To whom it may concern

Miss Salah's thesis, "A critical edition of al-Muthul 'ala Kitab al-Mugarrab fi al-Nahw by Ibn 'Usfur al-Ishbilî", has this month been examined and accepted by the University of London for the degree of Ph.D.

It is a well executed piece of text editing, and I consider it worthy of publication.

H.T. Norris
Professor of Arabic and Islamic Studies in the University of London
A CRITICAL EDITION

of

AL-MUTHUL  ❧AL KITAB
AL-MUQARRAB FI AL-NAHW

by

IBN  ❧USFUR AL-ISHBILI

VOLUME I

EDITED

by

FATHIEH TAWFIQ SALAH

Thesis presented for the degree of
Doctor of Philosophy
In the University of London
School of Oriental and African Studies

1985
DEDICATION

to

My late father

Who, since my childhood, used to encourage me in my studies and who always used to support me by giving me a feeling of trust, confidence and strong hope of success.

DEDICATION

to

Those who have great determination to keep on learning and acquiring much knowledge, those who are not weakened when they meet difficulties, and are capable of removing all the obstacles that stand in their way.

To all of these I dedicate my work hoping to be helpful and useful.

Fathieh Tawfig Salah
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THANKS SHOULD BE PAID

Thanks should be paid to God who gave me the power to complete this work. Thanks should be paid to my brother who financed my study from start to finish. Thanks should be paid to my outstanding supervisor who is a treasure of knowledge, patience and generosity: Knowledge because he is expert in all the fields I came across within my thesis, patience because he read my work page by page in spite of its length and generosity because he gave me much of his time without any complaint - may God prolong his life and grant him strength and energy.

Thanks should be given to my paternal cousin - Director of the Computer Department at the Royal Scientific Society in Amman and President of the University of al-Najāh in Nablus - and to his friend - Director of the Institute of Studies and Researches for Arabisation in al-Ribāṭ - by whose help I have managed to obtain a copy of "Sharḥ al-Muqarrab" which is in Fas.

What is unforgettable also is the kindness of Professor Dr. Jale Baysal who specializes in library science at Istanbul University, the wide assistance I obtained from Mr. Muammar Ulker - Director of Suleymaniye
Library in Istanbul - the great facility I found in using the following libraries in Istanbul: Beyazit Umumi, Feyzullah, Atif Efendi and Topkapı Saray, and the great facility I met at the Aqwāf Public Library in Baghdad.

I am in debt to all the staff of the library of the School of Oriental and African Studies, specially to Mr. S. Goddard - Ex-Deputy Librarian - and to Mr. B. J. Scott - Superintendent Issue Desk - for their kind help and support.

Finally, I shall never forget the helpful hand of Mrs. Dipali Ghosh, Librarian at the British Library/Department of Oriental Manuscripts and Printed Books.

May God keep them all in return.
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ABBREVIATIONS OF TECHNICAL TERMS

The plural is indicated by "s" as "pts." parts, and "vols." volumes.

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rev. revised.
RSO Rivista degli Studi Orientali.
sel. selected.
Sh Sharh al-Muqarrab.
sing. singular.
stud. study.
sub. subject.
subst. substitute.
sum. summary.
superv. supervised.
trans. translated.
uninf1. uninflected.
v. verb; verse.
voc. vocative.
vol. volume.
ILLUSTRATIONS
AFTER "THE TIMES / ATLAS OF THE WORLD"

COMPREHENSIVE EDITION (5TH), 1975
FIGURE 2

FROM

THE HAFSIDS’ FAMILY TREE

YAHYA

ABU HAFS AL-CUMARI AL-HINTATI

ABU MUHAMMAD ABD AL-WAHID
603-618 (1206-1221)

ABU ZAKARIYA’ YAHYA
625-647 (1227-1249)

ABU ABD ALLAH MUHAMMAD AL-MUNITASIR
(AL-MUSTANSIR BI ‘LLAH)
647-675 (1249-1276)

AFTER

"AL-FARISIYA FI MABADI’ AL-DAWLA AL-HAFSIYA"
I wish to pay a tribute to Ibn ʿUsfūr, whose name is mentioned in most of the grammatical works, such as:  

by editing "al-Muthul ʿala Kitāb al-Muqarrab".

I have divided this thesis into three chapters:

In the first I deal with the biography of Ibn ʿUsfūr, and with a brief statement about the political and cultural influences that surrounded his life.

Ibn ʿUsfūr, the bearer of the banner of Arabic in his time in al-Andalus, was born in Seville in the year 597 / 1200. He studied Arabic and literature in al-Andalus until he had mastered them, having studied there under a group of great scholars. Of these were the teacher ʿAlī al-Shalawbin head of the grammarians in al-Andalus, and the teacher Abū al-Ḥasan al-Dabbaj Shaykh of al-Andalus.

He then began to teach in his country, teaching grammar for a while. After that a quarrel with his master took place which made him leave his native town,
Seville, and travel throughout al-Andalus, staying in several towns and studying under many scholars. Many students came to him for study and to acquire benefit from his knowledge.

Later on he crossed the sea to Ifriqiya and stayed in Tunis, highly respected by the Hafsid Caliph, al-Mustansir bi 'Llah. On returning to his own country he again travelled throughout al-Andalus. Then he passed over to al-Maghrib, staying in Salā.

At the invitation of the forementioned Caliph he returned to Ifriqiya, and settled in Tunis where he died in the year 669 / 1271.

Ibn ʿUsfūr grew up in Seville which was at that time the centre of the Almohad government in al-Andalus. In the year 643 / 1245 Seville came under the rule of the Hafsids. In the year 647 / 1248 Seville fell to the Christians.

With regard to the cultural life no one denies the Almohads' care for culture, and the great efforts they made to nourish it.

With regard to the Hafsid state in which Ibn ʿUsfūr was highly considered and respected all its rulers were highly educated, therefore they facilitated the coming of the Andalusians in large numbers to Ifriqiya and al-Maghrib.
Besides this Seville the birthplace of Ibn ٌUsfūr had flourished at the time of Banū ٌAbbād 414-484 / 1023-1091, and remained for half a century the brilliant centre of literature, verse and prose in al-Andalus.

So it was not strange that Ibn ٌUsfūr became known as a scholar, jurisprudent, grammarian, linguist, historian, and poet.

This chapter is preceded by an introduction, showing the high standing of Ibn ٌUsfūr among the other grammarians.

In the second chapter I deal with the works of Ibn ٌUsfūr, and their importance in Arabic grammatical studies.

Al-Shaykh al-Ghubrīnī says:
"The works of Abū al-Ḥasan - meaning Ibn ٌUsfūr - in Arabic are considered to be some of the best and the most dignified subjects and compilations".

In fact I am fortunate because I managed to have photocopies of all the manuscripts, which I was in need of in my thesis, by going - at my own expense - to Istanbul, Baghdād, and by the help of a relative and his friend.

Those photocopies which I have helped me in discovering secrets about the works of Ibn ٌUsfūr, such
as:

1. "Sharh al-Muqarrab" and "al-Muthul qala Kitab al-Muqarrab" are the same work by Ibn cUsfur, and not different works as is mentioned in "al-Muqarrab", pt. I, pp. 16, 17.

2. "Sharh al-Muqarrab" is complete, and not as is mentioned in many references: "Ibn cUsfur did not finish "Sharh al-Muqarrab". In my opinion their compilers knew only the copy of Fas, since the following is written on its title page:

3. I have discovered other copies of "al-Muqarrab", which are not mentioned by any compiler.

4. I have discovered that the first book of the manuscript 1071 / Asir Efendi is not "al-Muqarrab" as is mentioned by Brockelmann and Rescher, but a book by Ibn Malik al-Andalusi.

5. I have discovered another copy of "al-Tadrib fi Muthul al-Taqrib" in Beyazit Umumi / Istanbul, which is not mentioned by any compiler.

As for the other works of Ibn cUsfur I have found the following:

1. The correct pronunciation of "al-Hilaliya" on grammar, and the occasion upon which it was compiled. This new information was found by the trustworthy Ibn Qunfudh. The other compilers do not know
2. What "Idah al-Mushkil" deals with. It is a commentary on "al-Mughrib" by al-Muṭarrizi. While Qabawa says: "Perhaps it is one of the commentaries on 'al-Jumal';" and Kahhala says: "It is on grammar".

3. Editors of "al-Muqarrab" in pt. I, p. 17 say that "al-Sharh al-Kabir" is "Sharh al-Muqarrab". This is incorrect because "al-Sharh al-Kabir" which is also called "Ahkām Ibn ʿUsfūr" is one of the three commentaries by Ibn ʿUsfūr on "Jumal al-Zajjāji".

The third chapter is the edition which deals with many points of Arabic grammar, with examples of correct usage.

In my edition I have followed this way:

1. I have copied the text carefully in my own handwriting, and I have done my best to present it in a good way in regard to vocalization and punctuation.

2. I have shown the difference among the manuscripts exactly as it is in regard to vocalization.

3. I have explained the words and expressions which I think are in need of explanation.

4. I have clarified the quotation "قُوَّةُ لَيْ لبٌ" by mentioning what comes before or after it in
"al-Muqarrab" when it is in need of clarity.

5. I have tried to give more explanations of the grammatical points by referring to other references.

6. I have mentioned the metre of the poetic grammatical examples.

7. I have given a brief definition to the proper names, and names of the cities that occur in the text.

Finally, and with respect to the years that occur within the whole thesis I have added the Christian date, and put it between two brackets when it is not mentioned by the reference.
INTRODUCTION

Ibn ʿUsfur kept close to his teachers in al-Andalus until he had mastered Arabic and literature, then he began to teach.

Ibn Shakir al-Kutubi says: "He was the most patient person, never wearying in his reading"; many confirmed this.

Al-Ghazzi says: "He was a leader in grammar, no one could keep up with him".

Ibn ʿUsfur became an outstanding scholar in Arabic and literature, and his compilations on these two subjects acknowledge that high position.

Al-Ansāri al-Marrākushi says: "His 'Muqarrab' on grammar is a proof of his mastery of Arabic".

Al-Ghazzi says: "'Al-Muqarrab' is a comprehensive work which caravans carried far and wide".

Ibn Saʿid al-Mudliji says in his note on his teacher Ibn ʿUsfur: "I brought with me from Ifriqiyah the book 'al-Muqarrab' which is on grammar; it then was received with great pleasure and respect from every side".

Qabawā says: "'Al-Muqarrab' is the most famous
book of Ibn Ĕșfur; its fame spread in the East and West.

Abū Ḥayyān al-Andalusi says:
"'Al-Mumti Ĕ fi Ĕ al-Šarf' is the best of what is compiled on this art in its arrangement, rectification, classification and making others understand".

Al-Ansārī al-Marrakushi says: "Ibn Ĕșfur's compilation on morphology is great and useful".

Al-Hājj Khalīfa says: "'Al-Mumti Ĕ fi Ĕ al-Šarf' is the best medium-sized book on morphology, rarely does one find a grammatical book which does not have some of its matters".

‘Abd al-Qādir al-Baghdādi quotes from "Darā'ir al-Shīr" and "Sharḥ al-Idāh" in his famous work "Khizānat al-Adab".

Al-Ghubrini says: "Ibn Ĕșfur is worthy of having his statements preferred to those of other grammarians".

Ibn Ĕșfur was the most brilliant student of Abū ĖAli al-Shalawbin, but when he became independent and sat for teaching, al-Shalawbin tried to lower his dignity. The following story confirms this:

Once the teacher Abū Jaʾfar al-Labī had read to him the verse of Imruʿu 'l-Qays:
He then asked his students: "What is the operative in this adverb?" meaning "لَن". They disagreed with each other. He said: "Enough, this verse was read to our teacher Abū ʿAlī al-Shalawbīn, and he asked us the same question, then he said to us: "When you go out ask that ignorant man - meaning Ibn ʿUṣfūr".

When we went out we all came to him in the mosque surrounded by a large group, talking about rare points of grammar. We did not dare to ask him because of his solemn appearance and impressive character, so we went away.

This high standing which Ibn ʿUṣfūr enjoyed overwhelmed the Islamic world in the East and West, so the judge Nasir al-Dīn Ibn al-Munayyir, judge of Alexandria, considered him the seal of the grammarians when he lamented him in these two verses:

```arabic
الْمُقَلِّبُ بِهِ الرَّجُلُ عَلَى اوْلِدِهِ
فَلَنْ يَقُولُ الرَّجُلُ عَلَى اوْلِدِهِ
عَمَّ أَمَّيْرٌ نَوْمُسِمَةٌ الْجَلَّ
زَهَّرَ رَحْمَةٌ إِلَيْنَا الْمُقَلُّبَ
```
But this wide reputation induced some of Ibn ČUsfūr's Andalusian contemporaries, and those who came after him to envy his great fame, so Ibn al-Zubayr says: "The teacher of Arabic has nothing to benefit from except for Arabic, and he is not qualified for anything else"; other grammarians did not agree with him.

Ibn Malik defamed his knowledge, and sometimes ascribed to him ignorance and lack of accuracy.

Abū Hayyān decried Ibn ČUsfūr's imitation of the old scholars because of ignorance.


After that Ibn al-Azraq started to put down the value of Ibn ČUsfūr, and to assert that Ibn al-Dā'i put down the fame of Ibn ČUsfūr, then he recites:
But all what is mentioned about Ibn ʿUsfūr could not lower his standing in the history of Arabic grammar. Al-Maqqarī commented on those criticisms by saying that they are full of confusion, then he recites:

في تعبد سعد بن عثمان نوره
فيا هل لله يأتين لسرا بضرير
CHAPTER I

THE BIOGRAPHY OF IBN ĈUSFUR

AND

A BRIEF STATEMENT

ABOUT

THE POLITICAL AND CULTURAL INFLUENCES

THAT SURROUNDED HIS LIFE

Al-Ghubrini a contemporary of Ibn ‘Usfūr says:
"Everyone who studied under Abū ‘Ali al-Shalawbin in his country was commendable, and from my point of view the greatest of these were two men: The teacher Abū al-Hasan (meaning Ibn ‘Usfūr) and the teacher Abū al-Hasan (sic) Ibn Abū al-Rabi‘. The more important of the two was the

1. This is how the name is mentioned in the MS. "al-Muqarrab" which is in Suleymaniye/Laleli/3523.

Al-Zirikli in "al-A‘lam", 1st ed. says: "‘Ali b. Musa" instead of "Mu'min".


teacher Abū al-Hasan Ibn 'Usfūr, and I do not think that there was anyone greater than him among the last of the teachers.

He brought together - may God have mercy upon him - memorizing, perfection, conception and eloquence. He memorized and understood what he memorized, and was able to express what he had in his mind, and this is the aim. But there are few who can unite all these.\(^{(1)}\)

Ibn 'Usfūr 'Alī Ibn Mu'min, the well-known esteemed scholar, bearer of the banner of Arabic in his time in al-Andalus, was born in Seville in the year 597 / 1200. He studied Arabic and literature in al-Andalus until he had mastered them, having studied there under a group of great scholars. Of these were the teacher Abū 'Alī al-Shalawbīn head of the grammarians in al-Andalus, and the teacher Abū al-Hasan al-Dabbāj Shaykh of al-Andalus.

It was known that al-Shalawbīn and al-Dabbāj were among the most celebrated grammarians of the time of

1. 'Unwan al-Diraya, p. 318.
2. At the beginning of this year a frightful event, the great flood, occurred in Seville, the like of which had not been heard of before. 'Inān, Dawlat al-Islām fi al-Andalus (al-‘Aṣr III, pt. II) - ‘Aṣr al-Muwaḥhidīn wa Inḥiyar al-Andalus al-Kubra, p. 256.
Ibn 'Usfūr, so he acquired from them what others could not acquire.

Ibn 'Usfūr kept close to al-Shalawbin for nearly ten years, during which he obtained much, till he completed with him the study of "Kitāb Sibawayh". He then began to teach in his country, teaching grammar for a while. After that a quarrel with his master took place which made him leave his native town, Seville, and travel throughout al-Andalus, staying in several towns and studying under many scholars.

Ibn Shakir al-Kutubi says: "He was the most patient person, never wearying in his reading"; many confirmed this.

Al-Ghazzi says: "He was a leader in grammar, no one could keep up with him".

He stayed some months in Jérez, Málaga, Lorca and Murcia where he taught the Qur'ān and grammar; many students came to him for study and acquiring benefit from his knowledge. There he dictated his commentaries on "al-Jumal", "al-Idah", "Kitāb Sibawayh" and "al-Juzuliya"; he dictated all these from memory, the most useful commentaries of their kind.

This life of a travelling teacher helped Ibn 'Usfūr to keep in touch with many students of Arabic, and it was taken for granted that everyone who read under Ibn 'Usfūr was worthy of praise. The most outstanding student who
was influenced much by him was Abū Ḥayyān al-Andalusi.\(^{(1)}\)

One of the best of all his students in knowledge, temper, kindness, leadership and dignity was the jurisprudent Abū Zakariya al-Yifrānī.\(^{(2)}\)

Later on he crossed the sea to Ifriqiya and stayed in Tunis a little. Being close to al-Amir Abū ‘Abd Allāh Muḥammad Ibn Abū Zakariya‘ Ibn Abū Ḥafṣ he moved with him to Bijāya, where he stayed for a period of time.

He then returned to the capital of Ifriqiya and gathered great rewards from the Commander of the Faithful al-Mustansir bi ‘Llāh, the forementioned Amir, who read under Ibn Īṣfūr before the transfer of the emirate to him, and who considered Ibn Īṣfūr one of his closest companions.

On returning to his own country he again travelled throughout al-Andalus and visited Lorca. Then he moved to the west and passed over to al-Maghrib, staying in Sala.

At the invitation of the Hafsid Caliph al-Mustansir bi ‘Llāh he returned to Ifriqiya and settled

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in Tunis where he died in the year 669 / 1271.

1. This biography is a summary taken from:
   - Al-Ghazzī, Tashnīf al-Masāmī, p. 45.
   - Ibn Qunfudh, al-Wafayāt, p. 331.
   - Ibn 'Usfūr:
   - Ibn al-Zubayr, Silat al-Sila, pp. 142-143.
   - Kahhāla, Mu'jam al-Mu'allifin.
   - Qābawā, Ibn 'Usfūr wa l-Tasrif, pp. 43-62.
   - Al-Suyūtī, Bughyat al-Wuṣūfa, p. 357.
There are many different opinions about the year of his death, the place in which he died and the way in which he died:

Ibn Shakir al-Kutubi says: "Al-Shaykh Taqi al-Din Ibn Taymiya claimed that Ibn Usfur was pelted with bitter oranges in a drinking party until he died". This was in the year 669.

Al-Suyuti supports that story and says: "He died on 24th Dhu 'l-Qa‘da in the year 663 (1264). They say also: 'In the year 669'."

Al-Ansari al-Marrakushi says: "He died at home in the old city of Tunis on Saturday afternoon 24th Dhu 'l-Qa‘da in the year 659 (1260), and was buried the same afternoon".

Al-Zarkashi says that on Sunday night 25th Dhu 'l-Qa‘da in the year 669 the teacher, the grammarian Abu al-Hasan Ibn Usfur died in Tunis. The cause of his death was that one day Ibn Usfur came upon the Sultan while he was sitting in Abu Fihr's gardens in al-Qubba which overlooks the large watering trough. The Sultan then said to him boasting of his state: "Our state has become great!" Ibn Usfur replied: "By us and the like".

   Al-Zirikli, al-Ālam, 3rd ed.
The Sultan kept this reply in his mind, and when Ibn 'Usfūr got up to go away the Sultan ordered some of his men to throw him fully dressed into the forementioned trough (that day was very cold), and not let him get out, pretending to play and joke.

When he came out he caught cold and a high fever from which he suffered for three days. Then he died, and was buried in the cemetery of Ibn Muhānā near the cemetery of al-Shaykh Ibn Nafīs, to the east of Yantajmī gates one of the old city's gates. His grave is still to be found in Suq al-Qumāsh, and the cemetery was at that time next to Jāmi‘ al-Zaytuna.

Ibn Qunfudh says: "In the year 669 the teacher Abū al-Ḥasan ʿAlī Ibn ʿUsfūr, the grammarian was drowned in Tunis".

Finally, editors of "al-Muqarrab" say: "The report of Ibn Maktūm in the introduction of "al-Muqarrab" (MS.) is the most reliable and trustworthy, because of the proximity of Ibn Maktūm to the period of Ibn ʿUsfūr, and because Ibn Maktūm studied under Abū Hayyān al-Andalusi, one of Ibn ʿUsfūr's students.

1. This summary is taken from:
   Tarikh al-Dawlatayn al-Muwahhidiya wa 'l-Ḥafṣiya, p. 39.
2. Ahmad b. ʿAbd al-Qādir.
   Al-Zirikli, al-ʿĀlam, 3rd ed.
The report says: 'Ibn 'Uṣfūr died in Tūnis on Saturday 24th Dhu 'l-Qa'da (A.H. 669)'.

From what preceded two points became clear:

1. The date of the death.
2. The cause of the death.

Regarding the first, the preponderant date is 669.

Concerning the second, two stories were narrated:

1. The story of the drinking party.
2. The story of the Sultan.

As for me I do not believe the story of the drinking party because:

Firstly - Ibn 'Uṣfūr is mentioned in many references as al-Shaykh, al-Imām, the virtuous man and the jurisprudent.

Secondly - It is unreasonable that such a professor as Ibn 'Uṣfūr was pelted with oranges in a drinking party, because it is known that he was a dignified esteemed scholar, highly respected and considered by others. The following story confirms this:

Once the teacher Abū Ja'far al-Labli (Ahmad Ibn Yusuf) had read to him the saying of Imru'u 'l-Qays:

1. Diwān, p. 236.
He then asked his students: "What is the operative in this adverb?" meaning "\( \text{\textcircled{3}} \)". They disagreed with each other. He said: "Enough, this verse was read to our teacher Abu ‘Alī al-Shalawbin, and he asked us the same question".

At that time Abu al-Hasan Ibn ‘Usfūr was skilled and had become independent and sat for teaching, and al-Shalawbin was trying to lower his dignity. He (al-Shalawbin) said to us: "When you go out ask that ignorant man" meaning Ibn ‘Usfūr.

When we went out we all came to him in the mosque surrounded by a large group, talking about rare points of grammar. We did not dare to ask him because of his solemn appearance and impressive character, so we went away. (1)

In this case I agree with Qabāwa who says: "It is possible that the Sultan had fabricated and spread the story of the drinking party and the oranges among the people, to conceal the death of Ibn ‘Usfūr because of his ugly joke. This story perhaps went on till it reached Ibn Taymiya and others.

If this is correct, Ibn ‘Usfūr died because he was thrown into the water of the large trough, and because of this Ibn Qunfūdhi says: 'Abū al-Hasan Ibn ‘Usfūr, the grammarian was drowned in Tunis'.

It was known that Ibn 'Usfūr was also a poet, and here are two verses by him:


Editors of "al-Muqarrab" say - according to what Ibn Maktūm mentioned - that Ibn 'Usfūr extemporized these two verses without preparation.

They say also: "Ibn al-Wardī mentions that Ibn 'Usfūr used to dye his hair and beard with henna, and for this reason he composed these two verses".

Although Ibn 'Usfūr composed these two verses, I still think he was not so impious as would appear from his own verse.

When Ibn 'Usfūr died the judge Nāṣir al-Dīn Ahmad Ibn Muhammad who is known as Ibn al-Munayyir, judge of Alexandria, lamented him in these two verses:


1. They say also: ʿUmar b. Muzaffar.
Ibn al-Azraq (Muhammad Ibn 'Alī) recites in his book "Rawdat al-A'lam" the previous verses thus:

A Brief Statement

about

the Political and Cultural Influences

that surrounded the Life of

Ibn ʿUsfūr

Ibn ʿUsfūr grew up in Seville which was at that time the centre of the Almohad government in al-Andalus. But when this immense state became weak because of the continuous quarrels surrounding the succession to the caliphate, Seville finally came in the year 643 / 1245 under the rule of the Ḥafṣids who separated Ifriqiya from the Almohad state in the year 628 (1230), and made it independent under their own rule. In the year 647 / 1248 Seville fell to the Christians.

In regard to the cultural life no one denies the Almohads' care for culture, and the great efforts they made to nourish it. Their age was one of the richest in the history of al-Andalus and al-Maghrib in cultural movements, because of that scientific tendency which dominated most of the caliphs, and had a great effect on attracting well-known scholars, writers and thinkers to the Almohad court, both in Marrakush and Seville.

With regard to the Ḥafṣid state in which Ibn ʿUsfūr was highly considered and respected all its rulers were highly educated, therefore they facilitated the coming of the Andalusians in crowds to Ifriqiya and al-Maghrib, such as Abu Zakariya' who brought a great number of
writers, scholars and men of letters, such as Ibn 'Usfur
and many others.

His son al-Mustansir bi 'Llah was accustomed to sit
with famous jurisprudents and men of letters, such as the
traditionist Abū Bakr Ibn Sayyid al-Nās, the teacher
Ibn 'Usfur, the eloquent clerk Abū 'Abd Allāh Ibn al-Abbar,
Muhammad Ibn 'Abd Allāh, and such professors. This showed
his eagerness for learning and literature, and his
appreciation of their men.

Besides all of these Seville the birthplace of
Ibn 'Usfur had flourished at the time of Banū 'Abbad
414–484 / 1023–1091, and remained for half a century the
brilliant centre of literature, verse and prose in
al-Andalus.

Seville became as well the most famous capital in
the peninsula during the reign of the Almohads, not only
for its sciences and arts but also for its buildings. It
was known that its great mosque, "الباج" the
Congregational Mosque, came after the mosque of Cordova.
That mosque was celebrated for its lofty minaret which
remains one of the greatest Andalusian monuments.

1. Muḥammad b. Ahmad al-Ishbili.
   Al-Ghubrini, ĔUnwan al-Dirāya, p. 291.

2. This brief statement is taken from:
   Ṣ Ibn Qunfudh, al-Fārisiya, pp. 27–29, 112–113, 123.
   (continued)
On the whole, all the previous factors and events helped to form and build the character of Ibn ʿUsfūr al-Ishbili, so it was not strange that he became known as the learned man, jurisprudent, grammarian, linguist, historian and poet.

Footnote 2 continued:

Inān, Dawlat al-Islām fī al-Andalus:

* Al-ʿĀṣr II - Duwal al-Ṭawāʿif, p. 433.
CHAPTER II

THE WORKS OF IBN 'UȘFÜR
Al-Shaykh al-Ghubrini says:
"The works of Abu al-Hasan (meaning Ibn Īsāfūr) - may God have mercy upon him - in Arabic are considered to be some of the best and the most dignified subjects and compilations". 

Ibn Īsāfūr left a considerable number of useful works. These are the following:

1. Īsāfūr al-Dirāya, p. 318.
I- AL-AZHAR

It is mentioned by:

- Al-Baghdadi (Isma'il) (1)
- Ibn Shakir al-Kutubi (2)
- Ibn cUsfur (3)
- Qabawa (4)

In fact I have not found any book by Ibn cUsfur bearing this title.

4. Ibn cUsfur wa 'l-Taṣrīf, p. 49.
II- DARĀ'IR AL-SHICR

It is mentioned by:

* Ibn Usfur (1)
* Qabawa (2)
* Sesen (3)

This work was printed in Cairo in the year 1980 edited by Ibrahim Muhammad.

1. * Al-Mumti, pt. I, p. 6:
   الضرائر
   * Al-Mugarrab, pt. I, p. 15:
   الضرائر العربية. Sum.
   Al-Baghdadi quotes from it in "al-Khizana".

2. Ibn Usfur wa 'l-Taṣrif, p. 52:
   الضرائر
   : It is a book on poetic licences.

III- AL-HILALĪYA

It is mentioned by:

1. Al-Baghdādi (Ismā'īl) (1)
2. Al-Ghazzi (2)
3. Ibn Qunfudh (3)
4. Ibn Shākir al-Kutubi (4)
5. Ibn ʿUsfūr (5)
6. Qabawa (6)
7. Al-Zirikli (7)

2. Tashnīf al-Masāmī, p. 45:
3. Al-Fārisiya, p. 127:

In this year - meaning 664 (1265) - the leader Hilal one of al-Mustansir's great mawlus died. He was great in bravery, generosity, appreciating scholars, showing sympathy for the poor, modesty, loving others and kindness. He performed memorable deeds, so for him and in his name the teacher Ibn ʿUsfūr composed "al-Hilalīya" on grammar.

4. Fawāt al-Wafayāt, pt. II, p. 185:
6. Ibn ʿUsfūr wa 'l-Taṣrīf, p. 56:
IV- ḢAD AL-MUSHKIL

It is mentioned by:

• Brockelmann (1)
• Ibn Īṣfūr (2)
• Kahḥāla (3)
• Qābāwa (4)

1. Tarīkh, pt. V, pp. 366, 247-248:
    Sum.
    "Idāh al-Mushkil" is a commentary on "al-Mughrib" by al-Muṭarrizi. "Al-Mughrib fi Tartīb al-Muṣrib" is a lexicon arranged under the first letter, and it is taken from al-Muṭarrizi's missing book "al-Muṣrib" which he compiled for jurisprudents.

    "Idāh al-Mushkil" is to be found in the Ambrosian library (in Milan) under n. (153).

2. Al-Mumtiʾ, pt. I, p. 5:
    Perhaps it is one of the commentaries on "al-Jumal".

3. Muṣjam al-Mu'allifin:
    شيخ العرب في اللغة not finished.

4. Ibn Īṣfūr wa 'l-Taṣrif, p. 49.
V- INāRAT AL-DAYĀJĪ

It is mentioned by:

- Al-Baghdādi (Ismāʿīl) (1)
- Al-Ghazzi (2)
- Ibn Shākir al-Kutubi (3)
- Ibn Usfūr (4)
- Qabawa (5)

I have not found any book bearing this title either by Ibn Usfūr or any other author.

4. * Al-Mumtiʿ, pt. I, p. 5:
   Perhaps it is a commentary on "al-Idāḥ".
5. Ibn Usfūr wa l-Taṣrīf, p. 49:
   Perhaps it is one of the commentaries on "Jumal al-Zajjāji".
VI- AL-KAWKAB AL-SĀ'IR

It is mentioned by:

- Brockelmann (1)
- Ibn ʿUsfūr (2)
- Qabāwa (3)
- Sayyid (4)

1. Ṭārīkh, pt. V, p. 367:
   
   منظومه في الآخر
   
   , with a commentary by
   Ṣadaqa b. Naṣīr b. Rāshid al-Ḥanbālī. He compiled it
   in the year 1016 / 1607: Mashhad 12/30 n. 106.

2. Al-Mumtiʿ, pt. I, p. 6:
   
   منظومه في الآخر

3. Ibn ʿUsfūr wa ʿl-Taṣrif, p. 56:
   
   منظومه في الآخر

   
   الألوکب الازر (منظومه في الآخر)

   - A copy written in Maghribi script, completed on
   Tuesday at the beginning of Safar in the year
   1249 (1833). It comprises (4) folios and its lines
   are different in number.

15x22 cent. [ 5758 ]
VII- AL-MIFTAH

It is mentioned by:

- Al-Baghdadi (Isma'il) (1)
- Al-Ghazzi (2)
- Ibn Qunfudh (3)
- Ibn Shakir al-Kutubi (4)
- Ibn cUsfur (5)
- Al-Zirikli (6)

I have not found any book called "al-Miftah" by Ibn cUsfur.

6. Al-cI'am, 3rd ed.
VIII- MUKHTASAR AL-GHURRA

It is mentioned by:

- Al-Ghazzi (1)
- Ibn Shakir al-Kutubi (2)
- Ibn cUsfur (3)
- Qabawa (4)

I have not found any work by Ibn cUsfur bearing this title "Mukhtasar al-Ghurra".

4. Ibn cUsfur wa 'l-Taṣrif, p. 53.
IX- MUKHTASAR AL-MUHSIBA

It is mentioned by:

1. Al-Ghazzi
2. Al-Hajj Khalifa
3. Ibn al-Imad al-Hanbali
4. Ibn Shakir al-Kutubi
5. Ibn Usfur
6. Qabawa
7. Al-Suyuti
8. Taskopru Zade

1. *Tashnif al-Masami*, p. 45:
2. *Kashf al-Zunun*, vol. II, p. 1612:
   
   تهذير المحتسب
   
   is by Ibn Babashad Tahir b. Ahmad the grammarian who died in the year 469 (1076); he has also a commentary on it.
   
   Ibn Usfur abridged المحتسب.

4. *Fawat al-Wafayat*, pt. II, p. 185:

5. *Al-Mumti*, pt. I, p. 6:
   
   *Al-Muqarrab*, pt. I, p. 14:

6. *Ibn Usfur wa 'l-Taṣrif*, p. 53:
   
   تنصير المحتسب
   
   (sic) تنصير المحتسب.

7. *Bughyat al-Wuṣa*, p. 357:


(continued)
Footnote 8 continued:

Made him satisfied.
Made me satisfied.

Aqrab al-Mawārid.
X- AL-MUMTI' FI AL-TASRIF

It is mentioned by:
- Al-Anṣārī al-Marrākūshī (1)
- Al-Baghdādi (Ismā'īl) (2)
- Brockelmann (3)
- Al-Ghazzi (4)
- Al-Ḥajj Khalīfa (5)
- Ibn al-'Imad al-Ḥanbālī (6)
- Ibn Qunfūd (7)
- Ibn Shākir al-Kutubī (8)
- Ibn ʿUsfūr (9)

   His compilation on morphology is great and useful.


3. Ṭārīkh, pt. V, p. 367:
   اَمْثَلَفِ الْمِثْلِ: Abū Ḥayyān admired it to such a degree that he always had it with him:
   Damad Zade 1748 (1721); Dimashq ʿUmumiyya 2004.


   It is the best medium-sized book on morphology. Rarely does one find a grammatical book which does not have some of its matters.


   Sum.

   Abū al-Ḥasan compiled the book "al-Mumti'"

(continued)
Footnote 9 continued:

and presented it to al-Amīr Abū Bakr Ābd Allāh b. Abū al-Āṣbagh, ruler of Ronda for Ibn Ḥūd.

Ibn Īṣfūr in this book explains the matters of al-ṣarf in detail, and supports that explanation with reasons, proofs and grammatical examples. Therefore it is one of his famous books, and one of the best expanded books on al-ṣarf; it is rare even to find a book by a modern scholar which does not have its matters.

Abū Ḥayyān the grammarian admired it very much, preferred it to other books and always had it with him because it is as he says: "The best of what is compiled on this art in its arrangement, rectification, classification and making others understand". Abū Ḥayyān made on it many important comments, then he abridged it in a book called "al-Mubdiʿ fī al-Tašrīf".

The copies of "al-Mumtiʿ" are:
(a) A copy in Fayd Allāh library in Istanbul, under n. 2052.
(b) A copy in Murād Mulla library in Istanbul.
(c) A copy in Khizānąt Shaykh al-Islām Ārif Hikmat in al-Madina al-Munawwara, under n. 48.
(d) A copy in the library of al-Qarawīyīn.

* Al-Muqarrab, pt. I, pp. 11, 12:

Finally "al-Mumtiʿ" was printed in two parts in Aleppo in the year 1390 / 1970, edited by Qabāwā.

10. Ẓilāṭ al-Ṣila, p. 143.
   * Al-Muntakhab, p. 58.
30

Qabāwa (12)
Sayyid (13)
Al-Suyūtī (14)
Tasköprü Zade (15)
Troupeau (16)
Al-Zirikli (17)

12. Ibn ٹ ‎ع‎ٰضٰفز۱ٰر wa 'l-Taṣrif, p. 55.
   Two photocopies of the copy in Fayd Allāh library,
   under ns. 19, 20.
17. Al-.ulām, 3rd ed.
XI- AL-MUQARRAB Fİ AL-NAHW

It is mentioned by:

- Al-Anşarı al-Marrākushi (1)
- Abd al-Hamīd (2)
- Al-Bağhdādī (Ismā'īl) (3)
- Brockelmann (4)
- Dār al-Kutub (5)
- Al-Ghazzī (6)

   His "Muqarrab" on grammar is a proof of his mastery of Arabic.


4. Tarikh, pt. V, pp. 366-367:
   Topkapı Saray 2199 (see: RSO 728 IV) 2261;
   Atif Efendi 2621 (see: 493 V MFO); Aṣīr Efendi 1071 A (see: 516 V MFO);
   Aṣāfīya 2/1658 n. 68 (al-Muqaddima); Aḥmād Taʾmūr Pāšā, Majallat al-Majmaʾ al-ʿIlmi al-ʿArabī in Damascus 3/341; Patna 1/174 n. 1612; Yeni Cami 1107; Cairo Awwal 4/113; Bankipore 2090.

   He - meaning Ibn ʿUṣfūr - has a commentary on "al-Muqarrab" entitled "al-Muthul": Aṣīr Efendi 1071 B. There is a commentary on it as well by an unknown person written in the year 748 / 1337:
   Jāmiʾ al-Qarawīyīn in Fās 1187.


5. Qāʾima Bibliyografiya, p. 35:
   المَرْبِ الصَّغِيرُ فِي النَّشَرِ - 4951 al-Magharība.

6. Tashnīf al-Masāmiʾ, p. 45:
   (continued)
Footnote 6 continued:

Sum.

It is a comprehensive work which caravans carried far and wide. Ibn ʿUṣfūr commented on it but did not finish it.

7. ʿUnwān al-Dirāya, p. 318:
   It is an excellent book.


10. Fawāt al-Wafayāt, pt. II, p. 185:
    They say that all its definitions are taken from "al-Juzūlīya".

11. * Al-Mumti, pt. I, p. 6:
    Sum.
    Bahāʾ al-Dīn Muḥammad b. Ibrāhīm al-Nahḥās and Tāj al-Dīn Aḥmad b. ʿUthmān al-Turkumānī commented on it; and some modern scholars have many comments on it. This book was printed in Baghdād edited by al-Jawārī and al-Jubūrī.

* Al-Muqarrabab, pt. I, p. 22:
    Sum.
    Al-Amīr Abū Zakariyā ordered Ibn ʿUṣfūr to compile this book.

    N. [1429].
68 -  
Al-Macluf mentions it under the title:
"Khazā'in al-Kutub al-Arabiya - min Nafā'is al-Khizāna al-Taymuriya".
I brought with me from Ifriqiya the book "al-Muqarrab" which is on grammar; it then was received with great pleasure and respect from every side.
N. 2090. A rare work on grammar.
17. Fihrist al-Kutub al-Arabiya, pt. IV, p. 113:
Two copies: 459; 79.
18. Ibn ʿUsfūr wa ʾl-Taṣrīf, p. 53:
It is the most famous book of Ibn ʿUsfūr; its fame spread in the East and West. There were two books entitled "al-Muqarrab fi al-Nahw" before Ibn ʿUsfūr: One of them is by al-Mubarrad and he has a commentary on it, and the other is by Ibn Hishām Muḥammad b. Aḥmad al-Lakhmī al-naḥwī who died in the year 570 (1174).
2621: K. el-muqarrib fi 'nnahw.

In the same reference and on page (516)
there is:
1071: a) K. el-muqarrib.
       b) K. el-matal (sic) 'alā K. el-muqarrib.
* RSO, vol. IV, p. 728:

Under the title:
"Arabische Handschriften Des Top Kapu Seraj" there
is:
120) 2199. K. el-muqarrib fi 'nnahw.
121) 2261. Id.

166 - A photocopy of: Aḥmad III 2261.
168 - A photocopy of: Payd Allāh 2206 (sic).
169 - Another copy of the previous one.


Corum, n. 2752.


24. EI, n. ed., vol. III, p. 962:
K. al-Muṣarrīb fi 'l-nahw.

In regard to the libraries in Turkey I heard that a change had happened to them in connection with combination and attachment to Suleymaniye library.

To make sure of this I sent a letter to Professor Dr. Jale Baysal, who specializes in library science at Istanbul University, asking her for details. Here is her reply:
May 14, 1979

Miss Fathieh Tawfiq Salah
Ada Lewis House
1 Dalmeny Avenue
London N7 OLD, England

Dear Miss Salah,

In reply to your letter of April 2d, 1979, I have applied to the Suleymaniye Library in Istanbul. Since you have been doing a doctoral study, taking into consideration of the topic of your thesis, I have thought that you might need a more detailed information about some of our libraries, the manuscript collections of which are either combined or attached to the Suleymaniye Library in Istanbul.

Enclosed I am sending you three publications, the smallest one being a guide on the libraries in Istanbul and others giving information about our richest manuscript library, that is the Suleymaniye Library. You will notice that the last two publications mention about the libraries of Murat Molla, Yeni Cami, etc. as indicated on your letter.

Briefly, I wish to add that on March 3, 1924 the "Law on the Centralization of Education" was issued in Turkey and in relation with this law, the collections of our old foundation (vakif) libraries have gone under the control of the Ministry of Education. Another law was also issued in 1927 which made it obligatory to transfer the collections of some of the religious institutions (tekke and zaviye as we say) to the Ministry above. These were the attempts to collect
the valuable manuscript collections in better organized libraries where they could be kept and evaluated better. Süleymaniye Library has become the center organized to this effect since 1924 during the Republican Period. The collection and organization of these materials continue and presently Süleymaniye Library is attached not to the Ministry of Education but to the Ministry of Culture.

I hope that I have answered your questions satisfactorily. If you need more help that I can offer, please do not hesitate to write again.

Yours sincerely,

Dr. Jale Baysal
Professor
Head of the Department of Library Science, Istanbul
Later on I found myself obliged to go to Istanbul to look into the works of Ibn ʻUsfūr which I had read about in several references, and to photocopy what I was in need of. So in July 1979 I went there and saw the manuscript collections of many libraries preserved in Süleymaniye library, such as Şehid Ali Paşa, Laleli, Yeni Cami, Aṣir Efendi, Beşir Ağa Eyyüb and many others.

In Istanbul I had the chance to look into all the copies of "al-Muqarrab" which are mentioned before besides the following:

♂ 6390 - Beyazit Umumi.
♂ 2026 - Feyzullah.
♂ 3523 - Süleymaniye/Laleli.
♂ 2527 - Süleymaniye/Şehid Ali Paşa.
♂ 1107 - Süleymaniye/Yeni Cami:

I photocopied this manuscript in order to help me in investigating "al-Muthul ʻala Kitab al-Muqarrab", the subject of my thesis.

In Süleymaniye library I asked for the manuscript 1071/Asir Efendi and found that it comprises two books without mentioning A or B. To my surprise I realized that the first book is not "al-Muqarrab", but a book by Ibn Malik al-Andalusi because at the end of it (p. b 105) the following is written:
What made the authors call this book "al-Muqarrab" is that on the title page there is:

"كتاب المقرَّب في النحَّاء"

From my point of view the thing that brought these two books together is that the copyist "Abd Allah Ibn "Abd al-"Aziz Ibn "Abd al-Rahman al-Raldawi wrote them both in his own handwriting.
XII- AL-MUQNE\textsuperscript{c}

It is mentioned by:

\begin{itemize}
\item Brockelmann. \textsuperscript{(1)}
\item Ibn \textsuperscript{c}U\textsuperscript{f}\textsuperscript{f}ur \textsuperscript{(2)}
\item Qab\textsuperscript{w}a \textsuperscript{(3)}
\end{itemize}

1. \textsuperscript{T}\textsuperscript{\textbar}R\textsuperscript{h}k, pt. V, p. 366: \textsuperscript{J}\textsuperscript{\textbar}m\textsuperscript{e} al-Qaraw\textsuperscript{y}\textsuperscript{i}n in F\textsuperscript{s} 1195.

2. \textsuperscript{A}l-Mumti\textsuperscript{c}, pt. I, p. 6.

3. Ibn \textsuperscript{c}U\textsuperscript{f}\textsuperscript{f}ur wa 'l-Tasrif, p. 55.
XIII- AL-SALIF WA 'L--'IDHAR

It is mentioned by:

- Al-Baghdadi (Ismā'īl) (1)
- Al-Ghazzi (2)
- Ibn Shakir al-Kutubi (3)
- Ibn Usfur (4)
- Qabawa (5)
- Al-Zirikli (6)

I have not found any book bearing this title.

   الف والعذر.

2. Tashnif al-Masamic, p. 45:
   فماضي الف والعذر.


5. Ibn Usfur wa l-'Ashrif, p. 50.

SARIQAT AL-SHUCARA'1

It is mentioned by:

- Al-Ghazzi (1)
- Ibn Shakir al-Kutubi (2)
- Ibn Usfur (3)
- Qabawa (4)
- Al-Zirikli (5)

I have not found anything about this book.

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4. Ibn Usfūr wa 'l-Taṣrif, p. 50.
5. Al-Alām, 3rd ed.
It is mentioned by:

1. Al-Baghdādi (Ismā'īl) (1)
2. Al-Ghazzi (2)
3. Al-Ḥajj Khalīfa (3)
4. Ibn al-Ḥimād al-Ḥanbālī (4)
5. Ibn Shakīr al-Kutubī (5)
6. Ibn Ḫūṣfūr (6)
7. Qabāwa (7)
8. Al-Suyūṭī (8)
9. Taškoprū Zāde (9)

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1. Ḥadīyyat al-ṣārīfīn, vol. I, p. 712:

2. Tashnīf al-Masāmī, p. 45.


   It is a commentary on the Diwans of the six poets.


7. Ibn Ḫūṣfūr wa 'l-Taṣrīf, pp. 50-51:

   Ibn Ḫūṣfūr did not finish it. It is a commentary on
   the Diwans of the six poets: Ḫimr'u 'l-Qays,
   al-Nabīgha, Zuhayr, Alqama, Tarafa and Āntara.


XVI- **SHARH DIWAN AL-MUTANABBI**

It is mentioned by:

1. **Al-Baghdadi** (Ismail) (1)
2. **Al-Ghazzi** (2)
3. **Ibn Shakir al-Kutubi** (3)
4. **Ibn Uṣfur** (4)
5. **Kahhala** (5)
6. **Qabawa** (6)
7. **Al-Zirikli** (7)

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2. **Tashnif al-Masāmī** p. 45: 

3. **Fawāt al-Wafayat**, pt. II, p. 185:


5. **Muṣjam al-Mu'allifin**.


SHARH AL-ḤAMĀSA

It is mentioned by:

1. Al-Ghazzi (1)
2. Ibn Shakir al-Kutubi (2)
3. Ibn ʿUṣfūr (3)
4. Qabawa (4)
5. Al-Zirikli (5)

1. Tashnīf al-Masāmi, p. 45.
   * Al-Muqarrab, pt. I, p. 15:
4. Ibn ʿUṣfūr waʾl-Taṣrīf, p. 52:
   Ibn ʿUṣfūr did not finish it. It is a commentary on "Diwan al-Ḥamāsa" which Abu Tammām selected.
It is mentioned by:

1. Al-Ghubrînî (1)
2. Ibn ʿUṣfir (2)
3. Ibn al-Zubayr (3)
4. Qabâwa (4)
5. Şesen (5)
6. Troupeau (6)

1. ʿUnwan al-Diraya, p. 318.
2. Al-Mumtiṣ, pt. I, p. 6:
   Sharḥ al-İdâh by Abû ʿAlî al-Farisi.
4. Ibn ʿUṣfir waʾl-Taṣrîf, p. 51:
   Sum.
   Al-İdâh is a book on grammar by
   Abû ʿAlî al-Farisi. Ibn ʿUṣfir commented on it, and
   al-Baghdâdi quotes from this commentary in
   "al-Khizâna". Perhaps this book is
   "Inarat al-Dayâjî".

SHARH AL-JUMAL LI 'L-ZAJJAJI

It is mentioned by:

Al-Ma‘luf mentions it under the title: "Khaza’in al-Kutub al-‘Arabiya - min Nafa'is al-Khizana al-Taymuriya".

12. Fihris Makhtuat, p. 277: 
N. 4192.


‘Al-Jumal’ is a famous book on grammar. Ibn ‘Usfur commented on it three times: 
- The first is "al-Sharḥ al-Kabir" which is also called "Ahkām Ibn ‘Usfur". It is a long detailed commentary. Abū Ḥayyān the grammarian abridged it and called it "al-Mawfūr min Sharḥ Ibn ‘Usfur". 
- The second is "al-Sharḥ al-Awsat". 
- The third is "al-Sharḥ al-Ṣaghīr".

* Fihrist al-Makhtuat al-Muṣawwara, pt. I, p. 386: 
70 - A photocopy of: Yeni Cami 1073. 
71 - A photocopy of: Al-Taymuriya 332 nahw.

16. Bughyat al-Wuṣā, p. 357: 

(continued)
Footnote 17 continued:

الشرح المثير على اجل لدبي القاسم الزاهدي

أولم: إن قال قال مزي شيخ انفرت الأسماء...

نوعشهر 1 رقم 4 890 رستكبات منه. كتب سنة

748 هـ (1346 م). معه 2 إلى 62 ب. قوي ب. قوب مع الزهاد.

18. Miftah al-Sacada, pt. I, p. 141:


SHARH KITAB SIBAWAYH

It is mentioned by:

- Al-Anṣārī al-Marrakushi (1)
- Ibn ʿUṣfūr (2)
- Ibn al-Zubayr (3)
- Qabāwa (4)
- Troupeau (5)

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XXI- SHARH AL-MUQADDIMA AL-JUZULIYA

It is mentioned by:

1. Al-Baghdadî (Ismâ'îl) (1)
2. Al-Ghazi (2)
3. Al-Ḥajj Khalîfa (3)
4. Ibn al-Ḥimâd al-Ḥanbali (4)
5. Ibn Shakir al-Kutubi (5)
6. Ibn Uṣfur (6)
7. Ibn al-Zubayr (7)


2. Tashnîf al-Masami', p. 45:

   Ibn Uṣfur did not finish it. His student
   al-Shâlawîn al-Sâghîr Muhammad b. 'Alî al-Anṣârî
   completed it.

4. Shadharât al-Dhahab, pt. V, p. 331:

5. Fawât al-Wafâyât, pt. II, p. 185:


   * Al-Mugarrab, pt. I, p. 14:

   "Al-Muqaddima al-Juẓûliya" is by Abû Musa ʾIsâ
   b. ʾAbd al-ʿAzîz al-Barbârî al-Marrâkushî
   al-Juẓûlî. It is marginal commentaries on the
   book "al-Jumal" by al-Zajjâjî, and it is
called "al-Qanûn".

7. Silat al-Ṣîla, p. 142.
8. Mu'jam al-Mu'allifin:

9. Ibn 'Usfur wa 'l-Taṣrif, p. 50:

10. Bughyat al-Wuḳa', p. 357:

11. Miftah al-Sacada, pt. I, p. 141:

XXII- AL-SILK WA 'L-‘UNWĀN WA MĀRĀM AL-LU'LU'
WA 'L-‘IQYĀN

It is mentioned by:

- Brockelmann (1)
- Ibn ʻUṣfūr (2)
- Qabawa (3)

1. Tarīkh, pt. V, p. 366:
   It is rajaz on grammar with a commentary:
   Al-Ribāṭ 264.
3. Ibn ʻUṣfūr wa 'l-Taṣrīf, p. 50.
Finally, al-Ghubrīnī says in his note on Ibn ʿUsfūr the following summary:

Some of my friends told me that he explained a part of the Holy Qur'ān and followed a unique method in presentation as regards the words and meanings, giving literary examples.

Ibn ʿUsfūr said that if time helped him and God supported him till he finished that commentary in that way it would be a treasure of the world.

He was one of those who had the ability to achieve this, and he was the most meritorious person in explaining the Book of the Most High God.

His grammatical compilations indicate that logic was one of his accomplishments. Therefore his presentation in them was good in connection with classification, definitions and using proofs.

On the whole he is worthy of having his statements preferred to those of other grammarians. (1)

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1. ʿUnwān al-Dirāya, pp. 318-319.
CHAPTER III

A CRITICAL EDITION

OF

AL-MUTHUL ALA KITAB AL-MUQARRAB
What I proposed was to investigate "Sharh al-Muqarrab", but after looking into all the copies which I have I realized that "Sharh al-Muqarrab" and "al-Muthul ʿala Kitab al-Muqarrab" are the same work by Ibn ʿUsfur and not different works as is mentioned in "al-Muqarrab", pt. I, pp. 16, 17.

Therefore I changed my mind and decided to investigate "al-Muthul ʿala Kitab al-Muqarrab" and to take it as the main copy and compare it with the other copies.
(1) **AL-MUTHUL ʿALA KITĀB AL-MUQARRAB/ SÜLEYMANİYE/ASIR EFENDI/1071:**

Meas. 26x18 cent.; foll. 40; ls. 26-27. The cover is old and the colour is a mixture of blackish brown and blue. The colour of the back is brown. The handwriting is a clear naskh, easy to read, dotted and partly vocalized.

There is a copy of it in the Egyptian library, under n. 1991 naḥw, and a photocopy of it in the Institute for Reviving Arabic Manuscripts, under n. 140. (1)

As this manuscript "al-Muthul ʿala Kitāb al-Muqarrab" is dotted, partly vocalized, without much damage, naming the copyist and date of copying I considered it the chief copy and indicate it by the letter "M". A note states that it is copied from the original.

In the margin is a commentary on "al-Muthul" by Abu al-Ḥasan Muḥammad al-Warrāq.

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The Beginning (M)
The End (M)
(2) SHARH AL-MUQARRAB/ISTANBUL UNIVERSITY/6335:

Meas. 17x25 cent.; foll. 61; ls. 21. The cover is old and the colour is yellow. The colour of the back is brown. The handwriting is naskh; it is clear, not vocalized and not dotted. All the folios of the manuscript are stuck on other folios to maintain the original, and that has caused imperfection at the end of some lines. Besides this there is some damage at the beginning. The condition of the manuscript is not bad.

There are two photocopies of it: One of them is in the Institute for Reviving Arabic Manuscripts, under n. 106, and the other is in the Awqaf Public library in Baghdad. (1)

I indicate this manuscript by the letter "Sh".

لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
From The MS. (Sh)
The End (Sh)
تغيير في هذا المَنْامِ "النَّعْطِيَّةُ الفَضِيَّةُ";

تم الكتاب بِمَاجِرَ اللَّهِ
وعنِّي وَهُوَ تُوفِيقُ.
وبَلَّ اللهِ عَلَى سَبِيلِنَا
مَنْ دَأَلَّهُ وَمَوْجَبُهُ
وَأَنْتَ رَبِّهِمْ وَذُمْهُمْ
وَنَلَّمُ نَحِيًا كَمَا زُرِّرَ
(3) AL-MUQARRAB FI AL-NAHW/
SÜLEYMANİYE/YENI CAMI/1107:

Meas. 17½x26 cent.; foll. 175; ls. 17. The paper is in a very good condition. The colour of the cover is brown and the colour of the back is black. The handwriting is naskh, it is fine, clear, dotted and vocalized. The categories are well-arranged.

Being thus the best copy of kitab "al-Muqarrab" which I have seen, I photocopied it and relied on it in my edition indicated by the letter "Q".
The Beginning (Q)
بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ، خَوَّلَهُ اللَّهُ صَدَرَهُ
اللهُ يُهْدِي الْمَّسْئِلَةَ لَمْ يَسْتَفْعَ بِمَلَأِ مَعَهُ إِصْبِحَ عَلَاهُ.
لا يمكنني قراءة النص العربي في الصورة. لا أستطيع الترجمة أو الإفتراض على ما يمكن أن يكون محتواه.
الهادئ هم عادوا شرباً فَصَبَّة بـالنارِ لا يجدون
نافع القليل ولا كثير على الطفلكه بنهاية
إضاف الفرينة وقد نظم وحشت منفصلة لتقديم للأوبار
فاعلى دليل عن اهاد ماً بأناجعه فاخر الفرس على الملك استغلال
من ذلك ودًام تكرار فلا تبل إلى الناس عليه

المستاب الحاجب وحرس وحده وكان النمام
من حيام في الربع وحرص من عقليه لأحترامه
سُوَّ لرئيماً بسُعَاء على نافعه وابراهم
إلى عموم الحُرْب Bên كَرف بِهُ الْوَرْبِيْنَ مَعْجَد
لله ومَلَأ به جَلَّية مُجَدَّب وعليه الطَّيْمَ الطَّاهِر
وَسَلَّم بَعْضًا كَأَيْنَ كَأَيْنَ بِهِ يِمْهُ اللَّهُ وَجَبَّ الله وَفَصَّ الْحَكَم

The End (Q)
لا يمكنني قراءة النص العربي من الصورة. إذا كنت بحاجة إلى مساعدة في شيء آخر، فأرجو إعلامي بذلك.
The paper is in a good condition. The cover is a mixture of blue, yellow and red colours. The colour of the back is blackish brown. The handwriting is naskh, it is fairly clear, dotted and partly vocalized. The manuscript is in a good condition.

This work is by Athir al-Din Abu Hayyan Muhammad Ibn Yusuf Ibn Ali Ibn Hayyan al-Andalusi. He abridged the book "al-Mugarrab" by Ibn Uṣfūr in "al-Taqrīb". It then became difficult to understand, therefore he commented on it and on "al-Mugarrab" in this "al-Tadrīb" of his.

There is a photocopy of this manuscript in the Institute for Reviving Arabic Manuscripts written in the year 718 (1318), under n. 32. (1)

I have indicated this manuscript by the letter "B".

The Beginning (B)
بسم الله الرحمن الرحيم
قال الفقيه العلامة عبد الحليم
أمير العصر أبو محمد عمر
فِي عام
الجرم هُزْم
نَفَّذَهُ وَلَدَاهُ
وَهُمْ عَلَى مَجَالِهِ مَايَجَامِعُ النَّبيِّ
جً "التَّقريب" في مِثَلِ التَّقريب،
والجَهَرِ بَلْ لَهُ عَلَى إِفْضَالِهِ وَإِنَّهُمَّ،
وَصَحَّبَ اللَّهُ عَلَى مَحْبُوبٍ خَاتِمَ أَسَابِيسِهُ
وَعَلَى أَلِيمٍ وأَمْضاهُ، وَلَمْ نَلْمَا نَفْتَهُ
فَفَتَحَ مِنْهُ سَيِّبَ يَوْمَ يَوْمٍ أَبِيهِ
فَمَا غَفَّرَ الْمَشْهُورِ وَحَلَمَ نَحْيَاً؟
In Istanbul I had the chance to look into another copy of "al-Tadrib fi Muthul al-Taqrib" in Beyazit Umumi library/6471. There is also a copy of it in Nevşehir library/299/2.

In the year 1978 I went to Baghdad to photocopy "Sharḥ al-Muqarrab" which is held in the Awqāf Public library/ Fihris al-Makhtūṭat al-Muṣawwara/45. It is a photocopy of the one in Istanbul University, and here is a page from it:
Sharḥ al-Muqarrab
Besides all these manuscripts I have a photocopy of "Sharḥ al-Muqarrab" which is to be found in Khizānat al-Qarawīyīn in Fas/511/40.

Unfortunately I could not manage to benefit from this copy because it is badly damaged, the handwriting is not clear enough and it is incomplete at the beginning and the end.

On the other hand it gave me the answer to my continuous question: Why do some references say: "Ibn ʿUsfūr did not finish 'Sharḥ al-Muqarrab'?". In my opinion their compilers knew only this copy since the following is written on its title page:

دَلَّ صَمْعُ تَمْوَلَّ مَعَهُ الْفَضْلِ فِي أَصْلِهِ
Sharḥ al-Muqarrab

The Title Page
Sharḥ al-Muqarrab

From The MS.
THE VALUE
OF
AL-MUTHUL ʿALA KITAB AL-MUQARRAB

The value of this manuscript is based upon the following:
Firstly - The high reputation of the compiler himself, Ibn ʿUṣfūr, the well-known esteemed scholar and Shaykh of the grammarians in his time.
Secondly - The value of "al-Mugarrab" itself, that is:
1 - It starts with the definition of grammar; the definition of speech and its divisions; al-iḍrab: The definition of al-iḍrab, cases of al-iḍrab, signs of al-iḍrab and the places in which nouns and verbs are inflected by a case of al-iḍrab, such as: The noun is in the nominative case if it is, for example, the subject of a verbal sentence or the subject of a nominal sentence. This is a clear and logical way of presentation.
2 - After mentioning the rules of the word when it is composed with other words it mentions the rules of the word itself in regard, for example, to being inflected or uninflected. Starting from the whole to the part is the best way of understanding and the modern method of teaching.
3 - The definitions that occur in
"al-Muqarrab" are quite accurate and completely obvious.

4 - Those definitions in spite of being clear are explained word by word and step by step in a logical way, such as what is to be found in the category of "wonder".

5 - It follows up the lexical meanings of the articles and their usage, and it deals fully with their rules. This is as what is to be found in the category of "kāna and its sisters".

6 - It cares much about the meanings specially in the category of "the verbal nouns" and "exhortation".

7 - It gives reasons and explanations, such as: Diptote takes the place of the verb in not having the nunation and not being in the genitive case.

Thirdly - The way that Ibn ǦUṣfūr follows in commenting on "al-Muqarrab":

1 - He quotes the difficult terms and explains them in a clear statement and a clear style.

2 - He clarifies the difficult words in a way easy to understand.

3 - During his explanations of the grammatical points he presents many examples taken from the Qur'ān, readings, Tradition, poetry, proverbs, speech of the Arabs and sayings
of the grammarians.

4 - Sometimes he gives the lexical meaning of the word that occurs in the grammatical example.

5 - He puts questions and gives the reply in a logical way.

6 - He mentions the opinions of the grammarians and prefers one to another and gives reasons for that.

7 - He refutes the opinions of some grammarians and puts forward reasons.
THE METHOD
I HAVE FOLLOWED IN EDITION

I shall not say all I did because edition is a very huge task, therefore I shall confine myself to mentioning the main points only and the points that occur several times.

I - I have copied the text carefully in my own handwriting, and I did my best to present it in a good way in regard to vocalization and punctuation.

II - I have shown the difference among the copies exactly as it is in regard to vocalization.

III - I have explained the words and expressions which I think are in need of explanation.

IV - I have clarified the quotation مقوله توليد by mentioning what comes before or after it in "al-Muqarrab" when it is in need of clarity.

V - I have tried to give more explanations for the grammatical points by referring to other references.

VI - As for the poetic grammatical examples I have followed this way:
1 - I have mentioned the metre.
2 - I have arranged the references that mention the example thus:
   Al-Muqarrab (Q), al-Tadrib (B), the Diwan, al-Kitab - because most of the references repeat what is written by "Sibawayh" - then
according to the letters of the alphabet.

3 - If there are two references bearing the same title and by one author I have arranged them according to the letters of the alphabet of their editors.

4 - If there are two references bearing the same title, the same author and one of them carries an editor and the other does not I have arranged them according to the edition which is older.

5 - If there are more than one reference and by one author I have arranged them according to the letters of the alphabet of their titles.

6 - I have arranged the lexicons according to their titles.

7 - If there are two references bearing the same title, the same author and by different editors the one which I have used much I have not mentioned in detail.

8 - If there are many authors having the same surname I have not mentioned the name of the one whose work I have used much.

9 - Concerning the verse itself I have compared what is mentioned in the references with what is mentioned in the text, and I have put down the difference exactly as it is in regard to vocalization. This means that I took the text as a measure because not every verse is mentioned in a diwan.

10 - I have not repeated the points which are mentioned in the references. This means that I have mentioned the point once only.
11 - I have tried to put down all that is taken from the references exactly as it is in regard to vocalization.

12 - If there is a word left by the references without explanation and I think it is in need of that I have explained it at the end of the footnote.

13 - What I meant by "sum." is:
   (a) Taking the chief points only.
   (b) The quotation is not in succession. That is not line by line or word by word.

14 - I have not used "sum." with lexicons.

15 - I have mentioned the pages of the references according to the quotation.

   In general I have followed this way with all the examples.

VII - With regard to the references that mention the verses of the Qur'ān I have arranged them in the same way, but I started first with "The Message Of THE QUR'ĀN".

VIII - I have given a brief definition to the proper names and names of the cities that occur in the text.

IX - "Not clear enough" means:
   (a) A letter of the word is not understood.
   (b) The letters of the word are clear but the word has no meaning.
   (c) The ink is faint.

X - On the whole I have not used "sic" with the
manuscripts because the ancient handwriting differs from the handwriting nowadays.

With respect to the years that occur within the thesis I have added the Christian date and put it between two brackets when it is not mentioned by the reference.
كتاب

الثناء على كتاب المغرِّب

تفسير الشيخ الإمام الأوزاعي

ابن المندى عليه بدمه وصموه

بهم تفسير المغرِّب المبسوط

تغَيَّرُ اللهُ بحمَّتم
2. Sh: Not clear enough.
3. Sh: Not clear enough.
4. Sh: Not clear enough.
5. Sh: Not clear enough.
6. Sh: Not clear enough.
7. Sh: Not clear enough.
8. Sh: Not clear enough.

Aqrab al-Mawarid was the father of the Arabs.
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
<table>
<thead>
<tr>
<th>No.</th>
<th>ش</th>
<th>مناقب</th>
<th>Not clear enough.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>م</td>
<td>ماعرا</td>
<td>Not clear enough.</td>
</tr>
<tr>
<td>3</td>
<td>ش</td>
<td>مضافم</td>
<td>Not clear enough.</td>
</tr>
<tr>
<td>4</td>
<td>ش</td>
<td>البعيد البكاء</td>
<td>Damage.</td>
</tr>
<tr>
<td>5</td>
<td>ش</td>
<td>عم</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>ش</td>
<td>الملك</td>
<td>Missing.</td>
</tr>
<tr>
<td>7</td>
<td>م</td>
<td>أبو كر</td>
<td>A # ش</td>
</tr>
<tr>
<td>8</td>
<td>م</td>
<td>بث</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>ش</td>
<td>عضد البكاء</td>
<td>Damage.</td>
</tr>
<tr>
<td>10</td>
<td>م</td>
<td>يتوث</td>
<td></td>
</tr>
</tbody>
</table>
1. Sh: تأليف... لثنبيثـ : Damage.
2. Sh: ذاكـ : Not clear enough.
3. Sh: شرحت الشـرفـة : Damage; and after the word is to be found.
5. Sh: واستمـالـا : Not clear enough.
6. Sh: وسعـتها
7. Sh: الـلـهـ دَارـمـ : Damage.
8. Sh: العلمـ : Not clear enough.
11. Sh: ما
مضمنهم منشئ الدمار دالفعلي، واتباعهم
المرتين الراهمة موجهًا للبصائر (٢) دالقع في
بِسُمِّكَرِبِمَۡ ﴿۲﴾

2. Sh : مَعَسْهَا للبصائر : Damage.
IN THE NAME OF GOD,
THE MOST GRACIOUS,
THE DISPENSER OF GRACE.
MAY GOD BLESS
MUHAMMAD AND HIS FAMILY

Praise be to God the Creator of souls, the Grantor of shares, who bestowed the tongue to man and who distinguished him from the animal by eloquent speech.

And may His blessing be on His Prophet Muḥammad guide of the nations and His Messenger to the Arabs and non-Arabs, who was chosen from Ma‘ād Ibn Ādān, who was sent with tolerant Islām which cancelled the other religions, and on his family and his commendable companions who are the right hands of the faith and the banners of Islām.

And may God be well-pleased with the Imām the well-known Mahdī, who revealed the principles of religion after they had disappeared and who clarified them after they had been effaced, and may God be well-pleased with his companions who guide and were well-guided and with those who follow them in good deeds till the Day of Judgment.

AFTER PRAISING GOD:
Verily, when I followed in my book which is called "al-Muqarrab" the way of abridgement and left many of its matters without presenting examples through fear of doing too much, some of its words became obscure, and so the meaning intended became rather difficult.

Therefore the one whose good traits are beyond praise and description, and whose glorious deeds are too great for understanding and comprehension, the Emir whose habits are praiseworthy, whose strong determination is high, Abū Yahyā the son of our master the brave king who raised the banner of Islam high and wore the cloak of magnificence, the most great, the unique, the victorious, the strong, the most happy Emir Abū Zakariyā the son of the holy warrior Shaykh, Abū Muḥammad the son of the warrior, the holy Shaykh Abū Ḥafṣ - may God support religion by them and give Muslims joy by prolonging their days - ORDERED ME to draw up a compilation in which its examples might be completed so that its ambiguous matters might be clear.

I then laid down of that a little part in which I explained those ambiguous matters and completed their neglected examples, they then became clear.

After that I offered it to their Presence - may God keep ever their glory - since learning is the result of their glory and learned men enjoy high esteem in their minds.

May He the Most Glorious keep their Presence the
goal of all hopes and wishes, and their shining, brilliant days as a festival of good news and congratulations through His favour and generosity.
Followed up their study to know their conditions and peculiarities.

Aqrab al-Mawarid.
المؤنث إلى معرفة أحكام
التي لم تُنَصَّب

لم تُرَبَّت بِقاياً مِنْ عَمَّام العُروض، فَإِذْهُ
سُمِّيَ أيضًا بِالقَبَائِسِ التَّمْسَحِ، سَدَعْ أَسْـ
كُلَـمُ العَرِبِ. وَدَدْ يَعْتُرَضُ عَلَى ذَلِكَ بِأَنَّ يُقَالُ إِنَّ
القَبَائِسَ الأَخْوِيَةَ، فَدَّ تُوْلِدُ إِلَى مِتْرَفَة أَحْكَامَ
وَنَفْسِهَا مُسْهِمٌ أَنْفَسًا، فَدَّ تُوْلِدُ إِلَى مِتْرَفَة أَورَابَ
الذَّنَفَالِ وَبَعْضٌ الأَحْسَابٌ، مَّلَّالٌ لمْ أَيْسُ إِلَّا ذِلَّةٌ
الكَلَامُ وَهُوَ الْوَزْنُ الْعَرْوَضِيُّ، لِدَ رَجْلٌ بَعْضِهِ
الكَلَامُ وَهُوَ الْوَزْنُ الأَخْوِيُّ، أَلَّا تَرَى أَنَّهُ أَكْمَـثُيِّ

1. Q : المُؤنث إلى مِتْرَفَة أَحْكَامٍ إِجْرَامٍ التي يَنفَّذُ مِنْهَا
2. Sh : Not clear enough.
4. Sh : أوُرَابٌ
5. Sh : الضَّمِّيِّ : Not clear enough.
مسه تويلي(ة) "أهتمى" عائشة على الفردسي.
Meaning the word which is composed with other words apparently or supposedly, and that gives meaning. The divisions of the word are three: N., v. and p.

3. Sh : damage.

4. The lexical meaning of speech is the idea that is in the mind and expressed by words and signs.

Aqrab al-Mawārid.

5. Sh : Damage.
1. بـ: Comp., he was wary of the single word for it is not speech.

2. مـ: Missing.
ألا ترى أنه مكون في التفصيل، وقد وجد للتركيب بالنظر إلى اللّغة (١)؟

1. Q :  
Meaning the change of the final letter of the word because of an op. that is pre. to it in the speech in which it is to be found.

2. Sh :  
على الإعراب : Not clear enough.

3. Rectified it, clarified it and made no grammatical mistakes.

Aqrab al-Mawarid.

4. Sh :  
على الإعراب : Damage.

5. Sh :  
ذکر : Not clear enough.

6. Sh :  
أهل : Not clear enough.
2. B : آخر الطائف : The final, he was wary of the change of the first and the middle, such as the change of the dim. and broken pl.
5. Sh : نبيث : Damage.
المُذَّاحِلُ في كلام المُضَمّن بِمَنْ تَغْيِيرِهِمْ، ولِلذِّي
فالعالِمُ المُذَّاحِلُ على " نِمَيْد" الواقع بِهـ "سَنَن".
لم يتغيَّرِ.

---

عَدَّةُ السَّمَيْتِ القَبَّةُ كَانَهُ عَلَيْهِ قِبَلَ
نَغْوَلِ الَّتِي عُلِّمَهَا إِلَى شَيْءٍ أُخْرِ.

أَذْهَبَتْ بِذَلِكَ أَنَّهُ أَبْسَمَهُ أَنَّهُ تَغْيِيرُهُ
إِعْرَابًا لِيَسْ نُ كُوْنَآ أُخْرُ الكَلِمَ مَرْفُوًاءَ نَاسِ
وْنُصْوِيًَ أَوْ تَغْيِيرُهُ أُخْرٍ، فَإِنَّهُ الْمَعْرِبِ

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2. : أَنَا سَأُوْرُ وَفَصِيمُ عُنْصُ : إِسْتَشْتَبِّهَتْ فِي أَمْرِهِمْ.
   Considered it with others and examined thoroughly.
   أَقَرَّابَ السَّمَيْتِ الْمَغْرِبِ.
3. M : اَلْمُذَّاحِلُ
4. Sh : دَمَاجَة.
5. Q : دَمَاجَة.

Meaning the change of the final letter of the word.
6. M : ذَمَاجَة... أَخْرِ.
قد لد يتعين آخره هذا الموج من التغيير،
ألا ترى أن عصر المعراب قد تلقى في
طريق دهاء، وقد يتعل إك متزوجاً خاص:
" أيش الله" و "إعمر الله"، أو متصوياً خاصاً
" سببه الله" و "مسيح الله". دلّما التغيير
السني إعراباً كل تغيير حمض في الظاهر بسبب دخيل
العامل لم يكن نفيت قبل ذلك.
فالذللفاظ المفردة كانت قبل دخيل العامل
عليه موقف نمو: "نبي" و "آخر" و "يعرف
د" ي cục بدليل أن عصر العماد إذا لم يخلوا

1. Sh : Not clear enough.
2. Sh
3. Sh
4. Sh
5. M
7. Sh
8. Sh
على أنها عامل في اللسان، فد في التقدم، بل تقصه
بما تجرد العبد نحوه: "داهيد"، "علماهم"، "أعمد"
كانت موقعة.

1.

2.

3.

4.

5.

6.

7.

8.

9.

الأعمال في caractère:

1. Sh: علمها : Not clear enough.
2. Sh: قدصها : Damage.
7. Sh: إلى : Not clear enough.
8. M: المعصر : Not clear enough # Sh: الرؤول
Cases of inflection are four: Rafṣ, naṣb, khafṣ, and jazm; Rafṣ and naṣb are peculiar to ns. and vs.

2. Sh : ﴿ ﴿ : Damage.


A n. that is a muḍaf to a v. is as the saying of the Most High God in "al-Maʾida" (The Repast), v. 119:


(continued)
Footnote 4 continued:

1. Q : 
   ایتیتْ بَیتِ مَعْمُ نِعْي

2. B : 
   ایتیتْ بَیتِ بَیتُ نِعْيُ : ادِ ایتیتْ

3. Sum. 
   is the same as ْعَلَمْ ْبِئَییَمْ ; it is mostly pre. to the verbal prop. headed by an infinitival p., as the poet says ْبَیتُ تَعِمْتُوًة ْبَیتُ مَعْمُ ْمَا ْتَعِمْتُوًة

2. Sh : 
   وَاجِبَتْـُ : Damage.
The gen. case should be attached to the imperfect v. because it is inflected and an opt. of the gen. is prep. to it.
Apoc. should be attached to diptotes, because when these are coordinated with the v. in not being in the gen. case and not having the nunation, they should remain quiescent in the gen. case because the sign is taken away instead of placing the fatha. What prevents this is that taking away the two signs will make the n. corrupt.
Cases of inflection are rafc, nash, khaq, and jazm; signs of rafc are three: The damma, the nun and preserving the word as it is and without any change when an op. of rafc is attached to it.

The Basrans think that the subj. of the nominal sentence is in the nom. case because of inception which is a logical op.

Al-Rajihî, Durûs fi Kutub al-Nahw, p. 81.

Ala'î, "%a\%".
The Baṣrans think that the imperfect v. is in the ind. mood because it is a subst. for the n.; and being a subst. for the n. is a logical op., therefore it is like inception that puts the n. in the nom. case.

Ibn al-Anbārī, al-Inṣaf, q. 74, pp. 226-227.
Meaning that the nun is the sign of the ind. mood.

2. Sh: يقومانه... آخیر : Damage.

3. Q : Sum.
   Such as: الْزِينَةُ الْرَجُلَةِ يُقْومانَهُم and البَلَاغَةُ المَبَارِعَةِ يَظْظُنُّهُم.

4. Sh : Damage.

5. Sh : Damage.

6. M : 

7. Sum.

The alif in قَامَ and the waw in قَامَ are prons.; but if you say: قَامَ الزِينَةُ قَامَ the (continued)
Footnote 7 continued:

alif in قامـا is a sign informing that the v. is for two, the same as the waw in قاموا الزيد. It is a p. and sign informing that the v. is for a group.


1. Sh : يَأْوَلُونَ : Not clear enough.
3. M : والرَّاجِي : # Sh عَوْمَل
4. Eating is one of an animal's attributes rational and irrational. Ibn al-Shajari says: In my opinion eating here is in the sense of injury and oppression.


5. Sh : عَوْمَل
The waw in أطول البرغيث is a p. as the ta' of feminization in قالبت; it may be as well the sub. of the verbal sentence, and what comes after it and in the nom. case is a subst. for it.

.chunk1

The waw in أطول البرغيث is a p. as the ta' of feminization in قالبت; it may be as well the sub. of the verbal sentence, and what comes after it and in the nom. case is a subst. for it.

1. M: ضميراً
2. Sum.
3. Sh: الصب
4. Q:
   Signs of nasb are five.
5. Sh: بالكسرة ... رأيت : Damage.
1. Composed of "شرح" with the prefix of the word "والد". Inserted on the right margin.

2. Du. before the prefixion of the op. to it is with the alif, and the sound pl. is with the waw.

3. "الزَّيْدَة*": Damage.
4. "الضَّمْنَة": Damage.
5. "بالفَحْشَة": Damage.
Signs of khafḍ are four: The kasra and others.

Signs of jazm are two: The sukūn and elision. Elision is to be found in two kinds of vs.;
Footnote 4 continued:

one of them is what is in the ind. mood by the nun, and the other is every v. whose final letter is weak.

1. ـ 

If the weak letter is a subst. for a hamza, such as: َـ مَيْدَتا, two cases are permissible: One of them is to elide the weak letter to make it coordinate with the real weak letter, and the second is to preserve it as if it were a sound letter.
جَعَلَتُ مَعِيَ الحَدِيثَاءَ فَأَنْبَيَتْهَا
مَدَتُ هَبْتَ عَلَيْهِ فَلَمْ أُوْرِدَ صَبَّاً
(السَّجْن)
فَأَنْبِتْ "الْحَدِيثَاءَ" سَهِ "أُوْرِدَ" فِي الْبِرْمِ ؛ لمْ كَانَتْ

1. Sibawayh, al-Kitab, pt. III, p. 544:

The rajiz lightens: مَلَمْ أُوْرِدَ بَيْناً : Making for and paying a visit. مَلَمْ أَعْمَلْ بِهَا : مَلْ أُوْرِدَ بَيْناً : I was not informed about her; in fact it means: مَلِمْ أَشُعَرْ بِهَا مِنْ وَرَقِى : I did not sense her behind me. In this rajaz there is a change from address to predication.

The gram. ex. in it is the alleviation of the quiescent hamza in أُوْرِدَ for poetic licence and the need of a letter of prolongation before the rawi (ridf).


3 Geyer, Beiträge zum Diwan des Ru'bah, p. 59.

4 Al-Lisan, under the article: وَرَأْ : مَلِمْ أَشُعَرْ بِهَا مِنْ وَرَقِى : I did not sense it. (sic): أَوْرَدَ : أَوْرَدَ ؛ I let him know.

5 Al-Suyūṭī, al-Hamṣ, pt. I, p. 180:

The v. is not attributed to any well-known poet.

2. Sh : لَمْ كَانَتْ : Damage.
Behind and in front of; it is one of the opposites.

Aqrab al-Mawārid.

3. Sh : 

The sub. of the verbal sentence is a n.

2. M: 

3. Sh: 

4. Sum.

is generally preceded by the prep. lam, the causative p., as: ∼

If it is not preceded the lam is then understood, such as: ∼, and the inf. n. explained by ∼ and the v. is in the place of the gen. case by the understood lam, or in the acc. case because of the elision of the prep.

Abu Hayyan, Manhaj al-Salik, p. 218:

His saying: ما نهاب الليالي has the place of the nom. case, because it is the sub. of the verbal sentence i.e. يسر الرد نهاب الليالي.

Howell, Classical Arabic, pts. II; III (one vol.), p. 582:

That the nights have gone gladdens the man: and he heeds not that their going was for him a going of his life.

Ibn Ya‘ish, Sharh al-Mufassal, pt. VIII, pp. 142, 143:

The gram. ex. in it is his saying:

(continued)
Footnote 6 continued:

1. **Sh** : 
   - Shāhī, Shawāhid al-Qaṭr, p. 5.

2. **Q** : 
   - Al-Suyūṭī, al-Ḥam‘, pt. I, p. 281:

   Although the v. is famous the poet is unknown.

3. **B** : 
   - Ibn al-Anbārī, al-Insaf, q. 6, p. 27.

The op. of the sub. of the verbal sentence is the v. or what takes its place, such as: The act. part., the adv., and the prep. and its complement. An ex. of the adv. is as:

مرت برجل إمامك أبوك

The Kufans think that the adv. puts the n. in the nom. case if it comes before it, such as: في البار عمري أحمد أمامك زيد. The reason is that the origin of these two sentences is:

حل في البار عمري أحمد أمامك زيد. The v. is then elided and the adv. becomes a sufficient subst. for it; therefore the n. is in the nom. case by the adv. as it is in the nom. case by the v.
أعفي بشفالة ما هري، سه الأسماء وال prést فاته،
الحُروقاتِ مصَري الفعل. مثل ذلك: "مرت 
يرحَل قائم أبوه" و "مرت يرحل في الغار
أبوه" و "مرت يرحل علمي عمامسة"...

فَنَفَّذْ...

[[مقَمَّـا علمِيِّ]]

تحضر مذه نافرة عماد ليجي الفاعل
(7)
لقد يجوب تفعيله على الفاعل نفيس. فأما قول النابض:

4. M & Sh : مَفْتَمَّ عَلَيْهِما اسْتَنَدَ الْأَيْمُ : مقَمَّـا علمِيِّ
5. Q :

Meaning that the sub. of the verbal sentence is preceded by the attribute.

6. M & Sh : نَحْرُ وَهْـاء
Al-Nabigha, Diwan al-Nabigha al-Dhubyanī, pp. 11, 5.
1. Sh : al-Nabigha, Diwan al-Nabigha al-Dhubyani, pp. 91, 89:

The poem from which this v. is taken was composed upon the occasion when al-Nucman b. Wa'il b. al-Julah al-Kalbi carried out a raid on Banu Dhubyan, and took captives from Ghatafan among whom was Aqrab the daughter of al-Nabigha. When al-Nucman realized that Aqrab was the daughter of al-Nabigha, he released all the captives for her father's sake and without anyone's mediation. So al-Nabigha said the poem in praise of him.

The lean she-camel which was bent because of leanness and starvation.

4. Sh : Not clear enough.

5. M : قاصِب : قاِصِب

6. Sh : لَعوْجَاءٍ
1. Sh : ﺲﻡﺎﻡ ﻭ ﻱﺎﻡ

2. Sh : ﺲﻡﺎﻡ ﻭ ﻱﺎﻡ

3. The Message, al-Muzzammil (The Enwrapped One), v. 18, p. 904:
   ❙ the Day ❙ on which the skies shall be rent asunder.

4. Sh : ﺭﺎﻡ

5. Imru'u 'l-Qays b. Ḥujr; a Pre-Islamic poet:
   Imru'u 'l-Qays, Diwan, pp. 6, 5
   (Taṣdir "Foreword").

6. Sh : ﻥُﻗِّل

7. Ibid., p. 389.

8. Al-Lisan, under the article: ﻲﻤﻴﺐ : ﻲﻤﻴﺐ ﺛَـٰـٰ ﻥُﻗِّلِ (sic). The v. is by
   Imru'u 'l-Qays.

8. ﺶارد ﺛَـٰـٰ ﻲﻈُلَ ﺚَـٰـٰ ﻲﻤﻴﺐ : ﻲﻤﻴﺐ. ﺔﻴﻤـَـٰـٰ ﻲـَـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰ~ (continued)
Footnote 7 continued:

: Took a midday nap;  
: The place of the midday nap.  
: The opposite of good fortune.  
: Disappeared.

1. M: مَغْبَر َبِثْبَ مَتَغْبَر ْبِثْبَ ْمَتَغْبَر
2. Sh: مَغْبَر َبِثْبَ ْمَتَغْبَر
3. M: دُؤُازِ رَوَأَري

* is the same as: وَلَمْ يُبْقِ لِلْبَيْنِ ْمَتَغْبَر ْبِثْبَ ْمَتَغْبَر

4. Sh: After another ex. is to be found.
5. Sh: مُهَمَّب ْبِثْبَ مَتَغْبَر
6. Sh: قَلْبُ مَتَغْبَر ْبِثْبَ ْمَتَغْبَر
1. Sh : نغع
2. Sh : رداء
3. Sh : نغع
4. Al-Lisan, under the article: نع (sic). Al-Ra‘i says the v. he means نع, and it is not a rel. n.; it is as: نع, and He means the announcer of the hours of prayer and so he uses the word metaphorically.

Al-Mubarrad, al-Kamil, pt. I, pp. 281, 284:

نطع (sic); نع : نع. Sum.
The v. is taken from an amatory poem.

The announcer of the hours of prayer.

A metaphor for the loudness of the voice; orig. it is peculiar to the mule.

with damm: فخر اليوس : Prosperity; the pl. is: طيب الشيء : Beautiful thing. ابتسم : Was pleasant.

: The upper part of it that branches out from its root; the pl. is: حمار المغفل : Wild donkey.

Aqrab al-Mawarid.
(1) الله أمَّام ضَبَف  
(2) وَطَفُّ
(3) عَلَى هُمْىَتِهِ فَعْلُ "أَوِّ فَاعِلَ"  
(4)  مَهْرُ مَهْرِ "فَعْلُ "مُمْثَبَ"  
(5) وَ"مُمْعَورُ" فَعْلُ "مَهْرُ مَهْرِ"  
(6) مَهْرُ مَهْرِ "أَبَوَأ"  

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1. M : شَابِه
2. Sh : عَلَى : Damage.
3. Q :  

Meaning the op. of the sub. of the verbal sentence.

5. Sh : وَمَمْعَورُ : Not clear enough.

2. Q : Damage.


5. B : Something clear is missing.
1. M:  

2. Q:  

B:  

Except for poetic licence:

Sum.

Al-Akhfash quotes the v.: - meaning the she-camel - 
He threw at her something with a ferrule at its end. with kasr under the mim:  

What you throw such as a spear and the like.  

The young she-camel.  

A man's kunya.

The gram. ex. in it is the separation of from by the direct obj.  


The assumption is: ; this is permissible neither in poetry nor in prose.  

Abū Ḥayyān, Manhaj al-Salik, pp. 109, 304:  

They say that the v. is forged.

(continued)
Footnote 2 continued:

© Abu Zur'a, al-Hujja, p. 273:

The Kufans allow the separation of the mudaf from the mudaf ilayhi. The poet is unknown. 

Thrusting, piercing. There is another reading of the v.:

is the sub. of the verbal sentence, sub. of the inf. n. which is a mudaf to its direct obj.

Alwān, al-Shawāhid, pp. 74, 254, 255, 280, 281.

Al-Ayni, al-Maqāṣīd, pt. III, pp. 468, 469:
The ha' in refers to his wife.

Al-Baghdađī, al-Khizānā, pt. II, p. 251:

Unrestricted obj.


Bakr, Nuṣūṣ, p. 438.

Dayf, al-Madrīs al-Nahwīya, pp. 100, 221, 270:
The v. describes a she-camel.

Al-Farrā', Maqānī al-Qur'ān, pt. II, pp. 81-82:
The grammarians of the people of al-Madīna recite the v.; al-Farrā' says: It is wrong and the correct version is:

Ibn al-Anbārī, al-Inṣāf, q. 60, p. 179.


The poet says: for poetic (continued)
Footnote 2 continued:

licence although he might have said:

This v. in my opinion is a proof of the strength of the annexation of the inf. n. to the sub. of the verbal sentence in the opinion of the Arabs, because it is stronger in their minds than the annexation of the inf. n. to the direct obj.

Ibn Ya'ish, Sharḥ al-Muḥaṣṣal, pt. III, p. 19:

Sum.

Sibawayh accepts no responsibility for this v. because the separation of the muḏāf from the muḏāf ilayhi is ugly. They are inseparable for the muḏāf ilayhi completes the muḏāf and it is a subst. for the nunation. Separation of the nunation from the n. is not permissible.

Thañlab, Majalis, vol. I, pp. 125-126:

Some recite it thus:

meaning:


Mastered it. is the fem. of the pl. is: صَعْبَاتٌ صَعْبَبَاتٌ

Aqrab al-Mawarid.

2. Ibn ʿAmir al-Dimashqi:

(continued)
Footnote 2 continued:

'Abd Allāh Abu Ḥanīfah al-Yaḥṣūbī (8-118) (629-736); one of the seven Qur'ān readers.

Abū Zur'a, al-Ḥujja, pp. 55, 51.

1. Sh: [Shahih Sahih]

The Message, al-An'am (Cattle), v. 137, p. 194:

And, likewise, their belief in beings or powers that are supposed to have a share in God's divinity makes even the slaying of their children seem goodly to many of those who ascribe divinity to aught beside God.

Abū Zur'a, al-Ḥujja, pp. 273-274:

Sum.

Ibn 'Amr reads: "وَقَالَتْ هُمْ " with damm above the zay, "أَوْرَكُمْ، " with raf', "قلْ " with nasb and "شركاءَ " with khaḍ. The assumption is: he then separates the mudaf from the mudaf ilayhi. His proof is the saying of the poet:

The others read: "ودعَتْهُمْ " with fath above the zay, "قلْ " with naṣb, "شركاءَ " with khaḍ and "وَرَكُمْ " with raf', as the sub. of the verbal sentence. The assumption is:

They say as well that: Their devils. (continued)
Footnote 1 continued:

1. Al-Baghdādī, al-Khizāna, ed.; expl. Hārūn, pt. IV, p. 422:

Al-Farra' was the first to criticize Ibn Āmir's reading.

2. Ibn al-Anbarī, al-Inṣāf, q. 60, pp. 178-180:

Sum.
The Kufans think that the separation of the mudāf from the mudāf ilayhi by what is not an adv. and a prep. is permissible for poetic licence. Their proof is the reading of Ibn Āmir.

The Başrans say that this reading is not a proof, because the separation of the mudāf from the mudāf ilayhi by the direct obj. is not permissible by common consent except for poetic licence, and there is no poetic licence in the Qur'ān.

The Başrans think that this reading is weak.

Most of the references that mention the previous gram. ex.

mention as well the reading of Ibn Āmir.

2. Sh : مصدف
1. Sh : مصدف

2. in the Maṣāḥif of the people of al-Ḥijāz and al-ʿIraq is with the waw.
   Ibn al-Anbarī, al-Inṣāf, q. 60, p. 181.
نتوقفُ أنَّ اللهِ التَّفَصِّيلَ بإضافَةِ الصَّمَعَ وَلَدَّنّهُ أُولِيَّاءُهُ مَفْعُولَةَ وَأَلْفََى: فَاعلُ كَما هُوَ فِي الْقُرَءَةِ الْبَعْدِ.

ولمَّا كنَّا للهِ بِالْتَفَصِّيلِ فِي مَكَابِهِمْ على البُلْجِ سَمَّهُ أَولِيَّاءُهُ مَفْعُولَةَ الدَّعَامَةُ بإضافَةِ الصَّمَعَ إليهِ، وَدَلَّهُ مُسْرَبَ بِبَلَدِ النَّبيِّ سَمَّهُ الْكَثَّيَ، سَمَّهُ الْكَثَّيَ، لَدَّنَّهُ الدَّعَامَةُ شِكْرَاءٌ.

(4) أُبَاتُهُم فِي أَمْوَالِهِمَّ.

(5) 

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2. M : مَثْلُ سَمَّهُ الْبَلْدِ : Sh # البَلْدِ ... أَلْوَّهَمَّ
4. Sh : Sh رَأَيْتَ
مثال كوب الفعل Past M.'s Subject.
والفاعل ظاهرة "ضُرِبََتْ نَيَّةٌ.
ومثال أنَّ يُصَلِّم الفاعل ضمير يعود على الفعلُ "ضُرِبََتْ نَيَّةٌ.
مثال كوب الفعل ضميرًا.
إلى اسم الفاعل بمعنى الفعل أَفَ للدَّعْمِ?
" هنا ضاربًة ضمير فعِّل من اثْنَى أُدَّعْمًا.

1. Sh # Q : # M : # هوالله
4. Q : ظاهرة
5. Q : 

Meaning the part in which the direct obj.
should precede the sub. of the verbal sentence.

6. Sh :
7. Sh : ظاهرة
8. M : 
1. Meaning the part in which the direct obj.
2. Sh: Damage.
meaning the part in which the direct obj. should come after the op.

2. Sh: ربيب : Not clear enough.


4. O : The pron. refers to the op.
1. **Sh** : Not clear enough.

2. **M** : Not clear enough # **Sh** : Damage.

3. **Sh** : صرَبت

   **Sum.**

   The meaning of الله ﷺ ﻟَوْدَ، لُوْدَ، لُوْدَ, and لُوْدَ when they are pre. to the perf. is rebuke and blame.

   Howell, *Classical Arabic*, pts. II; III (one vol.), p. 595.

4. **Sh** : حَوْل

5. **Sh** : السَّمْعُ عِلْمَ

   **Sum.**

   The aff. لَامْ is what they call لَامْ التَّأكِيد, the لَامْ of inception.


6. **Sum.**

   If the لَامْ occurs at the beginning as in: لَامَيْنِ، and it is not preceded by something sworn by it has the intention of the oath.


7. **Sh** : قَوْالُ: Missing.
In these cases - meaning the prefixion of the neg. مَالِيّةَ to the op. till the occurrence of the op. as a qualification - the direct obj. may precede neither the conjunct and the qualified n. nor any of the previous ps.; but making the direct obj. precede the op. alone is permissible.
وكونته: إنه دخل على العامل
هافس، غير نائب لم يشير تقسيم
المفعول على العامل وليا على الفاعل.

مثال ذلك: "جاد في غلم ضاحب عمرل "
و "مرت بضاحب عمرل" لد يجوز تقسيم
"عمرو على "ضاحب" وليا على الفاعل.

وقترح

فإن أنه كان نائب جاد تقسيم
المفعول عليه، ولم يجوز تقسيم
على العامل وهمه.

1. B : غير زاير : Unaugmentative includes the op.
being a muḍaf ilayhi, such as:
قام علام ضاحب نسيًا


مثال زلة: "ما نسيت أكل طعامك".
ولله شفته قلت: "ما نسيت طعامك بأكل".
ولله يجوز تمام "طعامك" على "أكل".
وهذه  

وقيل:  
(3) وقسم كنت فيهم بالقيار.
وهو ساعد زلة.
مثال: "ضربي نسيت عم".
شفت قلت: "عم نسيت ضرب".

1. M: يأكل
2. Sh: وقولك كنفلك ... وهم : Missing.
1. Q : Meaning the sub. of the verbal sentence and the
direct obj. when they are joined with the
conjuncts.

2. Q : Meaning that the alif and lām in the sense of
التي والضمير are a conj. n.

3. Sh : Not clear enough.

4. Sh : Inserted on the left margin.

Sum.

Yielded, submitted.

Quraysh and Ḥāshim. His saying:

means:

The alif and lām in in this case are a conjunct, and his saying: is a nominal sentence occurring as a conj. sentence.

Some say that the alif and lām are what remains of and the origin is: elision of the word and preserving a letter of it occur for poetic licence.

The gram. ex. in it is in his saying:

since the poet conjoins the alif and lām the conjunct with the nominal sentence anomalously.

Al-Dajānī, al-Shudhūd, p. 506.

Howell, Classical Arabic, pt. I, fasc. II,
Footnote 1 continued:

pp. 595-596:

I am of the people that the Apostle of God is of, that the necks of the children of Ma‘add have submitted themselves to!

Ibn ّAqîl, Sharḥ Ibn ّAqîl, pt. I, p. 158:
The poet is unknown. The alif and lam in the word ّال رسول are a conjunct in the sense of ّالرسول; they constitute an adj. qualifying ّالقوم.


1. Sh : ٓثبعُش ٓثبعُش ٓثبعُش ٓثبعُش : Not clear enough.

2. Sh : ٓم ٓم ٓم ٓم : Not clear enough.


4. Sh : ٓم ٓم ٓم ٓم : Stirred it up, kindled it.

Warned him of its results in advance.

(continued)
Footnote 4 continued:

Was cautious and afraid of it.

Aqrab al-Mawarid.

Kept close to.

Suffered its heat.

Al-Lisan, under the article:

1. Sh: Gave it to him.

2. عظام: Amarā'. Α: Gift; something given to another.

What a man protects of himself or his ancestors or whom he is responsible for; the pl. is عظام.

Something befell him.

Night-comer or visitor; the pl. is نُقَرَاءُ. أتَاها ونُقَرَاء علَى ولاما: To hear the deaf.

Came to the estate frequently and tended it.

Aqrab al-Mawarid.

3. Yahyā b. Ziyād; the greatest scholar of the Kufans.

Al-Farāʾ, al-Manqūṣ wa l-Mamdūd, p. 5.
1. M # Sh : ُغْفَرْكُ : Not clear enough.
2. Sh : ِرَحْيَأَب
3. M : ُليْسَبَعَ
4. Al-Lisan, under the article: ُنَبِعَ : **الْمُخَلَّفَاءُ إِلَى أَسْكَبِيَّةٍ**. The v. is by Salaman al-Ta’ī.

He means: ُخَلَّفَ الَّذِي يَسْتَعْ : then he elides and makes the alif and lam a subst. for it. It is the language of some of the Arabs.

Struck him with a sword or stick or stone:

Pressed heavily on him by putting him between his lumbar, region and armpit: ُبَعِضَ : جَعَلَ فِي ضَبْنَمَ : ُفَقَعُ. They say as well: ُنَبِعَ (sic) with the tā‘: ُفَعَّلَ : Accused him; the origin is in the form ُفَقَعَ : The tā‘ is converted into a tā‘ they then say: ُفَعَّلَ , the tā‘ then is converted into a zā‘ and incorporated.

Revenge; they say as well:

Enmity and ill-will; the pl. is with fath and kasr:

His intention.
Footnote 4 continued:

Followed up his conditions deliberately.

Aqrab al-Mawārid; Dhayl.

1. M : َبِّسْمُهُ
2. M : َبِّسْمُهُ
3. : Father of a tribe; the relation to it is and by analogy it should be ُطِيَّبَتْ. Aqrab al-Mawārid.
4. Q : Meaning that they are conj. ns.
5. B : وَنَزِطي : He ascribes it to Tayyi' because Tayyi' alone among all the Arabs uses ُف as a conjunct, uninfl.
6. Sum. ُف in the language of Tayyi' is formed with the wāw, and ُنات is formed with damm, such as:

(continued)
Footnote 4 continued:

Ibn Hisham says that the origin of is the alif then is elided, and the fatha of the ha' is transferred to the ba' after the assumption of removing its kasra.


1. M : الرؤوس : Not clear enough #
   Q : "الرؤوس" is in the sense of the جمع .

   Al-Lisān, under the article: الرؤوس وerrals and الرؤوس are the pl. of الرؤوس and الرؤوس.

   Muhīt al-Muhīt.

2. Q : Meaning that it is a conj. n.

   (continued)
Footnote 2 continued:

1. B : قامت اللف خيّر and رأى
2. Sh : معرف
3. Sh : فلم أنظر
4. Sh : مِنْهَا
5. Sibawayh, al-Kitab, pt. I, pp. 193, 192:

The v. is by al-Marrâr al-Asadî.

Sum.

اولى : The first of them.
النيل : The horses when they go out on a raid, and what is meant is their riders.
النكل والرروع جبّأ وفُوقا : the nakeel.
Drawing back and retreat because of cowardice and fear. مَعِي is Misma` b. Shayban, one of Banû Qays b. Thâlabâ. They say also: كُرِيت فلَمْ أَنْظُر.

The gram. ex. in it is making the inf. n. with which is govern 


(continued)
Footnote 5 continued:

1. Al-Āyīnī, al-Maqāsid, pt. III, pp. 501, 40, 41:

They say also:

Al-Baghdādī, al-Khizānā, pt. III, p. 439:

Al-Ghalāyīnī, Jāmī al-Durūs, pt. III, p. 279:

Ibn Āqīl, Sharḥ Ibn Āqīl, pt. II, p. 97:

Ibn Jinnī, al-Lūmācī, p. 271:

Ibn Yāfīsh, Sharḥ al-Mufassal, pt. VI, p. 64:

Al-Uṣhmūnī, Sharḥ al-Uṣhmūnī, pt. I, pp. 352, 543:

The horseman fled in order to wheel then he came back to fight.

Aqrab al-Mawārid.

Footnote 5 continued:

The v. is by Malik b. Zughba, one of Banū Bāhila. The adj. qualifying an elided n., probably he means:

المغيرة

The horseman fled in order to wheel then he came back to fight.

Aqrab al-Mawārid.
1. Sh : Missing.
3. Q : Meaning that it is a conj. n.
4. Sh : Not clear enough.
بخير ذلله، بل تبقى على أصلحها سه البشارة، فخذها إلى ضلا، نقول: "منهذا؟ \\
ومَن ذا؟" تريف: "مِنِّي الفَارِ إلىَهِ؟ \\
ومَن الفَارِ إلىَهِ؟ "

فَكَذَّبَ

و في "النبي" أربع لغاتٍ إلى آلفٍ

مثال تسمية "البياء" قوله: \\
فَلَبِينَ الْيَاءَ فَأَفَاتَمَ جَالَبً
\\
بِإِنَّ أَنفَقُتْ إِلَّهَ الْبَيِّنِ
\\
تَخْصُرُ بِهِ العَمَّةَ وَتَضَطَّعُمُ إِلَّهَ الْبَيِّنِ
\\
فَأَفَاتَمَ بِهِ آلفٍ وَتَضَطَّعُمُ إِلَّهَ الْبَيِّنِ
\\
1. م : مَعْفِف ... مِنْ : Missing. (continued)
Footnote 2:

2. M

3. M

   The two vs. are mentioned in the same way as in "al-Khizāna/ed. Harūn" but without vocalization.

Al-Baghdādi, al-Khizāna, ed.; expl. Harūn, pt. V, pp. 504, 505:

َلا يَدْرَأْ لِلْمَكْتَبَ، وَيَضِطَطْفِرُ الْقَرْبِ، أَقْبَى، وَالْفَصْبِ.

Sum.

The kasra of the reduplicated ya' of لَدَى

is for uninflectedness. The two sentences: فاعلُ أَعْيَنُوا تَنَاسِبُ السَّرْدِ، وَيَضِطَطْفِرُ الْقَرْبِ أَقْبَى، وَالْفَصْبِ.

and وإنْ أَغْفَلْتُمْ إِرَارَ الْمَكْتَبَ،

are parenthetical sentences, and إنْ أَغْفَلْتُمْ إِرَارَ الْمَكْتَبَ،

is a cond. p. that does not need a complement (wašliya). They say as well:

ٍلا يَدْرَأْ لِلْمَكْتَبَ، وَيَضِطَطْفِرُ الْقَرْبِ، أَقْبَى، وَالْفَصْبِ.

Eminence. is in the sense of 

Choose the distant person. I do not know the poet of these two vs.

Al-Harawi, al-Uzhiya, p. 303:

The two vs. are as in "al-Khizāna" except:

ٍلا يَدْرَأْ لِلْمَكْتَبَ، وَيَضِطَطْفِرُ الْقَرْبِ، أَقْبَى، وَالْفَصْبِ.

instead of

ٍلا يَدْرَأْ لِلْمَكْتَبَ، وَيَضِطَطْفِرُ الْقَرْبِ، أَقْبَى، وَالْفَصْبِ.

in the apoc. mood by an understood requisitive َلَّامَ.

Howell, Classical Arabic, pt. I, fasc. II, p. 579:

The two vs. are as in "al-Khizāna" except:

ٍلا يَدْرَأْ لِلْمَكْتَبَ، وَيَضِطَطْفِرُ الْقَرْبِ، أَقْبَى، وَالْفَصْبِ.

instead of

ٍلا يَدْرَأْ لِلْمَكْتَبَ، وَيَضِطَطْفِرُ الْقَرْبِ، أَقْبَى، وَالْفَصْبِ.

And wealth is not (then know thou it) wealth, even if it enrich thee, except for him that obtains (continued)
by it eminence, and devotes it to the nearest of his kindred and to the friend.

Ibn al-Anbārī, al-Inṣāf, q. 95, p. 281:
The two vs. are as in "al-Khizāna" except:

Ibn al-Shajārī, al-Amāli, pt. II, p. 305:
The two vs. are as in "al-Khizāna".

Al-Līsān, under the article: لئلا
The two vs. are as in "al-Inṣāf".

Al-Suyūṭī, al-Ham̄, pt. I, p. 283:
The two vs. are as in "al-Khizāna" except:
The two vs. are not attributed to any well-known poet.

Al-Taḥ, pt. X, p. 325:
The two vs. are as in "al-Inṣāf".

Spent it.

Obtained it.

A bosom friend; the pl. is

Despised it.

Aqrab al-Mawārid.
   (sic)
3. Al-Harawi, al-Uzhiya, p. 302:
   "اللَّهُ المُكَبِّرُ " "المَالِب" 
   و "الذي " بإثبات "الياء" خضة قولُهُ:
   (sic)  By Him Whó is such that, if He willed, I should
   be a rock or a mountain solid, high.
5. Ibn al-Anbarī, al-Inṣaf, q. 95, p. 281:
   (sic)  Ibn al-Anbarī, al-Inṣaf, q. 95, p. 281:
   (sic)  Al-Suyūtī, al-Ham, pt. I, p. 284:
   The v. is not attributed to any well-known poet.
8. Sh: Not clear enough.

   (sic)
3. Al-Harawi, al-Uzhiya, p. 302:
   "اللَّهُ المُكَبِّرُ " "المَالِب" 
   و "الذي " بإثبات "الياء" خضة قولُهُ:
   (sic)  By Him Whó is such that, if He willed, I should
   be a rock or a mountain solid, high.
5. Ibn al-Anbarī, al-Inṣaf, q. 95, p. 281:
   (sic)  Ibn al-Anbarī, al-Inṣaf, q. 95, p. 281:
   (sic)  Al-Suyūtī, al-Ham, pt. I, p. 284:
   The v. is not attributed to any well-known poet.
8. Sh: Not clear enough.

   (sic)
3. Al-Harawi, al-Uzhiya, p. 302:
   "اللَّهُ المُكَبِّرُ " "المَالِب" 
   و "الذي " بإثبات "الياء" خضة قولُهُ:
   (sic)  By Him Whó is such that, if He willed, I should
   be a rock or a mountain solid, high.
5. Ibn al-Anbarī, al-Inṣaf, q. 95, p. 281:
   (sic)  Ibn al-Anbarī, al-Inṣaf, q. 95, p. 281:
   (sic)  Al-Suyūtī, al-Ham, pt. I, p. 284:
   The v. is not attributed to any well-known poet.
8. Sh: Not clear enough.
١٦٠

1. M  : 
قَلْتُمْ مَا لَمْ تُدْهِدُوا فَقَادَ كَبِيْلَةٌ

2. M  : 
قَالَتُ الْمَلَكَةُ ظَرْبًا

(sic) 
فَبَدَأَتْ فِي سَرِّيَّةِ الْأَرْبَعَةِ كَمِيْلَةٌ 
(sic) 
كَالْلَّهِ 
(sic) 
كَالْلَّهِ بُرِّيَّةٌ فَاتِجْهَلَهَا

Aqrab al-Mawarid, under the article: 
زَبْبَيْنُ كَالْلَّهِ بُرِّيَّةٌ فَاتِجْهَلَهَا 
: 
هَفْرَةٌ فِي مَوْضُوعٍ عَالِمِيَّةٍ يُصْدَمُ بِهَا الْفَلْحُ : 
(الْرَّجِيْلُ) 
A pit in a high place by which they trap lions. The 
pl. is 
زَبْبَيْنُ.

Al-Baghdadi, al-Khizana, pt. II, p. 498:
He writes only the second hemistich with two lāms.

Al-Baghdadi, al-Khizana, ed.; expl. Harūn, pt. VI, 
p. 3:
He writes only the second hemistich with two lāms.

Al-Farra', al-Manqūṣ wa 'l-Mamdūd, p. 337:
(sic) 
كَالْلَّهِ فَظَلَّلَ فِى الْأَمْسِ 
(sic) 
كَالْلَّهِ . The rajiz is 
a man of Hudhayl.

Al-Harawi, al-Uzhiya, p. 302:
The v. is as in "al-Addad/Abū al-Tayyib" except:
(continued)
And be sure thou be not of them that have been outwitted, like him that has dug a pitfall, and been caught in it himself.

Ibn al-Anbārī, al-Insaf, q. 95, pp. 279, 281: The v. is as in "al-Uzhiya".

Ibn al-Anbārī (Muḥammad b. al-Qāsim), al-Addād, p. 338:

Ibn al-Shajari, al-Amālī, pt. II, p. 305:
The v. is as in "al-Uzhiya".

Ibn Wa'llād, al-Maqṣūr wa 'l-Mamdūd, p. 59:

Ibn Ya'qīb, Sharh al-Mufassal, pt. III, p. 140:
He writes only the second hemistich with two lāms. They say as well:

Al-Lisān, under the article:

Al-Mubārrad, al-Kāmil, pt. I, p. 17:

Al-Sijistānī, al-Addād, p. 87:
The v. is as in "al-Addād/Abū al-Tayyib" except:

Al-Sukkārī, Sharh Asḥār al-Hudhaliyīn, vol. I, p. 287:
The v. is as in "al-Uzhiya". (continued)
Footnote 3 continued:

1. Al-Taj, pt. X, p. 325:
   "النبيَّة"، يقال:
   ظُنَّلَ وهو لَمْ يَعْرَضَ لَهَا؛ فَهُمْ يَظُنُّونَ إِنَّهَا نَفْسُهُمَّ.
   Such a one is forming a plot.

   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ":
   " előről " előre jött.
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِدَةَ، ذِي الْمَحْزَنَةَ".
   "أَقْرَبُ الْمَوارِd
Footnote 5 continued:

Then say thou to her that blames thee, Verily my soul, I know it charms not with amulets.


\(\text{(sic)}\).


Al-Farra' quotes the v.


We have not heard of the imperfect of in the sense of Supposition, except in the pass. voice.

Aqrab al-Mawarid.

1. \(\text{Q} : \)  

And (sic) in the acc. and gen.

2. \(\text{Sh} : \)  

النبيه مع (النف وب) (المولى)
1. **Sh.**

2. **The Message, al-Nisa’ (Women), v. 16, p. 104:**
   
   And punish thus both of the guilty parties.

3. **Sibawayh, al-Kitab, pt. I, p. 143:**
   
   is in the nom. case because the v. occurs after presenting stories and talks, as if He says:
   
   or

4. **Abu Hayyan, Manhaj al-Salik, p. 121:**

   When the v. indicates requisition (imp., prohibition and invocation) and the n. that precedes it indicates generality, the nom. case is preferred to the acc. as in the previous v. They choose the nom. case because they assimilate it to the cond. n. in comprising generality and vagueness.

5. **Abu Zur’a, al-Hujja, pp. 193-194:**

   Ibn Kathir reads: with reduplication of the nun, the same as: and . His proof is that the origin of his saying: is ; he then elides the ya’ and makes the doubled nun a compensation for the elided ya’ which is to be found in .

   (continued)
Footnote 2 continued:

The origins of the others are: َنلاهننا، and أظنا (الائه). He doubles these ñúns and makes the reduplication a compensation for the elided َل and alif.

Al-Anṣārī, Sibawayh wa 'l-Qirā'at, p. 109.

Al-Ghalayini, Ḥāmī al-Durus, pt. I, p. 131:
Reduplication of the ñún is permissible in the du. of "الذِّي" and "الذي"; equally if it is with the alif or the َل. They read:

\[\text{sic}\]

\[\text{sic}\]

and

with the reduplication of the ñún.

Al-Harawi, al-Uzhiya, p. 255:

\[\text{sic}\]

The fa' is aug. for corroboration in the pred. of everything that needs a conj. sentence.

Howell, Classical Arabic, pt. I, fasc. II, p. 582:

Sometime the ñún is doubled, as a compensation for the elided َل, as in the reading of Ibn Kathīr. And the two of you that shall commit it and the reading (sic) رَبنا أَرْبَنا َلِلَّهِ. Our Lord, show Thou us the two that.


Ibn al-Shajari, al-Amālī, pt. II, p. 306:
Reduplication is the language of Quraysh.

Al-Suyūṭī, al-Hamṣ, pt. I, p. 166:
Sum.
We do not hear of reduplication of this ñún except in (continued)
Footnote 2 continued:

dualizing the dem. and conjunct as a compensation for the elided letters: The alif from the dem., and the ya' from the conjunct.

The Basrans say: Reduplication is peculiar to the nom. case. The belief of the Kufans - as Ibn Malik confirms - is: It is permissible with the alif and ya'. They read with reduplication the saying of the Most High God: 

And they who in their life on earth were bent on denying the truth will thereupon exclaim: "O our Sustainer! Show us those of the invisible beings and humans that have led us astray".

Ibn Hishām, Awdāh al-Masālik, pp. 16-17:

Sum.

Tamīm and Qays double the nun as a compensation for the elided ya', or as a confirmation of the difference between the dualization of the uninfl. and infl. ns.; and this is not peculiar (continued)
Footnote 2 continued:

to the nom. case contrary to the Basrans' belief, because they read: رَبِّنَا أَرَانَا رَزَقَنَا
with reduplication the same as they read:

1. Sh : يَوْتُونَا
2. M : يَوْتُونَا
3. Al-ʿAṣbahānī, al-Aghānī, pt. XXII, pp. 342, 341:

Hāwshab b. Yazīd b. al-Ḥuwayrīth b. Ṣuwaym al-Shaybānī and ʿIkrima b. Ribī al-Bakrī were competing against each other in nobility, providing food and in slaughtering camels.

Al-ʿUdayl b. al-Fārkh says the v. praising ʿIkrima and Hāwshab, and boasting of them.

Cheikho, Shuʿaraʾ al-Naṣrāniya (al-Dawla al-ʿUmawiya), pt. II, p. 224:

is the du. of (sic) by elision of its nūn for poetic licence.

Shuʿaraʾ Umāwīyun, pt. I, p. 300:

(sic) فِيْنَا وَمَوْسِبٌ . The v. is by
Footnote 3 continued:

al-ʿUdayl b. al-Farkh al-Ījli.

اللهُ الراَّحِمُ ؛ النَّافِعُ

: The young; the generous person. The pl. is

فَنْصَبُهُ وَفَتْنَاهُ

Aqrab al-Mawarid.

قَنْصُ مَسْحَبٍ يُصَبَّرُهُ بِالْقَطْرِ بِالْفَمِ بِالْفَحْرِ" إِنَّا لَا يَتَغَيَّضُونَ

في إِنْتَابٍ مَا يَصَبُّ فِي مِنْهَا مَاءٍ قَدْ بَرَزَّا

الصَّائِمَ فِي عَطَاهَا كَلْنَ عَلَى مَعْقِدِهِ

A small drinking-cup from which people share water during travel when they do not have enough of it: They throw a small stone in a vessel, then they pour water on it till it covers it; every man then is given one.

الذِّي يَدَرُّ في المَاء إِذَا ضَافِرَ الْمَاءُ: الْحَمَشِ

The one who drinks from the vessel (al-ghumar) when water is in shortage.

أَقَلُ الْمَوْعِدِ رَوَى الْرَّيْتِ: الْمِلْعُشِ

The amount of water less than sufficiency.

Al-Lisan, under the article: أَفْيَ

1. Sh : وَحِصَا وَنَزَارَتُهُ الْمُرْكَبَ

Footnote 2 continued:

pp. 257-259:

Sum.

Al-Asma‘i says: Some of the Arabs replace with the jim every doubled ya’ for relation or something else.

Al-Farra‘ asserts that it is the language of Tayyi’, and he quotes:

He means:  

i.e.  

By their nobility their tribe became celebrated.

1. M: 

1. Sh : مم. 
2. Al-Akhtal, Shi'r al-Akhtal, pp. 398, 375:

Sum. 
: A tribe. 
The best thing of everything. The origin of is ; it is an adj. and the qualified n. is elided; its assumption is: .
His saying: is a conj. sentence; the rel. pron. is elided; its assumption is:

They say: i.e. : A comprehensive glory to them; the pron. of refers to Tamim.

The gram. ex. is in his saying: ; the origin is: he then elides the nun; this is the language of Balharith .

The v. is cited under: "Poems ascribed to al-Akhtal".


The nun of is elided for alleviation because of the length of the conjunct with the conj. sentence.

Al-Harawi, al-Uzhiya, p. 313: (continued)
Footnote 2 continued:

Al-Farra' quotes the v.

Howell, Classical Arabic, pt. I, fasc. II, p. 582:

By al-Akhtal, They two are those two women who are such that, if Tamim had given them birth, it would have been said, Theirs is genuine glory!

Ibn Hishām, Awdāh al-Masalik, p. 17:

Balharith b. Ka'b and some of Rabi'ā elide the nun of and


Al-Suyūṭī, al-Hamīc, pt. I, p. 167:

Al-Farra' says: The conj. sentence becomes a compensation for the nun, and they elide from what is long in their speech. Al-Mubarrad says that this is peculiar to and because of the length of the n.

1. Q :

Some say: in the nom. case and (sic) in the acc. and gen.
Layla al-Akhyaliya, Diwan Layla, p. 61: "النبرة في جميع النبرات". Sum. The v. is by Abu Harb b. al-A'lam of Banu 'Uqayl. Al-Saghani ascribes it to Layla al-Akhyaliya in "al-'Ubab"; some ascribe it to Ru'ba b. al-'Ajjaj. 

A battle in a valley called Baṭn al-Nukhayl.

Grammatical books narrate as an ex. of the inflection of لَعَب the language is ascribed to Hudhayl and 'Uqayl.

Ru'ba, Diwan Ru'ba (Majmuʿ Ash'ar al-'Arab pt. III), pp. 172, 168: "النبرة في جميع النبرات". This v. is cited under the title: "Individual vs. ascribed to Ru'ba b. al-'Ajjaj, and some of them are ascribed to al-'Ajjaj as well". (continued)
Footnote 4 continued:

6 Abu Zayd, al-Nawadir, p. 47:

7 Aqrab al-Mawārid, under the article:  

8 Al-Azharī, al-Tasrih, pt. I, p. 133:

9 Al-Abānī, al-Shawāhid, pp. 40, 39:

10 Al-Baghdādī, al-Khizānā, pt. II, p. 506:

11 Al-Baghdādī, Sharh Abyat al-Mughni, pt. VI, p. 253:

12 Al-Dajānī, al-Shudhūd, p. 508:

To treat as you treat the sound masc. pl. is anomalous.

13 Al-Durrah, Fath al-Qarīb, pt. III, p. 348:

14 Al-Harawī, al-Uzhiyya, p. 308:

15 Howell, Classical Arabic, pt. I, fasc. II, p. 583:  

By Abu Ḥarb al-ʿĀlam al-Jahili al-Qaylī, We are they that came (continued)
Footnote 4 continued:

in the morning on the day of al-Nukhayl (a place in Syria) for an obstinate onslaught.

Ibn ʿAqīl, Sharḥ Ibn ʿAqīl, pt. I, pp. 144-145:  
What is narrated by the trustworthy Abu Zayd in his "Nawadir":  

The gram. ex. is in his saying:  

since it occurs with the wāw in the nom. case as if it were a sound masc. pl.

Some of the scholars have been deceived by the appearance of  

in the nom. and  
in the acc. and gen., they then say that this word is infl. and in reality it is a sound masc. pl. This is incorrect, the correct thing is that it is uninfl. occurring in the form of the infl. It seems that it is uninfl. with the wāw and ya‘.

Ibn Hisham, Awdāḥ al-Masālik, p. 17:  

Ibn Hisham, al-Mughni, pt. II, p. 458:  

Al-Suyūṭī, al-Hamc, pt. I, pp. 208, 285:  
The inflection of  
is the language of Tayyi', Hudhayl and Uqayl.

Al-Suyūṭī, Sharḥ Shawāhid al-Mughni, pt. II, p. 832:  
They say:  

with leaving undefined.

Tawba, Diwan Tawba, pp. 62, 61:  

(continued)
Footnote 4 continued:

Laylā al-Akhyaliya composed the poem from which the v. is taken in boasting of that day in which one of Banū ʿUqayl killed Dahr al-Juʿfī, head of Madhhij in his time.

Al-Ushmuni, Sharḥ al-Ushmuni, pt. I, p. 109: Ḥījāta ʿAmr bin al-Muʿūqī (sic). The obj. of ʿAmr is elided; the assumption is:

Musarrif b. al-ʿAmam b. Khuwaylid b. ʿAmīr b. ʿUqayl b. Kaʿb b. Rabīʿa b. ʿAmīr b. Saʿsaʿa is a Pre-Islamic knight and poet. He has poems on the battle-day of Fayf al-Rih and the battle-day of al-Nukhayl.

Al-Marzubānī, Muṣjam al-Shuʿaraʾ, p. 389.

1. Sh : ʿAlī al-Yamānī
2. Q :

Banū Hudhayl say: ʿAlī bin ʿAbdullāh in all the cases.
3. M : al-Ruwāḥ # Sh : al-Ruwāḥ
Footnote 3 continued:

4. *Sh* : 

The pl. of *Sh* is: 

by elision of the nun. 

Aqrab al-Mawārid.

5. 

Great Marw, in the middle-ages, was called 

Marw-al-Shāhijān, to distinguish it from 

Marw-al-Rūd, Little Marw, and Shāhijān is 

probably merely the Arab form of the old 

Persian *Shahgan*, 'kingly,' or 'belonging to the 

king,' though Yaqūt and others explain the term 

as Shah-i-Jan to mean 'of the soul of the 

king'.

Le Strange, *The Lands of the Eastern Caliphate*, 

p. 398.

6. 

is a Persian word meaning: 

The soul of the sultan, 

because is 

and is the sultan. It is called 

that - meaning - because they think highly of it.

Mucjam al-Buldān (under Marw).

6. 

Al-Baghdādi, Sharḥ Abyāt al-Mughnī, pt. VI, 

pp. 255, 256: 

Sum.

means: 

of the kings. Marw is a muḍāf and al-muluk is 

a muḍāf ilayhi because the kings were living 

there.

Al-Durra, Fatḥ al-Qarīb, pt. III, p. 350:

continued)
Footnote 6 continued:

Sum.
I found neither the second hemistich nor the poet. What he means by ـَرْلَلْاءَلَلْاءَلَلْاءَ is bad circumstances.

Al-Harawi, al-Uzhiya, p. 310: ـَرْلَلْاءَلَلْاءَلَلْاءَلَلْاءَ ـَرْلَلْاءَلَلْاءَلَلْاءَ ـَرْلَلْاءَلَلْاءَلَلْاءَ (sic); ـَرْلَلْاءَلَلْاءَلَلْاءَلَلْاءَ (sic). Al-Hudhali says the v.

Sum.
Al-Hudhali is perhaps Malik b. Khalid al-Khuna'î al-Hudhalî, but the v. is not to be found among the vs. of Malik in "Diwan al-Hudhalîyin".

Howell, Classical Arabic, pt. I, fasc. II, p. 590: ـَرْلَلْاءَلَلْاءَلَلْاءَلَلْاءَ ـَرْلَلْاءَلَلْاءَلَلْاءَلَلْاءَ (sic); ـَرْلَلْاءَلَلْاءَلَلْاءَلَلْاءَ (sic). They are those who loosed the yoke from off me in Marw al-Shahijan; and they are my strength.

Ibn Hisham, al-Mughni, pt. II, p. 458: ـَرْلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلَلْاءَلا
1. Sh: وَهَوَى رَأْيُهُ
2. Sh: زَمَّةً
3. M: # Sh: الْقَبْبُ : الْقَبْبُ
4. Al-Lisan, under the article: Al-Lisan, under the article:
    (sic) صَوْىُ: مَشَى, ذَهَبَ, صَوْىُ: مَشَى, ذَهَبَ
    (الْهُبُثُ): وَسَمَّى, أَفْسَدَءَ, (الْهُبُثُ): وَسَمَّى, أَفْسَدَءَ, 
    مِنَ الْبَهْرِ: أَحْضَرَ, فَرَجَعَ,
    مِنَ الْبَهْرِ: أَحْضَرَ, فَرَجَعَ,
    (الْحَبْبُ): وَجَبَ: لَمْ يَجْعَلْ, رَكَّزَ,
    (الْحَبْبُ): وَجَبَ: لَمْ يَجْعَلْ, رَكَّزَ,

1. In Al-Lisan, under the article: Al-Lisan, under the article:
2. Sh: وَهَوَى رَأْيُهُ
3. Sh: زَمَّةً
4. M: # Sh: الْقَبْبُ : الْقَبْبُ

Wonder; falsehood.
Longed for.
Made a sound, shouted.
Owners of camels and horses.

Indeterminate period; the pl. is مُـعْمِـبُ الكُبُبُ and مُـعْمِـبُ الكُبُبُ.
Eighty years or more, the pl. of مُـعْمِـبُ الكُبُبُ is the pl. of مُـعْمِـبُ الكُبُبُ and مُـعْمِـبُ الكُبُبُ.

The past, the last.

Aqrab al-Mawārid; Dhayl.
1. Sh: 

Ali b. Ḥamza; head of the Kufan scholars in his time.


2. M: 

Al-Harawi, al-Uzhiya, p. 310:

Some of them say: (sic) by elision of the nun. Al-Kisa‘ī says: I heard Hudhayl saying:

(sic)

Al-Takriti, Ibn al-Shajari, p. 125:

(sic)


5. M: 

(percentage) 

: It has other ways of writing and this one is the best.

Aqrab al-Mawārid.
Footnote 5 continued:

6 The Arabs pronounce what is not orig. in their language in different forms, as for ex.

\[\text{بغمارد , بغمارد , بغمارد}\]

Opposite footnote (5) of p. (62) there is also \(\text{بغمارد}\) with two dhals.

\[\text{Al-Mu'arrab}\], under the cat. of the alif and the cat. of the \(\text{ba'}\).

7 \(\text{بغمارد}\) has several ways of writing it:

\[\text{بغمارد , بغمارد , بغمارد}\]

But the Basrans reject the latter because as they say that there is no word in Arabic speech comprising a dal followed by a dhal.

\[\text{Al-Kisa'i}\] accepts \(\text{بغمارد}\) according to the origin; he says as well:

\[\text{بغمارد , بغمارد , بغمارد}\]

\[\text{Mugjam al-Buldân}\].

1. M : 

2. M : 

3. Sh : Inserted on the right margin # Sh :

4. Sum.

Al-Shiraziyyat is a work by Abu 'Ali al-Parisi comprising (40) questions on: Language,
Footnote 4 continued:

grammar, morphology, inflection and vs. by various poets of different periods.

Shalabi, Abu ʿAli al-Farisi, p. 547.

1. Sh: مَعَودٌ صَانِعٌ (الْعَصَمِ) مَعَوٌّ: ʿAbd ʿAllāh b. Masʿūd.


Aqrab al-Mawarid.

3. The Message, al-Baqara (The Cow), v. 226, p. 49:

الَّذِينَ يُؤْلُونَ مِنْهُ بَنَائِهِمْ

Those who take an oath that they will not approach their wives.

Al-Harawi, al-Uzhiya, p. 311:

Some of them say:

(sic)  فَعَلَوَ كَثِرًا

with the ya' in the nom., acc. and gen.

Al-Farra' says: This language is equally for men and women in the reading of ʿAbd ʿAllah:

(sic)  كَلَّوْا مِنْهُ بِنَائِهِمْ

In position of:

(continued)
Footnote 3 continued:

5 Howell, Classical Arabic, pt. I, fasc. II, p. 584:  
The nun being elided, which is rare in the masc., as For them that swear to abstain from their wives.

5 Ibn Hisham, al-Mughni, pt. II, p. 763:  
i.e.

5 Al-Suyūṭī, al-Hamc, pt. I, p. 286:  
Ibn Masʿūd reads:

1. Al-Harawi, al-ʿUzhiya, p. 309:  
(sic) (sic)

The v. is not ascribed. He means:

5 Al-Lisan, under the articles:  
A rope of fibre or any other material; the pl. is and . They say also:

The plural of ṭalqī is: ṭalqī, ṭalqī, and ṭalqī, ṭalqī. (continued)

1. ṭalqī

2. Sh:
The Message, al-Talaq (Divorce), v. 4, p. 873:

Now as for such of your women as are beyond the age of monthly courses.

Ibn al-Shajārī, al-Amali, pt. II, p. 309:

They read the v. in two ways:
- With the hamza and preserving the ya'.
- With kasr under the hamza and elision of the ya'.

Al-Lisan, under the article: 

is in the sense of The Most High God says: 

Al-Ushmuni, Sharḥ al-Ushmuni, pt. I, p. 111:

They use - more frequent - with fem. (continued)
Footnote 2 continued:

pl. as the saying of the Most High God:


2. Abū Zur'a, al-Ḥujja, p. 571:
Abū Amr and Warsh read: (المَرْدِيء) without prolongation and without hamz in all the Qurʾān.

3. Al-Harawi, al-Uzhiya, pp. 315-316:
Some of them say: (الأَدْرَيء) : A yā' with kasr and without hamz. They read the v. in four ways: (الأَدْرَيء) , (الأَدْرَيء) , (الأَدْرَيء) and (الأَدْرَيء) .

, the hamza of being lightened between hamza and yā', because it is pronounced with kasr, as in the reading of Warsh:


3. The Message, al-Ahzab (The Confederates), v. 50, p. 648:

(continued)
Footnote 3 continued:

And We have made lawful to thee the daughters of thy paternal uncles and aunts, and the daughters of thy maternal uncles and aunts, who have migrated with thee to Yathrib.

1. M :\\n
2. Sh :\\n
3. Abu Zur'a, al-Hujiya, p. 571:

The Arabs make the pl. of and ; they then make these pl. and say: . The name of al-rajiz is not mentioned.

Al-Baghdadi, al-Khizana, ed.; expl. Harun, pt. VI, p. 154:

. The sentence of is the conj. sentence of the last conjunct. It is permissible to be a conj. sentence for the three conjuncts because of the same indication.

Howell, Classical Arabic, pt. I, fasc. II, p. 96A:

. From those women (that have asserted etc.), and (from) that woman (that has asserted etc.), and (from) those women that have asserted that I,
Footnote 3 continued:

verily my contemporaries have grown old, the conj. of the first two conjuncts being suppressed, because indicated by the conj. of the third.

Ibn Qutayba, al-Shi'ar wa 'l-Shu'ara', 2nd ed., pt. I, p. 88:

Ibn al-Shajari, al-Amali, pt. I, p. 24:

Al-Lisān, under the article: لَمْ يَلْبِسْهَا، Abu Amr quotes the v.

1. Sh : لَمْ يَلْبِسْهَا
2. Sh : لَمْ يَلْبِسْهَا

Abū Zurā', al-Hujja, p. 571:
Those who read: اللُّمْ (الذَّمْ) take the kasra (continued)
Footnote 4 continued:

a subst. for the ya', as in the saying of al-ʿArjī.

6 Al-ʿAṣbahānī, al-Aghānī, pt. XIX, pp. 216, 217-218:

One says: While Abu Ḥazim b. Dinār, one of the notable Tabiʿūn, was throwing pebbles (at the stoning places in Mīnā) he came across a bareheaded woman; he then said to her: O woman! cover your head. She said: Verily, and by the name of God I am one of those whom the poet means in his saying:

مرأة النداء لي تمويه، يغبرها جنبها
ولكس ليقفّل الريح، المغضّن

Abū Ḥazim then said to his companions: Pray to God not to torture this beautiful face in hell.


6 Al-Ḥarawī, al-Uzhiya, p. 316.


6 Al-Lisān, under the article:

 تعالى نا وَ تا وَ جمَعها

āl-jarr ʿalā-l-shawāb : Reward;
recompense.

لا فظُنا لِّمَ : الْمَغَّل

Aqrab al-Mawarid.
1. M: صَفِّفْ 

2. Al-Aswad, Diwan al-Aswad b. Yafur, p. 38: 

(sic). He says the v. describing bondmaids.

3. Al-Harawi, al-Uzhiya, p. 314:

الفَوْقِينَ. The meaning of 

خاضعةً is: Menstruated.


الفَوْقِينَ. Al-Aswad b. Yafur says the v.

Sum.

He likens women to eggs as what occurs in the Qur'an:

أَنْ يَصِبَ مِنْ كَانُونِهِ مَنْ فَروْقَ (الفَوْقِ) : Tips of the fingers.

الفَوْقِينَ: Goblets; the sing. is: قَافِؤَةً and 

فَاوْقُنَةً.

5. Ibn Sida, al-Mukhassas, vol. XIII, p. 178:

القِصْمَةَ: The monthly course.

6. Al-Lisan, under the article: لَمْ: They say: الْقَالِبِ: as well.

جاوَنَهُ: Went beyond it.

ضَفْفُوا: Pl. of ضَفْفِ. and Pl. of Yellow. 

دَقُّ: Knocked (continued)
Footnote 2 continued:

at; beat.

Aqrab al-Mawārid.


i.e. became old.

Became honourable.

Aqrab al-Mawārid.

2. Abū Zayd, al-Nawadir, p. 60:

Kuthayyir b. Aṭiya - al-Mufaddal asserts that - says:

He says:

When they wrapped up their nipples their udders (continued)
Footnote 2 continued:

became full, therefore their nipples were about to be cut.

Al-Lisān, under the article: لَتَأْبَقُو

By elision of the tā'.

Al-Suyūṭī, al-Hamū, pt. I, p. 288:

A string fastened above the nipple of the she-camel in order not to let its young get milk.

Pl. of نِاقُّةٍ : A she-camel. The origin is: رَتْنُوُمَ : They find the damma heavy above the waw, therefore they put the waw before the nun, so it becomes رَتْنُوُمَ ; they then replace the waw with a yā'.

Pl. of اللَّهَبَرْر : That gives much milk.

On the point of cutting its nipples by wrapping up.

Aqrāb al-Mawarid.
See pp. 183, 184.

2. Sh: Missing.

   By elision of the hamza.

Opposite of separation.

Fulfilment of promise.

4. M: The pl. of ْلَمْوَدَتُ is: ْلَمْوَدَتُ, ْلَمْوَدَتُ, ْلَمْوَدَتُ, and ْلَمْوَدَتُ by elision of the tā'.
Footnote 4 continued:

and the equivalents (Dhayl):

Aqrab al-Mawārid.

having the ta‘ pronounced with kāsr, or infl. like 


For fem. pl.: (sic), and


1. M : # Sh

2. Aqrab al-Mawārid (Dhayl):

with kāsr and it may be with dāmm as well: 

Al-Lisan, under the article: 

(continued)
Footnote 2 continued:

1. B : Sum.

1. Aqrab al-Mawārid.

A kind of plants used mixed with henna for dyeing the hair to preserve its colour.
Footnote 1 continued:

2. Sh: He ascribes it to Ṭayyi' because it is the only tribe among the Arabs who uses ذو ذو as a conjunct and uninfl. It may be infl. such as:

3. Q: And ذو في the acc. and gen. Its pl. ذو is:

1. Sum. ذو in the language of Ṭayyi' is one of the conjuncts which is used for sing., du. and masc.; fem. pl. in the same expression. Ṭayyi', alone, uses it as a conjunct; it is formed with the wāw and it may be infl.

Also ذو , in their opinion, is taken as a conjunct; it is peculiar to the fem. and it is formed with đamm. They say:

They say as well that it is infl. as the sound fem. pl.

Al-Harawi, al-Uzhiya (title page).  
2. Al-Uzhiya fi ʿIlm al-Hurūf is a grammatical work by al-Harawi.  
4. M : نماثلا  
5. Al-Harawi, ibid., p. 305.  
6. Sh :  
8. Sh :  

(continued)
Footnote 11:
1. Al-Harawi, al-Uṣūliyya, p. 305:
   Sum.
   Al-Farra' says: A certain man recited to me:
   جَعَلَ مَعْشَرُ مَوْلَىٰ مَوْلَايَ
   نِسْمَاتٌ يُخَضَّسُ، بِغُفْرَانِ كَبِيرٍ
   is the pl. of مَوْلَايَ: Very quick.
   He ascribes the v. to Ru'ba.

Ru'ba, Diwan Ru'ba (Majmuʿ Ash'ar al-ʿArab pt. III), pp. 180, 168:
   The v. is cited under the title: "Individual vs. ascribed to Ru'ba b. al-ʿAjjāj, and some of them are ascribed to al-ʿAjjāj as well".

Al-Azhari, al-Tasriḥ, pt. I, p. 138:
   Sum.
   He forms نِسْمَات with damm. Some say that زِواحَات are infl.

Al-ʿAyni, al-Maqāṣid, pt. I, p. 439:
   The pron. which is in the acc. in جمعها refers to the she-camels that are mentioned in the previous v.

(continued)
Footnote 1 continued:

8 Ibn Hishām, Awdah al-Masālik, p. 18:

w دوا لين يمْرِي بغير سائل

9 Ibn al-Shajārī, al-Amālī, pt. II, p. 306:

is taken from their saying:

(safr) ردا نفـٔ : مرده آلهم

10 Al-Lisān, under the article: دوات زفـٔ : سوـٔ بـٔ

11 Al-Suyūtī, al-Hāmē, pt. I, p. 288:

زواتـٔ : سوـٔ بـٔ

12 Al-Takritī, Ibn al-Shajārī, p. 125:

يغيـٔ : سـٔ رـٔ (sic).

13 Al-Uṣhmūnī, Sharḥ al-Uṣhmūnī, pt. I, p. 119:

ذوـٔ رـٔ . Sum.

They say: مـٔ بـٔ : The first one in the racecourse.

is a conjunct in the sense of دوات .

The gram. ex. is in دوات : He pluralizes

ذوات which is the language of a group of Tayyī'.

is the conj. sentence.

1. M : Inserted on the right margin.
is applied as well to kinds of rational beings: Masc., and fem.

2. Sh: مال رَبّكَ

3. The Message, al-Naḥl (The Bee), v. 96, p. 411:
All that is with you is bound to come to an end, whereas that which is with God is everlasting.

4. Ibid., al-Nisā' (Women), v. 3, p. 101:
And if you have reason to fear that you might
Footnote 4 continued:

not act equitably towards orphans, then marry from among other women such as are lawful to you.

كما لما باب لكم
\(\text{ناكرون ما لما باب لكم} \)
1. This means that to let refer to the rational is not permissible.


3. Sh:

4. The Message, al-Ra'\(\text{d} \) (Thunder), v. 13, p. 360:

And the thunder extols His limitless glory and praises Him.

5. M: 

Sh: 

\(\text{كود} \) 

\(\text{كيون} \) 

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1. M M Sh

2. Al-Hutay'a, Diwan al-Hutay'a, p. 280:

Sum.

Al-Hutay'a says the v. satirizing his wife.

Villain. In the voc. we say to the masc. villain: يا فيئك, and to the fem. villain: هليئك يا فيئك is formed with kasr.

Grammarians say that the usage of فيئك by al-Hutay'a not in the voc. is anomalous poetic licence. It is probable that the assumption is: قعيتهم يقال لها: يا فيئك

and in this case it is regular.

Abu al-Gharib al-Nasri says:

They say as well:

(continued)
Footnote 2 continued:

Abū Gharib al-Nasri recites the v.

Some say: (sic) It is ascribed to al-Hutay'a.

The gram. ex. is: The infinitival is conjoined with the imperfect which is not neg., and this is rare.

Another gram. ex. is: since they use not in the voc., and this is rare.

Abū 'Amr: and are the same. They say:


Al-Ghalayini, Jami' al-Durus, pt. III, p. 164: He uses as a pred., and this is poetic licence.

Howell, Classical Arabic, pts. II; III (one vol.), p. 286:

By al-Hutay'a, I roam about so long as I roam about; then repair to a home whose housewife is a slut.

Ibn 'Aqil, Sharh Ibn 'Aqil, pt. I, p. 139:
The v. is single, with no other either before or after.

Ibn Hishām, Sharh al-Shudhūr, p. 120.

Ibn Malik, al-Tashil, pp. 411 (continued)
Footnote 2 continued:

(under the ind. of the gram. exs.), 187.

Ibn al-Shajari, al-Amali, pt. II, p. 107:

Sum.
When the two forms: فعل فقال are not used in the voc., they are anomalous as in the saying of the poet.

Ibn al-Sikkit, al-Alfaz, p. 43:

Abū al-Gharib al-Naṣrī says:


Al-Lisan, under the article: لع

Abū al-Gharib al-Naṣrī says the v.


Ṣalāḥ, al-Taysir, p. 205.

Footnote 1:

1. Sh: ﺃَيْ ... ﻤَوْلاً ﻤَيِّ生活质量.: Missing.

2. Al-As'ha, Diwan al-As'ha al-Kabir, pp. 143, 139, 142:
   
   The v. is taken from a poem composed upon the occasion when Al-As'ha says satirizing Qalama b. Uulatha, and praising Alamir b. al-Tufayl.

   Boasting of Qalama against Amir.

   ﺗَعْبِدُ ﻹ: Wonder i.e.
   ﺑِلَا: God is innocent of him.

   Sibawayh, al-Kitab, pt. I, p. 324:
   
   Sum.
   
   Abu Al-Khattab - meaning Al-Akhfash al-Akbar, Al-Abd al-Hamid b. Al-Abd al-Majid - asserts that
   ﺑِلَا: God is innocent of him. As for leaving out the nunation in the v. of Al-As'ha.
   ﺑِلَا: God is innocent of evil. He asserts as well that this is the same as in the v. of Al-As'ha.

   ﺑِلَا: Praise be to God.

   The gram. ex. is that he makes ﺑِلَا in the acc. because it is an inf. n. It remains in the acc. because it is aplastic inf. n. It is diptote because it is made a proper name for so it is the same as: ﺑِلَا.

   Aqrab al-Mawārid, under the article: ﺑِلَا

   (continued)
Footnote 2 continued:

has the sense of annexation, i.e.


Al-Baghdādī, al-Khizāna, ed.; expl. Harūn, pt. III, p. 397:

Leaving out the nunation of is not because it is diptote being a proper name having the augs. the alif and nūn, but because it remains in the form of the muḍāf, its frequent usage. The origin is: , he then elides the muḍāf ilayhi for poetic licence.

Ibn Jinnī, al-Khāsā'īs, pt. II, pp. 197, 435; pt. III, p. 32:

is a proper name in the sense of and : Integrity.


If you take as an indefinite n. you make it decl.

Ibn Ya‘īsh, Sharḥ al-Mufassal, pt. I, pp. 120, 119:

Sum. is an inf. n., diptote and uninfl. It is used only in the acc.; the raf‘, jarr and the alif and lām are not attached to it as the other inf. ns. It is one of the inf. ns. whose vs. are not used, as if he says: with a single bā‘.

Al-Lišān, under the article:


Al-Mufradāt, under the article:

(continued)
Footnote 2 continued:

They say that the assumption is: as sarcasm.

Some say that its paraphrase is:

It is a great surprise if Alqama boasts of himself.

in this v. is not a muḍaf.


Tahdhib al-Lughā, under the article:

1. The Message, Yunus, v. 43, p. 298:

And there are among them such as pretend to look towards thee: but canst thou show the right way to the blind even though they cannot see?
He used  for  when he called it, greeted it and treated it as rational.

Imru'u 'l-Qays, Diwan, p. 27:

It is a prayer for the ruins to be happy and free from harm - this is their custom - as if they mean by that the people of the ruins. His saying: "  فُحِلٌ يُعْمَرْ", he says: Your people had gone away therefore you have changed; so how can you enjoy life after them! as if he means by that he himself.

is in the sense of

Sibawayh, al-Kitab, pt. IV, pp. 38-39:

They form  فُعَلَ in such as:

and

Some of the Arabs say:

(continued)
Footnote 3 continued:

The v. is by Imru' u 'l-Qays. with two ḍammās is a dialectical form of with ḍamm; it is also with fāth and kasr; all of them are in the sense of : Age. They say as well: which is in the sense of : The past.

The gram. ex. is: Forming the imperfect of in with kasr which is rare.

Aqrab al-Mawārid, under the article: :

Al-Azhari, al-Taṣrih, pt. I, p. 133:
The origin of is: ; they elide from it the first nun. The quiescent nun at the end is for corroboration.

Al-ʿAynī, al-Maqāsid, pt. I, p. 433:

Sun.
The origin of is: with kasr and fāth upon the cāyn. If they say: this means that it is elided from with fāth above the cāyn; and if they say: this means that it is elided from with kasr under the cāyn.

The gram. ex. is in his saying: since he uses which is peculiar to the rational with what is placed in his position.

Al-Baghdādi, al-Khizāna, ed.; expl. Harūn, pt. I,
Footnote 3 continued:

p. 60:

They assert that some of the Arabs recite:

\[\text{ذَلِكَ عَمِّيَ صَحَّاحًا أَمَّيًا لَّلْمِّلَلَّ رَبَّي} \]

with the fatha above the ayyn.

- Al-Dajani, al-Shudhudh, p. 405:

Abu Hayyan holds the belief of Yunus b. Habib that is infl. v. Yunus says:

\[\text{بَوْعَمَتِ الْبَلَدُ زَعَمَ} \] 

i.e. I said to it: : May God keep you in a good and pleasant state.

- Al-Durra, Fath Rabb al-Bariya, pt. I, pp. 128-129:

Sum.

The v. is the prelude of Imru'u 'l-Qays' famous poem which is rhymed in lam. The occasion of that poem - as they say - is that Imru'u 'l-Qays went at night to visit the daughter of the Roman emperor, and she forbade him from staying with her in order not to be shamed; but he refused to obey.

\[\text{لا يعْسَى} \]

Interrog. implying a negation i.e. : It does not enjoy life.

He singles out the morning for this prayer because raids and misfortunes occur in the morning.

- Ibn Hisham, Awdah al-Masalik, p. 17:

Sum.

\[\text{is for the rational being; and for the irrational being if you put it in the position of the} \]

(continued)
Footnote 3 continued:

rational, as what does not respond. The saying of the poet is an ex. for that.

\[\text{Ibn Hisham, al-Mughni, pt. I, pp. 184, 182:}\]

\[\text{in the saying of the poet is a synonym of}\]


\[\text{Samak, Amir al-Shi\textsuperscript{r}, p. 225.}\]


\[\text{Al-Ushmuni, Sharh al-Ushmuni, pt. I, pp. 111, 112, 466:}\]

\[\text{Sum.}\]

\[\text{is for request and excitation. The origin of}\]

\[\text{알, they elide the alif and nun for alleviation.}\]

1. Harmala b. al-Mundhir; he lived in both the Pre-Islamic and Islamic period. (continued)
Footnote 1 continued:

1. M: 

2. M: 

3. Abū Zubayd al-Ta’ī, Shīr Abī Zubayd, pp. 58, 63:

4. Sh: 

and

The young of every thing; the pl. is: and . The origin of is: in the form of , such as: ; they then convert the damma of the rā’ into a kasra in order to convert the wāw into a yā’. When they convert the wāw into a yā’ it becomes:
Footnote 4 continued:

The damma being heavy above the 'yā' therefore they elide it, they then elide the 'yā' because of the combination of two quiescents: The 'yā' and nunation.

If the 'yā' is with the fatha they do not elide anything, because the fatha is light; they say: ﴿زِيَّتُ أَجْمَارَتِي﴾: I saw puppies.

Muhit al-Muhit.

1. Sh: ﴿صَمَّرَالعَاءِ﴾
2. Sh: ﴿تَقَعُّ﴾
3. Sh: ﴿وَعَلىٰ مَا﴾
4. Sh: ﴿رَمَيْتَهَا﴾

فَلَمَّا يَقُلُّ عَلَى أَخَادٍ رَفَّدَهَا الرَّجُلُ وَقَصَدَهَا
The Message, al-Zumar (The Throngs), v. 33, p. 710:

"وَلَنْتَيْنِي مَثَلًا عَلَىٰ ذَٰلِكَ".

But he who brings the truth, and he who wholeheartedly accepts it as true - it is they, they, who are truly conscious of Him!

Al-Suyuti, al-Hamc, pt. I, p. 285:

but occurs in the sense of implying the meaning of requital frequently, such as:

The Message, al-Baqara (The Cow), v. 259, p. 58:

Or art thou, O man, of the same mind as he who passed by a town.

Ibid., al-Sharh (The Opening-Up Of The Heart), v. 3, p. 960:

That had weighed so heavily on thy back?
1. The Message, al-Mujadala (The Pleading), v. 1, p. 843:

> "وَمَا دَوَىَّ عَلَىٰ اللَّهِ قُولَتْ "لَيْتَ أَنِّيْ بِهِ نُقَدِّمْ " "تَوَلَّيْتُكَ فِي رَفِيعٍ""*

God has indeed heard the words of her who pleads with thee concerning her husband.

2. Ibid., al-Baqara (The Cow), v. 142, pp. 29-30:

> "كَذَا نَفَعْتُكَ عَلَيْهِمْ فِي نَقِيَّةٍ أَنْ قُلْنَا لَكُمْ عَلَىٰ اللَّهِ كَانَوْا عَلَّمِينَ" THE WEAK-MINDED among people will say, "What has turned them away from the direction of prayer which they have hitherto observed?"
The Message, al-Baqara (The Cow), v. 277, p. 62:

Verily, those who have attained to faith and do good works.

Ibid., al-Ahzab (The Confederates), v. 35, p. 645:

And all men and women who are mindful of their chastity.
1. The Message, al-Tur (Mount Sinai), v. 4, p. 807:
Consider the long-enduring house of worship, Sh : Damage at the beginning.


3. Sh : Damage.

4. Ibid., al-Haqqa (The Laying-Bare Of The Truth), v. 11, pp. 888-889:

And behold: When the waters of Noah's flood burst beyond all limits, it was We who caused you to be borne to safety in that floating ark.
1. The Message, Maryam, v. 69, p. 465:

And thereupon We shall, indeed, draw forth from every group of sinners the ones that had been most determined in their disdainful rebellion against the Most Gracious.

2. Sibawayh, al-Kitab, pt. II, p. 399:

Ḥārūn b. Mūsā, the reader of the Qur'ān, al-Aʿwar, the grammarian, says that the Kufans - meaning ʿĀsim, Ḥamza and al-Kisāʿī - read it thus:

It is a good language; they put it in the acc. as they put it in the gen. when they say:

3. Al-Harawi, al-Uzhiya, pp. 112-113:

Sum.

When َّيَّ is a muḍāf and not followed by it is formed with ḍamm except in the gen., such as:

and the saying of the Most High God:

But you say:
Footnote 1 continued:

When ٌرٌي ٌرٌي is a muḍāf and the sub. is elided it is formed with َذَمَم in all its cases.

Sum.
The assumption is:

ٌرٌي هو رَمُوم على الحَمِي عَنْعَم
or

ٌرٌي هو رَمُوم

As if when the sub. of its conj. sentence that refers to it - meaning ٌرٌي - is elided it becomes weak, it then reverts to uninflectedness which ٌرٌي demands.

1. Sh: ٌرٌي

2. Sh : جَنَّتَكَ # Q : جَنَّتُكَ
3. Q : رَفَعُكُنَّ in the sense of رَفَعِيُّ is applied to rational masc.
4. Sh : رَفَعُيُّ
5. 'Umayr b. Shuyaym; Umayyad poet.  
   Al-Qutami, Diwan al-Qutami, pp. 6, 11.
   This v. is taken from a poem praising (continued)
Footnote 6 continued:

Zufar b. al-Hārith al-Kilābī. They say also:

السِّطَاع : Tent-pole. He says: 
عمود البيت : Tent-pole.
همسون عليه البيت : They knocked down
the house upon him.

Abū al-Tayyib al-Lughawi, al-Addād, pt. II, pp. 594-595:

السِّطَاعا : جميعا.
عمود البيت : Tent-pole.
همسون عليهم البيت : Treated with injustice.

Al-Harawi, al-Uzhiya, pp. 311-312:

السِّطَاعا : جميعا.

Ibn al-Shajari, al-Amali, pt. II, p. 307:

السِّطَاعا : جميعا. Some of the Arabs say
that the pl. of رأله (النفی) is also: رأله.
This language comes after تَفَعَل في eloquence.

Ibn Sīda, al-Mukhassas, vol. VI, p. 7:

السِّطَاعا : جميعا. This means that they
came in to al-Nūman in his house.

Al-Lisan, under the articles:

صَطَع : بِمِثْع ; Sطع
السِّطَاعا : The pl. of سطاع
is: Sطع
sand
Sطع.
عاجَم : bastard, spurious.
Hastened to
it.

(continued)
Footnote 6 continued:

Haflah فصل: Joined

Aqrab al-Mawārid.
ولما "ذ" فاسب "تابعة في" رمعن "نما" ف "سما" تقول: " هد زاو عُمْلُه بـ "لسان" تريد: " هد للنبي عُمْلُه ؟ " زو: " هد للنبي عُمْلُه ؟ ". 

وتقول: " ما دا عُمْلُه بـ "المطلب " تزيد: " ما للنبي عُمْلُه ؟ " زو: " ما للنبي عُمْلُه ؟ ". 

1. Sh: ٢
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This volume - as I have divided it - has occupied me for about twenty one months: Writing it in my own handwriting, typing it with one finger because I am not a typist and marking as the transliteration required.

So what is good in it is by the guidance of God Almighty, who has helped me to overcome all these difficulties, and what is bad is from me.

I ask my Sustainer to forgive me: He alone is truly forgiving, a true dispenser of grace!
غمض لله لي بـ
ولا يفتي بظلم النفل بئتي
وابدئان حب

ولله فلله الفضيلة تنقلب
بالغفرة والغفرات