا المكتوب قول الرسول صلى الله عليه ...

Context L7: ... وعلى الناظر في هذا الكتاب من أهل هذا الشأن إن ...

[120] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عين (read dictionary entry).
[121] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: كتب (read dictionary entry).

122. نَهَى / نَهْي[122]

nahā / nahy

14 occurrences; cumulative coverage 71.23%.

Possible English: forbid; prohibit; prohibition; reach an end

Context: نهى عن introduces what was forbidden. انتهى and انتهاء concern ending or reaching an endpoint, not a grammatical tense of the prohibitive noun.

Forms and grammar: نهى / ينهى = forbade / forbids; نهانا = forbade us; نهي = was forbidden when read passively. منهيّ عنه = prohibited; ينتهِ can be a jussive form of انتهى.

Attested spellings and counts

النهي —al-nhy* (6); والنهي —wālnhy* (3); نهيا —nhyā* (2); نهاه —nhāh* (1); نهى —nhā* (1); نهي —nhy* (1)

Context L53: ... أخطأ ومقتضى هذا الخبر النهي وما نهى عنه فهو حرام ...

Context L57: ... ما أمر به أو نهي عنه الثقلان منهما إلا بعد ...

123. وَاقِعَة / وَقَعَ[123]

waqaʿa / wāqiʿah

14 occurrences; cumulative coverage 71.35%.

Possible English: happen; occur; take effect; event

Context: وقع can mean an act took place or acquired effect. وقوع الطلاق refers to divorce taking effect, not a literal fall.

Forms and grammar: وقع / يقع = occurred / occurs; وقعت = she or it occurred; واقعة / وقائع = event(s). واقع can be an adjective/participle or a different verb form according to vowels.

Attested spellings and counts

الواقع —al-wāqʿ* (2); الواقعة —al-wāqʿh* (2); وقع —wqʿ* (2); يقع —yqʿ* (2); يوقع —ywqʿ* (2); إيقاعه —ʾīqāʿh* (1); توقع —twqʿ* (1); ووقع —wwqʿ* (1); يوقعه —ywqʿh* (1)

Context L47: ... بالفاء والواو ينصبون الأفعال الواقعة بعد هذه الحروف بأن ويقدرون ...

Context L61: ... فما جاز خلاف الإجماع الواقع فيه منذ بدئ هذا العلم ...

[122] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نهي (read dictionary entry).

[123] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وقع (read dictionary entry).

124. أَلْف / أَلِف[124]

ʾalif / ʾalf

13 occurrences; cumulative coverage 71.47%.

Possible English: alif; a thousand

Context: ألف can name the letter or the number one thousand. Distinguish the two readings by context.

Forms and grammar: These are letter names and their observed article/suffix forms; identify their role from the quoted example.

Attested spellings and counts

ألف —ʾlf* (8); الألف —al-ʾlf* (5)

Context L61: ... هذا الموضع نيفا على ألف موضع ...

Context L64: ... قوله المتقدم إتباعا لمن ألف الإتباع فمذهب الجماعة في قول ...

125. إِمَام / أَمْ / أُمّ[125]

ʾumm / ʾam / ʾimām

13 occurrences; cumulative coverage 71.59%.

Possible English: mother; or in a question; leader; imam

Context: أم فلان can be a kunyah, Umm so-and-so. أَمْ links alternatives in a question. إمام is a related lexical formation, not a case or tense form of mother.

Forms and grammar: أم / أمه / أمها = mother / his mother / her mother; أمهات is a plural. إمام / أئمة = leader / leaders; مأموم = one led in prayer. Vowels distinguish أُمّ from أَمْ.

Attested spellings and counts

أم —ʾm* (10); أمتي —ʾmty* (1); أمه —ʾmh* (1); الإمام —al-ʾimām* (1)

Context L3: ... وأسأل الله الرضا عن الإمام المعصوم المهدي المعلوم وعن خليفتيه ...

Context L57: ... عليه وسلم من قوله أمتي لا تجتمع على ضلالة وإنما ...

[124] **Editorial lexical note:** Identification and grammatical explanation from this book's examples; no invented Arabic-root etymology is asserted.

[125] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أمم (read dictionary entry).

126. أَنَا[126]

ʾanā

13 occurrences; cumulative coverage 71.71%.

Possible English: I; me in a gloss determined by English syntax

Context: أنا is the independent first-person singular pronoun. It may be emphatic when an Arabic verb already identifies the speaker.

Forms and grammar: فأنا / وأنا add and / so. أنا contrasts with نحن, we. The attached suffix ـني is an object me; ـي is often possessive my. They have different grammatical roles.

Attested spellings and counts

أنا —ʾnā* (8); وأنا —wʾnā* (5)

Context L13: ... عليه وسلم الدين النصيحة وأنا أنصحكم لا للاقتناء ولا للاكتساب ...

Context L57: ... وأبا عمرو فكره إلا أنا مع هذا الذي رأيناه وسوغنا ...

127. رِجْل / رِجَال / رَجُل[127]

rajul / rijāl / rijl

13 occurrences; cumulative coverage 71.83%.

Possible English: man; men; male person; foot

Context: رَجُل is a man; رِجْل is a foot/leg. Unvowelled رجل can represent either. Gender distinctions in a legal passage require the surrounding wording.

Forms and grammar: رجل / رجال = man / men; رجلين / رجلان are dual case forms. رِجل / أرجل are a separate noun and its plural; رجليه = his two feet/legs.

Attested spellings and counts

برجل —brjl* (5); رجل —rjl* (3); رجال —rjāl* (2); رجلا —rjlā* (2); لرجل — lrjl* (1)

Context L11: ... المكتوب وكتب النحويين كمثل رجال ذوي أموال عندهم الياقوت الرائق ...

Context L13: ... أحوج فأتاح الله لهم رجلا ناصحا وناقدا بصيرا فأظهروه على ...

[126] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أنن (read dictionary entry).
[127] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: رجل (read dictionary entry).

128. نَطَقَ / نُطْق[128]

nuṭq / naṭaqa

13 occurrences; cumulative coverage 71.95%.

Possible English: speech; pronunciation; utter; speak

Context: The author repeatedly asks whether an explanation benefits actual speech or pronunciation.

Forms and grammar: نطق / ينطق = he spoke / speaks; نطقت needs vowels for person; بالنطق = in actual speech.

Attested spellings and counts

نطقا —nṭqā* (5); النطق —al-nṭq* (4); فينطق —fynṭq* (2); بالنطق —bālnṭq* (1); نطقت —nṭqt* (1)

Context L68: ... عليه يتوصل به إلى النطق بكلام العرب كما فعل المهندسون ...

Context L171: ... هذه المسائل التي تفيد نطقا أولى من الاشتغال بما لا ...

129. جِهَة / وَجْه[129]

wajh / jihah

13 occurrences; cumulative coverage 72.06%.

Possible English: face; side; aspect; way; respect; direction

Context: وجه in argument often means an aspect or interpretation. على وجه can mean in a manner. Physical face is selected by bodily contexts.

Forms and grammar: وجه / وجوه = face or aspect / faces or aspects; وجهه = his face or its aspect. جهة / جهات = direction or side / directions; وجّه / يوجّه are derived verb forms.

Attested spellings and counts

وجه —wjh* (4); والوجه —wālwjh* (3); جهة —jhh* (2); أوجه —ʾwjh* (1); الوجه —al-wjh* (1); وجهين —wjhyn* (1); الوجهين —al-wjhyn* (1)

Context L39: ... ذلك إنما هو على وجه التشبيه والتقريب وذلك أن هذه ...

Context L49: ... سببه الدرس فلا حفظ والوجه الآخر ما تأتينا محدثا أي ...

[128] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نطق (read dictionary entry).
[129] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وجه (read dictionary entry).

130. فَاء[130]

fāʾ

12 occurrences; cumulative coverage 72.17%.

Possible English: the letter fa

Context: Fa may be the actual letter/conjunction or the first root position in a morphological pattern.

Forms and grammar: These are letter names and their observed article/suffix forms; identify their role from the quoted example.

Attested spellings and counts

الفاء —al-fāʾ* (5); ففاء —ffāʾ* (3); فاء —fāʾ* (2); فاؤه —fāʾh* (2)

Context L148: ... مبتدآن وخبرهما الفعلان ودخلت الفاء في الخبر كما تدخل في ...

Context L226: ... تكلمت منها على باب الفاء والواو ليستدل بهما على غيرهما ...

131. نُون[131]

nūn

12 occurrences; cumulative coverage 72.28%.

Possible English: the letter nun

Context: Nun can be part of a stem or an inflectional ending; تنوين is a related technical term, not a tense of the letter name.

Forms and grammar: These are letter names and their observed article/suffix forms; identify their role from the quoted example.

Attested spellings and counts

النون —al-nwn* (5); التنوين —al-tnwyn* (3); نون —nwn* (2); والنون — wālnwn* (2)

Context L87: ... من أنه متكلم ومن النون في نعلم أنه متكلمون ومن ...

Context L302: ... ضمير جماعة النساء ولا النون الخفيفة ولا الشديدة فإنه معرب ...

132. حَجّ / حُجَّة[132]

ḥujjah / ḥajj

12 occurrences; cumulative coverage 72.39%.

Possible English: proof; argument; authority; pilgrimage; argue

Attested spellings and counts

حجة —ḥjh* (6); احتج —ʾḥtj* (2); بحجة —bḥjh* (1); فحجة —fḥjh* (1); واحتج — wāḥtj* (1); وحجة —wḥjh* (1)

Context L9: ... ساحر فاتر اضعف من حجة نحوي ...

Context L51: ... معان فيه من غير حجة ولا دليل إلا القول بان ...

[130] **Editorial lexical note:** Identification and grammatical explanation from this book's examples; no invented Arabic-root etymology is asserted.
[131] **Editorial lexical note:** Identification and grammatical explanation from this book's examples; no invented Arabic-root etymology is asserted.
[132] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حجج (read dictionary entry).

Context: حجة in a dispute is evidence or argument. الحج is pilgrimage. Shared radicals do not make a proof a grammatical form of the ritual noun.

Forms and grammar: حجة / حجج = proof / proofs; احتج / يحتج = argued or adduced evidence / argues. حج / يحج = performed pilgrimage / performs it; حاجّ = pilgrim. الحجاج may be the proper name al-Ḥajjāj.

133. حَمْل / حَمَلَ[133]

ḥamala / ḥaml

12 occurrences; cumulative coverage 72.50%.

Possible English: carry; bear; pregnancy; load; interpret

Context: حمل الكلام على can mean interpret wording as. الحامل is a pregnant woman in the relevant context, while حامل can otherwise mean a carrier.

Forms and grammar: حمل / يحمل = carried / carries; حملت can refer to carrying or pregnancy. حامل / حوامل = pregnant woman/women in a common use; محمول = carried or construed.

Attested spellings and counts

حملا —ḥmlā* (2); يحمل —yḥml* (2); الحمل —al-ḥml* (1); حمله —ḥmlh* (1); حملهم —ḥmlhm* (1); فتحمل —fṯḥml* (1); فحملت —fḥmlt* (1); وحمله — wḥmlh* (1); ويحتمل —wyḥtml* (1); يحتمل —yḥtml* (1)

Context L1: ... أجله ونفعه بالعلم الذي حمله ...

Context L61: ... من الشاذ الذي لا يحمل عليه ولا يجوز رد غيره ...

134. سَاكِن / سُكُون[134]

sukūn / sākin

12 occurrences; cumulative coverage 72.61%.

Possible English: absence of a short vowel; vowelless; stillness

Context: In sound examples ساكن usually means a consonant with no following short vowel. سكون can also mean stillness.

Attested spellings and counts

ساكنين —sāknyn* (4); ساكن —sākn* (2); ساكنة —sāknh* (2); سكون — skwn* (2); أسكن —ʾskn* (1); سكنت —sknt* (1)

Context L296: ... به قول القائل كل ساكنين التقيا في الوصل وليس احدهما ...

Context L297: ... كان يمكن النطق بالثانية ساكنة في حال الوصل فعلت تقول ...

[133] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حمل (read dictionary entry).

[134] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سكن (read dictionary entry).

Forms and grammar: ساكن / ساكنة = masculine / feminine adjective; ساكنين can be dual or plural according to its context; أسكن = made vowel-less.

135. شَاخِص[135]

shākhiṣ

12 occurrences; cumulative coverage 72.72%.

Possible English: departing; going forth; standing out

Context: شاخص is a predicate in examples comparing singular, dual and plural agreement. It is not always the noun شخص, a person.

Forms and grammar: شاخص / شاخصان / شاخصين show singular and dual or plural endings; resolve the intended number from the example.

Attested spellings and counts

شاخصا —shākhṣā* (7); شاخصين —shākhṣyn* (5)

Context L118: ... وتقول ظننت وظنني زيد شاخصا وعلى التعليق بالأول ظننت وظننيه ...

Context L119: ... شاخصين وظنوني شاخصا فلم تجمع شاخصا ...

136. بُدّ[136]

budd

11 occurrences; cumulative coverage 72.82%.

Possible English: escape; alternative; avoiding in لا بد

Context: لا بد means there is no avoiding it, it is necessary, or must. Translating بد alone as must loses the negative construction that supplies that sense.

Forms and grammar: بدّ is a noun in لا بد من. Its dictionary family also has scattering-related verbs, but these are different lexical uses. Keep من and the following complement with the expression.

Attested spellings and counts

بد —bd* (11)

Context L45: ... تعدى إلى الضمير ولا بد لزيد من ناصب إن لم ...

Context L46: ... أن كل منصوب فلا بد له من ناصب ويا ليت ...

[135] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شخص (read dictionary entry).
[136] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بدد (read dictionary entry).

137. بَطَلَ / بَاطِل[137]

bāṭil / baṭala

11 occurrences; cumulative coverage 72.92%.

Possible English: invalid; void; false; become invalid; refute

Context: A باطل argument is false or unsound; a باطل contract is invalid. The affected noun determines whether English false or void is appropriate.

Forms and grammar: بطل / يبطل = became invalid / becomes invalid; أبطل / يبطل = invalidated / invalidates with different vowels. باطل / باطلة agree in gender; بطلان / إبطال are distinct verbal nouns.

Attested spellings and counts

بطل —bṭl* (2); أبطلت —ʾbṭlt* (1); أبطلوا —ʾbṭlwā* (1); إبطال —ʾibṭāl* (1); الباطل —al-bāṭl* (1); باطل —bāṭl* (1); بالباطل —bālbāṭl* (1); ببطلان — bbṭlān* (1); بطلانه —bṭlānh* (1); فباطل —fbāṭl* (1)

Context L36: ... الألفاظ يحدث بعضها بعضا فباطل عقلا وشرعا لا يقول به ...

Context L51: ... لفظي وقد فرغ من إبطال هذا الظن بيقين وادعاء الزيادة ...

138. اتِّبَاع / تَبِـعَ[138]

tabiʿa / ʾttibāʿ

11 occurrences; cumulative coverage 73.02%.

Possible English: follow; adhere to; successor; following

Context: اتباع can mean adherence to evidence or a person. التابعون names a historical generation in a technical use; it is not just any plural group of followers.

Forms and grammar: تبع / يتبع = followed / follows; اتبع / يتبع is a different pattern. تابع / تابعون / تابعين show singular/plural/case; متتابع = successive or consecutive.

Attested spellings and counts

يتبع —ytbʿ* (8); تابع —tābʿ* (1); تبعا —tbʿā* (1); والتابعين —wāltābʿyn* (1)

Context L3: ... الرضوان وعلى اله وصحبه والتابعين له بإحسان وأسأل الله الرضا ...

Context L309: ... من التنوين وصار الجر تبعا له وليس يحتاج من هذا ...

[137] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بطل (read dictionary entry).

[138] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: تبع (read dictionary entry).

139. دَارَ / دَار[139]

dār / dāra

11 occurrences; cumulative coverage 73.12%.

Possible English: house; abode; turn; revolve

Context: الدار is often the location in an example. دار can instead be a verb; do not infer its function without the surrounding sentence.

Forms and grammar: دار / دور / ديار are noun number forms; داره = his house; دار / يدور are perfect and imperfect verbal forms.

Attested spellings and counts

الدار —al-dār* (10); دار —dār* (1)

Context L3: ... على نبيه الداعي إلى دار الرضوان وعلى اله وصحبه والتابعين ...

Context L70: ... أحوال مثل زيد في الدار ورأيت الذي في الدار ومررت ...

140. رَحِم / رَحْمَن / رَحْمَة[140]

raḥmah / raḥmān / raḥim

11 occurrences; cumulative coverage 73.22%.

Possible English: mercy; compassion; womb; kinship; the Merciful

Context: الرحمن is a divine name and also part of ʿAbd al-Raḥmān. رحمه الله is a prayer, may God have mercy on him. الرحم can concern blood kinship.

Forms and grammar: رحم / يرحم = had mercy / has mercy; رحمه = had mercy on him when read as a verb. رحمة is a noun; أرحام is a plural related to wombs/kinship.

Attested spellings and counts

رحمه —rḥmh* (4); الرحمن —al-raḥmān* (3); رحمة —rḥmh* (3); الرحيم —al-rḥym* (1)

Context L1: ... العباس احمد بن عبد الرحمن بن مضاء اللخمي أدام الله ...

Context L8: ... واني رأيت النحويين رحمة الله عليهم قد وضعوا صناعة ...

[139] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: دور (read dictionary entry).
[140] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: رحم (read dictionary entry).

141. مُضَاف / إِضَافَة[141]

ʾiḍāfah / muḍāf

11 occurrences; cumulative coverage 73.32%.

Possible English: genitive construction; addition; construct head

Context: In grammar المضاف is the head of a construct phrase and المضاف إليه is its following genitive complement. The broader family also concerns adding or attributing.

Forms and grammar: أضاف / يضيف = he added or put into construct / he adds; مضاف is a passive participle; إضافة is a verbal noun.

Attested spellings and counts

المضاف —al-mḍāf* (11)

Context L64: ... أن يكون على حذف المضاف وإقامة المضاف إليه مقامه وقال ...

Context L67: ... ثم إنه لو كان المضاف إليه ظاهرا لكان أبين ولكنه ...

142. مَعْرُوف / عَرَفَ[142]

ʿarafa / maʿrūf

11 occurrences; cumulative coverage 73.42%.

Possible English: know; recognize; acknowledge; known; customary

Context: معروف can mean known, recognized or proper. عرفة / عرفات name pilgrimage locations. اعترف is acknowledged or confessed, rather than merely recognized a face.

Forms and grammar: عرف / يعرف = knew / knows; معرفة = knowledge or acquaintance; معروف / معروفة show agreement. اعتراف is the verbal noun of اعترف; definitions and place names are distinct derivations.

Attested spellings and counts

التعريف —al-tʿryf* (3); عرف —ʿrf* (3); أعرف —ʾʿrf* (1); المعرفة — al-mʿrfh* (1); تعرف —tʿrf* (1); معرفة —mʿrfh* (1); ومعرفة —wmʿrfh* (1)

Context L57: ... المرسل وعونا على فهمها ومعرفة ما أمر به أو نهي ...

Context L64: ... المواضع التي يحتاج في معرفة المحذوف منها تأمل كثير وفكر ...

[141] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ضيف (read dictionary entry).
[142] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عرف (read dictionary entry).

143. عَادَ / عَائِد[143]

ʿāda / ʿāʾid

11 occurrences; cumulative coverage 73.52%.

Possible English: return; refer back; resumptive expression

Context: A pronoun said to يعود refers back to another expression. عائد can name the resumptive pronoun; elsewhere the family concerns ordinary return.

Forms and grammar: عاد / يعود = he or it returned / returns; العائد is an active participle with the article.

Attested spellings and counts

يعود —yʿwd* (6); العائد —al-ʿāʾd* (3); عود —ʿwd* (2)

Context L18: ... وأي ذكاء أتزاحم بغير عود وتكاثر برذاذك الجود ...

Context L64: ... إليه مقامه وهو الضمير العائد على الضب مقام الجحر فارتفع ...

144. فَرْع[144]

farʿ

11 occurrences; cumulative coverage 73.62%.

Possible English: branch; derivative case

Context: فرع often means a secondary form or case contrasted with an أصل. The root and branch of an analogy are not necessarily literal plant parts.

Forms and grammar: فرع / فروع = branch / branches; فرعا is an accusative form.

Attested spellings and counts

فرع —frʿ* (5); الفرع —al-frʿ* (3); فروع —frwʿ* (2); فرعا —frʿā* (1)

Context L305: ... في الأصل موجودة في الفرع ...

Context L306: ... الأصل غير موجودة في الفرع وإذا فعل واحد من النحويين ...

[143] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عود (read dictionary entry).
[144] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فرع (read dictionary entry).

145. وَلِيّ / وَلَاء[145]

waliyy / walāʾ

11 occurrences; cumulative coverage 73.73%.

Possible English: guardian; ally; patron; authority; affiliation

Context: ولي in marriage may be a guardian; الولاء in manumission is a specific legal affiliation. أولى often means more entitled, with the construction determining entitlement to what.

Forms and grammar: ولي / أولياء = guardian or ally / guardians or allies; وليه = his guardian; تولى / يتولى = assumed charge or turned away, according to construction. مولى / موالي have context-dependent patron/client senses.

Attested spellings and counts

أولى —ʾwlā* (6); المولى —al-mwlā* (1); والأولى —wālʾwlā* (1); وتولى — wtwlā* (1); يلي —yly* (1); يليه —ylyh* (1)

Context L71: ... فإذا رفعت الظاهر فالمضمر أولى أن ترفعه وقد بطل ببطلان ...

Context L102: ... توارت بالحجاب وقوله عبس وتولى أن جاءه الأعمى فهذه الأفعال ...

146. أَيْضًا[146]

ʾayḍan

10 occurrences; cumulative coverage 73.82%.

Possible English: also; too; likewise; again

Context: أيضا adds another point or parallel case. It does not necessarily assert that every detail of the two cases is identical.

Forms and grammar: أيضا is commonly adverbial and accusative in form. وأيضا = and also. It does not take a masculine/feminine or plural ending according to its referent.

Attested spellings and counts

أيضا —ʾyḍā* (6); وأيضا —wʾyḍā* (4)

Context L68: ... ولا أعماق ونقطا هي أيضا أجسام مواضع النقط التي هي ...

Context L163: ... مضمر والمنصوب ينتصب كذلك أيضا فإذا قيل أزيدا لم يضربه ...

[145] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ولي (read dictionary entry).

[146] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أيض (read dictionary entry).

147. إِذْ[147]

ʾidh

10 occurrences; cumulative coverage 73.91%.

Possible English: when; since; as; at the time when

Context: إذ often introduces a past circumstance or an explanatory reason. English since here may be causal rather than a starting point in time.

Forms and grammar: وإذ / فإذ add and / so. إذ does not conjugate; distinguish إذا and حين. Its dictionary discussion can occur with إذا in a combined treatment.

Attested spellings and counts

إذ —ʾidh* (8); وإذ —wʾidh* (2)

Context L13: ... والزبرجد يذيب أعين الأفاعي إذ أدني إليها وطفق يأخذ معهم ...

Context L59: ... قال أبو عثمان المازني وإذ قال العالم قولا متقدما فللمتعلم ...

148. جَلَال / جَلَّ[148]

jalla / jalāl

10 occurrences; cumulative coverage 74.00%.

Possible English: be majestic; great; majesty

Context: جل in عز وجل is a divine honorific. جلالة concerns greatness or majesty; do not treat the formula as a new factual event each time it occurs.

Forms and grammar: جلّ / يجلّ are verb forms with vowel-dependent senses; جلال and جلالة are nouns. جلّي, evident, and other same-spelled formations require their own context.

Attested spellings and counts

أجل —ʾjl* (5); وجل —wjl* (4); جلال —jlāl* (1)

Context L42: ... من رفع وقوله عز وجل ناقة الله وسقياها ...

Context L148: ... أكرمته قال الله عز وجل أبشرا منا واحدا نتبعه ...

[147] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: إذا (read dictionary entry); إذا (read dictionary entry).
[148] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جلل (read dictionary entry).

149. سَقَطَ / إِسْقَاط[149]

saqaṭa / ʾisqāṭ

10 occurrences; cumulative coverage 74.09%.

Possible English: fall; lapse; be dropped; cancel; omission

Context: سقط can concern a claim or obligation lapsing, not only a physical fall. أسقط makes something lapse or removes it.

Forms and grammar: سقط / يسقط = fell or lapsed / falls or lapses; سقطت = she or it fell. إسقاط is the causative verbal noun; ساقط / ساقطة agree in gender; مسقط is another derivation.

Attested spellings and counts

يسقط —ysqṭ* (4); الإسقاط —al-ʾisqāṭ* (1); ساقطا —sāqṭā* (1); سقط — sqṭ* (1); سقوط —sqwṭ* (1); لسقوط —lsqwṭ* (1); ويسقط —wysqṭ* (1)

Context L75: ... الصفة غير مصرح به ويسقط ظن قياس العطف أن هذه ...

Context L174: ... الذي يرتفع به أنت ساقطا على عبد الله على أصلهم ...

150. سَلَام / إِسْلَام / مُسْلِم[150]

salām / ʾislām / muslim

10 occurrences; cumulative coverage 74.18%.

Possible English: peace; Islam; Muslim; submit; deliver; greet

Context: وَسَلَّمَ in a blessing upon the Prophet means “and may He grant him peace.” مُسْلِم means a Muslim (one who submits to God), but also occurs as a personal name. In a citation to Ṣaḥīḥ Muslim, Muslim is the compiler Muslim ibn al-Ḥajjāj; in a transmission chain, identify the person from the full name and surrounding chain. سَلَام (peace), إِسْلَام (submission / Islam) and مُسْلِم are related derivations, not tense forms of one word.

Attested spellings and counts

وسلم —wslm* (7); تسليما —tslymā* (1); سلم —slm* (1); ويسلم —wyslm* (1)

Context L4: ... الرسول صلى الله عليه وسلم الدين النصيحة وقوله من قال ...

Context L13: ... الله صلى الله عليه وسلم الدين النصيحة وأنا أنصحكم لا ...

[149] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سقط (read dictionary entry).
[150] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سلم (read dictionary entry).

Forms and grammar: سلم / يسلم vary in meaning with vowels and verb pattern; أسلم = embraced Islam or submitted. مسلم / مسلمة / مسلمون / مسلمين show gender, number and case. الإسلام is the noun Islam.

151. صَحِيح / صَحَّ[151]

ṣaḥḥa / ṣaḥīḥ

10 occurrences; cumulative coverage 74.27%.

Possible English: be sound; be established; be valid; authentic; correct

Context: A صحيح report is sound/authentic; a صحيح contract or act is valid. صح عندنا means it is established for us. These judgments depend on the type of object under discussion.

Forms and grammar: صح / يصح = was sound / is sound; صحيح / صحيحة show noun agreement; صحة is the abstract noun. صحح is a derived verb meaning declare sound or correct.

Attested spellings and counts

الصحيح —al-ṣḥyḥ* (2); صح —ṣḥ* (2); الصحيحة —al-ṣḥyḥh* (1); صحة —ṣḥh* (1); صحيح —ṣḥyḥ* (1); صحيحا —ṣḥyḥā* (1); صحيحة —ṣḥyḥh* (1); يصح —yṣḥ* (1)

Context L28: ... ويتبين لك السقيم من الصحيح ...

Context L57: ... فرق له عن علة صحيحة وطريق نهجه كان خليل نفسه ...

152. طَلَاق / طَلَّقَ[152]

ṭalāq / ṭallaqa

10 occurrences; cumulative coverage 74.36%.

Possible English: divorce; divorce someone; release; unrestricted

Context: الطلاق concerns divorce; مطلق in an argument may instead mean unqualified or unrestricted. The shared root does not make every form a marital term.

Forms and grammar: طلّق / يطلّق = divorced / divorces; طلقة / طلقات = one pronouncement / pronouncements. طالق = divorced or a woman

Attested spellings and counts

منطلقين —mnṭlqyn* (5); الإطلاق —al-ʾiṭlāq* (2); أطلق —ʾṭlq* (1); إطلاق —ʾiṭlāq* (1); مطلقة —mṭlqh* (1)

Context L50: ... العمل إلى معدوم على الإطلاق محال فإن قيل أن معاني ...

Context L68: ... يجوز إظهارها معدومة على الإطلاق في اللفظ وفي الإدارة والكلام ...

[151] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: صحح (read dictionary entry).

[152] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: طلق (read dictionary entry).

described as such; مطلقة is a related feminine participle; إطلاق = release or leaving unqualified.

153. عَظُمَ / عَظِيم[153]

ʿaẓuma / ʿaẓīm

10 occurrences; cumulative coverage 74.45%.

Possible English: be great; magnify; great; magnificent

Context: العظيم is a divine epithet at the end of the introduction. ويعظم concerns increasing the work's benefits.

Forms and grammar: عظيم is an adjective; العظيم adds the definite article. Unvowelled يعظم permits different verb patterns; its reading must be resolved from the clause.

Attested spellings and counts

إعظاما —ʾiʿẓāmā* (6); ومعظم —wmʿẓm* (3); العظيم —al-ʿẓym* (1)

Context L3: ... أميري المؤمنين الوارثين مقامه العظيم وأصل الدعاء لسيدنا أمير المؤمنين ...

Context L130: ... لأجله قمت وقام زيد إعظاما لك وعلى التعليق بالأول قمت ...

154. عَمّ / عُمُوم[154]

ʿumūm / ʿamm

10 occurrences; cumulative coverage 74.55%.

Possible English: generality; general; paternal uncle; turban in another noun

Context: عموم concerns a statement's scope. عمّ is a paternal uncle; عمامة is a turban. Distinguish these lexical uses from the topic.

Forms and grammar: عام / عامة show agreement in the general sense; عم / أعمام = paternal uncle(s); عمّ / يعمّ = encompassed / encompasses. عموم is an abstract noun.

Attested spellings and counts

عام —ʿām* (8); العامة —al-ʿāmh* (1); عمومه —ʿmwmh* (1)

Context L148: ... من القوة ولكن أبت العامة إلا الرفع وأما إن كان ...

Context L213: ... أكل عام نعم تحوونه يلقحه قوم وتنتجونه ...

[153] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عظم (read dictionary entry).

[154] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عمم (read dictionary entry).

155. فَصْل / مُنْفَصِل[155]

faṣl / munfaṣil

10 occurrences; cumulative coverage 74.64%.

Possible English: chapter; separation; separate

Context: فصل introduces a chapter. المنفصل can describe a separately expressed pronoun, contrasted with an attached form.

Forms and grammar: فصل / فصول = chapter / chapters; منفصل / متصل name separate and attached expression.

Attested spellings and counts

المنفصل —al-mnfṣl* (5); فصل —fṣl* (5)

Context L160: ... الذي ليس بمنفصل لأن المنفصل يعمل كعمل سائر الأسماء ... ويكون ...

Context L163: ... زيدا حملا على الضمير المنفصل فقال أزيد لم يضربه إلا ...

156. أَنَس / نَاس / إِنْسَان[156]

ʾinsān / nās / ʾanas

9 occurrences; cumulative coverage 74.72%.

Possible English: person; human; people; Anas

Context: الناس is the people or people generally. أنس frequently names Anas ibn Mālik. The related spellings and traditional root discussions do not make a personal name an interchangeable gloss for people.

Forms and grammar: ناس / أناس / إنسان are human/collective formations; أنس is also a proper name. إنس contrasts with jinn in religious usage. Case and attached particles change the surface form.

Attested spellings and counts

الناس —al-nās* (6); الإنسان —al-ʾinsān* (2); والناس —wālnās* (1)

Context L35: ... الإنسان كما ينسب إليه سائر أفعاله ...

Context L38: ... عند أهل الحق وفعل الإنسان وسائر الحيوان فعل الله تعالى ...

[155] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فصل (read dictionary entry).

[156] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أنس (read dictionary entry); نوس (read dictionary entry).

157. حَقّ / حَقِيقَة[157]

ḥaqq / ḥaqīqah

9 occurrences; cumulative coverage 74.80%.

Possible English: truth; right; entitlement; due; true; reality

Context: حق can describe a true assertion, an enforceable entitlement or something due. English right does not fit every occurrence.

Forms and grammar: حق / حقوق = right / rights; حقه = his right or its truth according to context; أحق = more entitled. حقيقة and تحقيق are different derived nouns; حقّ / يحقّ are verb forms.

Attested spellings and counts

الحق —al-ḥq* (4); الحقيقة —al-ḥqyqh* (2); أحق —ʾḥq* (1); حق —ḥq* (1); يستحق —ystḥq* (1)

Context L33: ... والعوامل المعنوية وإما في الحقيقة ومحصول الحديث فالعمل من النصب ...

Context L38: ... إلا الله عند أهل الحق وفعل الإنسان وسائر الحيوان فعل ...

158. ذِكْر / ذَكَرَ[158]

dhakara / dhikr

9 occurrences; cumulative coverage 74.88%.

Possible English: mention; remember; cite; recollection; male

Context: ذكرنا commonly refers back: we mentioned. ذَكَر as a noun can mean male in legal classifications. Vowels and surrounding syntax separate it from the verb.

Forms and grammar: ذكر / يذكر = mentioned / mentions; ذكرنا = we mentioned; ذكره = he mentioned it or mention of it, depending on vowels. مذكور / مذكورة = aforementioned, agreeing with the noun.

Attested spellings and counts

المذكور —al-mdhkwr* (2); ذكرت —dhkrt* (2); ذكره —dhkrh* (2); ذكرها —dhkrhā* (1); واذكر —wādhkr* (1); يذكروا —ydhkrwā* (1)

Context L32: ... في صدر كتابه وإنما ذكرت ثمانية مجار لا فرق بين ...

Context L36: ... من العقلاء لمعان يطول ذكرها فيما المقصد إيجازه منها أن ...

[157] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حقق (read dictionary entry).
[158] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ذكر (read dictionary entry).

159. فَرْق / تَفْرِيق[159]

farq / tafrīq

9 occurrences; cumulative coverage 74.97%.

Possible English: difference; distinction; separate; part company

Context: فرق بين often means distinguished between two cases. تفريق can be separation of spouses or a logical distinction, depending on its object.

Forms and grammar: فرق / يفرق = separated or distinguished / separates; فرّق is a different pattern. افترق / يتفرق can describe parting; فرقة is separation or a group according to vowels.

Attested spellings and counts

فرق —frq* (7); الفرق —al-frq* (1); يفرقون —yfrqwn* (1)

Context L32: ... ذكرت ثمانية مجار لا فرق بين ما يدخله ضرب من ...

Context L57: ... هذه اللغة فكل من فرق له عن علة صحيحة وطريق ...

160. قَاسِم / قَسَم / قَسْم[160]

qasm / qasam / qāsim

9 occurrences; cumulative coverage 75.05%.

Possible English: divide; portion; class; oath; Qāsim

Context: قسم can be a division/share or an oath with different vowels. القسامة is a specific oath procedure; القاسم often names a narrator.

Forms and grammar: قسم / يقسم = divided / divides, or swore / swears with different vowels. أقسم = swore; قسمة = division; أقسام = parts or classes. قاسم is a participial form and personal name.

Attested spellings and counts

أقسام —ʾqsām* (3); القسم —al-qsm* (2); وقسم —wqsm* (2); القاسم —al-qāsm* (1); قسم —qsm* (1)

Context L42: ... في صناعتهم على ثلاثة أقسام محذوف لا يتم الكلام إلا ...

Context L46: ... له من ناصب فهذا القسم الثاني ...

[159] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فرق (read dictionary entry).
[160] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قسم (read dictionary entry).

161. كَيْف[161]

kayf

9 occurrences; cumulative coverage 75.13%.

Possible English: how; in what manner

Context: An interrogative word asking about manner; فكيف adds a connective, so how or then how.

Forms and grammar: كيف is generally fixed in form; a prefixed conjunction does not change its base role.

Attested spellings and counts

فكيف —fkyf* (8); كيف —kyf* (1)

Context L49: ... معنيان أحدهما ما تأتينا فكيف تحدثنا أي أن الحديث لا ...

Context L67: ... تقدم بظن ليس بالقوي فكيف بنا ونحن نرد عليهم الظنون ...

162. أَنْزَلَ / نَزَلَ[162]

nazala / ʾanzala

9 occurrences; cumulative coverage 75.21%.

Possible English: descend; alight; reveal; bring down; position

Context: نزل can describe revelation in a Quranic context. بمنزلة means in the position/status of, a related figurative construction.

Forms and grammar: نزل / ينزل = descended / descends; أنزل / ينزل = brought down / brings down with different vowels. منزل / منازل = dwelling(s); منزلة is another place/status noun.

Attested spellings and counts

بمنزلة —bmnzlh* (5); أنزل —ʾnzl* (1); المنزل —al-mnzl* (1); نزل —nzl* (1); ينزل —ynzl* (1)

Context L3: ... الإيمان والعلم باللسان الذي نزل به القرآن والصلاة على نبيه ...

Context L42: ... وقيل للذين اتقوا ماذا أنزل ربكم قالوا خيرا وقوله تعالى ...

[161] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: كيف (read dictionary entry).
[162] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نزل (read dictionary entry).

163. نَظَرَ / نَظَر[163]

naẓar / *naẓara*

9 occurrences; cumulative coverage 75.29%.

Possible English: look; examine; consider; reasoning; await in a derived form

Context: نظرنا can introduce examination of evidence. نظر إلى can be visual; انتظر means waited, a different pattern.

Forms and grammar: نظر / ينظر = looked or considered / does so; ناظر = examiner or disputant; مناظرة = disputation. أنظر can mean grant respite or a first-person form according to vowels.

Attested spellings and counts

الناظر —al-nāẓr* (2); فانظر —fānẓr* (2); ينظر —ynẓr* (2); بالنظر —bālnẓr* (1); نظر —nẓr* (1); نظير —nẓyr* (1)

Context L7: ... وعلى الناظر في هذا الكتاب من أهل ...

Context L28: ... والاستناد حيث يجب الاستناد فانظر فتستبين لك الرغوة من الصريح ...

164. هَلْ / هَلَّا[164]

hal / *hallā*

8 occurrences; cumulative coverage 75.37%.

Possible English: interrogative particle; why not; if only

Context: هل introduces a question; هلا can urge an action or express reproach. They are different particles, not tense forms of one verb.

Forms and grammar: These particles are normally fixed in form; their force depends on the following clause.

Attested spellings and counts

هل —hl* (5); هلا —hlā* (3)

Context L120: ... من متصرف وغير متصرف هل تدخل في هذا الباب أولا ...

Context L122: ... هل هي في هذا كالأفعال أولا ...

[163] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نظر (read dictionary entry).

[164] **Editorial lexical note:** Identification and grammatical explanation from this book's examples; no invented Arabic-root etymology is asserted.

165. أَخ / أُخْت[165]

ʾakh / ʾukht

8 occurrences; cumulative coverage 75.44%.

Possible English: brother; sister; fellow; sibling

Context: أخ can indicate kinship or fellowship. In inheritance, the surrounding qualifiers identify full, paternal or maternal relations.

Forms and grammar: أخ / أخو / أخا / أخي show construct/case forms; إخوان / إخوة are plurals. أخت / أخوات = sister(s); أخاه / أخيه change with case, not which brother is meant.

Attested spellings and counts

أخاه —ʾkhāh* (3); أخوه —ʾkhwh* (3); أخوها —ʾkhwhā* (1); أخي —ʾkhy* (1)

Context L17: ... وما انتفاع أخي الدنيا بناظره إذا استوت عنده ...

Context L127: ... يكنها أو تكنه فإنه أخوها غذته أمه بلبانها ...

166. جَرّ[166]

jarr

8 occurrences; cumulative coverage 75.51%.

Possible English: genitive case; assign the genitive; draw or pull

Context: جر and خفض can name the genitive in grammatical discussions. This is distinct from the verb جرى, to run or follow a pattern.

Forms and grammar: جر / يجر = he assigned / assigns the genitive; مجرور / مجرورات = genitive expression / expressions.

Attested spellings and counts

المجرورات —al-mjrwrāt* (4); الجر —al-jr* (2); جر —jr* (2)

Context L70: ... إظهارها ما يدعونه في المجرورات التي هي إخبار أو صلات ...

Context L96: ... والتعليق يستعمله النحويون في المجرورات وأنا استعمله في المجرورات والفاعلين ...

[165] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أخا (read dictionary entry).
[166] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جرر (read dictionary entry).

167. حَتَّى[167]

ḥattā

8 occurrences; cumulative coverage 75.59%.

Possible English: until; up to; so that; even

Context: حتى can mark an endpoint, introduce a purpose/result or include an emphatic last item. Read whether the following expression is a noun or a verb clause.

Forms and grammar: حتى does not conjugate. Its construction can affect the mood of a following imperfect. وحتى adds and; the legal inclusion of an endpoint is not decided by a universal English gloss.

Attested spellings and counts

حتى —ḥtā* (8)

Context L8: ... عن رتبة الإقناع حججها حتى قال شاعر فيها ...

Context L13: ... من الزجاج الذي صفى حتى ظن زبرجدا والنحاس الذي عولج ...

168. حَرَام / إِحْرَام[168]

ḥarām / ʾiḥrām

8 occurrences; cumulative coverage 75.66%.

Possible English: prohibited; unlawful; sacred; consecrated state

Context: حرام in a ruling means prohibited. الحرم is a sacred precinct. إحرام is ritual consecration for pilgrimage, not a synonym for prohibition in every occurrence.

Forms and grammar: حرم / يحرم and حرّم / يحرّم are different verb patterns; تحريم = declaring forbidden. محرم can mean forbidden, a person in iḥrām, or Muḥarram according to its vowels and context.

Attested spellings and counts

حرام —ḥrām* (6); حرم —ḥrm* (1); فحرام —fḥrām* (1)

Context L51: ... قائم بالنفس فالقول بذلك حرام على من تبين له ذلك ...

Context L53: ... وما نهى عنه فهو حرام إلا أن يدل دليل والرأي ...

[167] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حتا (read dictionary entry).
[168] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حرم (read dictionary entry).

169. رَبِيع / رُبْع / أَرْبَعَة[169]

ʾarbaʿah / rubʿ / rabīʿ

8 occurrences; cumulative coverage 75.73%.

Possible English: four; fourth; one-quarter; Rabīʿ; spring

Context: الربع is a quarter-share, while أربعة counts four items. ربيع commonly names a person in transmission chains, and can mean spring in another setting.

Forms and grammar: أربع / أربعة vary with the counted noun; رابع / رابعة are ordinals; أربعون / أربعين are case forms of forty. ربع / أرباع = quarter / quarters.

Attested spellings and counts

الأربع —al-ʾrbʿ* (4); أربع —ʾrbʿ* (1); الأربعة —al-ʾrbʿh* (1); الربع —al-rbʿ* (1); ربيعة —rbyʿh* (1)

Context L32: ... يدخله ضرب من هذه الأربعة لما يحدثه فيه العامل وليس ...

Context L115: ... وقال عمر بن أبي ربيعة في التعليق الأول ...

170. سَبَب[170]

sabab

8 occurrences; cumulative coverage 75.81%.

Possible English: cause; reason; connection

Context: A proposed cause and evidence for the resulting form must be distinguished.

Forms and grammar: سبب / أسباب = cause / causes; سببه = its cause; مسببا = caused, according to vowels.

Attested spellings and counts

سببه —sbbh* (3); سبب —sbb* (2); سببا —sbbā* (1); سببت —sbbt* (1); مسببا —msbbā* (1)

Context L49: ... أي أن الحفظ إنما سببه الدرس فلا حفظ والوجه الآخر ...

Context L64: ... كان للفرس لأنه من سببه فحذف الجر الذي هو المضاف ...

[169] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ربع (read dictionary entry).

[170] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سبب (read dictionary entry).

171. عَدَم[171]

ʿadam

8 occurrences; cumulative coverage 75.88%.

Possible English: absence; lack; nonexistence

Context: عدم الدقة means lack of precision; عدم followed by a verbal noun often means not doing the action.

Forms and grammar: عدم is a noun and is not a standalone negation particle. عدما is its accusative form; بعدم = through/by lack of.

Attested spellings and counts

عدم —ʿdm* (5); وعدم —wʿdm* (3)

Context L13: ... العجماء في الفيفاء عند عدم الرعي والماء ...

Context L36: ... يحدث فيه إلا بعد عدم العامل فلا ينصب زيد بعد ...

172. لَازِم / لَزِمَ[172]

lazima / *lāzim*

8 occurrences; cumulative coverage 75.95%.

Possible English: be binding; entail; be necessary; remain attached

Context: يلزم in argument can mean a conclusion follows, while in a ruling it can mean an obligation is binding. These are related but different English uses.

Forms and grammar: لزم / يلزم = was binding / is binding; ألزمه = imposed on him or held him to it. لازم / لازمة show agreement; لزوم and إلزام are distinct verbal nouns.

Attested spellings and counts

لزوم —lzwm* (2); التزموا —al-tzmwā* (1); تلزم —tlzm* (1); لزم —lzm* (1); لزمت —lzmt* (1); ويلزمه —wylzmh* (1); يلزمهم —ylzmhm* (1)

Context L8: ... الذي ابتغوا إلا أنهم التزموا ما لا يلزمهم وتجاوزوا فيها ...

Context L51: ... مما يجوز إظهاره إيجازا لزم أن يكون الكلام ناقصا وأن ...

[171] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عدم (read dictionary entry).

[172] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: لزم (read dictionary entry).

173. يَد / أَيْدٍ[173]

yad / ʾaydin

8 occurrences; cumulative coverage 76.02%.

Possible English: hand; possession; control; power

Context: بيده can be physically in his hand or under his control. اليد in a property dispute may describe possession rather than a body part.

Forms and grammar: يد / يدان / يدين = hand / two hands with case variation; أيد / أياد are plurals. يده / يدها / أيديهم attach possessive pronouns; اليدين can refer to the two hands.

Attested spellings and counts

يده —ydh* (4); أيدي —ʾydy* (1); أيديهما —ʾydyhmā* (1); بيده —bydh* (1); يديه —ydyh* (1)

Context L4: ... رأى منكم منكرا فليغيره بيده فإن لم ...

Context L51: ... يأتيه الباطل من بين يديه ولا من خلفه وادعاء زيادة ...

174. يَقِين[174]

yaqīn

8 occurrences; cumulative coverage 76.10%.

Possible English: certainty; be certain; ascertain

Context: بيقين means with certainty, contrasted with doubt or conjecture. The author's certainty claim must be distinguished from its reader's assessment.

Forms and grammar: يوقن / أيقن = became certain / is certain; يتيقن / تيقن is another pattern. يقينا is an accusative/adverbial form; متيقن = certain or ascertained according to vowels.

Attested spellings and counts

اليقين —al-yqyn* (2); بيقين —byqyn* (2); موقن —mwqn* (2); أيقن —ʾyqn* (1); يقين —yqyn* (1)

Context L10: ... ولم تشتمل إلا على يقين أو ما قاربه من الظنون ...

Context L13: ... بالغرائب والأعاجيب ليوقع لهم اليقين بما يصدق منها لدى الابتلاء ...

[173] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: يدي (read dictionary entry).

[174] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: يقن (read dictionary entry).

175. لَوْلَا[175]

lawlā

7 occurrences; cumulative coverage 76.16%.

Possible English: were it not for; why not

Context: A conditional use introduces something preventing a result; an urging or reproachful use asks why an action is not done.

Forms and grammar: لولا is fixed; فلولا adds a connective. These are functions determined by context.

Attested spellings and counts

لولا —lwlā* (4); فلولا —flwlā* (3)

Context L74: ... مررت بقوم عرب أجمعون فلولا أن في عرب ضميرا مرفوعا ...

Context L178: ... هلا أو لوما أو لولا لم يكن في الاسم إلا ...

176. ثُلُث / ثَلَاثَة[176]

thalāthah / thuluth

7 occurrences; cumulative coverage 76.22%.

Possible English: three; third; one-third

Context: ثلاثة counts items; الثلث names a fraction, often in inheritance or bequests. الثالث marks ordinal order. These are distinct numeral formations.

Forms and grammar: ثلاثة / ثلاث vary with the counted noun's grammatical gender; ثالث / ثالثة are ordinal. ثلث / ثلثان / ثلثين show fraction singular and dual; ثلاثا is an accusative form.

Attested spellings and counts

ثلاثة —thlāthh* (6); الثالث —al-thālth* (1)

Context L42: ... المحذوفات في صناعتهم على ثلاثة أقسام محذوف لا يتم الكلام ...

Context L47: ... وأما القسم الثالث فهو مضمر إذا أظهر تغير ...

177. جَاءَ[177]

jāʾa

7 occurrences; cumulative coverage 76.29%.

Possible English: come; arrive; bring with in a construction

Attested spellings and counts

جئت —jʾt* (2); جاء —jāʾ* (1); جاءت —jāʾt* (1); جاءه —jāʾh* (1); وجاء — wjāʾ* (1); يجيء —yjyʾ* (1)

Context L57: ... يجتمعون على الخطأ كما جاء النص عن رسول الله صلى ...

[175] **Editorial lexical note:** Identification and grammatical explanation from this book's examples; no invented Arabic-root etymology is asserted.

[176] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ثلث (read dictionary entry).

[177] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جيأ (read dictionary entry).

Context: جاء به means came with or brought it. جاء في الخبر can introduce something found in a report rather than an event of physical arrival.

Forms and grammar: جاء / يجيء = came / comes; جاءت = she or it came; جئت = I or you came; جاءوا = they came. جيء به = he/it was brought, a passive construction.

Context L92: ... والذي يجيء أن يعتقد في مثل زيد ...

178. حَلَّ / حَلَال[178]

ḥalāl / ḥalla

7 occurrences; cumulative coverage 76.35%.

Possible English: lawful; permissible; become due; untie; dissolve

Context: يحل in a ruling often means is lawful. حَلّ can also concern untying, release or a due date. حالا, immediately, has a different possible analysis and must be read in context.

Forms and grammar: حل / يحل = became lawful or due / is lawful or due, with vowel-dependent readings. أحل = made lawful; حلال / حلالا differ by case; حلّل is another derived pattern.

Attested spellings and counts

حل —ḥl* (1); فيحل —fyḥl* (1); محل —mḥl* (1); محله —mḥlh* (1); محلها —mḥlhā* (1); وتحل —wtḥl* (1); ويحل —wyḥl* (1)

Context L28: ... من ذوي الاستبراء في محل الاستبراء والاستناد حيث يجب الاستناد ...

Context L198: ... الأولى التي هي أكرمته وتحل الثانية محلها فتقول زيد عمرو ...

179. خَرِب[179]

kharib

7 occurrences; cumulative coverage 76.42%.

Possible English: ruined; dilapidated

Context: An adjective in a disputed example about which noun it describes. The example's syntax, rather than a new dictionary meaning, is under discussion.

Attested spellings and counts

خرب —khrb* (5); بخرب —bkhrb* (1); فخرب —fkhrb* (1)

Context L61: ... قولهم هذا جحر ضب خرب فهذا يتناوله آخر عن أول ...

Context L64: ... العرب هذا جحر ضب خرب ما ذكره واختار أبو الفتح ...

[178] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حلل (read dictionary entry).
[179] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خرب (read dictionary entry).

Forms and grammar: خرب can be adjectival or verbal depending on vowels; بخرب adds the preposition bi-.

180. دُون[180]

dūn

7 occurrences; cumulative coverage 76.48%.

Possible English: below; short of; other than; without; excluding

Context: دون can set a lower bound or exclude something else. من دون can mean apart from or instead of. It is not invariably a physical below.

Forms and grammar: دونه / دونها / دونهم change the referent. بدون is a lexicalized combination meaning without. ديوان is a different noun, register or administrative record, not a suffix form of دون.

Attested spellings and counts

دونه —dwnh* (3); دون —dwn* (2); دونها —dwnhā* (2)

Context L45: ... إليه بل هو تام دونه وإن ظهر كان عيبا كقولك ...

Context L68: ... ولا أن الكلام ناقص دونه وإنما هو شيء موضوع مصطلح ...

181. أَرْسَلَ / رَسُول[181]

rasūl / ʾarsala

7 occurrences; cumulative coverage 76.54%.

Possible English: messenger; Messenger; send; transmit without a named intermediary

Context: رسول الله is the Messenger of God. مرسل in hadith discussion can describe a transmission with an omitted link; elsewhere it may simply mean sent or released.

Forms and grammar: رسول / رسل = messenger / messengers. أرسل / يرسل = sent / sends; مرسل is a participial form. رسوله = his messenger. Related forms need different English words.

Attested spellings and counts

رسول —rswl* (5); الرسول —al-rswl* (1); المرسل —al-mrsl* (1)

Context L4: ... على هذا المكتوب قول الرسول صلى الله عليه وسلم الدين ...

Context L13: ... المونقة فقال لهم قال رسول الله صلى الله عليه وسلم ...

[180] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: دون (read dictionary entry).
[181] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: رسل (read dictionary entry).

182. سَرَقَ / سَرِقَة[182]

saraqa / sariqah

7 occurrences; cumulative coverage 76.61%.

Possible English: steal; theft; thief

Context: سرقة names theft. Whether the specific legal conditions and penalty apply to an event requires the rest of the discussion.

Forms and grammar: سرق / يسرق = stole / steals; سارق / سارقة show gender; سرقته = his theft or she stole it according to vowels. مسروق can mean stolen or name Masrūq.

Attested spellings and counts

السارق —al-sārq* (3); سرق —srq* (2); والسارق —wālsārq* (1); والسارقة — wālsārqh* (1)

Context L148: ... والسارقة فاقطعوا أيديهما وقوله الزانية والزاني ...

183. مَصْدَر[183]

maṣdar

7 occurrences; cumulative coverage 76.67%.

Possible English: verbal noun; source

Context: مصدر is often a verbal noun expressing an action without specifying tense. It is not necessarily a bibliographic source.

Forms and grammar: مصدر / مصادر = verbal noun / verbal nouns; بالمصدر adds a preposition and article.

Attested spellings and counts

المصادر —al-mṣādr* (4); بالمصدر —bālmṣdr* (2); المصدر —al-mṣdr* (1)

Context L47: ... ويقدرون أن مع الفعل بالمصدر ويصرفون الأفعال الواقعة قبل هذه ...

Context L128: ... لا تقاس قيل أما المصدر فالظاهر من كلامهم أنه لا ...

[182] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سرق (read dictionary entry).
[183] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: صدر (read dictionary entry).

184. غُلَام[184]

ghulām

7 occurrences; cumulative coverage 76.74%.

Possible English: boy; young man; servant

Context: A person in a conventional example; the social role depends on context.

Forms and grammar: غلامه = his boy or servant; بغلامه adds the preposition bi-.

Attested spellings and counts

غلامه —ghlāmh* (5); بغلامه —bghlāmh* (2)

Context L46: ... في قولهم أزيدا مررت بغلامه وقد يقول القائل منا ولا ...

Context L137: ... أضربه وكذلك زيدا اضرب غلامه وكذلك زيدا امرر به والنهي ...

185. أَفَادَ / فَائِدَة[185]

fāʾidah / ʾafāda

7 occurrences; cumulative coverage 76.80%.

Possible English: benefit; useful result; convey; yield

Context: The author asks whether an analysis contributes to correct speech or understanding.

Forms and grammar: أفاد / يفيد = it yielded or conveyed / yields or conveys; فائدة / فوائد = benefit / benefits.

Attested spellings and counts

يفيد —yfyd* (4); فائدة —fāʾdh* (3)

Context L75: ... شيئا مستغنى عنه لا فائدة للسامع فيه ولا داعي إلى ...

Context L81: ... شيء لأنه زيادة لا فائدة فيها كما كان ذلك في ...

186. قَاضٍ / قَضَاء / قَضَى[186]

qaḍā / qaḍāʾ / qāḍin

7 occurrences; cumulative coverage 76.86%.

Possible English: decide; adjudge; fulfill; make up; judgment; judge

Attested spellings and counts

تقضى —tqḍā* (2); القاضي —al-qāḍy* (1); القضية —al-qḍyh* (1); تقتضي —tqtḍy* (1); قضى —qḍā* (1); يقضى —yqḍā* (1)

Context L1: ... قال الشيخ الفقيه القاضي الأعدل العالم الناصر المحقق الأحفل ...

[184] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: غلم (read dictionary entry).

[185] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فيد (read dictionary entry).

[186] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قضى (read dictionary entry).

Context: قضاء can mean adjudication or making up an omitted ritual act. قضى can also mean completed or discharged. The object and topic determine the English sense.

Forms and grammar: قضى / يقضي = adjudged or completed / adjudges or completes; قضيت = I or you did so. قاض / قضاة = judge / judges; قضية / قضايا = case / cases; يقتضي = entails, a different pattern.

Context L95: ... أبواب النحو كلها فإن قضى الله تعالى بإكماله انتفع به ...

187. لَام[187]

lām

6 occurrences; cumulative coverage 76.92%.

Possible English: the letter lam; the particle li-

Context: Lam can name a written letter, a particle or the final root position in a morphological pattern.

Forms and grammar: These are letter names and their observed article/suffix forms; identify their role from the quoted example.

Attested spellings and counts

لام —lām* (3); لامه —lāmh* (3)

Context L138: ... هريرة ودعها وإن لام لائم غداة غد أم أنت ...

Context L299: ... لقي ساكنا آخر وهو لام التعريف وكل ساكنين التقيا بهذه ...

188. أَصْل[188]

ʾaṣl

6 occurrences; cumulative coverage 76.97%.

Possible English: basis; foundation; origin; root; at all in a negative construction

Context: أصل can identify the basis of an argument. لا ... أصلا often means not … at all. The word need not name a formal discipline every time it occurs.

Attested spellings and counts

الأصل —al-ʾṣl* (4); أصل —ʾṣl* (1); أصلا —ʾṣlā* (1)

Context L75: ... حال العطف مع قلتها أصلا لغيرها على كثرتها والمتكلم لا ...

Context L299: ... وما أشبههما يقال إن الأصل فيها موعاد وموزان والدليل على ...

[187] **Editorial lexical note:** Identification and grammatical explanation from this book's examples; no invented Arabic-root etymology is asserted.

[188] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أصل (read dictionary entry).

Forms and grammar: أصل / أصول = foundation or origin / foundations or principles; أصله = its basis; أصلي = original or basic. أصلا is commonly accusative/adverbial.

189. أَمَانَة / أَمَان / إِيمَان[189]

ʾīmān / ʾamān / ʾamānah

6 occurrences; cumulative coverage 77.03%.

Possible English: faith; believe; security; safe conduct; trust

Context: إيمان concerns belief, while أمان can mean security or a grant of safe conduct. أمانة is a trust. These are different nouns despite their shared root.

Forms and grammar: آمن / يؤمن = believed / believes in one pattern; أمن / يأمن = was secure / is secure. مؤمن / مؤمنون / مؤمنين show singular/plural/case; أمين = trustworthy.

Attested spellings and counts

المؤمنين —al-mʾmnyn* (3); الإيمان —al-ʾīmān* (2); آمن —ʾāmn* (1)

Context L1: ... الله بركته ونور بنور الإيمان خلده وفسح أجله ونفعه بالعلم ...

Context L3: ... ما من به من الإيمان والعلم باللسان الذي نزل به ...

190. تَرَكَ[190]

taraka

6 occurrences; cumulative coverage 77.08%.

Possible English: leave; abandon; omit; refrain from

Context: ترك can mean deliberately abstaining or simply leaving something behind. Whether an omission is blameworthy must come from the legal argument.

Attested spellings and counts

ترك —trk* (4); تترك —ttrk* (1); يترك —ytrk* (1)

Context L59: ... أضر من قولهم ما ترك الأول للآخر شيئا وقد قال ...

Context L60: ... من تقرع أسماعه كم ترك الأول للآخر ...

[189] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أمن (read dictionary entry).
[190] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ترك (read dictionary entry).

Forms and grammar: اترك / يترك / ترك = left / leaves / leave!; تركت = I or you left; تركه = he left him/it or his omission according to vowels. متروك = left or abandoned.

191. جَزْم[191]

jazm

6 occurrences; cumulative coverage 77.14%.

Possible English: jussive; categorical assertion; cutting off

Context: الجزم normally names the jussive ending or status of an imperfect verb in a grammatical example.

Forms and grammar: جزم / يجزم = he assigned / assigns the jussive; مجزوم is a passive participle.

Attested spellings and counts

والجزم —wāljzm* (4); جزم —jzm* (2)

Context L32: ... ادعاؤهم أن النصب والخفض والجزم لا يكون إلا بعامل لفظي ...

Context L33: ... من النصب والرفع والجر والجزم إنما هو للمتكلم نفسه لا ...

192. جَهْل / مَجْهُول[192]

jahl / majhūl

6 occurrences; cumulative coverage 77.19%.

Possible English: ignorance; not know; unknown

Context: مجهول in report assessment can mean a transmitter's identity/status is unknown. الجاهلية names the pre-Islamic period in its historical use.

Forms and grammar: جهل / يجهل = did not know / does not know; جاهل / جاهلة show agreement; مجهول / مجهولة = unknown. جهالة and جاهلية are distinct nouns.

Attested spellings and counts

جهل —jhl* (3); جهله —jhlh* (1); مجهولا —mjhwlā* (1); يجهل —yjhl* (1)

Context L221: ... غير ذلك لأن الشاعر جهل الأمر الذي غيرهم ولم يدر ...

Context L230: ... ويقال ما آمن أبو جهل فيدخل الجنة وقال الفرزدق ...

[191] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جزم (read dictionary entry).

[192] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جهل (read dictionary entry).

193. خَطَّاب / خِطْبَة / خُطْبَة[193]

khuṭbah / khiṭbah / khaṭṭāb

6 occurrences; cumulative coverage 77.25%.

Possible English: sermon; marriage proposal; address; al-Khaṭṭāb

Context: خطبة can mean a sermon or a marriage proposal, with different first vowels. الخطاب in a patronymic often identifies al-Khaṭṭāb; it need not mean an address.

Forms and grammar: خطب / يخطب = addressed or proposed / addresses or proposes; خُطبة / خِطبة distinguish two nouns. خطاب and خطّاب are different formations; neither is a case ending.

Attested spellings and counts

المخاطب —al-mkhāṭb* (4); المخاطبين —al-mkhāṭbyn* (1); مخاطب —mkhāṭb* (1)

Context L42: ... إلا به حذف لعلم المخاطب به كقولك لمن رأيته يعطي ...

Context L44: ... كتاب الله تعالى لعلم المخاطبين بها كثيرة جدا وهي إذا ...

194. اعْتَدَى / عَدُوّ[194]

ʿaduww / ˣtadā

6 occurrences; cumulative coverage 77.30%.

Possible English: enemy; transgress; exceed; pass beyond

Context: عدا can mean except in an excluding construction. اعتدى is transgressed; العدو is an enemy, not a plural verb.

Forms and grammar: عدو / أعداء = enemy/enemies; تعدّى / يتعدّى = exceeded / exceeds; عدوان = transgression. تعدّ can be a shortened verb form, requiring its grammatical context.

Attested spellings and counts

يتعدى —ytʿdā* (3); يتعد —ytʿd* (2); تعدى —tʿdā* (1)

Context L45: ... إلى مفعول واحد وقد تعدى إلى الضمير ولا بد لزيد ...

Context L160: ... يضرب غير منفصل لم يتعد إلى زيد ولم يتعد فعل ...

[193] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خطب (read dictionary entry).
[194] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عدا (read dictionary entry).

195. فَاتِحَة[195]

fātiḥah

6 occurrences; cumulative coverage 77.36%.

Possible English: opening; beginning

Context: الفاتحة names the opening surah.

Forms and grammar: فاتحة is a feminine noun; الفاتحة adds the definite article.

Attested spellings and counts

الفتح —al-ftḥ* (6)

Context L33: ... صرح بخلاف ذلك أبو الفتح بن جنى وغيره قال أبو ...

Context L55: ... من مقدميهم وهو أبو الفتح بن جنى في خصائصه أعلم ...

196. قَصَدَ / قَصْد[196]

qaṣd / qaṣada

6 occurrences; cumulative coverage 77.41%.

Possible English: intention; aim; intend; mean

Context: An expression's intended meaning and what an analyst supplies are separate matters.

Forms and grammar: قصد / يقصد = he intended / intends; المقصود is what is intended.

Attested spellings and counts

قصد —qṣd* (3); المقصود —al-mqṣwd* (2); قصدي —qṣdy* (1)

Context L31: ... قصدي في هذا الكتاب أن احذف ...

Context L41: ... المعاني عن المقصود بها لسوحوا في ذلك وإما ...

197. أَقَلّ / قَلِيل[197]

qalīl / ʾaqall

6 occurrences; cumulative coverage 77.47%.

Possible English: little; few; less; least; reduce

Attested spellings and counts

قل —ql* (3); قلة —qlh* (1); قليل —qlyl* (1); قليلا —qlylā* (1)

Context L42: ... تعالى ويسألونك ماذا ينفقون قل العفو على قراءة من نصب ...

Context L153: ... قام وقال الله تعالى قل آلله أذن لكم أم على ...

[195] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فتح (read dictionary entry).

[196] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قصد (read dictionary entry).

[197] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قلل (read dictionary entry).

Context: أقل is comparative/superlative, often used for a minimum. قلّ is a verb meaning became little; do not confuse it with قُلْ, say!, from قول.

Forms and grammar: قليل / قليلة agree with a noun; أقل = less or least; قلة = small quantity. قلّ / يقلّ = was little / is little. قليلها = its small amount or her few things according to context.

198. مَنَعَ[198]

manaʿa

6 occurrences; cumulative coverage 77.52%.

Possible English: prevent; prohibit; withhold; bar; refuse

Context: منع can concern refusing property, stopping an act or excluding an argument. يمتنع can mean is impossible or abstains, depending on its subject.

Forms and grammar: منع / يمنع = prevented / prevents; منعني = prevented me; امتنع / يمتنع is a distinct pattern; مانع = preventing or impediment; ممنوع = prevented or prohibited.

Attested spellings and counts

منع —mnʿ* (4); المانعة —al-mānʿh* (1); يمتنع —ymtnʿ* (1)

Context L198: ... واحد منهما خبر ولم يمتنع الخبر المفرد أن لا يعطف ...

Context L202: ... ليس ملتبسا به وإنما منع سيبويه رحمة الله من جواز ...

199. مَال / أَمْوَال[199]

māl / ʾamwāl

6 occurrences; cumulative coverage 77.58%.

Possible English: property; wealth; assets; money

Context: مال includes property beyond coin or cash. ماله can refer to his assets, while ما له written as two words can be an entirely different construction.

Attested spellings and counts

مال —māl* (3); أموال —ʾmwāl* (1); فمال —fmāl* (1); مالا —mālā* (1)

Context L11: ... النحويين كمثل رجال ذوي أموال عندهم الياقوت الرائق والزبرجد الفائق ...

Context L13: ... أمانا من الفقر بعضه مال وبعضه لمع آل والياقوت يختبر ...

[198] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: منع (read dictionary entry).

[199] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: مول (read dictionary entry).

Forms and grammar: مال / أموال are singular/collective and plural; ماله / مالها / أموالهم attach possessive pronouns. مالا is a common accusative form; مالي can mean my wealth or financial according to context.

200. هُنَا / هُنَالِكَ[200]

hunā / hunālika

6 occurrences; cumulative coverage 77.63%.

Possible English: here; there; at this point

Context: هنا / هاهنا often refer to the present point of argument. هنالك / هناك can be spatial or refer back to a discussed situation.

Forms and grammar: هنا is indeclinable; هاهنا and هِهنا add a demonstrative element. هنالك / هناك indicate greater distance in a common use; they have no verb tense.

Attested spellings and counts

هنا —hnā* (4); وهنا —whnā* (2)

Context L62: ... المؤلف رضي الله عنه هنا قطعت نص كلامه لأني ...

Context L82: ... وهنا احتمالان أحدهما في نفس المتكلم ...

201. يَا[201]

yā

6 occurrences; cumulative coverage 77.68%.

Possible English: O; a vocative address

Context: يا addresses a person or another entity. English may omit O in natural dialogue, but the Arabic vocative still marks who is being addressed.

Forms and grammar: يا is indeclinable. فيا / ويا add so / and; the following noun or name has its own vocative syntax. أيها in يا أيها is a different construction.

Attested spellings and counts

يا —yā* (4); فيا —fyā* (1); ويا —wyā* (1)

Context L46: ... بد له من ناصب ويا ليت شعري ما الذي يضمرونه ...

Context L47: ... عليه قبل إظهاره كقولنا يا عبد الله وحكم سائر المناديات ...

[200] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: هنا (read dictionary entry).
[201] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: يا (read dictionary entry).

202. حَيْثُ[202]

ḥaythu

5 occurrences; cumulative coverage 77.73%.

Possible English: where; in the situation in which

Context: A locative or contextual expression whose scope is supplied by the following clause.

Forms and grammar: حيث is normally fixed; وحيث adds and.

Attested spellings and counts

وحيث —wḥyth* (3); حيث —ḥyth* (2)

Context L27: ... المنار به وابرز ببرزة حيث اضطرك القدر ...

Context L28: ... في محل الاستبراء والاستناد حيث يجب الاستناد فانظر فتستبين لك ...

203. بَلْ[203]

bal

5 occurrences; cumulative coverage 77.78%.

Possible English: rather; instead; indeed

Context: بل corrects, replaces or develops the preceding statement. It can shift the argument without denying every word of the prior clause.

Forms and grammar: بل is indeclinable and has no person or tense forms.

Distinguish it from بَلَّ, wetted, when vowels and syntax show a verb.

Attested spellings and counts

بل —bl* (5)

Context L45: ... لا حاجة بالقول إليه بل هو تام دونه وإن ظهر ...

Context L53: ... وزيادة المعنى كزيادة اللفظ بل هي أحرى لأن المعاني هي ...

204. بَيْع / بَاعَ[204]

bāʿa / bayʿ

5 occurrences; cumulative coverage 77.82%.

Possible English: sell; sale; purchase in some lexical uses; trade

Attested spellings and counts

بيع —byʿ* (4); البيع —al-byʿ* (1)

Context L319: ... كذا كقولهم ابن من البيع مثال فعل فيقول قائل بوع ...

Context L321: ... الأول وحجة من قال بيع بالكسر قياسه على بيض وإبدال ...

[202] **Editorial lexical note:** Identification and grammatical explanation from this book's examples; no invented Arabic-root etymology is asserted.
[203] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بلل (read dictionary entry).
[204] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بيع (read dictionary entry).

Context: بيع in the legal discussion usually means sale or a sale contract. بيع versus هبة distinguishes sale from gift. Determine who buys and sells from the sentence's roles.

Forms and grammar: باع / يبيع = sold / sells; بعتُ = I sold; يباع = is sold. بيع / بيوع = sale / sales; بائع = seller; مبيع = sold object. ابتاع = bought.

205. ثُمَّ[205]

thumma

5 occurrences; cumulative coverage 77.87%.

Possible English: then; thereafter; next

Context: ثم often marks ordered succession, which may be narrative or argumentative. The amount of delay is not encoded as a fixed number of moments.

Forms and grammar: وثم adds and. ثَمَّ, with a different first vowel, means there; this homograph is not a tense form of ثُمَّ. Distinguish both from the noun ثمن, price.

Attested spellings and counts

ثم —thm* (5)

Context L33: ... المتكلم بنفسه ليرفع الاحتمال ثم زاد تأكيدا بقوله لا لشيء ...

Context L67: ... فلما كان أصله هكذا ثم تكلف فيه ما تكلف من ...

206. أَحْمَد / مُحَمَّد / حَمْد[206]

ḥamd / muḥammad / ʾaḥmad

5 occurrences; cumulative coverage 77.91%.

Possible English: praise; Muḥammad; Aḥmad; Ḥammād; Ḥumayd

Attested spellings and counts

محمد —mḥmd* (2); الحمد —al-ḥmd* (1); حمده —ḥmdh* (1); والحمد —wālḥmd* (1)

Context L3: ... الحمد لله على ما من به ...

Context L312: ... هو بين الفساد قول محمد بن يزيد المبرد إن نون ...

[205] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ثمم (read dictionary entry).

[206] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حمد (read dictionary entry).

Context: Much of this family's frequency comes from personal names. Muḥammad, Aḥmad and Ḥammād are related name formations, not grammatical cases or interchangeable English translations.

Forms and grammar: حمد / يحمد = praised / praises; حمد = praise; محمود = praised. محمد / أحمد / حماد / حميد are distinct formations and names. Retain each narrator's name rather than translating it literally.

207. خَطَأ / أَخْطَأ[207]

khaṭaʾ / *ʾakhṭaʾa*

5 occurrences; cumulative coverage 77.96%.

Possible English: error; mistake; err; accidental

Context: خطأ can describe an incorrect opinion or unintentional action. In homicide discussion it may classify accidental killing.

Forms and grammar: أخطأ / يخطئ = erred / errs; أخطأت = I or you erred; خطأ is a noun. مخطئة / مخطئ show agreement; الخطأ adds the article.

Attested spellings and counts

أخطأ —ʾkhṭʾ* (2); الخطأ —al-khṭʾ* (2); خطأ —khṭʾ* (1)

Context L4: ... الله برأيه فأصاب فقد أخطأ وقوله من قال في كتاب ...

Context L31: ... على ما اجمعوا على الخطأ فيه ...

208. دَلَالَة / دَلَّ[208]

dalla / *dalālah*

5 occurrences; cumulative coverage 78.00%.

Possible English: indicate; point to; indication

Context: الدالة describes what points to a meaning; تدل is an imperfect verb.

Forms and grammar: الدالة is a feminine participle with the article; تدل is a third-person feminine singular imperfect.

Attested spellings and counts

الدالة —al-dālh* (4); تدل —tdl* (1)

Context L50: ... النفس كما أن الألفاظ الدالة عليها معدومة في اللفظ فإن ...

Context L51: ... إلا إنها حذفت الألفاظ الدالة عليها إيجازا كما حذفت مما ...

[207] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خطأ (read dictionary entry).
[208] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: دلا (read dictionary entry).

209. شَرْط[209]

sharṭ

5 occurrences; cumulative coverage 78.05%.

Possible English: condition; stipulation; require

Context: شرط can be an agreed contractual stipulation or a necessary condition. Which kind it is comes from the transaction or rule under discussion.

Forms and grammar: شرط / شروط = condition(s); اشترط / يشترط = stipulated / stipulates; شرطه = his condition or he stipulated it according to vowels. اشتراط is a verbal noun.

Attested spellings and counts

الشرط —al-shrṭ* (2); بشرط —bshrṭ* (1); شرط —shrṭ* (1); شرطا —shrṭā* (1)

Context L36: ... المقصد إيجازه منها أن شرط الفاعل أن يكون موجودا حينما ...

Context L184: ... منصوبا وان كان الفعل شرطا بدخول إن عليه كان الاسم ...

210. فَاسِد / فَسَاد[210]

fasād / fāsid

5 occurrences; cumulative coverage 78.10%.

Possible English: invalidity; corruption; spoil; invalid; unsound

Context: فاسد can describe a transaction, ritual act or argument. English invalid, unsound or corrupt depends on the noun and the author's distinction in that passage.

Forms and grammar: فسد / يفسد = became unsound / becomes unsound; أفسد = spoiled or invalidated. فاسد / فاسدة agree in gender; فساد and إفساد are distinct verbal nouns.

Attested spellings and counts

الفساد —al-fsād* (3); بفساده —bfsādh* (1); لفساد —lfsād* (1)

Context L32: ... أحدث الإعراب وذلك بين الفساد ...

Context L219: ... ولا يجوز نصب شيء لفساد المعنى ودخول الباء على مستباح ...

[209] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شرط (read dictionary entry).
[210] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فسد (read dictionary entry).

211. لَبَن[211]

laban

5 occurrences; cumulative coverage 78.14%.

Possible English: milk

Context: Milk occurs in a grammatical example about combining eating and drinking. Other vowel patterns can name building material; the unvowelled spelling alone is not a complete pronunciation.

Forms and grammar: اللبن adds the article; a case ending is supplied by its grammatical role.

Attested spellings and counts

اللبن —al-lbn* (5)

Context L269: ... لا تأكل السمك وتشرب اللبن أي لا تجمع بينهما ولو ...

Context L305: ... تأكل السمك ولا تشرب اللبن لولا النصب والجزم والرفع لما ...

212. نَصّ / نُصُوص[212]

naṣṣ / *nuṣūṣ*

5 occurrences; cumulative coverage 78.19%.

Possible English: explicit wording; text; express statement; specify

Context: نص often means an explicit scriptural statement used as evidence. Its force is more specific than text in a generic modern sense.

Forms and grammar: نص / نصوص = text or express statement / texts; نص عليه = stated it expressly; منصوص = explicitly stated; نصه = its wording or his explicit statement.

Attested spellings and counts

المنصوص —al-mnṣwṣ* (2); النص —al-nṣ* (1); بالنص —bālnṣ* (1); نص — nṣ* (1)

Context L55: ... يده أن لا يخالف المنصوص والمقيس ...

Context L57: ... على المنصوص فإذا لم يعط يده بذلك ...

[211] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: لبن (read dictionary entry).
[212] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نصص (read dictionary entry).

213. نَعْت[213]

naʿt

5 occurrences; cumulative coverage 78.23%.

Possible English: adjectival description; attribute

Context: نعت is a grammatical attribute agreeing with the noun described. It is related to ordinary description.

Forms and grammar: نعت / ينعت = he described / describes; نعتا is accusative; النعت adds the article.

Attested spellings and counts

نعت —nʿt* (3); النعت —al-nʿt* (1); نعتا —nʿtā* (1)

Context L64: ... ضب خرب بجره فخرب نعت لضب كما يقال هذا فرس ...

Context L199: ... في موضع جر لأنها نعت لرجل وقعد عمرو معطوفة عليها ...

214. الأَعْشَى[214]

al-ʾaʿshā

4 occurrences; cumulative coverage 78.27%.

Possible English: al-Asha

Context: A poet named in the discussion of Arabic usage; the name alone does not establish every biographical detail.

Forms and grammar: This is a name; do not infer a verb tense from its ending.

Attested spellings and counts

الأعشى —al-ʾʿshā* (4)

Context L137: ... به والنهي كالأمر قال الأعشى ...

Context L280: ... العطف وعلى القطع وقال الأعشى ...

215. الفَرَزْدَق[215]

al-farazdaq

4 occurrences; cumulative coverage 78.30%.

Possible English: al-Farazdaq

Attested spellings and counts

الفرزدق —al-frzdq* (4)

Context L123: ... فقائما خبر كنت فقال الفرزدق ...

Context L230: ... جهل فيدخل الجنة وقال الفرزدق ...

[213] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نعت (read dictionary entry).
[214] **Editorial lexical note:** Identification and grammatical explanation from this book's examples; no invented Arabic-root etymology is asserted.
[215] **Editorial lexical note:** Identification and grammatical explanation from this book's examples; no invented Arabic-root etymology is asserted.

Context: The poet whose wording is cited as evidence for Arabic usage. This is a name in the example, not an inflected grammatical term.

Forms and grammar: The article belongs to the usual form of this name.

216. أَكَلَ[216]

ʾakala

4 occurrences; cumulative coverage 78.34%.

Possible English: eat; consume; take or appropriate figuratively

Context: أكل مال can mean consuming or wrongfully taking wealth, not literally eating coins or property. Food-law passages often use the literal sense.

Forms and grammar: أكل / يأكل / كل = ate / eats / eat!; أكلت = I or you ate; كلوا = eat!, plural. مأكول = something eaten; يؤكل = is eaten; أكله may be a verb plus object or a noun plus possessive.

Attested spellings and counts

أكل —ʾkl* (2); تأكل —tʾkl* (2)

Context L213: ... أكل عام نعم تحوونه يلقحه قوم ...

Context L269: ... وتقول لا تأكل السمك وتشرب اللبن أي لا ...

217. أَهْل[217]

ʾahl

4 occurrences; cumulative coverage 78.38%.

Possible English: people of; family; household; inhabitants; qualified persons

Context: أهل المدينة are the people of Medina; أهل العلم are scholars or people of knowledge. أهله can refer to family or to those appropriately associated with something.

Attested spellings and counts

أهل —ʾhl* (4)

Context L7: ... في هذا الكتاب من أهل هذا الشأن إن كان ممن ...

Context L33: ... قول المعتزلة وأما مذهب أهل الحق فإن هذه الأصوات إنما ...

[216] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أكل (read dictionary entry).

[217] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أهل (read dictionary entry).

Forms and grammar: أهله / أهلها / أهلهم change the associated referent. أهلين / أهلون occur as plural case forms; أهل is often collective. أهلية is a separate noun meaning qualification or capacity.

218. بَكْر / بِكْر / بُكْرَة[218]

bakr / bikr / bukrah

4 occurrences; cumulative coverage 78.41%.

Possible English: Bakr; virgin; firstborn; early morning

Context: بكر often occurs in Abū Bakr's name. البكر in marriage law commonly means a virgin; بكرة can name the early morning.

Forms and grammar: بكر as a proper name and بِكر as a common noun need different readings. أبكار is a plural noun. Case vowels and attached particles alter the written context without identifying one unique person.

Attested spellings and counts

وبكر —wbkr* (2); بكرا —bkrā* (1); بكرة —bkrh* (1)

Context L54: ... فقد اجمع النحويين على بكرة أبيهم على القول بالعوامل وإن ...

Context L74: ... قولنا زيد ضارب هو وبكر عمرا وكذلك سمع من العرب ...

219. خَرَجَ / أَخْرَجَ[219]

kharaja / ʾakhraja

4 occurrences; cumulative coverage 78.45%.

Possible English: go out; leave; issue; take out; produce

Context: خرج is intransitive went out; أخرج commonly means brought or took out. خروج from a rule can be figurative exclusion.

Forms and grammar: خرج / يخرج = went out / goes out; خرجت = I, you or she went out depending on vowels. أخرج / يخرج and إخراج belong to a different pattern; خارج is a participial/adjectival form.

Attested spellings and counts

أخرج —ʾkhrj* (1); خارج —khārj* (1); خرجت —khrjt* (1); وأخرج — wʾkhrj* (1)

Context L189: ... أخرج منها ماءها ومرعاها والجبال أرساها ...

Context L199: ... لسيبويه فأطال بأمور أكثرها خارج عن المسألة والذي يقرب من ...

[218] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بكر (read dictionary entry).

220. دِرْهَم[220]

dirham

4 occurrences; cumulative coverage 78.49%.

Possible English: dirham; a monetary unit

Context: درهم names the unit in the text, commonly silver currency. A modern currency value cannot be inferred from the word alone.

Forms and grammar: درهم / دراهم = dirham(s); درهمان / درهمين are dual case forms; بدرهم = for/by a dirham; درهما is accusative in a common construction.

Attested spellings and counts

درهما —drhmā* (4)

Context L118: ... وتقول أعطيت وأعطاني زيد درهما وعلى التعليق بالأول أعطيت وأعطانيه ...

Context L177: ... أن لا يجيز أزيدا درهما أعطيته إياه على أن ينصب ...

221. رَضِيَ / رِضًا[221]

raḍiya / riḍan

4 occurrences; cumulative coverage 78.52%.

Possible English: be pleased; approve; consent; satisfaction

Context: رضي الله عنه is a prayer, may God be pleased with him. رضا in a transaction concerns consent. Those uses call for different English phrasing.

Forms and grammar: رضي / يرضى = was pleased / is pleased; رضيت = I or you consented; تراضيا = the two mutually agreed. التراضي / تراض are verbal-noun forms; final weak letters can change or disappear.

Attested spellings and counts

رضي —rḍy* (2); الرضا —al-rḍā* (1); رضا —rḍā* (1)

Context L3: ... له بإحسان وأسأل الله الرضا عن الإمام المعصوم المهدي المعلوم ...

Context L62: ... قال المؤلف رضي الله عنه هنا قطعت نص ...

[219] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خرج (read dictionary entry).

[220] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: درهم (read dictionary entry).

[221] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: رضي (read dictionary entry).

222. زَنَى / زِنًا[222]

zinan / zanā

4 occurrences; cumulative coverage 78.56%.

Possible English: unlawful sexual intercourse; zinā; commit zinā

Context: الزنا / الزنى is the named legal category. The glossary identifies the term without deciding whether any particular described event satisfies it.

Forms and grammar: زنى / يزني = committed zinā / commits it; زنت = she did so; زان / زانية name male/female agents. الزنا and الزنى are spelling variants here.

Attested spellings and counts

الزانية —al-zānyh* (2); والزاني —wālzāny* (2)

Context L148: ... والسارقة فاقطعوا أيديهما وقوله الزانية والزاني فاجلدوا كل واحد منهما ...

223. سَمَاع / سَمِعَ[223]

samiʿa / samāʿ

4 occurrences; cumulative coverage 78.60%.

Possible English: hear; listen; hearing; receipt by audition

Context: سمعت فلانا in a chain asserts hearing the named speaker. In a legal scenario سمع can instead describe ordinary hearing or an ability to hear.

Forms and grammar: سمع / يسمع = heard / hears; سمعت / سمعنا = I or you heard / we heard; سمعه = heard him or his hearing according to vowels. سماع is a verbal noun.

Attested spellings and counts

سمع —smʿ* (2); يسمع —ysmʿ* (2)

Context L74: ... هو وبكر عمرا وكذلك سمع من العرب مررت بقوم عرب ...

Context L131: ... هذا المسموع إلا أن يسمع في هذه كما سمع في ...

[222] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: زنا (within the linked sequence) (read dictionary entry).
[223] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سمع (read dictionary entry).

224. صَاحِب / صَحَابَة[224]

ṣāḥib / ṣaḥābah

4 occurrences; cumulative coverage 78.63%.

Possible English: companion; associate; holder; person concerned

Context: الصحابة normally refers to the Prophet's Companions. صاحب مال means an owner or holder of wealth. أصحابنا can mean our associates or fellow adherents.

Forms and grammar: صاحب / أصحاب = companion / companions; صحابي / صحابة refer to Companions in the technical usage. صاحبه / أصحابه change singular/plural and the possessive referent.

Attested spellings and counts

صاحب —ṣāḥb* (1); صاحبنا —ṣāḥbnā* (1); صاحبي —ṣāḥby* (1); وصحبه — wṣḥbh* (1)

Context L3: ... دار الرضوان وعلى اله وصحبه والتابعين له بإحسان وأسأل الله ...

Context L75: ... المدعى هو ذلك لأنه صاحب الصفة غير مصرح به ويسقط ...

225. اسْتَطَاعَ / تَطَوُّع / طَاعَة[225]

ṭāʿah / taṭawwuʿ / ʾstaṭāʿa

4 occurrences; cumulative coverage 78.67%.

Possible English: obedience; voluntary act; ability; be able

Context: التطوع often names a voluntary ritual act, contrasted with obligation. استطاع concerns ability; it is a different derived verb.

Forms and grammar: أطاع / يطيع = obeyed / obeys; تطوع / يتطوع = acted voluntarily / does so; استطاع / يستطيع = was able / is able. يستطع is a jussive form.

Attested spellings and counts

يستطع —ystṭʿ* (3); يطاع —yṭāʿ* (1)

Context L6: ... يستطع فبلسانه فإن لم يستطع فبقلبه ...

Context L20: ... مالز في قرن لم يستطع صولة البزل القناعيس ...

[224] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: صحب (read dictionary entry).
[225] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: طوع (read dictionary entry).

226. عَبَّاس / عَبَسَ[226]

ʿabbās / ʿabasa

4 occurrences; cumulative coverage 78.71%.

Possible English: ʿAbbās; frown

Context: عباس and العباس commonly identify a person, especially Ibn ʿAbbās in citations. Do not translate the name as a description of the narrator's expression.

Forms and grammar: عبس / يعبس = frowned / frowns; عبّاس is a different formation, often a proper name. Case vowels and the presence of ال do not alone establish which person is meant.

Attested spellings and counts

العباس —al-ʿbās* (3); عبس —ʿbs* (1)

Context L1: ... الناصر المحقق الأحفل أبو العباس احمد بن عبد الرحمن بن ...

Context L102: ... حتى توارت بالحجاب وقوله عبس وتولى أن جاءه الأعمى فهذه ...

227. عَزِيز / عَزَّ[227]

ʿazza / ʿazīz

4 occurrences; cumulative coverage 78.74%.

Possible English: be mighty; be strong; dear; rare; Mighty

Context: عز وجل is an honorific after the divine name. العزيز can be a divine epithet or part of ʿAbd al-ʿAzīz; another context may mean dear or powerful.

Forms and grammar: عز / يعز have vowel-dependent senses; عزيز / أعزاء are adjective and plural. أعز can be comparative or a derived verb according to vowels. عزّ وجلّ is conventionally Mighty and Majestic.

Attested spellings and counts

عز —ʿz* (4)

Context L42: ... وكذلك من رفع وقوله عز وجل ناقة الله وسقياها ...

Context L148: ... أزيدا أكرمته قال الله عز وجل أبشرا منا واحدا نتبعه ...

[226] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عبس (read dictionary entry).
[227] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عزز (read dictionary entry).

228. عَقْل / عَاقِلَة[228]

ʿaql / *ʿāqilah*

4 occurrences; cumulative coverage 78.78%.

Possible English: reason; understand; blood money; compensation-bearing kin group

Context: العاقلة is a specific legal compensation-bearing group. It is not simply a feminine adjective meaning intelligent in every occurrence.

Forms and grammar: عقل / يعقل = understood / understands; عاقل / عاقلة show agreement in ordinary adjective use. عقول = intellects; العاقلة has its legal lexical use.

Attested spellings and counts

العاقل —al-ʿāql* (1); العقلاء —al-ʿqlāʾ* (1); عاقل —ʿāql* (1); عقلا —ʿqlā* (1)

Context L36: ... يحدث بعضها بعضا فباطل عقلا وشرعا لا يقول به أحدا ...

Context L38: ... النحوية فلم يقل بعملها عاقل لا ألفاظها ولا معانيها لأنها ...

229. فِقْه / فَقِيه[229]

fiqh / *faqīh*

4 occurrences; cumulative coverage 78.82%.

Possible English: understanding; jurisprudence; jurist

Context: الفقيه identifies the author as a jurist; fiqh can also mean understanding more generally.

Forms and grammar: فقيه is a singular noun/adjective for a person possessing understanding; الفقيه adds the definite article. فقه names the understanding or discipline.

Attested spellings and counts

الفقيه —al-fqyh* (3); الفقه —al-fqh* (1)

Context L1: ... قال الشيخ الفقيه القاضي الأعدل العالم الناصر المحقق ...

Context L16: ... الظنون التي ليست كظنون الفقه التي نصبها الشارع صلى الله ...

[228] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عقل (read dictionary entry).
[229] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فقه (read dictionary entry).

230. كَبِير / أَكْبَر / تَكْبِير[230]

kabīr / ʾakbar / takbīr

4 occurrences; cumulative coverage 78.85%.

Possible English: large; great; older; greater; magnification

Context: أكبر can compare size, age or rank. التكبير in prayer is the utterance of God's greatness, a separate ritual noun.

Forms and grammar: كبير / كبيرة show agreement; أكبر comparative/superlative; كبائر = grave offenses in a common use. كبّر / يكبّر = pronounced takbīr or magnified / does so.

Attested spellings and counts

الكبرى —al-kbrā* (2); الكبير —al-kbyr* (1); كبير —kbyr* (1)

Context L55: ... من خالفهم وقد قال كبير من حذاقهم ومقدم في الصناعة ...

Context L59: ... ذلك سبيلا وقال الطائي الكبير ...

231. لُغَة[231]

lughah

4 occurrences; cumulative coverage 78.89%.

Possible English: language; linguistic usage

Context: لغة can refer to a language or an attested manner of speaking within Arabic.

Forms and grammar: لغة / لغات = language or usage / languages or usages; اللغة adds the article.

Attested spellings and counts

اللغة —al-lghh* (4)

Context L57: ... منتزع من استقراء هذه اللغة فكل من فرق له عن ...

Context L78: ... يحتاج إليه مثل ألفاظ اللغة فإنها إذا نقلها السقاة قبلت ...

[230] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: كبر (read dictionary entry).
[231] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: لغا (read dictionary entry).

232. مَاء / مِيَاه[232]

māʾ / miyāh

4 occurrences; cumulative coverage 78.93%.

Possible English: water; waters; disguise or misrepresent in a different derivation

Context: الماء normally means water in purification law. تمويه in argument concerns obscuring or misrepresenting, a separate derived use; it is not the plural of water.

Forms and grammar: ماء / مياه / أمواه are singular and plural formations. مائه = his or its water; بالماء = with water. موّه / يموّه are derived verb forms with distinct contextual meanings.

Attested spellings and counts

الماء —al-māʾ* (2); ماءها —māʾhā* (1); والماء —wālmāʾ* (1)

Context L13: ... الفيفاء عند عدم الرعي والماء ...

Context L38: ... ويبرد الماء ولا فاعل إلا الله عند ...

233. نَعَمْ / نِعْمَ[233]

naʿam / niʿma

4 occurrences; cumulative coverage 78.96%.

Possible English: yes; excellent is; livestock in a different noun use

Context: نعم normally answers affirmatively when read نَعَمْ. نِعْمَ introduces praise, while نَعَم can mean livestock.

Forms and grammar: نعم is not always a verb with a hidden subject. Vowels and construction distinguish answer, praise and noun. ونعم / فنعم add so / and.

Attested spellings and counts

ونعم —wnʿm* (2); فنعم —fnʿm* (1); نعم —nʿm* (1)

Context L122: ... لا تتصرف كفعل التعجب فنعم تقول ما أحسن وأعلم زيدا ...

Context L213: ... أكل عام نعم تحوونه يلقحه قوم وتنتجونه ...

[232] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: موه (read dictionary entry).
[233] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نعم (read dictionary entry).

234. نَفَعَ / نَافِع[234]

nafaʿa / nāfiʿ

4 occurrences; cumulative coverage 79.00%.

Possible English: benefit; be useful; Nāfiʿ

Context: نافع commonly names a transmitter. In other constructions it means beneficial; the name is not translated as a description each time it appears.

Forms and grammar: نفع / ينفع = benefited / benefits; نافع / نافعة show agreement; منفعة / منافع = benefit(s). انتفع = obtained benefit, a different pattern.

Attested spellings and counts

انتفاع —ʾntfāʿ* (1); انتفع —ʾntfʿ* (1); منفعة —mnfʿh* (1); ينفع —ynfʿ* (1)

Context L13: ... بما يعر ويضر ما ينفع لدى اللزيات ويسر وبعضهم تهاون ...

Context L17: ... وما انتفاع أخي الدنيا بناظره إذا استوت ...

235. يَوْم / أَيَّام[235]

yawm / ʾayyām

4 occurrences; cumulative coverage 79.03%.

Possible English: day; occasion; at the time when

Context: يوم may count a legal period or identify an event. يوم القيامة names the Day of Resurrection. Not every use is a precise twenty-four-hour measurement.

Forms and grammar: يوم / أيام = day / days; يومان / يومين are dual case forms; يومه / يومها = his or its day / her or its day. يوما is commonly accusative or adverbial.

Attested spellings and counts

يوم —ywm* (2); اليوم —al-ywm* (1); يوما —ywmā* (1)

Context L22: ... كناطح صخرة يوما ليفلقها فلم يضرها وأوهى قرنه ...

Context L128: ... الزمان قمت وقام زيد يوم الجمعة وعلى التعليق بالأول قمت ...

[234] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نفع (read dictionary entry).

[235] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: يوم (read dictionary entry).

236. بَاء[236]

bā’

3 occurrences; cumulative coverage 79.06%.

Possible English: the letter ba; the particle bi-

Context: Distinguish the name of the letter from a prefixed preposition.

Forms and grammar: These are letter names and their observed article/suffix forms; identify their role from the quoted example.

Attested spellings and counts

الباء —al-bā’* (3)

Context L67: ... القول تغني عنه ضمة الباء ويكون الكلام وجيزا فصيحا فلما ...

Context L219: ... شيء لفساد المعنى ودخول الباء على مستباح وقال الشاعر ...

237. دَال[237]

dāl

3 occurrences; cumulative coverage 79.09%.

Possible English: the letter dal

Context: The name of a letter, rather than a verb or an inflected noun in the example.

Forms and grammar: These are letter names and their observed article/suffix forms; identify their role from the quoted example.

Attested spellings and counts

الدال —al-dāl* (2); دال —dāl* (1)

Context L81: ... والفعل فالفعل على هذا دال على ثلاثة وإن كانت دلالة ...

Context L296: ... موقوف مثل اضرب فاجتمعت الدال إلى الدال والأولى ساكنة فحركت ...

238. لَيْتَ[238]

layta

3 occurrences; cumulative coverage 79.12%.

Possible English: if only; would that

Context: A particle expressing a wish, including wishes that cannot be realised.

Attested spellings and counts

ليت —lyt* (3)

Context L46: ... له من ناصب ويا ليت شعري ما الذي يضمرونه في ...

Context L73: ... يدل على اسمه فيا ليت شعري ما الداعي إلى تقدير ...

[236] **Editorial lexical note:** Identification and grammatical explanation from this book’s examples; no invented Arabic-root etymology is asserted.

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Forms and grammar: ليت is fixed; a following pronoun or noun identifies what is wished about.

239. أَخَذَ[239]

ʾakhadha

3 occurrences; cumulative coverage 79.14%.

Possible English: take; receive; seize; adopt; follow

Context: أخذ بقول can mean adopted a legal position. أخذ منه may describe receiving something rather than forcibly seizing it.

Forms and grammar: أخذ / يأخذ / خذ = took / takes / take!; أخذت = I or you took; أُخذ / يؤخذ are passive. أخذه attaches an object pronoun; أخذ is also a verbal noun.

Attested spellings and counts

أخذ —ʾkhdh* (1); أخذت —ʾkhdht* (1); يأخذ —yʾkhdh* (1)

Context L10: ... على أنها إذا أخذت المأخذ المبرأ من الفضول المجرد ...

Context L13: ... إذ أدني إليها وطفق يأخذ معهم في هذه الأساليب ويأتيهم ...

240. يَنْبَغِي[240]

yanbaghī

3 occurrences; cumulative coverage 79.17%.

Possible English: be fitting; ought; be appropriate

Context: ينبغي can express what is appropriate or required in context; it should not automatically be translated as a technical ruling of obligation.

Forms and grammar: ينبغي is an imperfect verb; وينبغي adds and. بغى and ابتغى are related patterns with other senses such as seeking.

Attested spellings and counts

ينبغي —ynbghy* (2); وينبغي —wynbghy* (1)

Context L174: ... النصب أجود لأن أنت ينبغي أن يرتفع بفعل إذا كان ...

Context L319: ... ومما ينبغي أن يسقط من النحو ابن ...

[239] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أخذ (read dictionary entry).
[240] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بغا (read dictionary entry).

241. جَدّ / جِدًّا / جَدِيد[241]

jadd / jiddan / jadīd

3 occurrences; cumulative coverage 79.20%.

Possible English: grandfather; seriousness; very; new; renew

Context: الجد in inheritance is a grandfather; جدا commonly intensifies an adjective. The vowelled forms and topic separate these uses.

Forms and grammar: جد / أجداد = grandfather(s); جديد / جديدة = new; جدّد / يجدّد = renewed / renews; جدة can mean grandmother in its kinship reading.

Attested spellings and counts

جدا —jdā* (2); جدة —jdh* (1)

Context L13: ... خطرا وأكثر عدة واجد جدة حتى صاروا بها ألهج وظنوا ...

Context L44: ... لعلم المخاطبين بها كثيرة جدا وهي إذا أظهرت تم بها ...

242. دَيْن / دِين[242]

dīn / dayn

3 occurrences; cumulative coverage 79.23%.

Possible English: religion; religious obligation; debt; liability

Context: الدين can mean religion or a debt, distinguished in vocalized text as دِين / دَيْن. A financial context often selects debt, but the clause must still be read.

Forms and grammar: دين / ديون = debt / debts; ديني = my religion or my debt according to vowels and context. دان / يدين have related verbal uses; ديانة concerns religion or religious observance.

Attested spellings and counts

الدين —al-dyn* (2); لدينه —ldynh* (1)

Context L4: ... صلى الله عليه وسلم الدين النصيحة وقوله من قال في ...

Context L7: ... إن كان ممن يحتاط لدينه ويجعل العلم مزلفا له من ...

[241] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جدد (read dictionary entry).
[242] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: دين (read dictionary entry).

243. ذُو / ذَات[243]

dhū / dhāt

3 occurrences; cumulative coverage 79.25%.

Possible English: possessor of; having; one with; self or essence in some nouns

Context: ذو مال means a person possessing property. ذات can be a feminine corresponding form or a noun meaning self/essence; the construction decides.

Forms and grammar: ذو / ذا / ذي are case forms of the masculine construct noun; ذات feminine; ذوا / ذوي dual; أولو / أولي plural case forms. Do not confuse ذا here with the demonstrative.

Attested spellings and counts

ذوي —dhwy* (2); وذي —wdhy* (1)

Context L11: ... وكتب النحويين كمثل رجال ذوي أموال عندهم الياقوت الرائق والزبرجد ...

Context L28: ... وإن كنت من ذوي الاستبراء في محل الاستبراء والاستناد ...

244. عَدَد / عِدَّة[244]

ʿadad / ʿiddah

3 occurrences; cumulative coverage 79.28%.

Possible English: number; count; waiting period; prescribed count

Context: العدة in marital law commonly means the waiting period. عدة can also mean a number or equipment with other vowels; the topic selects the sense.

Forms and grammar: عد / يعد = counted / counts; عدد / أعداد = number(s); اعتدت = she observed the waiting period when read accordingly. عدتها = her waiting period or its number according to context.

Attested spellings and counts

عدة —ʿdh* (2); وعد —wʿd* (1)

Context L13: ... مرأى العين خطرا وأكثر عدة واجد جدة حتى صاروا بها ...

Context L299: ... على ذلك أنهما من وعد ووزن ففاء الفعل واو ويقال ...

[243] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ذا (read dictionary entry).
[244] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عدد (read dictionary entry).

245. فَضْل / أَفْضَل[245]

faḍl / ʾafḍal

3 occurrences; cumulative coverage 79.31%.

Possible English: excess; virtue; merit; better; prefer

Context: فضل can be a remaining surplus or merit. أفضل means better or best; preference between legal acts is supplied by context.

Forms and grammar: فضل / يفضل has vowel-dependent readings; فضّل / يفضّل = preferred / prefers. فضائل / فضيلة = virtue(s); تفاضل = difference in amount or merit.

Attested spellings and counts

فضلا —fḍlā* (2); وفضل —wfḍl* (1)

Context L23: ... أتزري بنحوي العراق وفضل العراق على الأفاق كفضل الشمس ...

Context L73: ... زائد لو ظهر لكان فضلا فإن قيل ...

246. نَبِيّ / نُبُوَّة[246]

nabiyy / nubuwwah

3 occurrences; cumulative coverage 79.34%.

Possible English: prophet; prophethood; news; announce

Context: النبي often refers to the Prophet Muḥammad. نبأ is news or an important report, a different noun. The shared root is not a license to replace prophet with narrator.

Forms and grammar: نبيين / نبيون / أنبياء / نبي show singular, plural and case variants; نبيه = his prophet. نبوة is an abstract noun; أنبأ / ينبئ = informed / informs.

Attested spellings and counts

نبيه —nbyh* (3)

Context L3: ... به القرآن والصلاة على نبيه الداعي إلى دار الرضوان وعلى ...

Context L57: ... خادما لكتابه المنزل وكلام نبيه المرسل وعونا على فهمها ومعرفة ...

[245] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فضل (read dictionary entry).

[246] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نبأ (read dictionary entry).

247. أُذُن / أَذَان / إِذْن[247]

ʾidhn / ʾadhān / ʾudhun

2 occurrences; cumulative coverage 79.35%.

Possible English: permission; announce; call to prayer; ear

Context: إذن is permission; الأذان is the call to prayer; أذن can instead mean ear with different vowels.

Forms and grammar: أذن / يأذن = permitted / permits; أذّن / يؤذّن = called to prayer / calls. أُذن / آذان = ear(s); إذنها = her permission in the relevant reading.

Attested spellings and counts

أذن —ʾdhn* (1); إذن —ʾidhn* (1)

Context L50: ... القول فما الذي ينصب إذن وما الذي يضمر ونسبة العمل ...

Context L153: ... الله تعالى قل آلله أذن لكم أم على الله تفترون ...

248. أُمَّة / أَمَة[248]

ʾamah / ʾummah

2 occurrences; cumulative coverage 79.37%.

Possible English: enslaved woman; community; nation

Context: أَمَة in status law is an enslaved woman. أُمَّة is a community. Their unvowelled spellings can coincide in some forms but the meanings differ.

Forms and grammar: أمة / إماء = enslaved woman / women; أمة / أمم = community / communities with different vowels. أمته may be his enslaved woman or his community according to vowels.

Attested spellings and counts

أمة —ʾmh* (2)

Context L296: ... تفيدنا إلا أن العرب أمة حكيمة وذلك في بعض المواضع ...

Context L306: ... والعرب أمة حكيمة فكيف تشبه شيء بشيء ...

[247] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أذن (read dictionary entry).

[248] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أما (read dictionary entry); أمم (read dictionary entry).

249. بُرْهَان[249]

burhān

2 occurrences; cumulative coverage 79.39%.

Possible English: proof; demonstration; decisive evidence

Context: برهان is an argument or evidence presented as establishing a claim. Whether the proof succeeds is the author's argumentative judgment, not something guaranteed by the noun.

Forms and grammar: برهان / براهين = proof / proofs; برهانكم = your proof, plural addressee. برهن / يبرهن is a related verb formation. وبُرهان attaches and to the noun.

Attested spellings and counts

البرهان —al-brhān* (1); برهانا —brhānā* (1)

Context L10: ... كانت من أوضح العلوم برهانا وأرجح المعارف عند الامتحان ميزانا ...

Context L68: ... ونقطا وتوصلوا بذلك إلى البرهان على ما أرادوا أن يبرهنوا ...

250. جُزْء / أَجْزَأَ[250]

juzʾ / ʾajzaʾa

2 occurrences; cumulative coverage 79.41%.

Possible English: part; portion; be sufficient; discharge a requirement

Context: يجزئ in ritual law often means suffices or validly discharges the requirement. جزء is a portion, not a tense form of that verb.

Forms and grammar: جزء / أجزاء = part(s); أجزأ / يجزئ = sufficed / suffices; أجزأه = sufficed for him. جزأين / جزآن are dual case forms.

Attested spellings and counts

جزء —jzʾ* (2)

Context L51: ... الكلام بها يتم وإنها جزء من الكلام القائم بالنفس المدلول ...

[249] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: برهن (read dictionary entry).

[250] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جزأ (read dictionary entry).

251. حَدّ / حُدُود[251]

ḥadd / ḥudūd

2 occurrences; cumulative coverage 79.43%.

Possible English: boundary; limit; prescribed punishment; define

Context: حد can be a limit or a legally prescribed punishment. حدود الله can denote divine limits more broadly; do not automatically replace every حدود with criminal penalties.

Forms and grammar: حد / حدود = limit / limits; حدّه = its limit or he imposed a punishment on him depending on vowels. تحديد is delimitation; محدود is bounded or defined.

Attested spellings and counts

حد —ḥd* (2)

Context L123: ... بها لا تضمر على حد الإضمار في هذا الباب ولا ...

Context L216: ... كل عام وهو على حد حذف المضاف وإقامة المضاف إليه ...

252. حَسَب / بِحَسَب[252]

ḥasab / biḥasab

2 occurrences; cumulative coverage 79.45%.

Possible English: according to; sufficient; reckon

Context: بحسب ما أعلم means according to what I know. حسبنا الله means Allah suffices us; the root's different constructions must be distinguished.

Forms and grammar: حسب / يحسب can be a verb with vowel-dependent meanings. بحسب combines a preposition with a noun; حسبه is ambiguous without context.

Attested spellings and counts

بحسب —bḥsb* (1); حسب —ḥsb* (1)

Context L13: ... والنحاس الذي عولج حتى حسب عسجدا ما هو أبهى منظرا ...

Context L195: ... كل واحد منهما إلا بحسب المعاني كقولنا زيد قائم أبوه ...

[251] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حدد (read dictionary entry).
[252] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حسب (read dictionary entry).

253. دَرَى / أَدْرِي[253]

darā / ʾadrī

2 occurrences; cumulative coverage 79.46%.

Possible English: know; be aware; understand

Context: لا ندري means we do not know. أدراك can mean made you know, while أدري commonly means I know; their vowels and constructions differ.

Forms and grammar: يدري / درى = knew / knows; دريت = I or you knew; ندري = we know. دراية is a noun; لم يدر drops the final weak letter. دار, a house, belongs to a different family.

Attested spellings and counts

أدري —ʾdry* (1); يدر —ydr* (1)

Context L152: ... من العرب وتقول ما أدري أزيدا ما مررت به أم ...

Context L221: ... الأمر الذي غيرهم ولم يدر أهو البعد وطول العهد أم ...

254. رَجَعَ / رَجْعَة[254]

rajaʿa / rajʿah

2 occurrences; cumulative coverage 79.48%.

Possible English: return; retract; refer back; marital return

Context: رجع can describe returning property or retracting an opinion. رجعة in divorce law concerns taking a wife back during the relevant legal period, a specific use.

Forms and grammar: رجع / يرجع = returned / returns; رجعت = I, you or she according to vowels; راجع / يراجع is another pattern. رجعي / رجعية are relational adjectives; رجوع and رجعة are different nouns.

Attested spellings and counts

رجع —rjʿ* (2)

Context L7: ... تبين له ما نبينه رجع إليه وشكر الله عليه وان ...

Context L319: ... سكونها وانضمام ما قبلها رجع إلى أصله ومن قال بيع ...

[253] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: درى (read dictionary entry).

[254] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: رجع (read dictionary entry).

255. رِوَايَة / رَوَى[255]

rawā / riwāyah

2 occurrences; cumulative coverage 79.50%.

Possible English: narrate; transmit; report; narration

Context: روينا reports receipt/transmission of a report. The text often vowels it رُوِّينا, we were made to receive or were transmitted, whereas رَوَيْنا is we narrated.

Forms and grammar: روى / يروي = narrated / narrates; رَوَيْنا = we narrated; رُوِّينا is a different passive derived form. رواه = he narrated it; روي = it was narrated when read passively. رواية / روايات = narration(s).

Attested spellings and counts

روى —rwā* (1); روي —rwy* (1)

Context L216: ... أخبارا عن المصادر ولو روي بالنصب لجاز ويكون الفعل لا ...

Context L287: ... على من روى تقضى على أنه اسم كان ...

256. اسْتَوَى / سَوَاء[256]

sawāʾ / ʾstawā

2 occurrences; cumulative coverage 79.52%.

Possible English: equal; alike; the same; be level

Context: سواء can say that two legal cases are alike; it does not itself state why. سواء ... أو can mean whether ... or. استوى has a range of lexical constructions.

Forms and grammar: ساوى / يساوي = equalled / equals; استوى / يستوي is a different pattern; مساواة is equality. سواء is not a feminine or plural agreement ending.

Attested spellings and counts

استوت —ʾstwt* (1); وسواء —wswāʾ* (1)

Context L17: ... أخي الدنيا بناظره إذا استوت عنده الأنوار والظلم ...

Context L296: ... لين فإن أحدهما يحرك وسواء كانا من كلمتين أو كلمة ...

[255] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: روي (read dictionary entry).

[256] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سوا (read dictionary entry).

257. سَيِّد / أَسْوَد[257]

sayyid / ʾaswad

2 occurrences; cumulative coverage 79.54%.

Possible English: master; owner; leader; black; al-Aswad

Context: السيد in status law can mean an owner/master. الأسود often names a transmitter; in another context it describes black color.

Forms and grammar: سيد / سادة = master(s); سيده = his master. أسود / سوداء show masculine/feminine color forms; سواد is a noun. سويد is a different name formation.

Attested spellings and counts

الأسود —al-ʾswd* (2)

Context L126: ... وأضمر خبرها قال أبو الأسود ...

Context L141: ... لأنه دعاء وقال أبو الأسود الدؤلي ...

258. شَكّ[258]

shakk

2 occurrences; cumulative coverage 79.55%.

Possible English: doubt; uncertainty; suspect

Context: شك is uncertainty about a fact or argument. Its legal effect depends on the particular rule and the contrast with certainty.

Forms and grammar: شك / يشك = doubted / doubts; شكا is a noun case form in one reading; مشكوك فيه = doubted. شكّه can be his doubt or he doubted it according to vowels.

Attested spellings and counts

شك —shk* (1); يشك —yshk* (1)

Context L57: ... كلا كل والقوم الذين لا يشك في أن الله سبحانه وتقدست ...

Context L70: ... زيد في الدار ولا شك أن هذا كله كلام تام ...

[257] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سود (read dictionary entry).

[258] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شكك (read dictionary entry).

259. صَوْم / صِيَام[259]

ṣawm / ṣiyām

2 occurrences; cumulative coverage 79.57%.

Possible English: fast; fasting; abstain

Context: صوم and صيام commonly denote ritual fasting. The required intention, time and invalidating acts must be established from the passage, not from the noun alone.

Forms and grammar: صام / يصوم / صم = fasted / fasts / fast!; صمت = I or you fasted; صيام / صوم are verbal nouns. صائم / صائمة show agreement; يصم after لم loses the long vowel.

Attested spellings and counts

صام —ṣām* (1); صياما —ṣyāmā* (1)

Context L321: ... قبلها ولشروط أخر وكذلك صام صياما وقام قياما أصلهما صوام ...

260. مُطَّرِد[260]

muṭṭarid

2 occurrences; cumulative coverage 79.59%.

Possible English: regular; consistently applicable

Context: مطرد describes a pattern said to apply consistently, rather than a single exceptional attestation.

Forms and grammar: اطرد / يطرد describe regular continuation; مطرد is an adjectival participle.

Attested spellings and counts

مطرد —mṭrd* (2)

Context L64: ... وإقامة المضاف إليه مقامه مطرد واستكان الضمير في الصفة مطرد ...

[259] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: صوم (read dictionary entry).

[260] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: طرد (read dictionary entry).

261. عُثْمَان[261]

ʿuthmān

2 occurrences; cumulative coverage 79.61%.

Possible English: ʿUthmān; a personal name

Context: عثمان can designate the caliph or a later narrator. A patronymic or chain identifies the person, rather than the spelling alone.

Forms and grammar: وعثمان adds and; لعثمان adds to/for. Case vowels vary. The dictionary root supplies lexical/name discussion, not a biography of every bearer.

Attested spellings and counts

عثمان —ʿthmān* (2)

Context L59: ... مظنة وقد قال أبو عثمان عمرو بن بحر الجاحظ ما ...

262. عُمْرَة / عُمْر / عَمْر / عُمَر[262]

ʿumar / ʿamr / ʿumr / ʿumrah

2 occurrences; cumulative coverage 79.63%.

Possible English: ʿUmar; ʿAmr; life; age; ʿumrah; inhabit

Context: عمر and عمرو commonly identify different men. العمرة is the lesser pilgrimage. Do not read every word in this lexical family as a person's name.

Forms and grammar: عُمَر and عَمْرو are different names; the written final و in عمرو distinguishes the name. عُمْر is lifespan; عُمْرة is a ritual noun; عمار / عامر / عمران can be distinct names.

Attested spellings and counts

عامر —ʿāmr* (1); عمر —ʿmr* (1)

Context L115: ... وقال عمر بن أبي ربيعة في التعليق ...

Context L290: ... لئن كنت مقتولا ويسلم عامر ...

[261] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عثم (read dictionary entry).

[262] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عمر (read dictionary entry).

263. فَرْض / فَرِيضَة[263]

farḍ / farīḍah

2 occurrences; cumulative coverage 79.65%.

Possible English: obligation; prescribe; apportion; prescribed share

Context: فرض can be an obligation or an allotted inheritance share. The plural الفرائض can name the discipline of inheritance or prescribed obligations.

Forms and grammar: فرض / يفرض = prescribed or allotted / prescribes or allots; فريضة / فرائض = prescribed duty or share / plural. مفروض is a passive participle; فرضا can be adverbial or accusative.

Attested spellings and counts

الفرائض —al-frāʾḍ* (1); فرض —frḍ* (1)

Context L148: ... الخبرين محذوفين تقديرهما في الفرائض أو فيما فرض عليكم الزانية ...

264. قَتْل / قَتَلَ[264]

qatala / qatl

2 occurrences; cumulative coverage 79.66%.

Possible English: kill; killing; homicide

Context: قتل denotes killing, but intention, justification and legal consequence must come from surrounding qualifications. قاتل and مقتول identify different participants.

Forms and grammar: قتل / يقتل = killed / kills; قُتل / يُقتل = was killed / is killed. قاتل = killer; مقتول = killed person; قتله = he killed him or his killing, depending on vowels.

Attested spellings and counts

قتلت —qtlt* (1); مقتولا —mqtwlā* (1)

Context L274: ... قتلت بعبد الله خير لداته ذؤابا ...

Context L290: ... صريحا لحرة لئن كنت مقتولا ويسلم عامر ...

[263] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فرض (read dictionary entry).
[264] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قتل (read dictionary entry).

265. كَذِب / كَذَبَ[265]

kadhaba / kadhib

2 occurrences; cumulative coverage 79.68%.

Possible English: lie; falsehood; deny as false

Context: كذب can concern deliberate lying or an assessment that a statement is false; the precise accusation must be read from the passage. كذّب means declared false or rejected.

Forms and grammar: كذب / يكذب = lied / lies; كاذب / كاذبة show agreement; كذّاب is intensive. كذّب / يكذّب is a different pattern; مكذوب = fabricated or falsely attributed.

Attested spellings and counts

كذبا —kdhbā* (1); نكذب —nkdhb* (1)

Context L230: ... لا تفتروا على الله كذبا فيسحتكم بعذاب وقال ولا تطغوا ...

Context L280: ... يا ليتنا نرد ولا نكذب بآيات ربنا ونكون قرئ بالرفع ...

266. نَوَى / نِيَّة[266]

niyyah / nawā

2 occurrences; cumulative coverage 79.70%.

Possible English: intention; intend

Context: نية concerns intention. The legal act's required object and timing of intention must be read from the passage.

Forms and grammar: نوى / ينوي = intended / intends; نويت = I or you intended; نيات = intentions. نيته / نيتها attach possessive referents; ينو after a jussive particle drops the weak ending.

Attested spellings and counts

ينوه —ynwh* (1); ينوي —ynwy* (1)

Context L75: ... على كثرتها والمتكلم لا ينوي الضمير إلا إذا عطف عليه ...

[265] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: كذب (read dictionary entry).
[266] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نوي (read dictionary entry).

267. هَلْ[267]

hal

2 occurrences; cumulative coverage 79.72%.

Possible English: whether; question marker

Context: وهل introduces a rhetorical question in the introduction. Its force depends on the sentence, not a single English replacement.

Forms and grammar: هل is an uninflected particle; وهل adds the conjunction و. Lisān discusses the particle under هلل.

Attested spellings and counts

وهل —whl* (2)

Context L75: ... يعطف عليه لم ينوه وهل قياس هذا على هذا إلا ...

Context L262: ... تسأل الربع القواء فينطق وهل تخبرنكك اليوم بيداء سملق ...

268. اتَّفَقَ / تَوْفِيق[268]

tawfīq / ʾttafaqa

2 occurrences; cumulative coverage 79.74%.

Possible English: success granted; assistance; agree; accord

Context: وبالله التوفيق is an authorial formula. اتفقوا means they agreed; whether that establishes the technical category of consensus requires further context.

Forms and grammar: وفّق / يوفّق = enabled or granted success / enables; توفيق is its verbal noun. اتفق / يتفق = agreed / agrees; موافق = in agreement, a separate formation.

Attested spellings and counts

التوفيق —al-twfyq* (1); موافقا —mwāfqā* (1)

Context L59: ... وكان للصواب مئنة ومن التوفيق مظنة وقد قال أبو عثمان ...

Context L91: ... لهذين اللفظين لا يأتي موافقا لهذا الفرق ...

[267] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: هلل (read dictionary entry).
[268] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وفق (read dictionary entry).

269. ابْن حَزْم[269]

ibn ḥazm

1 occurrences; cumulative coverage 79.75%.

Possible English: Ibn Hazm

Context: حزم in ابن حزم identifies the author or a citation to him; distinguish it from the ordinary noun for firmness or resolve.

Forms and grammar: The name remains a name with different grammatical case endings. ابن names a relation; it is not part of a verb form.

Attested spellings and counts

حزم —ḥzm* (1)

Context L13: ... وأصابت مدينتهم أزمة فمن حزم وعمل منهم بما علم تخلص ...

270. أُجْرَة / أَجْر[270]

ʾajr / ʾujrah

1 occurrences; cumulative coverage 79.76%.

Possible English: reward; wage; hire; compensation

Context: أجر can be a divine reward or a wage. إجارة names a lease/hiring arrangement, a related legal noun with its own conditions.

Forms and grammar: أجر / أجور = reward or wage / plural; أجرة = fee or wage; استأجر / يستأجر = hired / hires. أجيره = his hired worker; مؤجر = lessor in a relevant reading.

Attested spellings and counts

الأجر —al-ʾjr* (1)

Context L13: ... ولا للاكتساب ولكن لابتغاء الأجر من الله والثواب هذا الذي ...

[269] **Editorial lexical note:** Personal-name identification from the work; this entry does not assert a lexical etymology for the name.

[270] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أجر (read dictionary entry).

271. أَرْض[271]

ʾarḍ

1 occurrences; cumulative coverage 79.76%.

Possible English: earth; land; ground; a parcel of land

Context: أرض can mean a particular property or ground generally. The land's ownership and legal status require the surrounding qualifiers.

Forms and grammar: أرض / أراض / أراضين / أرضون are singular and plural formations in their constructions. أرضه / أرضها attach possessives; أرضا is a common accusative form.

Attested spellings and counts

أرض —ʾrḍ* (1)

Context L85: ... مزنة ودقت ودقها ولا أرض أبقل إبقالها ...

272. إِيلَاء / آل[272]

ʾāl / ʾīlāʾ*

1 occurrences; cumulative coverage 79.77%.

Possible English: household; family; people of; oath of marital abstention

Context: آل فلان means someone's family/household. الإيلاء is a distinct legal term concerning an oath of abstention, not a plural of آل.

Forms and grammar: آله = his household; وآله adds and. آلى / يؤلي and إيلاء belong to an oath-related formation; compare the dictionary's separate discussions. A shared spelling fragment does not establish one grammatical paradigm.

Attested spellings and counts

آل —ʾāl* (1)

Context L13: ... بعضه مال وبعضه لمع آل والياقوت يختبر بالنار فيزيد حسنا ...

[271] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أرض (read dictionary entry).

[272] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أول (read dictionary entry); ألا (read dictionary entry).

273. آيَة[273]

ʾāyah

1 occurrences; cumulative coverage 79.78%.

Possible English: sign; verse; proof-sign

Context: الآية commonly identifies a Quranic verse in citation. Elsewhere it may be a sign or indication rather than a textual verse.

Forms and grammar: آية / آيات = sign or verse / signs or verses; آيتان / آيتين are dual case forms. بالآية = by/with the verse or sign; آيته = his/its sign.

Attested spellings and counts

الآية —al-ʾāyh* (1)

Context L209: ... مذاهب النحويين كما جاءت الآية إنا كل شيء خلقناه بقدر ...

274. بَاقٍ / بَقِيَ[274]

baqiya / *bāqin*

1 occurrences; cumulative coverage 79.79%.

Possible English: remain; be left; remaining

Context: بقي can identify what remains of property, a period or an argument. It is not always a statement about physical survival.

Forms and grammar: بقي / يبقى = remained / remains; لم يبق drops the final weak letter. باق / باقية show agreement; بقية / بقايا = remainder(s).

Attested spellings and counts

يبقى —ybqā* (1)

Context L46: ... فمقدر ولا ظاهر فلم يبقى إلا الإضمار وهذا بناء على ...

[273] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أيا (read dictionary entry).
[274] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بقي (read dictionary entry).

275. بَلَغَ[275]

balagha

1 occurrences; cumulative coverage 79.80%.

Possible English: reach; attain; amount to; be informed; maturity

Context: بلغني introduces something that reached the author. بلغ can instead concern age, a quantity or reaching a destination.

Forms and grammar: بلغ / يبلغ = reached / reaches; بلغت = I, you or she according to vowels; بلّغ = conveyed. بالغ / بالغة show agreement; بلوغ is the verbal noun.

Attested spellings and counts

مبلغ —mblgh* (1)

Context L3: ... المؤمنين ابن أمير المؤمنين مبلغ مقاصدهم العلية إلى غاية التكميل ...

276. اسْتَحَبَّ / أَحَبَّ / حُبّ[276]

ḥubb / ʾaḥabba / ʾstaḥabba

1 occurrences; cumulative coverage 79.81%.

Possible English: love; prefer; deem recommended; beloved

Context: نستحب in legal discussion means we deem recommended, not simply we enjoy it. حبيب and حبيبة can be personal names.

Forms and grammar: أحب / يحب = loved / loves; استحب / يستحب = preferred or recommended / does so. حبيب / حبيبة are adjective/name formations; حب is the noun love.

Attested spellings and counts

أحب —ʾḥb* (1)

Context L283: ... للبس عباءة وتقر عيني أحب إلي من لبس الشفوف ...

[275] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بلغ (read dictionary entry).

[276] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حبب (read dictionary entry).

277. حَيّ / حَيَاة / حَيَوَان[277]

ḥayy / ḥayāh / ḥayawān

1 occurrences; cumulative coverage 79.82%.

Possible English: alive; life; living creature; modesty

Context: حي describes being alive; الحيوان is a living creature. حياء is modesty, a separate noun in the family.

Forms and grammar: حي / حية agree in gender; حياة = life; أحيا / يحيي = gave life or revived / does so. حية can also mean snake, distinguished by context.

Attested spellings and counts

الحيوان —al-ḥywān* (1)

Context L38: ... الحق وفعل الإنسان وسائر الحيوان فعل الله تعالى كذلك الماء ...

278. حِين[278]

ḥīn

1 occurrences; cumulative coverage 79.83%.

Possible English: time; when; at the time

Context: حين introduces a time or circumstance. It does not by itself specify a fixed duration.

Forms and grammar: حين / أحيان = time / times; أحيانا = sometimes. حينئذ = at that time, a compound expression.

Attested spellings and counts

حين —ḥyn* (1)

Context L68: ... العرب كما فعل المهندسون حين وضعوا خطوطا مصنوعة هي في ...

[277] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حيا (read dictionary entry).
[278] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حين (read dictionary entry).

279. خَاصّ / خُصُوص[279]

khāṣṣ / khuṣūṣ

1 occurrences; cumulative coverage 79.84%.

Possible English: particular; specific; exclusive; specify

Context: خاص in an argument contrasts with general wording. تخصيص is restricting a general statement's scope, a different derivation.

Forms and grammar: خصّ / يخصّ = specified or singled out / does so; خاص / خاصة show agreement. مخصوص = specified; تخصيص and خصوص are different nouns.

Attested spellings and counts

تخصيصه —tkhṣyṣh* (1)

Context L303: الأفعال إذا أراد المتكلم تخصيصه بأحد الزمانين ادخل السين أو ... ...

280. خَالِد / خُلُود[280]

khālid / khulūd

1 occurrences; cumulative coverage 79.85%.

Possible English: Khālid; lasting; permanence

Context: خالد commonly names a person in a chain. In another context it can be an adjective meaning enduring; the name is not translated as a sentence about immortality.

Forms and grammar: خلد / يخلد = remained / remains; خالد / خالدة show agreement. خلود is an abstract noun; مخلد is a different formation and can also be a name.

Attested spellings and counts

يخلد —ykhld* (1)

Context L57: ... إتقانا ويثابته عرفانا ولا يخلد إلى سانح خاطره ولا إلى ...

[279] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خصص (read dictionary entry).
[280] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خلد (read dictionary entry).

281. رَبّ[281]

rabb

1 occurrences; cumulative coverage 79.86%.

Possible English: lord; master; sustainer

Context: In these excerpts, رب refers to God; a possessive suffix identifies those whose Lord He is.

Forms and grammar: رب is the bare noun; ربه means his Lord, ربهم their Lord.

Attested spellings and counts

ربه —rbh* (1)

Context L7: ... العلم مزلفا له من ربه أن ينظر فإن تبين له ...

282. زَهْر / زُهْرِيّ[282]

zuhriyy / zahr

1 occurrences; cumulative coverage 79.86%.

Possible English: al-Zuhrī; blossom; brightness

Context: الزهري commonly identifies the transmitter al-Zuhrī. It is a relational name; a literal botanical translation would misidentify its role in a chain.

Forms and grammar: زهري adds the relational ـي; الزهري adds the definite article. زهر and زهرة are related lexical forms, while the personal designation needs contextual identification.

Attested spellings and counts

زهير —zhyr* (1)

Context L289: ... القطع قول قيس بن زهير ...

[281] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ربب (read dictionary entry).
[282] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: زهر (read dictionary entry).

283. سَنَة / سِنّ / سُنَّة[283]

sunnah / sinn / sanah

1 occurrences; cumulative coverage 79.87%.

Possible English: practice; prophetic precedent; tooth; year

Context: السنة commonly means prophetic practice in legal argument. سِنّ is a tooth or age; سَنَة is a year. These homographs must be distinguished by vowels and topic.

Forms and grammar: سنن / سُنّة = practice(s); أسنان / سِنّ = tooth/teeth; سنين / سنون / سَنَة = year(s). They are different lexical readings, not one noun's tense forms.

Attested spellings and counts

سنة —snh* (1)

Context L57: ... أمره في قرآن ولا سنة أنهم لا يجتمعون على الخطأ ...

284. صَدَاق / صَدَقَة / صَدَقَ[284]

ṣadaqa / ṣadaqah / ṣadāq

1 occurrences; cumulative coverage 79.88%.

Possible English: tell the truth; truthful; charity; bridal dower

Context: صدقة is charity, while صداق is dower. تصدق describes giving charity; صدق in testimony concerns truthfulness. Shared radicals do not make those nouns interchangeable.

Forms and grammar: صدق / يصدق = was truthful / is truthful; صدّق = affirmed as true. صدقة / صدقات = charity payment(s); صادق = truthful; الصديق can be an epithet or a name.

Attested spellings and counts

يصدق —yṣdq* (1)

Context L13: ... ليوقع لهم اليقين بما يصدق منها لدى الابتلاء وما يمين ...

[283] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سنن (read dictionary entry); سنه (read dictionary entry).
[284] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: صدق (read dictionary entry).

285. ضَرُورَة / ضَرُورِيّ[285]

ḍarūrah / ḍarūriyy

1 occurrences; cumulative coverage 79.89%.

Possible English: necessity; necessary

Context: ضرورة and ضروري describe necessity in Ibn Hazm's argument; they do not by themselves mean emergency.

Forms and grammar: ضرورة is a noun; ضروري is a related adjective. The article and the prefix ب may attach.

Attested spellings and counts

ضرورة —ḍrwrh* (1)

Context L186: ... إن وحدها إلا في ضرورة الشعر ...

286. طَبِيعَة / طَبَائِع[286]

ṭabīʿah / ṭabāʾiʿ

1 occurrences; cumulative coverage 79.90%.

Possible English: nature; natures; natural disposition

Context: الطبيعة is nature in the argument on language; طبائعها are the natures of the things discussed.

Forms and grammar: طبيعة is a singular noun, طبائع a broken plural; the suffix ها means their or its according to context.

Attested spellings and counts

بالطبع —bālṭbʿ* (1)

Context L37: ... كالحيوان وإما أن يفعل بالطبع كما تحرق النار ...

287. طَرِيق / طُرُق[287]

ṭarīq / ṭuruq

1 occurrences; cumulative coverage 79.91%.

Possible English: road; way; method; route of transmission

Attested spellings and counts

الطريق —al-ṭryq* (1)

Context L27: ... خل الطريق لمن يبني المنار به وابرز ...

[285] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ضرر (read dictionary entry).
[286] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: طبع (read dictionary entry).
[287] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: طرق (read dictionary entry).

Context: من طريق فلان generally means through the transmission of a named person. It need not describe travel on a road.

Forms and grammar: طرق / طريق = route / routes; طريقه = his route or method. The word may be grammatically masculine or feminine in usage. طريقيه can be a dual construction with a suffix.

288. طَلَبَ / طَالِب[288]

ṭalaba / ṭālib

1 occurrences; cumulative coverage 79.92%.

Possible English: seek; request; claimant; Ṭālib

Context: طلب can be a request or pursuit of evidence. طالب in a patronymic can be the name Ṭālib; elsewhere it means seeker or claimant.

Forms and grammar: طلب / يطلب = sought / seeks; طالب / طالبة show agreement; طلبه = sought it or his request according to vowels. مطالب is another derived form.

Attested spellings and counts

المطلوب —al-mṭlwb* (1)

Context L8: ... التي أموا وانتهوا إلى المطلوب الذي ابتغوا إلا أنهم التزموا ...

289. عَصَى / مَعْصِيَة[289]

ʿaṣā / maʿṣiyah

1 occurrences; cumulative coverage 79.93%.

Possible English: disobey; disobedience; sin; staff in a distinct noun use

Context: معصية concerns disobedience; the person or command disobeyed is supplied by context. عصا can instead be a staff with another lexical reading.

Forms and grammar: عصى / يعصي = disobeyed / disobeys; عصاة / عاص = disobedient person(s); معصية / معاص = disobedience(s). The final weak letter changes in some verb forms.

Attested spellings and counts

يعص —yʿṣ* (1)

Context L230: ... ويقال في النهي لا يعص زيد على الله فيعاقبه قال ...

[288] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: طلب (read dictionary entry).
[289] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عصا (read dictionary entry).

290. كَرِهَ / إِكْرَاه[290]

kariha / *ʾikrāh*

1 occurrences; cumulative coverage 79.94%.

Possible English: dislike; deem objectionable; coercion; unwillingly

Context: نكره can express disapproval in a ruling. إكراه is coercion, not an inflection of the ordinary adjective disliked.

Forms and grammar: كره / يكره = disliked / dislikes; أكره = coerced; مكرِه / مكرَه distinguish coercer and coerced by vowels. كراهة = disapproval; كرها = unwillingly in a common construction.

Attested spellings and counts

فكره —fkrh* (1)

Context L57: ... خليل نفسه وأبا عمرو فكره إلا أنا مع هذا الذي ...

291. كَفَّارَة / كُفْر[291]

kufr / *kaffārah*

1 occurrences; cumulative coverage 79.95%.

Possible English: disbelief; ingratitude; disbeliever; expiation; cover

Context: كفارة is an expiation, not the noun disbelief. كافر in legal categorization requires its context. The basic lexical family includes covering and concealing.

Forms and grammar: كفر / يكفر and كفّر / يكفّر are different patterns and can have different meanings. كافر / كافرة / كفار / كافرون show gender/plural forms; كفارة / كفارات = expiation(s).

Attested spellings and counts

الكافر —al-kāfr* (1)

Context L141: ... وعمرا رعيا له وأما الكافر فجدبا له لأنه دعاء وقال ...

[290] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: كره (read dictionary entry).
[291] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: كفر (read dictionary entry).

292. لَيْلَة / لَيْل[292]

layl / laylah

1 occurrences; cumulative coverage 79.96%.

Possible English: night; a night; Laylā

Context: ليلة counts a night; الليل is night as a period. ليلى can be the proper name Laylā rather than a plural of night.

Forms and grammar: ليلة / ليال / ليالي = night(s); ليلتان / ليلتين are dual case forms. ليلا is commonly adverbial; ليلته = his or its night.

Attested spellings and counts

الليل —al-lyl* (1)

Context L296: ... القوم وقال تعالى قم الليل وقال تعالى واذكر اسم ربك ...

293. مَرْء / نِسَاء / امْرَأَة[293]

ʾmraʾah / nisāʾ / marʾ

1 occurrences; cumulative coverage 79.97%.

Possible English: woman; women; wife; person; man

Context: امرأته commonly means his wife; امرأة without a possessive may mean a woman. المرء is a separate noun meaning a person or man, not a feminine case form.

Forms and grammar: امرأة / امرأتان / امرأتين show singular and dual; نساء / نسوة are irregular plurals of woman. امرأته changes with the possessive referent; امرؤ / امرأ / امرئ are case forms of the masculine noun.

Attested spellings and counts

النساء —al-nsāʾ* (1)

Context L302: ... يتصل به ضمير جماعة النساء ولا النون الخفيفة ولا الشديدة ...

[292] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ليل (read dictionary entry).

[293] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: مرأ (read dictionary entry); نسا (read dictionary entry).

294. نِصْف[294]

niṣf

1 occurrences; cumulative coverage 79.97%.

Possible English: half; halve; middle

Context: النصف commonly denotes a half-share. منتصف can identify a midpoint, a different derived form rather than an ordinary plural.

Forms and grammar: نصف / أنصاف = half / halves; نصفه / نصفها = half of it, with referent agreement. نصفان / نصفين are dual case forms.

Attested spellings and counts

نصفا —nṣfā* (1)

Context L112: ... ولكن نصفا لو سبيت وسبني بنو عبد ...

295. نِفَاق / نَفَقَة[295]

nafaqah / nifāq

1 occurrences; cumulative coverage 79.98%.

Possible English: maintenance; expenditure; spend; hypocrisy

Context: نفقة in family law is maintenance/support. نفاق is hypocrisy, a separate derived noun; do not assume every member concerns money.

Forms and grammar: ينفق / أنفق = spent / spends; نفقة / نفقات = expense(s) or maintenance payments. منافق / منافقون = hypocrite(s); نفقتها = her maintenance.

Attested spellings and counts

ينفقون —ynfqwn* (1)

Context L42: ... وقوله تعالى ويسألونك ماذا ينفقون قل العفو على قراءة من ...

[294] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نصف (read dictionary entry).
[295] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نفق (read dictionary entry).

296. نَقْل / نَقَلَ[296]

naqala / naql

1 occurrences; cumulative coverage 79.99%.

Possible English: transfer; transmit; quote; report

Context: Here transmission often means reporting another legal school's opinion, not necessarily transmitting a prophetic report.

Forms and grammar: ينقل / نقل = he transmitted / transmits; ينقلون / نقلوا = they transmitted / transmit. نقلت is ambiguous without vowels; الناقل is the transmitter.

Attested spellings and counts

نقلها —nqlhā* (1)

Context L78: ... ألفاظ اللغة فإنها إذا نقلها السقاة قبلت وان كانت مظنونة ...

297. هُرَيْرَة / هِرَّة[297]

hirrah / hurayrah

1 occurrences; cumulative coverage 80.00%.

Possible English: cat; Hurayrah

Context: أبو هريرة is the personal designation Abū Hurayrah. A literal rendering father of a kitten is not a substitute for identifying the narrator by his conventional name.

Forms and grammar: هرّ / هرة are cat nouns; هريرة is a diminutive formation used in the name. الهر adds the definite article; these are not verb tense changes.

Attested spellings and counts

هريرة —hryrh* (1)

Context L138: ... هريرة ودعها وإن لام لائم غداة ...

[296] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نقل (read dictionary entry).
[297] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: هرر (read dictionary entry).