The Matn of Ajeroomiah

By the Most Learned Scholar
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Translated by Hamza Yusuf
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Chapter 1: Speech

Speech must have utterance; it must be compounded and it must be meaningful in its syntactical sequence. It consists of only three parts: the noun (اسم), the verb (فعل) and the particle (حرف) which has signification. The noun is known by khaṣef, by liṣāfat and by the addition of the article of definition. The particles of khaṣef are as follows:

\[
\begin{array}{c}
\text{أَرَ} \\
\text{مِنُ} \\
\text{إِلَىُ} \\
\text{يُعَ} \\
\text{فِيُ} \\
\text{الْأَلَّامُ} \\
\text{الْبَاءُ} \\
\text{حَوَّلُ} \\
\text{لَغَلُ} \end{array}
\]

Add to these the particles of adoration (حُرُوف الفَصَّمُ) :

\[
\begin{array}{c}
\text{الْؤَذُ} \\
\text{الْبَاءُ} \\
\text{الْئَاءُ} \\
\text{الْمَكْحُولُ} \\
\text{الْتَّاءُ} \\
\text{الْجَمِّعُ} \end{array}
\]

The verb is known by (السِّبْعَةُ) and the quasiment (ت) of the feminine gender.

The particle (حرف) is that which neither the signs for the noun nor the verb applies.

1 Biṣwaḍa also means that speech must be made up of words that are used by the Arabs for their respective meanings. The first meaning is the one chosen by Murashi at-Hajj in Dāhil al-Tūsah; the second is preferred by Faqrwī in his commentary on the ajrūfiyya.
Chapter 2: Inflection and its Parts

Inflection (الإعراب) is the change of the last syllable of words based on the various agents of inflection that govern them either explicitly or implicitly. The parts of inflection are only four: raj', nasb, khaṣṣ, and jazm. Of these, the first three belong to nouns without any jazm. Raj', nasb and jazm are peculiar to verbs (which have no khaṣṣ.)
### Chapter 3: Knowledge of the signs of inflection

- **Raf**: has four signs: ٓ َ ٓ ِ

| 1. | dannah | ٓ |
| 2. | waw | َ |
| 3. | alif | ٓ |
| 4. | nun | ِ |

- **Damnah**: is the sign of **raf** in four instances:

| 1. | The singular noun |
| 2. | The broken plural |
| 3. | The sound feminine plural |
| 4. | The verb in the imperfect free of agents and having nothing at its termination (such as the feminine nun or the run of confirmation) |

- **As for the waw**, it is a sign of the **raf** in two instances only:

| 1. | In the sound masculine plural |
| 2. | In the five names |

- **As for the alif**, it is a sign of **raf** only in the dual.

- **The nun** is a sign of **raf** in the imperfect (if it is preceded) by the pronoun of the dual, or the pronoun of the plural or the pronoun of the second person feminine:
The *nasb* has five signs:

1. *fatha*
2. *alif*
3. *kasrah*
4. *ya*
5. The omission of the *nun* at the end of the word

**Fathah** is a sign of *nasb* in three instances:

1. The singular noun
2. The broken plural
3. The verb in the imperfect that is governed by an agent of *nasb* and having nothing termination

**Alif** is a sign of *nasb* in the five nouns for example

As for *kasrah*, it is a sign of *nasb* in the sound feminine plural and the dual and the plural

As for *ya* it is the sign of *nasb* in verbs whose *raf* is determined by the *nun*.

As for *kaifa*, it has three signs:

1. *kasrah*
2. *ya*
3. *fatha*
• Kasra is the sign of khaṣṣa in three instances:

1. The singular noun that is fully declinable
2. The broken plural that is fully declinable
3. Sound feminine plural noun

• Ya is the sign of khaṣṣa in three instances also:

1. In the five nouns
2. In the dual
3. In the plural

• As for the faṣṣah, it is a sign of khaṣṣa in a noun that is not fully declinable.

• Jazm has two signs it is known by:

1. sukun
2. Omission

• As for sukun, it is a sign of jazm in the imperfect verbs whose ending is regular. Omission is a sign of the jazm in verbs whose endings are irregular and in the five names whose sign of raf’ is determined by the nun.
Chapter 4: Inflected Words

Inflected words are of two types: those that are inflected with vowel markings and those inflected with letters.

As for those words that are inflected with vowel markings, they are of four types:

1. The singular noun
2. The broken plural
3. The sound feminine plural
4. The verb in the imperfect whose ending is sound and nothing is attached to it ending

All of these signify in the raf by dammah, the nasb by fathah the khaaf by kasrah and the jazm by sukun. To these there are three exceptions:

1. The sound feminine plural, which in nasb has kasrah
2. The noun that is not declined, which in khaaf has fathah
3. The verb in the imperfect, irregular in the last syllable, which is jazmated by the omission of the final syllable

As for the words that are inflected with letters, they are four:

1. The dual
2. The sound masculine plural
3. The five nouns
4. The five verb forms
• As for the dual it takes raį with alīf. It takes the nāṣb and the khaṣīf with yā.

• As for the five nouns, they are in raį with waw, nāṣb with alīf and khaṣīf with yā. As for the five verbs, they are in raį with mun and in nāṣb and khaṣīf with the omission of mun.
Chapter 5: Verbs

There are only three verb tenses:

<table>
<thead>
<tr>
<th>Tense</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Perfect</td>
<td>لَثَهَبَت</td>
</tr>
<tr>
<td>2. Imperfect</td>
<td>إنْتَصَبْت</td>
</tr>
<tr>
<td>3. Imperative</td>
<td>أَتْصَبَ</td>
</tr>
</tbody>
</table>

The perfect always has a *ífthah* on the last syllable (unless it has the *awraq* of plurality or a pronoun of *raf* that has a vowel mark). The imperative is always with *jazm*. The imperfect verb is one that always commences with one of four letters that are contained in the technical word *fa-*B (أَكْبَيْتُ). Moreover, it is always in *raf* unless an agent of *nasb* or *jazm* precedes it. The agents of *nasb* are ten. They are contained in these lines:

وَلَصَبِّنَاهُ لَسْنَ إِذنَّ وَكَسِيَ وَلَامُ كَيْ لَمُ الحُجُودِ يَا أَحْمِي وَلَامُ كَيْ لَمُ الحُجُودِ يَا أَحْمِي وَلَامُ كَيْ لَمُ الحُجُودِ يَا أَحْمِي

ةَذَاكَ خَيْرُ وَالجُوَابُ بِالْمَا وَالْمَا وَكَيْ لَمُ حُجُودُ يَا أَحْمِي

The particles that govern *jazm* are eighteen in number and they are contained in the following lines:

وَجُهَتْ إِذَا أَرَدتُّ الْحُزُومَاً بَنَّمِ وَلْتَا وَلَتْمُ الْمُحَجُّوَنَا وَلَامُ الأَمْسِرِ وَالْدِّنْعاَمَاً إِنْ وَ إِنْ وَ مَا وَ مَثِيلةَ أَيْنُ كَيْ لَمُ حُجُودُ يَا أَحْمِي وَ إِنْ وَ مَا وَ مَثِيلةَ أَيْنُ كَيْ لَمُ حُجُودُ يَا أَحْمِي

٤Also called the FA AS-sababiyya For full treatment of this agent see APPENDIX I.
Chapter 6: Nouns in Ra'ā

The masfu'at are only seven in number and they are as follows:

<table>
<thead>
<tr>
<th>1. The subject-doer</th>
<th>الفاعل</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. The object whose subject-doer is not named</td>
<td>مَفْعُولٌ مَعْنًى</td>
</tr>
<tr>
<td>3. The subject of a sentence which begins with a noun</td>
<td>المَبْرَرُ</td>
</tr>
<tr>
<td>4. The predicate of a subject of a noun sentence</td>
<td>المَبْرَرُ</td>
</tr>
<tr>
<td>5. The subject of the verb <em>kana</em> and its analogous verbs</td>
<td>مَفْعُولٌ مَعْنًى</td>
</tr>
<tr>
<td>6. The predicate of <em>inna</em> and its analogous particles</td>
<td>مَفْعُولٌ مَعْنًى</td>
</tr>
<tr>
<td>7. The word in apposition to a <em>reft</em>ad noun, which are four.</td>
<td>مَفْعُولٌ مَعْنًى</td>
</tr>
<tr>
<td>1. Adjectives</td>
<td>مَفْعُولٌ مَعْنًى</td>
</tr>
<tr>
<td>2. Conjugatives</td>
<td>مَفْعُولٌ مَعْنًى</td>
</tr>
<tr>
<td>3. Corroboratives</td>
<td>مَفْعُولٌ مَعْنًى</td>
</tr>
<tr>
<td>4. Permutatives</td>
<td>مَفْعُولٌ مَعْنًى</td>
</tr>
</tbody>
</table>
Chapter 7: Subject-Doer

The subject-doer is a noun in the raf‘a whose action is previously mentioned. It is of two types:

1. When the subject-doer is explicit.
   - ظاهر

2. When the subject-doer is implicit and contained in the verb itself.
   - مضمون

The explicit subject is expressed for example in the following statements:

- قام رُبّ نُعَمٍ.
- قام الْبَرَاءِ.
- قام الْرِّيَادِ.
- قام الْرَّجُالِ.
- قام الْمَهْدَانِ.
- قام الْمَهْدُونِ.
- قام الْهِنْدَانِ.
- قام الْهِنْدُونِ.

There are only twelve implicit subjects, expressed in the following statements:

- ضْرِبْنَا
- ضَرِبْنِي
- ضَرِبْنِي
- ضَرِبْنِي
- ضَرِبْنِي
- ضَرِبْنِي
- ضَرِبْنِي
- ضَرِبْنِي
- ضَرِبْنِي
- ضَرِبْنِي
- ضَرِبْنِي
- ضَرِبْنِي

(Dual)
Chapter 8: Object whose Subject is not Named

This is a noun that is in raf'a but whose subject is not mentioned with it. When the verb is in the perfect, then the first letter takes a dama unh and the penultimate takes a kasrah. On the other hand, if the verb is imperfect, then the first letter takes a dama unh but the penultimate takes a fatha. This passive subject is of two types:

1. Explicit
2. Implicit which is contained in the verb

The explicit is in such statements as,

- ضرب زيد، يضرب زيد. أكرم عزرؤو بكرم عزرؤو.

Where the implicit contained in the verb is twelve as in the following examples:

- ضربتنا ضربت
- ضربتهم ضربتهم
- ضربوا ضربوا
- ضربتم ضربتم
- ضربتما ضربتما
- ضربتن ضربتن

(Dual)
Chapter 9: The Subject and its Predicate

The subject is the noun in رأفة, free of any expressed agents acting upon it.

The predicate is the noun in رأفة which is semantically connected to the subject. For example the following expressions:

- زين الدين فائق دفاع
- الرؤوس قائمون

The subject is of two types:

<table>
<thead>
<tr>
<th></th>
<th>Explicit</th>
<th>Implicit</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ظاهر</td>
<td>مضمون</td>
</tr>
<tr>
<td>2</td>
<td>ظاهر</td>
<td>مضمون</td>
</tr>
</tbody>
</table>

It is explicit as in the above-mentioned examples. Whereas the implicit is twelve only:

- أنا
- نحن
- أنت
- أنت
- هم
- هم
- هم
- هم
- هو
- هو
- أنت
- أنت

For example your statements (أنا قائم ونحن قائمون...) and similar such expressions.

- As for the predicate, it is of two types:

<table>
<thead>
<tr>
<th></th>
<th>مفرط</th>
<th>غير مفرط</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

It is simple in such statements as (زئيد قائم ورئيس قائم...) and it is compound in four cases:

<table>
<thead>
<tr>
<th></th>
<th>A preposition and its object</th>
<th>Adverbial expression</th>
<th>A verb with its subject</th>
<th>A subject with its predicate</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>الإحرار والمرور</td>
<td>الطرف</td>
<td>الفعل مع فعله</td>
<td>المدة مع خبره</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

12
Chapter 10: Governing Agents that Exercise Influence on the Subject and the Predicate

There are three things that influence single sentences:

| 1. *Kana* and its analogous verbs | كان وأخواتها |
| 2. *Inna* and its corresponding | إن وأخواتها |
| 3. *Thanna* and its analogous verbs | هُن وأخواتها |

*As for *kana* and its analogous verbs, they always place the noun in *raj'a* and the predicate in *nasab*. They are the following words:

| 1. *Kana* | كان |
| 2. *Ama* | اسم |
| 3. *Asba* | اسم |
| 4. *Ith* | اسم |
| 5. *Dha* | فعل |
| 6. *Bta* | اسم |
| 7. *Sra* | اسم |
| 8. *Lys* | اسم |
| 9. *Mza* | اسم |
| 10. *Mfak* | اسم |
| 11. *Mf'f* | اسم |
| 12. *Mh* | اسم |
| 13. *Mdt* | اسم |

This includes the various conjugations of these words such as:

*كَانَ يُقَدِّمُ، يُصِبِّحُ، أَصْبِحُ، صَلَّ، يَدْعُوُ، يَعْرَفُ، يَعْتَبُرُ، يُقَدِّرُ، يَتَّقَلَبُ، يَرَى، يَفْتَنُ، يَقْسِمُ، يَجِيِّدُ، يَجْعَلُ، يُقْبَلُ، يَقْضِيُ، يُقِلِّدُ، يَضْعَفُ، يَسْتَهْزِئُ، يَشْكُرُ، يُشَجَّرُ، يَضْرِبُ، يَفْتَرِضُ، يَفْتَنُ، يَفْتَنُ، يَفْتَنُ...*
As for *inna* and its corresponding particles, they place the subject in the *nasab* case and the predicate in the *risit* case. They are the following particles:

| 1. inna | اَنْ | 2. anna | أَنْ | 3. lakinnna | لَكِنْ | 4. ka’anna | كَأَنْ | 5. layta | لَيْتَ | 6. l’alla | لَعَلَّ

The first two *inna* and *anna* are used to give force to the statement by means of corroboration; *lakinnna* is used to correct a previous statement; *ka’anna* is used for comparison; *layta* is used to express an impossible wish; and *l’alla* is used either for hope or expectation. They are contained in the following lines:

َعَمِلَ كَانَ مَكَسْحُوْ لَإِنْ أَكَيْنِ كُسْتُ وَلَعَلَّ وَكَانَ

*Dhanantu* and its analogous verbs, place the subject and its predicate in the *nasab* case, because they are both objects of the verb. The verbs of this kind are as follows:

| 1. dhanantu | حَدَنْتَ | 2. hasibtu | حَسْبِتْ | 3. khiltu | خَلِيتْ | 4. z’amtu | زَأَمْتَ | 5. ra’aytu | رَأِيْتَ | 6. almitu | عَلِمْتَ | 7. wejaddtu | وَجَدَتْ | 8. ittakhadhtu | عَتَخَادْتَ | 9. fa’ltu | فَأْلَتْ | 10. san’itu | سَانِتْ

Thus you say,
Chapter 11: Adjectives

The nāt (النات) follows the case of what it is describing whether that word be in Raf (رفع) in masb (مسب), or in bshaft (بشفت), whether it be definite (معرقة) or indefinite (نكرة). Thus you say:

1. مانزيم العاقل. رأتي زيدا العاقل. مرت بربر العاقل.

Definite (معرقة) nouns are five things only:

1. Personal pronouns
   - اسم المضمر
   - الهوا و الهم
   - كما و كثب
   - كثب و كثب
   - كثب و كثب
2. Proper names
   - اسم العلم
   - كثب و كثب
3. Demonstrative pronouns
   - اسم المرجح
   - كثب و كثب
4. Nouns with the article of definition
   - اسم العلم
   - كثب و كثب
5. Anything which is placed in conjunction with any one of the above four

Here are some examples:

- فأنا و أنت
- اسم العلم
- كثب و كثب
- اسم المرجح
- كثب و كثب
- أسم العلم
- كثب و كثب
- ما أشفي إلينا
- أسم العلم
- كثب و كثب
- أسم المرجح
- كثب و كثب

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Chapter 12: Conjunctions

The particles of conjunction are ten and they are summed up in this verse:

Thus if you connect a word with another by means of one of these ten the latter follows the former in its case. So if by means of one of the ten you unite a word to a word in raf’u then it is also marfu’u and if it is in nutsib then it is also mansub and if it is khafe’d then it is also makhfud; likewise if it is jazm then it is also majzum. Thus you would say,

قَامَ زِيدٌ وَ عَمْرَةٌ
وَ رَأَبَتْ زَبِيدَاءَ وَ عُمَرَةَ
وَ مَرَرَتْ بَيْنَ يَدٍ وَ عَمْرَةٍ
وَ زَبِيدَاءَ لَمْ يَقُفْ وَ لَمْ يَقُولَ
Chapter 13: The Corroborative

The corroborative (التركيد) is a word that follows a corroborated word (التركيد) in its cases either ras'a or nasb or kha'if and its definiteness also. It occurs with only certain known words and they are the following:

1. التفس
2. أَفْنِئَنَّ
3. كِلَّ
4. أَخْنَعُ

And the appositives of the fourth corroborative and they are:

1. أَتخْنَعُ
2. أَختَنَعُ
3. أَنْتَخَنُ

Thus you say:

قَامَ زِيدُ نفَسَهُ
رَأَبَتُ الْقُوْمَ كَلُّهُمُ
مُرَّتُ بِالْقُوْمَ أَخْنَعُينَ

<sup>3</sup> Apposition in grammar is when a word is placed with another as an explanatory equivalent.
Chapter 14: The Permutative

The permutative (البديل) occurs when one اسم or one فعل is exchanged with another. Moreover, it follows what it is exchanged for in all of its inflections.

There are four types of permutative:

1. The complete change of one thing for another

2. The change of a part for a whole

3. The change of the content for the containing

4. The change for a mistake

Thus you say:

1. Zaid came (I mean) your brother.

2. I ate the loaf of bread (I mean) a third of it.

3. Zaid (I mean) his education benefited me.

4. I saw Zaid, (I mean) the horse.

In the last case, you intended to say the horse but mistakenly said Zaid instead.
Chapter 15: Parts of Speech in *Nasb*

The parts of speech that are governed by the *nasb* are fifteen in number:

1. The direct object
2. The verbal noun or the absolute object
3. The time-qualifier
4. The space-qualifier
5. The circumstantial qualifier
6. The specifying element
7. The excepted element
8. The noun negated by *la*
9. The vocative
10. The object of reason
11. The object of accompaniment
12. The predicate of kana and its related verbs
13. Subject-noun of *jumma* and its related verbs
14. The two subjects of *zaranu* and its related verbs
15. Something in apposition to a noun which is in the *nasb* case

This last *nasab* falls into four categories:

1. Adjective
2. Conjunction
3. Correlative
4. Permutive

*Many of the manuscripts of the *A'mmasy* do not contain this 14th part of speech that is *nasab*, and thus many printed editions do not contain it either. It seems to be an oversight on some scribes' part that out of care was not transmitted in the actual text but added in the commentary, and Allah knows best.*
### Chapter 16: The Direct Object

This is a word that is a direct object of a verb’s action such as:

<table>
<thead>
<tr>
<th>Meant</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>I struck Zayd</td>
<td>ضربت زيداً</td>
</tr>
<tr>
<td>I rode the horse</td>
<td>ركبت الحصان</td>
</tr>
</tbody>
</table>

There are two types of direct objects:

- **Explicit**
  - ظاهر

- **Implicit**
  - مخفى

The explicit was already mentioned in the above examples. As for the implicit, there are two types:

<table>
<thead>
<tr>
<th>Type</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Connected</td>
<td>مفصل</td>
</tr>
<tr>
<td>Unconnected</td>
<td>تصلب</td>
</tr>
</tbody>
</table>

The connected has twelve forms:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ضربت</td>
<td>struck</td>
</tr>
<tr>
<td>ضربته</td>
<td>struck</td>
</tr>
<tr>
<td>ضربتهما</td>
<td>struck</td>
</tr>
<tr>
<td>ضربتهما</td>
<td>struck</td>
</tr>
<tr>
<td>ضربتهم</td>
<td>struck</td>
</tr>
<tr>
<td>ضربتهم</td>
<td>struck</td>
</tr>
</tbody>
</table>

The unconnected also has twelve forms:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>يركب</td>
<td>ride</td>
</tr>
<tr>
<td>يركبها</td>
<td>ride</td>
</tr>
<tr>
<td>يركبهم</td>
<td>ride</td>
</tr>
<tr>
<td>يركبهم</td>
<td>ride</td>
</tr>
<tr>
<td>يركبها</td>
<td>ride</td>
</tr>
<tr>
<td>يركبها</td>
<td>ride</td>
</tr>
</tbody>
</table>
Chapter 17: The Infinitive or Absolute Object

The masdar (ال مصدر) is the noun in ماض that occupies the third place in the conjugation of the verb; for example, ١ ضَرَبَ بِضُرْبٍ ضَرِئٍ. It is of two kinds:

<table>
<thead>
<tr>
<th>1. Homonymous</th>
<th>اَنْظُفُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Synonymous</td>
<td>مَعْنَوًي</td>
</tr>
</tbody>
</table>

When its derivation is the same as its verb then it is homonymous (اَنْظُفُ), such as (مَعْنَوًي), should it only agree in meaning by not derivation then it is synonomous (معَنَوًي) such as (فَخَلَّتْ وَفَوْقَهَا, فَخَلَّتْ فَعاً) and the like.
Chapter 18: The Time and Space Qualifiers

A qualifier of time is a part of speech denoting time, placed in the nuskh case with the same meaning as if it were preceded by the particle (في) such as:

- الليلة • في اليوم • في الليل • في النهار • في الليلة • في النهار • في الليل • في اليوم

And the like.

A qualifier of space is a part of speech that denotes locality, also in the nuskh case, with the same meaning as if it were preceded by the (في) such as:

- أمام • خلف • وراء • فوق • تحت • عند

And the like.
Chapter 19: The Circumstantial Qualifier

The circumstantial qualifier is a part of speech in the *nastāb* case which explains something that is uncertain as regards external circumstances: such as:

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Zayd came riding</td>
<td>خاَنَا زِيدُ راَكِيَّةٍ</td>
</tr>
<tr>
<td>I rode the horse, saddled</td>
<td>رَكِبتُ الفَرْسَ سَرْحَةٍ</td>
</tr>
<tr>
<td>I met Abdullah (who was) riding</td>
<td>لَقَِيتُ عبدَ اللهٍ راَكِيَّةٍ</td>
</tr>
</tbody>
</table>

And the like (و ما أثنيّ ذلك).

The word used for circumstance is always indefinite (نكرة), always comes at the end of a complete sentence, and always describes the circumstances of one who has the definite article.
Chapter 20: The Specifying Element

The specifying element is a word that is in the 

<table>
<thead>
<tr>
<th>Zayd poured forth sweat</th>
<th>فَعَلَ زُبَيْدٌ عَرْقًا</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balkun was bursting with fat</td>
<td>تُفْكَرُ بَكْرُ شَحْمًا</td>
</tr>
<tr>
<td>I bought twenty servants</td>
<td>اشْتَرِتُ عَشَرَينَ غُلامًا</td>
</tr>
<tr>
<td>Muhammad was content in spirit</td>
<td>طَابَ عَمَّدُ نَسًأ</td>
</tr>
<tr>
<td>I possessed ninety ewes</td>
<td>مَلْكَتْ نِسَعَينَ نَعْحَةً</td>
</tr>
<tr>
<td>Zayd is nobler than you as to father and more handsome than you in countenance</td>
<td>زِيْدُ أَكَمُ مَسَكًا أَبًا وَأَحْمَلُ مَسَكًا وَجِلْثًا وَجِلْثًا</td>
</tr>
</tbody>
</table>

The specifying element is always indefinite; moreover it always comes at the end of a complete statement.
Chapter 21: Exception

The particles of exception are eight:

1. ila
2. ghair
3. stwan
4. sswan
5. sawai'un
6. khala
7. 'adaa
8. Haasha

The exception by means of ila ( إلا) is in the nasb, when the sentence is affirmative and complete (خالص الكلام موجبة). Thus ( قام القدم إلا زيدا) the people stood up except Zayd. But when the sentence is negative and complete, it may be considered a permutative of what is excepted from or take the nasb case, according to the rules of exception. Thus ( ما قام القدم إلا زيدا) or ( ما قام القدم إلا زيدا).

If the sentence is incomplete without the exception, then the thing excepted is governed by the agents acting upon it and not by the particle of exception. For instance, ( ما قام إلا زيدا) none stood up except Zayd. Also, ( ما ضربت إلا زيدا) and ( ما مررت إلا زيدا).

- As for the word excepted by ghair ( غير), stwan ( سوي), sswan ( سوي), and sawai'un ( سوي), they are all mafīr (محروض).
- As for words excepted by khala ( خلأ), ada ( عدا), or haasha ( حاشا), then it is permissible to use the nasb case or the jurr case. For example:

QC mantum halāa Zayda wa adāa 'nnaa wa 'sarwā wa Haasha bātira wa biqar
Chapter 22: Absolute Negation with la

Know that the negation places indefinite words into the naasb case without tanwin (تَنويل), when it immediately precedes an indefinite word, and the negation is not repeated such as (لا رجل في الدار). There is no man in the house.

When it does not immediately precede the word negated, then the raf'a case is necessary and the negation must be repeated if another word is negated thereafter such as (لا في الدار رجل ولا أمامة). When it is repeated, it is permitted to either exercise its influence or simply negate without influence on the case of that which is being negated. Thus one may say either, (لا رجل في الدار ولا أمامة) or (لا رجل في الدار ولا أمامة)
## Chapter 23: The Vocative

The vocative has five kinds:

<table>
<thead>
<tr>
<th>Kind</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. A simple proper name</td>
<td>القد العلم</td>
</tr>
<tr>
<td>2. An intended indefinite</td>
<td>القد المقصودة</td>
</tr>
<tr>
<td>3. An unintended indefinite</td>
<td>القد غير المقصودة</td>
</tr>
<tr>
<td>4. That which is annexed to</td>
<td>المضاف</td>
</tr>
<tr>
<td>5. That which is similar to something in annexation</td>
<td>المضاف</td>
</tr>
</tbody>
</table>

* As for the simple proper name and the intended indefinite, they are always formed with a *damma* without *tanwin*. For example:

\[
\text{بي زيد، يا رجل} \\
\]

* As for the other three kinds, they can only be in the *naskh* case and no other.

Examples of each are as follows:

<table>
<thead>
<tr>
<th>Kind</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. An unintentional indefinite would be for instance a blind man calling someone for help such as:</td>
<td>القد غير المقصودة</td>
</tr>
<tr>
<td></td>
<td>يا رجلاً خذٌ بديء</td>
</tr>
<tr>
<td>2. That which is annexed to for example:</td>
<td>المضاف</td>
</tr>
<tr>
<td></td>
<td>يا عبد الله و يا عامل الفو</td>
</tr>
<tr>
<td>3. That which is similar to something annexation for example:</td>
<td>المضاف</td>
</tr>
</tbody>
</table>
| | يا طالعًا يا لم تلفت لا يقوته خارب
Chapter 24: The Object of Reason

This is a noun in the nusbag case which is mentioned in order to clarify the reason why the action has occurred such as:

<table>
<thead>
<tr>
<th>Zayd stood out of respect for 'Ams</th>
<th>قام زيد إجلالاً لعمر</th>
</tr>
</thead>
<tbody>
<tr>
<td>I have come to you out of desire</td>
<td>قدشْتُن أنيعاءً مُعفوًك</td>
</tr>
</tbody>
</table>
Chapter 25: The object of Accompaniment

This is a noun the in the *nast* case which is mentioned in order to clarify with whom the action was done. For example, your statements:

<table>
<thead>
<tr>
<th>The Emir came with his army</th>
<th>جاء الأمير و الجيش</th>
</tr>
</thead>
<tbody>
<tr>
<td>The water became level with the wood</td>
<td>استوى النّاف و الخشبة</td>
</tr>
</tbody>
</table>

As for the predicate (خيرَ) of a *kuna* and its related verbs, and also the subject-noun of *inna* and its related particles, they have already been covered in the section on the parts of speech that are in the *raf'a* case. Furthermore the words in apposition to a word which is *man-num* have also been dealt with there.
Chapter 26: The Nouns in khaḍf

The nouns which are in khaḍf are of three classes only:

1. makhfūd because of a preposition
2. makhfūd because of annexation
3. A word is apposition to a makhfūd

As for the a word in khaḍf due to a particle, this takes place after the following particles:

- مَنْ • إلى • عِنْ • عِنْ • عِنْ • عِنْ • في
- رُبّ • الْبَاء • الْكَاف • الْلَّام

And also the particles of adjuration which are, (وْ، بِ، وَ) and then

waw rubba (وُاوْ رَبّ)، also muddh and mundhūṣ (مُدّ وَ مُنْدُّ).

As for what is in khaḍf due to annexation (بِالْإضافة)، an example of

that is (عَلَّامْ زِيَانْ) The servant of Zayd. This however is of two types: it
is either equivalent to the relation expressed by the particle لاَمْ (لَ)، is
in the servant of Zayd, or it is equivalent to that expressed by the particle
rain (مَنْ) as in:

| A door made of teak | باب ساح | ساح
| A garment made of silk | ثوب حر | حر
| A ring made of iron | خُلْمَ حُدِيدُ | حديد

*All three kinds are found in the sacred formula بِسْمِ اللّهِ الرَّحْمَٰنِ الرَّحِيمِ. The
im after the particle be is makhfūd due to a preposition, the name Allah is
makhfūd due to annexation to the word be and ar-Rahman ar-Rahīm are both
makhfūd due to being in apposition to a makhfūd which is Allah i.e. they are both
adjective-describing Allah which is makhfūd therefore they are makhfūd.*
The translation of this text was completed with the help of Allah at the hands of the poor slave of his Lord, bunza yusuf asking forgiveness for misakes explicit and implicit seeking the gift of His ism firmly imprinted in his heart, asking to follow the f'dl of His Messenger peace and blessings be upon him, and to be far from those who worship Allah on a harf. Asking for raf'ur in the akhrajaa and that death be in his foremost thoughts always (nasba 'aynayhi) and that Allah place his soul in a state of khafduun before Him. That Iman be firm (jazmun) in his heart and Allah give fathum to anyone who reads this text, copies it or studies any part of it; and that it helps him to break (yaksur) the bad habit of his tongue and that he include (yaddimun) the one who struggled to make its meanings clear in the original and in the translation in his calling upon (nida) Allah in the appropriate times and places of invocation (fi dhurufln mulasiba makaanaan weo zamaanaan lidhalika). Our final prayer is praise be to Allah the Lord of all beings.
Appendix & Glossary
<table>
<thead>
<tr>
<th>الأسم</th>
<th>من حيث الأدب والأدب</th>
<th>مفاهيم</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>يشير إلى كلمة</td>
<td>لا يشير إلى كلمة</td>
</tr>
</tbody>
</table>

**الصيغة**

اسم نحيط بين حرفين أو أكثر في شكل النحية:

- اسم مفرد:
  - مسمى:
  - مسمى:
  - مسمى:
  - مسمى:
  - مسمى:

**المرادفة**

اسم في جملة:

- اسم مرفوع:
  - مرفوع:
  - مرفوع:
  - مرفوع:
  - مرفوع:

**العديد**

اسم بديل على مسمى:

- اسم بديل:
  - اسم بديل:
  - اسم بديل:
  - اسم بديل:
  - اسم بديل:

**المفرد**

اسم مفرد:

- اسم مفرد:
  - اسم مفرد:
  - اسم مفرد:
  - اسم مفرد:
  - اسم مفرد:

**الجمع**

اسم جمع:

- اسم جمع:
  - اسم جمع:
  - اسم جمع:
  - اسم جمع:
  - اسم جمع:

**الصيغة**

اسم من حيث النحية:

- اسم نحية:
  - اسم نحية:
  - اسم نحية:
  - اسم نحية:
  - اسم نحية:

**المرادفة**

اسم مرادفة:

- اسم مرادفة:
  - اسم مرادفة:
  - اسم مرادفة:
  - اسم مرادفة:
  - اسم مرادفة:

**العديد**

اسم دال على عدداً بلغ ٢٠ مسمى:

- اسم دال:
  - اسم دال:
  - اسم دال:
  - اسم دال:
  - اسم دال:

**المفرد**

اسم مفرد:

- اسم مفرد:
  - اسم مفرد:
  - اسم مفرد:
  - اسم مفرد:
  - اسم مفرد:

**الجمع**

اسم جمع:

- اسم جمع:
  - اسم جمع:
  - اسم جمع:
  - اسم جمع:
  - اسم جمع:

** المصدر**

اسم مصدر على مفردة:

- اسم مصدر:
  - اسم مصدر:
  - اسم مصدر:
  - اسم مصدر:
  - اسم مصدر:

**المرادفة**

اسم مرادفة:

- اسم مرادفة:
  - اسم مرادفة:
  - اسم مرادفة:
  - اسم مرادفة:
  - اسم مرادفة:

**العديد**

اسم دال على عليها بلغ ٢٠ مسمى:

- اسم دال:
  - اسم دال:
  - اسم دال:
  - اسم دال:
  - اسم دال:

**المفرد**

اسم مفرد:

- اسم مفرد:
  - اسم مفرد:
  - اسم مفرد:
  - اسم مفرد:
  - اسم مفرد:

**الجمع**

اسم جمع:

- اسم جمع:
  - اسم جمع:
  - اسم جمع:
  - اسم جمع:
  - اسم جمع:

** المصدر**

اسم مصدر على مفردة:

- اسم مصدر:
  - اسم مصدر:
  - اسم مصدر:
  - اسم مصدر:
  - اسم مصدر:
APPENDIX X

The Fa in Arabic presents us with an array of possibilities. Its first position is that of a conjunction that benefits the idea of succession. For example, so and so and so and so.

Bu the Fa of "sabaiya" or causation is particularly difficult for the beginner. Careful attention should be paid when looking at a sentence that has this type of Fa.

The general rule is that Any sentence that involves a negation or a request and is followed, due to causation, by a phrase that begins with Fa, then the following verb will be in the subjunctive.

As for negation, it is in such statements as:

لا يُفسِّضُ عَلَيهِمَّ ِهِمُّ فِي نَصَاشِهِمْ

As for the request, it has eight categories delineated in the following line of poetry:

المُضَرُّ إِنْ رَأَيْتُوهُمْ ِهِمْ َفِي نَصَاشِهِمْ

The following list describes the eight categories of request:

الآمَرَ: دَاكِرَرْتُمُّ / ذَاءِبَرْتُمُّ

This is the command of one who is over another like the parent to the child.

الذِيْنِي: الْيَلِٰمْ أَمْتَنُهُمْ

This is a request from one under in one over and is used for Allah in supplication.

الإِسْتِجَابَةِ: لا أُلْقِبُ ُفِنْسِحَ أَمْتَنُهُ

This is simply a prohibition.

الإِسْتِجَابَةِ: هَلْ خَفَيتُ ُقُلْنَيْ ُفَنْسِحَ أَمْتَنُهُ

This is in interrogative when we ask a question and use the Fa.

العَرْضُ: ُأَذَرْ تُرْكُنُ أَذَرْ تُرْكُنُ

This is a suggestion with gentleness.

الحُكْمَ: ُلَمْ أُلْقِبُ ُفِنْسِحَ أَمْتَنُهُ

This is a suggestion with firmness.

العَرْضُ: ُأَذَرْ تُرْكُنُ أَذَرْ تُرْكُنُ

This is wishing the impossible or highly improbable.

الإِسْتِجَابَةِ: ُأَذَرْ تُرْكُنُ أَذَرْ تُرْكُنُ

This is wishing the possible or probable.
Glossary of Arabic Grammatical Terms Necessary for the Airunyya

Yalaam - This is speech that conveys a meaning in which additional information is not needed. It has three elements: articulation through the tongue, compoundness, and benefit in its syntactical context.

Ism - This is any word that has meaning in and of itself without recourse to other words and is not linked to time.

Fi’lum - This is any word that has meaning in and of itself and it is linked to time.

Harf - This is any word that links other words. It does not have an independent meaning but becomes meaningful within the context of other words. Many of this type are called prepositions in English.

Cases

Iima pl. of Iim have three cases: Raf’an, Nashun, and Surrun (also called Khafsun). A word in the respective cases is called Makhi’u, Mannah, and Majfur (Makkur).

Raf’an - This is used by orientalists as the Nonpastive case. But for students of Western grammar this is misleading and it is much wiser to see this as the Raf’aun case. Its signs are: Damma, Wara, Alif and Nun (see text).

Nashun - This is called the Accusative by orientalists and again is misleading. Nashun is the most difficult of the four cases although the verb mood that is called Nashun also is rather straightforward. Its signs are: Fatha, Alif, Kasra, Ya and omission of the final nun (see text).

Surrun (Khafsun) - This is the easiest of the three cases and is particular to nouns. There are only three possible ways a noun can be Majfur: object of a preposition, Idafa (see below) and conjuncted to a noun which is Majfur.

There are many types of Ism the primary ones being:

Ism - any noun that indicates a person, place, thing or concept.

Ism shahir - a noun which is not a pronoun.

Ism al-fa’il - the object of a verb

Ism na’ib al-fa’il - the passive subject of a sentence

Ism naj’il - the object of a verb

Ism mensafir - a fully declined word

Ism ghair mensafir - partially declined word

Ism masral - a relative pronoun; a relative pronoun refers to people and things i.e. who, which, that, whose, what etc.

Ism irada - demonstrative pronoun that points to a noun i.e. this, that, those, these etc.

Idafa - the first part of a connect phrase usually indicating possession
Mudaf 'isteyhi – the second part of the construct phrase

Mufrad – singular

Muthanna – dual

Muddakkir – masculine

Nis’unnah – feminine

Damin barz – a pronoun that is articulated

Damin matsar – a pronoun that is "hidden" or implied. This is necessary in four instances:

Damin ghilb – a pronoun of absence such as howa

Damin hadir – a pronoun of presence which has two types

1) Makkallim – the speaker such as ana

2) Makkannah – the one spoken to such as anta

Jum ut – plural; it has two types salim or sound, and salar or broken. The sound retains the singular form and simply adds a suffix to indicate plurality. The broken "breaks" the original structure of the word.

Maf'ul fitn – an accusative noun denoting time or place i.e. yafan, sabalan. An adverb of time or place in English.

Maf'ul mutaq – an absolute object of a verb, not a true object it is used for emphasis.

Maf'ul man’wa – an accusative noun following a noun conveying a sense of "along" or "with"

Maf'ul mir – an accusative noun following a noun conveying a sense of "along" or "with"

Muhadda – a word joined to a preceding one by a conjunction and taking the same case as the preceding word.

Muqadda – a noun that opens a sentence

Musartha – a noun, often accusative, excepted by the particles of exception (see text).

Musattha man’wa – that of which there is an exception.

Fat – the start or condition of a noun, always in the accusative. Considered an adverb in

English.

Tayyis – an accusative noun that removes some vagueness in a preceding noun or statement.

Sifa or N’at – as adjective.

Bull – persuasive which is a word that the speaker uses to denote what he means by a preceding word. There are four types: complete, partial, inclusive and corrective (see text).

Tabi’ – a word that follows another with one of ten conjunctions between them and thus has the same case as the previous word.

Mumada – the negative.

Mamadu – a noun ending in a long vowel allif followed by a hamza.
Moghar - a noun ending in a long vowel alif.

Masdar - infinitive or verbal noun

'Imd - a noun, mentioned or assumed to which a pronoun refers; an antecedent.

Articles or Definition and Indefiniteness (al-anw at-tarif and tanbih).

Al is used as the article of definition for both masculine and feminine words. Proper names sometimes omit the article but retain the signification.

Tanween - This is the act of articulating a nun at the end of an indefinite noun or a proper name that has tanween. It is written with a doubling of the Fatha, Kasra or Damma i.e. M'turfa - a definite noun

Nokira - an indefinite noun

Verbs (Af'assal)

Moods

A mood is a verb form to indicate the manner in which the action or state expressed by a verb is viewed concerning functions such as factuality, possibility, or command. The indicative (ra'aa) declares a fact or asks a question; the subjunctive (nash) generally used to express a wish, desire, condition or something contrary to fact, occurs only in subordinate clauses in Arabic; the jussive (jusum) is connected with the imperative both in form and signification, - implies as order with the exception of using lam and lamma which have the form of the jussive (jusum) but not the signification; the energetic mood uses a ham letter and nun of tawkid to add emphasis, finally the imperative (om) which expresses command.

Af'assal in Arabic have three basic moods only: Ra'asun, Nashun and Jusum. This only applies to the present and future tenses and not the Madi. Any verb in these moods is called respectively, Mudar'i al-Marfu'u, al-Mansub and al-Majazun (see above).

Ra'asun - This is the primary mood and is known as the indicative in Western grammar. A verb must have an agent of change to remove a verb from this mood.

Nashun - Known as the subjunctive. This mood needs one of the agents of Nash to precede the verb that is considered Mudar'i al-Mansub.

Jusum - This mood is called Jussive by orientalists and involves two types (see text).

Tense

Tense indicates the time of the action or whether it is completed or still in process or yet to be begun. One has to be careful in Arabic becomes it is a non-linear language and thus has unusual uses of time that do not indicate sequential time as senses do in English.

There are only two tenses in Arabic: perfect (madda) and imperfect (mudar'i). The future tense is including in the imperfect and simply expressed by a prefix or particle (see harf tanfis).

Voice

Voice indicates whether the subject is the agent of the action or the recipient.
There are two voices in Arabic: active (m'alum) and passive (majhul).

Terms associated with verbs.

F'il pl. of'ad - verbs

F'il mugharrad - a verb consisting of only its integral radicals.

F'il ma'zid - a verb that has added letters to its root to change its meaning.

F'il thulathi - a triliteral verb

F'il ruba'i - a four-letter verb

F'il khamasi - a five-letter verb

F'il sasasi - a six-letter verb

F'il sakhth - verb ending in a consonant

F'il m'sar - a verb in which the final letter is a weak vowel

F'il mishad - a verb that begins with a weak radical

F'il ap'uw - a verb that has a weak radical as its 'ain letter

F'il mugas - a verb that has a weak radical at the end.

F'il lazim - an intransitive verb; does not take an object.

F'il muta'addi - a transitive verb; takes an object.

F'il muddar' - a verb is the imperfect tense can be marfu'a, manub, or maghum.

F'il madda - a verb in the perfect tense, is mubni i.e. does not take inflections.

Particles: prepositions (Huruf al-khaṣf or iarr) and conjunctions (Huruf).

A preposition is a word that relates a noun (ism) or a pronoun (alam ishara) to another word, usually in regard to position, direction, space, cause or time. In Arabic particles of oath also go under this category. Conjunctions join words, phrases and clauses together. Arabic has other types used for meaning meanings.

Huruf al-Khaṣf - These are parts of speech that govern the noun that follows them by putting it in the Jarrun or Khaṣf case. They are min, ila, 'an, 'ala, rubba, ba, kaf, lam and letters of oath and they are three: waw, ba, and la.

Harfa at-Tanfiṣ - Sin and saufa which are used before Muddar' verbs to give a future tense.

Taʾwurāt as-sakina - quiescent feminine ta used at the end of a Muddar' verb to give the meaning she.
Inflections (‘Irāb)

Irāb - Inflection. This means the changing of the ends of words through vowel marks as a result of agents impacting the words and changing their syntactical significance. The change occurs either explicitly as in a noticeable change of the vowel or implicitly due to some immutable quality in the word itself. In implicit changes, the change occurs and is understood by understanding the concept behind the changes i.e. the effects different agents have on words.

Major signs of ‘Irāb

Fatha - this is a short vowel written over a letter and having the sound a as in attention.

Damma - A short vowel written over a letter and having the sound e.

Kafra - a short vowel which is written over the letter and has the sound I.

Al-Asma’u al-Khamsa - The five nouns which have letter changes not vowel changes with their case changes. Abaka, Hamuka, Akhuka, Fatka and Dhu Malin

Mu’ākat - inflected words as opposed to Muhammi (see below). There are two types of inflected words: those inflected with vowel markings and those inflected with letters.

Agents of and types of inflection

Nauwsh - agents that force the verb they precede to be Masla. They are ten in number (see text).

Jawazim - agents that force the verb to be Majzum and they are 18 in number.

Marfu’at - These are the Asma’ that are in the primary case and are only seven in number (see text).

Maslaqat - These are Asma’ that have been acted upon by agents of Nāsh and they are fifteen in number.

Majrurat - These are Asma’ that have been acted upon by agents of Jarr and there are only three ways this occurs (see text).