هداية النحو

مع أسئلة وأجوبة باللغة الانكليزيّة

المحشّي

معاوية ابن المفتي عبد الصمد

حفظها الله تعالى وآهالها وأقاربها وأساتذتها وشيوخها وأعوانها وأصدقائها ومحبّيها

وحفظ جامعة العلم والهدي وجعلها سببا للعلم والهدى

بسم الله الرحمن الرحيم

In the Name of Allah, the Most Gracious, the Most Merciful

قال حمّاد بن سلمة

"مثل الّذي يطلب الحديث ولا يعرف النحو كمثل الحمار عليه مخلاة لا شعير فيها"

(المستطرف في كلّ فنّ مستظرف)

<p style="text-align:center">بسم الله الرحمن الرحيم</p>

<p style="text-align:center">الحمد لله ربّ العالمين والصلاة والسلام على رحمة للعالمين ومن تبعه من النّاس أجمعين أمّا بعد</p>

To achieve a coherent understanding of any language, it is important to grasp the fundamental rules and increase the vocabulary within that subject. Similarly, to create a good understanding of the Arabic language and to create the ability of deriving and understanding the key sources of Islam; The Holy Qur'an and The Prophetic Teachings, many subjects need to be learnt. The great historian Ibn Khaldoon writes in his famous preface to his history book;

<p style="text-align:center">علوم اللسان العربي أركانه أربعة وهي اللغة والنحو والبيان والأدب ومعرفته ضروريّة على أهل الشريعة</p>

'There are four main subjects within the Arabic language; lexicology, syntax, rhetoric & literature. It is imperative for the religious to understand all four subjects.'

Ibn Khaldoon then gives each subject an individual rank, he highlights the importance of syntax by giving it the highest ranking. Ibn Qutaybah has narrated an attribution to the second Caliph Umar (R.A.) in his book 'Gareebul Hadeeth', he narrates from Umar (R.A.);

<p style="text-align:center">تعلّموا السنن والفرائض واللحن كما تعلّموا القرآن</p>

'Learn the Sunnan, the Faraidh, language and syntax similar to the way you study the Qur'an'

This quote has also been recorded by Imam Baiyhaqi in his Sunnan, although some scholars have questioned its authenticity.

When we strive to learn the knowledge of Qur'an and Prophetic narrations, it is incumbent to understand the language of the Qur'an and Ahadeeth with its grammatical rules in order to fully comprehend the meaning. The author of the book 'Mustatraf' has recorded a quote from the scholar Hammad bin Salimah;

<p style="text-align:center">"مثل الّذي بطلب الحديث ولا يعرف النحو كمثل الحمار عليه مخلاة لا شعير فيها"</p>

'That person who studies Hadeeth without knowing Nahw (syntax) is compared to that donkey that carries the feed bag without any barley within it'

This is the reason many scholars of the past have devoted a great time to the knowledge of Nahw before reaching outstanding levels in Qur'an and Ahadeeth. As the earlier Arabs were known for their eloquence in speech and grammatical grasp, the need for formulated and structured rules was not necessary. However, as Islam started to spread rapidly, the Non-Arabs started to enter into the fold of Islam, the earlier Muslims started to realise the need of

formulating rules to safeguard the Arabic language. Many incidents have been recorded into what sparked and who initiated the formulation of Nahw. However, the famous view is that under the instruction of the Fourth Caliph Ali (R.A.), Abul-Aswad ad-Duwali started constructing the grammatical rules. Whilst formulating the rules he would have them constantly checked by Ali (R.A.) who would correct him when necessary, as recorded by the great scholar Anwar Shah Al-kashmiri in his commentary of Saheeh-ul Bukhari, Faydhul Bari. A detailed discussion on the founder of Nahw is given in the book تاريخ الأدب العربي (A history of Arabic language). Some scholars have further mentioned the name Nahw came from a saying of Ali (R.A.) to Abul-Aswad. Ali (R.A.) wrote a few lines formulating the rules as an example and he then handed them to Abul-Aswad and said انح على هذا النحو , 'write according to this method'.

After Abul-Aswad the knowledge of Nahw started to spread and one of the first famous books written in a properly structured method on Nahw was by a scholar from Basrah, Abu Bashar Amre bin Uthman, famously known as Sibwayh. It was the scholars of Basrah who then started to teach this subject to the different audiences that used to come and study. The scholars of Basrah generally adopted the idea of basing the rules upon what they had heard from the Arabs instead of formulating rules and by the use of logic. Only if they could not find the statements of Arabs as proof, they would start to estimate using other rules and use logic. However, the people of Kufa, who originally learnt their Nahw from the people of Basrah, started to develop Nahw more and started to base it upon rules and estimation instead of using the statements of the past Arabs. The two conflicting ideas started to develop further during the Abbasids rule. The rules of Kufa would not have been publicised further if it was not for the close links and connection they had with the rulers of the time. Due to their close connections, their differing rules were spreading rapidly. Arabic syntax was losing its novelty. Fortunately, the linguists continued to write Nahw originated by the people of Basrah, not giving great importance to the rules of Kufa, merely indicating the differences of the people of Kufa. This safeguarded the rules gathered by the teachers of syntax, the people of Basrah.

Throughout centuries, many scholars continued this foundation laid in syntax, Imam Jalaluddeen As-suyooti has written a book, بغية الوعاة in which he has mentioned the works and efforts of the different grammarians and linguists.

One of these scholars who worked upon syntax was the author of the book, هداية النحو (Hidayatun Nahw). Some have declined to make a concrete judgement regarding who authored the book. However, others have claimed it was Shaikh Siraj-ud Deen Uthman Akhi Siraj. Historians mention he went to study in the gathering of the great Shaikh Nizamud Deen Awliyah whilst

his beard had not even grown properly. He went to study by him in such poverty that he had no provisions with him except a few papers and a book. However, in the gatherings of Nizamud Deen Awliyah the importance was placed upon improving spirituality; hence he could not excel in knowledge. However, after being given permission from Nizamud Deen Awliyah to spread his works, he advised him to first study and then fulfil his obligations of preaching. Only six months had passed by and Shaikh Siraj-ud Deen Uthman Akhi Siraj studied such knowledge in different fields that the leading scholars were afraid of competing with him. He accompanied Nizamud Deen Awliyah in Delhi until his demise, thereafter, he stayed there for another three years before moving to his home in Lakhnoti (Bangal) where he gained great acceptance. In Lakhnoti with the will of Almighty Allah, in the year 758 Hijri he passed on from this world.

The book 'Hidayatun Nahw' has gained great acceptance within the sub-continental and Persian countries due to its comprehensive nature. However, over time, due to the changes within the educational systems and styles, many learners have started to find it difficult to grasp the lessons of Nahw from the brief and comprehensive text of the author. Furthermore, many of our English speaking audience, due to the lack of commentaries of detailed Arabic syntax books, including 'Hidayatun Nahw' have found it hard to grasp the Arabic language and its grammer properly; resulting in weakness in understanding the Qur'an and Hadeeth. Therefore, for the students of religion it is imperative to learn and fully understand the Arabic grammar. These footnotes written as English question and answers, by the grace of Almighty Allah have been added to the text to help the students understand the Arabic rules in their own language so that it can help them understand the true message of the Qur'an and Hadeeth in their later studies. Most of the questions and answers are written in a form where it helps answer any questions created within the text, or the answers solve the difficult texts. Detailed discussions of Nahw beyond this book have mostly been omitted from the questions and answers in order to avoid confusion. Further, headings, sub-headings and some additional text have been added to the original text, assisting in the understanding of the chapter. These additional headings or additional text has been added inbetween square brackets, like [...].

In completing this work, I firstly thank Almighty Allah upon the ability and understanding he has given. Further, I thank all the people who have helped in compiling this book in terms of education, this includes my honourable father, Mufti Abdus-Samad, teachers and beloved students of Jamiatul Ilm Wal Huda. Thanking is indeed a very important aspect of our religion as the great scholar and linguist, Imam Firoza'badi mentioned;

"الشكر مع المزيد أبدا" وقال "فمتى لم تر حالك في مزيد فاستقبل الشكر"

'Thanking **always** brings more & more, whenever you don't see your situation increasing (in good), turn to 'Shukr' (thanking).

Therefore, I thank all those who helped complete this work. I finally ask Allah to place this small work and effort in the scale of good in the hearafter for all of us, Verily He is the All-Powerful and Supreme. May Allah make the institute, Jamiatul Ilm Wal Huda (Blackburn, U.K.) and other institutes around the globe a means of guidance for mankind. Ameen.

Muawiyah Ibn (Mufti) Abdus-Samad Ahmed

Graduate of Jamiatul Ilm Wal Huda (Blackburn, U.K.)

بسم الله الرحمن الرحيم

[خطبة الكتاب] الحمد لله ربّ العالمين والعاقبة للمتقين والصلاة والسلام على رسوله محمّد
وآله وأصحابه أجمعين[1]

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[1] Q) What are the ten pieces of information a student must learn prior to studying any specific subject?
Explain each piece with detail.

A) The grammarian, Muhammad bin Ali al-Sabban has mentioned a poem in which he discusses the ten
foundations of learning any subject (and book). These are:

<div dir="rtl">

الْحَدُّ وَالْمَوْضُوعُ ثُمَّ الثَّمَرَة   إِنَّ مَبَادِئَ كُلِّ فَنٍّ عَشَرَة

وَالْاسْمُ الْاسْتِمْدَادُ حُكْمُ الشَّارِعُ   وَنِسْبَةٌ وَفَضْلُهُ وَالْوَاضِعُ

وَمَنْ دَرَى الْجَمِيعَ حَازَ الشَّرَفَا   مَسَائِلٌ وَالْبَعْضُ بِالْبَعْضِ اكْتَفَى

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This poem encapsulates the ten essentials of learning any subject, the translation of which is:

Verily, the bases of each subject is ten;

- The definition of the subject,

- The main dicussions held within the subject (its core purpose of being developed),

- The benefits that will appear as a result of learning the subject,

- The rank of this subject (in terms of which subjects are ranked above it and which subjects are ranked
below it),

- The virtue and value of this subject,

- The originator of this subject,

- The reason this name was given to the specific subject,

- The other subjects and tools that are needed to compile the specific subject,

- The Islamic ruling of learning this subject,

- The major discussions that are held within this subject,

Whomsoever learns a few from amongst those and leaves a few, it will be enough for him; however, if
one learns all ten completely then he will gain a high rank an honour.

These ten are labelled الْمَبَادِئ الْعَشَرَة (the ten essentials) of a subject.

The حَدُّ , موضوع and ثمرة is referred to as الْأُمُورُ الثَّلَاثَة .

Eight from amongst them, excluding الواضع and مسائل are referred to as الرُّؤُوس الثَّمَانِيَة .

Explanation of each discussion:

The definition: The dictionary meaning of نَحْو is قَصْد (to intend), scholars have mentioned that in this
context the *masdar* is to be taken as the اسم المفعول meaning, hence مَنْحُو which would mean مَقْصُود
(intended).

In terms of the grammarian terminology the word *nahw* is defined as 'the knowledge of rules with
which the end-case of each word can be recognised, in terms of it occuring as a *mu'rab* word or a *mabni*
word'.

Main discussion of Nahw: The main discussion held within Nahw is regarding the individual Arabic words, in terms of it occurring as *mu'rab* or as *mabni*.

Benefit of Nahw: The main benefit of studying Nahw is to understand the primary sources of religion, the *Qur'an* and the *Sunnah*. A secondary benefit of studying Nahw is to save oneself from mistakes within the Arabic language.

The rank of the subject: The knowledge of Nahw would generally be regarded as:

الْعُلُوْمُ غَيْرُ الشَّرْعِيَّةِ or الْعُلُوْمُ الْآلِيَّةِ, meaning it is a knowledge which is regarded as a tool to fully understand the *shari'ah* knowledge, the Nahw itself is not the *shari'ah* knowledge.

Virtue of Nahw: Many scholars have indicated to the virtue of Nahw, some are mentioned below:

	Virtue
1	"تَعَلَّمُوا السُّنَنَ وَالْفَرَائِضَ وَاللَّحْنَ كَمَا تَعَلَّمُوا الْقُرْآنَ" 'Learn the sunnah, the fara'idh and language, similar to how you learn the Qur'an'. This statement is attributed to the second caliph (however, its authenticity has been questioned)
2	"الْإِعْرَابُ جَمَالٌ لِلْوَضِيعِ وَاللَّحْنُ هُجْنَةٌ عَلَى الشَّرِيفِ" 'Syntax is a beauty for the low-class, and a defect for the honoured'. This is a statement of Abdul Malik bin Marwan.
3	"تَعَلَّمُوا النَّحْوَ فَإِنَّهُ جَمَالُ الْوَضِيعِ وَتَرْكُهُ هُجْنَةٌ لِلشَّرِيفِ" 'Learn Nahw, verily it is the beauty for the low-class and a defect for the honoured'. This is a statement of Ayyub as-Sakhtiyaanee.
4	قَالَ رَجُلٌ لِلْحَسَنِ: إِنَّ لَنَا إِمَامًا يَلْحَنُ؟ قَالَ: أَمِيْطُوْهُ عَنْكُمْ ، فَإِنَّ الْإِعْرَابَ حِلْيَةُ الْكَلَامِ A person said to Hasan: We have an Imam who makes grammatical mistakes (what should we do)? Hasan replied: remove him from your circles, verily syntax is the beauty of the speech'.
5	"مَثَلُ الَّذِيْ يَطْلُبُ الْحَدِيْثَ وَلَا يَعْرِفُ النَّحْوَ مَثَلُ الْحِمَارِ عَلَيْهِ مِخْلَاةٌ لَا شَعِيْرَ فِيْهَا" 'The person who studies hadith without the prior knowledge of Nahw is like a donkey that carries the feed bag without any barely within it'. This is the statement of Hammad bin Salimah.
6	"اللُّغَةُ الْعَرَبِيَّةُ هِيَ رَأْسُ مَالِ الْكَاتِبِ وَأُسُّ مَقَالِهِ وَكَنْزُ إِنْفَاقِهِ" 'The Arabic language is the main wealth of a writer, the foundation (main part) of his speech, and the treasure of his spending'.
7	"الْإِعْرَابُ حَلْيُ اللِّسَانِ فَلَا تَمْنَعُوْا أَلْسِنَتَكُمْ حَلْيَهَا" 'Syntax is the jewellery of the tongue, do not deprive your tongues from its jewellery'. This statement is attributed to Malik bin Anas.

Originator of the subject: There are many views regarding the originator, the famous view is that the fourth caliph Ali (R.A.) was the originator, some have mentioned Abul-Aswad ad-Duwali under the instruction of the fourth caliph. Some have mentioned that the originator of the field of Nahw is the second caliph, Umar (R.A.). They indicate that in the era of the second caliph a Bedouin recited the verse:

أَنَّ اللهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ [التوبة:3]

'That Allah is disassociated from the disbelievers, and so is His Messenger (disassociated from the beleivers)'

The Bedouin changed the *dhammah* on the word رَسُولُهُ with a *kasrah*, hence, رَسُولِهِ. This will change the meaning of the verse to:

'That Allah is disassociated from the disbelievers and disassociated from his messenger.'

As the second translation indicates the changing of one *harakah* made a detrimental change in the meaning, hence, the second caliph ordered the compilation of grammatical rules.

<u>The reason 'Nahw' was given its name</u>: There are differences amongst scholars regarding where the word 'Nahw' originated from for this subject.

Some have mentioned that the name Nahw came from a saying of Ali (R.A.) to Abul Aswad, after Ali (R.A.) wrote a few rules to start the method of writing this subject, he instructed Abul Aswad:

انْحُ عَلَى هَذَا النَّحْو

'Write according to this method'.

Others have mentioned that it is given this name because the word 'Nahw' means 'method/path', using this subject an individual would be able to speak according to the proper Arabic 'method/path'.

<u>Other subjects and tools needed to compile Nahw</u>: Originally, Nahw was merged with many other forms of sciences; including, *tajweed* (oratory), linguistics, *sarf* (morphology). However, over generations, as each subject started to get formed separately, the scholars compiled Nahw alone, and others combining Nahw and Sarf together due to their close connection.

<u>Ruling of Nahw</u>: Most scholars are of the opinion that learning Nahw is *fard al-kifayah,* that enough individuals within a community learn the subject that they can understand the primary and other sources of religion.

<u>Major discussions within Nahw</u>: The major discussion within Nahw include:

- Terminoligies of the subject, Nahw.
- The verbs, nouns, and particles in terms of wether they act upon the following words or not.
- The particles that don't act upon the following words.

And many more discussions are held which will be discovered throughout the book.

أمّا بعد

[طريق الكتاب وغرضه] فهذا مختصر مضبوط في النحو جمعتُ فيه مهمّات النحو على

ترتيب (الكافية)² مبوّبا ومفصّلا بعبارة واضحة مع إيراد الأمثلة في جميع مسائلها من غير

تعرّض للأدلّة والعلل لئلّا يشوّش ذهن المبتدي عن فهم المسائل

[وجه تسمية الكتاب] وسمّيتُه بـ(هداية النحو)³ رجاء أن يهدي الله تعالى به الطّالبين

[ترتيب الكتاب] ورتّبتُه⁴ على مقدّمة وثلاثة أقسام بتوفيق الملك العزيز العلّام

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² Q) What is كَافِيَة ؟

A) كَافِيَة is a very famous book of Arabic grammar compiled by the scholar, *Uthman ibn Umar ibn Abi Bakr,* more famously known as *Abu 'Amr ibn al-Hajib,* he was a jurist who adopted the famous Maliki school; moreover, he was well educated within the Arabic language; prose and poetry, syntax and morphology, etc. He was born in the land of Egypt and raised in Cairo. Thereafter, he spent a part of his lifetime lecturing in Damascus and his place of demise was Alexandria, Egypt. He has authored many books, from amongst them is his book *Kafiyah* in Arabic Syntax, *Shafiyah* in morphology, *Mukhtasar al-fiqh,* a brief book which collected the understanding of sixty books in the Maliki school of law, hence, due to its comprehensive nature some labelled this book as 'the compiler of the mothers' (جامع الأمّهات). Ibn al-Hajib, the author of *Kafiyah* was born in the year 1174CE (570AH) and his year of demise is noted as 1249CE (646AH). The book *Kafiyah* has been widely accepted by many grammarians, taught in many circles thoruought centuries until modern era. Many scholars have dedicated commentaries upon *Kafiyah,* indicating to its acceptance.

The author of *Hidayatun Nahw* has based his book upon the system of *Kafiyah;* he used the book *Kafiyah* as a guide with the aim of making it easier for the readers to understand. The author of *Hidayatun Nahw* has added examples to the rules, included headings to the relevant chapters, explained and simplified certain chapters, abridging certain chapters, erasing the very detailed or less relevant topics altogether, removing proofs and reasoning's of the different rules, etc. The primary purpose of these numerous changes was to make the syntax manual easier for the students to benefit from.

³ Q) Why did the author label this book *Hidayatun Nahw?*

A) The author labelled this book as *Hidayatun Nahw* with the hope that Almighty ALLAH will guide the readers with this book into understanding the foundation of Arabic syntax and eventually into understanding the Qur'an and Hadeeth with the accurate interpretation. May Almighty ALLAH guide us, Ameen.

⁴ Q) In brief, what is the overall system of this book?

A) The overall system of this book is that it consists of a preface, followed by three separate major discussions. The preface covers the very basics and those introductory points that a reader must know before he commits himself to the study of the science; thereafter, the three major discussions that follow are:

مقدّمة

أمّا المقدّمة⁵: ففي المبادي التي يجب تقديمها لتوقّف المسائل عليها

وفيها⁶ فصول ثلاثة

[تعريف علم النحو] فصل [أوّل في المقدّمة]: النحو علم بأصول يعرف بها أحوال أواخر الكلم الثلاث من حيث الإعراب والبناء وكيفيّة تركيب بعضها مع بعض⁷

[غرض علم النحو] والغرض منه صيانة الذهن عن الخطأ اللفظيّ في كلام العرب⁸

[موضوع علم النحو] وموضوعه الكلمة والكلام⁹

[الكلمة وأقسامها] فصل [ثان في المقدّمة]: الكلمة لفظ وضع لمعنى مفرد¹⁰

وهي منحصرة في ثلاثة أقسام: اسم وفعل وحرف

- The discussion of nouns (أسماء).
- The discussion of verbs (أفعال).
- The discussion of particles (حروف).

⁵ Q) What is discussed in the preface *(muqaddimah)*?

A) The preface *(muqaddimah)* discusses those introductory points that are imperative for a learner to be aware of before he engages himself in the more detailed and particular discussions that occur later.

⁶ Q) What is the system of the preface?

A) The preface is divided into three sub-categories:

- First sub-category: This consists of the definition of *Nahw*, its purpose and its core material.
- Second sub-category: This consists of single words (كلمة) and its types.
- Third sub-category: This consists of sentences/phrases (كلام) and its types.

⁷ Q) What is *Nahw*?

A) Nahw is the subject that teaches a person what the state of the last letter will be in terms of whether it is مبني or معرب. It also teaches a person how to **join** sentences correctly in Arabic.

⁸ Q) What is the purpose of *Nahw*?

A) To save a person from mistakes in Arabic language.

⁹ Q) What is the main discussion in *Nahw*?

A) The main discussion is regarding **single words** (الكلمة) and **sentences** (الكلام) in terms of their grammatically end-state and in terms of formation of correct sentences.

¹⁰ Q) What is a كلمة ?

A) كلمة is a word (utterance) which has been created for a **single** meaning.

<div dir="rtl">

[وجه حصر الكلمة في ثلاثة أقسام]

- لأنّها إمّا أن لا تدلّ على معنى في نفسها وهو الحرف

- أو تدلّ على معنى في نفسها ويقترن معناها بأحد الأزمنة الثلاثة وهو الفعل

- أو تدلّ على معنى في نفسها ولم يقترن معناها بأحد الأزمنة وهو الاسم [11]

[حدّ الاسم] فحدّ الاسم: أنّه كلمة تدلّ على معنى في نفسها غير مقترن بأحد الأزمنة الثلاثة

[المراد بـ(الأزمنة الثلاثة)] [12] أعني الماضي والحال والاستقبال

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[11] Q) How many types does a كلمة have? Mention each type with definition and an example.

A) كلمة has 3 types. The table below mentions the types with definition and examples:

	Type	Definition	Example
1	الاسم Noun	مَا دَلَّ عَلَى مَعْنًى فِيْ نَفْسِهَا وَلَمْ يَقْتَرِنْ بِأَحَدِ الأَزْمِنَةِ الثَّلَاثَةِ A word which has a useful meaning itself and is **not** limited to time.	رَجُلٌ ، نَصْرٌ
2	الفعل Verb	مَا دَلَّ عَلَى مَعْنًى فِيْ نَفْسِهَا وَيَقْتَرِنُ بِأَحَدِ الأَزْمِنَةِ الثَّلَاثَةِ A word which has a useful meaning itself and is limited to time.	نَصَرَ ، يَنْصُرُ
3	الحرف Particle	مَا لَمْ يَدُلَّ عَلَى مَعْنًى فِيْ نَفْسِهَا A word which does **not** have a useful meaning itself.	مِنْ ، إلَى

Note: In the definition of 'nouns' and 'verbs' when it mentions it is not limited to time, this is in reference to its original form; not any later developed meanings. This is the reason why certain words are regarded as nouns despite having a limitation or attachment to a time.

- For example: اسْم الفِعْل is a certain type of **noun**, which is discussed later, despite it being linked with time, it is still regarded as a **noun**. The reason it is still regarded as a **noun** is because originally it was free from time, however, later the society and people started to use it in a meaning which was attached with time.

- Another example is اسْمُ الفَاعِل , this type of noun is also discussed later, from amongst the discussions of this noun is in regards to whether it can give the past, present or future meaning.

However, it must be understood that this attachment to time in these **nouns** appeared later for temporary purposes, originally they were free from any attachment with time.

[12] Q) What is intended by the phrase الأَزْمِنَةُ الثَّلَاثَة (three times) with examples?

A) The intended of the phrase أَزْمِنَة ثَلَاثَة (three times) is (with examples):

-**Past tense** (المَاضِيْ): This is the indication upon past (previous) time. Example: 'he helped' (نَصَرَ).

-**Present tense** (الحَال): This is the indication upon present (current) time. Example: 'he is helping' (يَنْصُرُ).

-**Future tense** (المُسْتَقْبِل): This is the indication upon future (coming) time. Example: 'he will help' (يَنْصُرُ).

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[المثال للاسم] كـ(رجل) و(علْم)

[علامة الاسم] وعلامته: أن يصحّ الإخبار عنه وبه¹³ كـ(زيد قائم) والإضافة كـ(غلام زيد) ودخول لام التعريف كـ(الرجل) والجرّ والتنوين نحو (بزيد) والتثنية والجمع والنعت والتصغير والنداء فإنّ كلّ هذه من خواصّ الاسم¹⁴

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Note: The Arabic version for 'present tense' and 'future tense' is identical, as indicated in the above examples; the grammatical differences between present and future is discussed later in the verb chapter.

[13] Q) Explain the meaning of إِخْبَار عَنْهُ وَبِهِ completely with examples.

A) The term إِخْبَار عَنْهُ وَبِهِ is a combination of two separate terms; namely, إِخْبَار عَنْهُ and إِخْبَار بِهِ.

	Type	Definition	Example
1	إِخْبَار عَنْهُ	This is the word **regarding which** news is given.	زَيْدٌ
2	إِخْبَار بِهِ	This is the word **with which** news is given.	قَائِمٌ

In the example "زَيْدٌ قَائِمٌ" (Zaid is standing) the news is given **regarding** the word "زَيْدٌ", hence it is إِخْبَار عَنْهُ; further, the news is given **with** the word "قَائِمٌ", hence it is إِخْبَار بِهِ.

Note:

– A noun has the speciality that **both**; news can be given **with it** and **regarding it**, hence, in the chapter of nouns grammarians mention the phrase الْإِخْبَار عَنْهُ وَبِهِ (news can be given regarding it and with it).

– In verbs, news can only be given **with it** (الإخبار به); not **regarding** it (الإخبار عنه).

[14] Q) Mention the signs of a اسم (noun) with examples.

A) The signs of nouns are as follows:

	Sign	Example	Explanation
1	يَصِحَّ الْإِخْبَار عَنْهُ وَبِهِ مَعًا It is permissible to do both; give news with a noun and to give news regarding a noun.	الرَّجُلُ قَائِمٌ	In this example the news is given **with** a noun and also **about** a noun.
2	الْإِضَافَةُ Possessive noun	كِتَابُ الْمُدَرِّسِ	The word كتاب is مضاف, hence an اسم.
3	دُخُولُ لَامُ التَّعْرِيفِ (ال) enters upon it	الرَّجُلُ	The word رجل has ال upon it, hence an اسم.
4	حَالَة الْجَرِّ State of جرّ	بِقَلَمٍ	The word قلم is in مجرور state, hence an اسم.
5	التَّنْوِينُ Tanween	بِقَلَمٍ	The word قلم has تنوين upon it, hence an اسم.
6	التَّثْنِيَةُ Dual form	قَلَمَانِ	The word قلم has a dual form, hence an اسم.

ومعنى الإخبار عنه: أن يكون محكوما عليه [15] لكونه فاعلا [16] أو مفعولا [17] أو مبتدأ

7	الجَمْعُ Plural form	أَقْلَام	The word قلم has a plural form, hence an اسم .
8	النَّعْتُ (الصّفةُ) Quality	رَجُلٌ عَالِمٌ	The word عالِم is a quality, hence an اسم .
9	التَّصْغِيرُ Diminutive form	رُجَيْل	The word رجل is in diminutive form, hence an اسم .
10	النّدَاءُ Call	يَا آدَمُ	The word آدم has been called, hence an اسم .

[15] Q) Why has the term إِخْبَار عَنْه been defined as مَحْكُوم عَلَيْه ?

A) Generally, the term إِخْبَار عَنْه (news regarding it) gives the impression that it is restricted to الجُمْلَةُ الخَبَرِيَّة.

However, إخبار عنه is not restricted to الجملة الخبرية ; it can also occur in الجملة الإِنْشَائِيَّة. This is the reason why the grammarians define إخبار عنه as محكوم عليه ; this is when a 'ruling' (whether physical or in meaning) has been made upon the word.

Therefore, in the example لَا تَضْرِبْ زَيْدًا (don't hit Zaid), the noun زَيْد is the word upon which the 'ruling' is made; despite the sentence being classified as الجملة الإِنْشَائِيَّة .

Note: The definition of الجُمْلَةُ الخَبَرِيَّة and الجُمْلَة الإِنْشَائِيَّة will be mentioned shortly.

[16] Q) In which situations will the noun be regarded as مَحْكُوم عَلَيْه (ruling has been applied upon it)?

A) The noun will be regarded as مَحْكُوم عَلَيْه in the following three situations:

- If the noun is a فاعل (doer): For example the word زَيْد in the phrase قَامَ زَيْدٌ (Zaid stood) as the ruling of the action is applied upon 'Zaid', the **doer**).

- If the noun is a نائب فاعل (substitute doer): For example the word زَيْد in the phrase نُصِرَ زَيْدٌ (Zaid was helped) as the ruling of the action is applied upon 'Zaid', the **substitute doer**).

- If the noun is a مبتدأ (subject): For example the word زَيْد in the phrase زَيْدٌ قَائِمٌ (Zaid is standing) as the ruling of the action is applied upon 'Zaid', the **subject**).

Overall, the مَحْكُوم عَلَيْه can either be

- فَاعِل (doer).
- نَائِب فَاعِل (substitute doer).
- مُبْتَدَأ (subject).

[17] Q) Why have some grammarians indicated that the مَحْكُوم عَلَيْه is مَفْعُول ? Explain in detail.

A) Some grammarians have loosely used the word مَفْعُول in the مَحْكُوم عَلَيْه types, however, the more accurate wording should be (مَفْعُول مَا لَمْ يُسَمَّ فَاعِلُهُ or نَائِب فَاعِل) as the five different types of مفاعيل themselves don't occur as مَحْكُوم عَلَيْه. Therefore, the word مفعول here is in the meaning of نائب فاعل (such a مفعول whose فاعل is **not** mentioned).

Note: The discussions on فاعل, مبتدأ and the different types of مفاعيل occur later in the book.