

Problematic Issues of the Subject (Al-Fā'il) in Ibn Jinni's Book

"Al-Tanbīh 'alā Sharḥ Mushkilāt al-Ḥamāsa"

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ABSTRACT:

This research aimed to address the problematic issues of the subject (al-fā'il) in Ibn Jinni's book, *Al-Tanbih*, and to clarify his position on them. Every problematic issue in grammar deserves study, especially since some problematic issues of the subject may not be mentioned in the chapter on the subject in grammar books. The research adopted two methodologies: inductive and descriptive-analytical.

The research defined the subject according to grammarians, then discussed the governing factor in the subject and the differences of opinion among grammarians regarding it. It then addressed the problematic issues of the subject scattered throughout *Al-Tanbih*, clarifying Ibn Jinni's position on them. The research concluded with the results, including: the permissibility of describing the subject of *ni'ma* and *bi'sa* if the meaning requires it; the impermissibility of omitting the subject and interpreting what appears to be omitted as an ellipsis, noting that ellipsis of the subject is common in Arabic speech; and the rejection by the majority of grammarians of the subject being a sentence.

Keywords: Subject (al-fā'il), Ibn Jinni, *Al-Tanbih*

1. Introduction

Studying grammatical issues in books that dealt with the explanation of poetry is of great importance to the student of Arabic, as it constitutes an applied linguistic laboratory because of the grammatical, morphological and linguistic criticisms it contains and the analytical depth it possesses that shows the convergence or conflict of meaning and grammatical rule. This leads the grammarian to a kind of interpretation or to reject the view and attribute it to irregularity

or necessity, especially if the issue is related to one of the basic pillars without which the sentence cannot exist, such as the subject, which has received the attention of grammarians, and they did not limit their rulings on it to the apparent rules, but it had its full share of grammatical disputes and controversies that extended to include some cases that may be shrouded in some ambiguity or deviate from the consistent standard, such as the agent in it, its deletion, its omission and its coming as a sentence. We sometimes encounter scattered issues not

mentioned in grammar books under their general headings, but rather in other related chapters or when discussing a problematic example. Hence, this research aims to study a group of problematic issues concerning the subject in an important applied book that compiles many problems with poetic examples in grammar: Ibn Jinni's (d. 392 AH) "Al-Tanbih 'ala Sharh Mushkilat al-Hamasa" (Clarification of the Problems of al-Hamasa). This is a specialized, scholarly commentary on language and grammar, not intended for the general public, but rather for scholars⁽ⁱ⁾. This gives the book's issues added value, making them worthy of thorough investigation and compilation for study and analysis.

-The Importance of the Research: The importance of this topic lies in the fact that it deals with a group of problematic grammatical issues. Every problematic issue in Arabic grammar constitutes an issue worthy of study, especially since some issues may come in an applied form that reinforces the controversial rules in theoretical books. Among these are the issues of the subject, given its role as a fundamental element in the Arabic sentence. Some of its problematic issues appear to indicate the abandonment of this element, for example. Hence, it is of great importance to investigate the issues of this research and to clarify the position of the grammarians on them. In addition to this, the importance of the book under study is added, as it is one of the most important books of applied grammatical criticism.

-Research Problem: The research problem lies in the fact that the subject—despite being a fundamental element of the sentence and one of its indispensable components—faces challenges in textual contexts related to the governing factor, word order, ellipsis, implication, and other factors. Therefore, the research begins with the following main question:

What are the problematic issues related to the subject in the book "Al-Tanbih," and what is Ibn Jinni's stance on them?

-Research Objectives: The research aims to achieve a number of objectives, which revolve around: defining the subject in the terminology of

grammarians and explaining what may be problematic in this definition, then exploring the problematic issues related to the subject in the book Al-Tanbih, while explaining the position of Ibn Jinni and the grammarians regarding them. - **Research Methodology:** As for the methodology, this study adopted two approaches to achieve its objectives: the inductive approach in tracing and investigating the problematic issues of the subject in the book Al-Tanbih, and the descriptive-analytical approach in studying and analyzing these issues, and clarifying the position of Ibn Jinni and the grammarians regarding them.

2. Presentation, Discussion, and Analysis

- The Subject (al-fā'il) in Terminology:

It is the explicit or implicit noun, The subject is a transitive or intransitive verb—excluding defective verbs like "kana" and its sisters—in the active voice, or something similar: such as the active participle, intensive forms, the adjective of resemblance, and the superlative, placed before it in terms of its performance or occurrence.⁽ⁱⁱ⁾

The Basran grammarians stipulate that the verb must precede the subject, while the Kufan grammarians permit the subject to precede the verb. According to the Basrans, if something that appears to be the subject precedes the verb, the subject must be understood as a hidden pronoun. This preceding element can be either a subject, as in "Zayd stood up," or a subject with an implied verb, as in the verse: "And if any one of the polytheists seeks your protection" [At-Tawbah: 6]. It can also be a poetic license, as Sibawayh stated: "It is permissible in poetry to place the noun before the verb".⁽ⁱⁱⁱ⁾ Their statement, "in the manner of his performing it," means that he is not the true agent from whom the action originated. Grammarians illustrate this in their books with the example, "Zayd died." Attributing the action to the agent in the manner of its occurrence from him is like saying, "Zayd stood up," for the standing occurred from Zayd; that is, he performed it. From this, it is understood that attributing the action to the agent can be literal, as in the second example, or figurative, as in the first example. In the commentary on *Uyun al-I'rab*, it states: "The agent is of three types: First,

he is an agent in both form and meaning, as in your saying, 'Zayd stood up.' Second, he is an agent in form but not in meaning, as in your saying, 'Zayd died and Amr became ill.' Third, he is an agent in meaning but not in form, as in the Almighty's saying:

(وكفى بالله شهيداً) [الفتح: 28] (iv).

-Problematic issues of the subject (al-fā'il) in the book Al-Tanbih and Ibn Jinni's stance on them:

The first issue: The subject (al-fā'il) being implied.

The intention here is not for the subject to be a pronoun, but rather for it to be an explicit noun indicated by the context. This issue has been presented under three examples, which are:

The first witness is the poet's saying: (v)

وأبكيكما طُولَ الْحَيَاةِ وَمَا الَّذِي
يَرُدُّ عَلَى ذِي لَوْعَةٍ إِنْ بَكَأَكُمَا

Ibn Jinni went on to say in the verse that the subject of (returns) is implied in it, meaning: What does crying bring back to the one who is in anguish? This is indicated by the poet's saying (I weep for you both) or his saying (if you weep for me) (vi) The implied subject precedes the explicit mention in the Arabic lexicon. Al-Baghdadi followed this in his work, Al-Khizanah. Another version of the verse is mentioned with the hamza of "in" pronounced with a fatha, making it a verbal noun and its implied subject. However, there is no supporting evidence in this version. Therefore, the phrase "an bakakuma" is in the nominative case as the subject of "yaruddu." If "in" is pronounced with a kasra on the hamza, it is a conditional clause, and its answer is indicated by what precedes it. The subject of "yaruddu" is indicated by the verbal noun "abkikuma," as if he said: "And what is it that will stop the weeping of one who is grieving if he weeps for you?" (vii)

Ibn Jinni supported this issue with a second piece of evidence, which is the poet's saying: (viii)

فَقِيلَ: تَحَمَّلْ فَوْقَ طَوْفِكَ إِنَّهَا
مُطَبَّعَةٌ مِنْ يَأْتِيهَا لَا يَضِيرُهَا

Ibn Jinni went on to say that the subject of (harms her) is "the pronoun that the verb indicates. Do you not see that its meaning when it is presented is: that is, whoever comes to her does not harm her." (ix) "And the evidence for Sibawayh regarding the intention of precedence, he said: "This is how Yunus recited it to us, as if he said: It does not harm her who comes to her" (x) Sibawayh differed in his assessment of fronting, holding two schools of thought:

One of them is that if a verb in the nominative case follows a conditional clause, it cannot be intended to be fronted, even if fronting it is acceptable. This is the view of al-Mubarrad, who permits the assumption of fronting in the verse due to poetic necessity.

The other view is that it is not permissible to place the subject first, because if we place it first, then "whoever" cannot be the subject of "harms her" (i.e., it will not be harmed), since it has already governed the subjunctive mood of "comes to her" (i.e., it will not be governed by a verb that precedes it). And if "whoever" is not the subject, then no subject is specified, so placing it first is not permissible for this reason. Another view rejects placing "does not harm her" first because there is no subject with it. Therefore, the subject pronoun can be understood as an explanatory pronoun, as in the expressions "He hit me and I hit Zayd," and similar expressions where the subject is understood as an explanatory pronoun. It is as if one were saying, "No one harms her if anyone comes to her" (i.e., it will not harm her), because the meaning of "whoever comes to her" is "if anyone comes to her." The subject is understood as "harms her" because the following statement mentions the pronoun understood as an explanatory pronoun. (xi)

Abu Ali al-Farisi held that the subject can only be what is indicated by the verb "to harm" (لا يضرُّك ضيرها), because there is nothing in the sentence that can be the subject other than that, so its subject is the verbal noun (masdar); because you say: "No harm will harm you (لا يضرُّك ضيرٌ)," so the verbal noun indicates the subject. (xii) The conjunction "fa" can be understood as omitted due to necessity, in which case the subject would

be the pronoun referring to what precedes it, and the implied meaning would be "whoever comes to it will not be harmed." Although the omission of the subject is common in Arabic, the interpretation with the conjunction "fa" is clearer in meaning and easier to implement, and it does not contradict the meaning, even if it deviates from grammatical rules. However, it is permissible in poetic license, and interpreting it as a necessity here may be a good approach.

The third piece of evidence that Ibn Jinni cited in the matter is the saying of the poet:^(xiii)

ومجوفات قد علا ألوانها
أسار جرد مثرصات كالنوى

Ibn Jinni held that the implied subject was "the hollows have become their colors," following in this the view of his teacher, Abu Ali al-Farisi. He omitted the subject because "hollows" already indicated it, "so the mention of hollows precedes the mention of the hollows, just as the mention of the hollow precedes the mention of the hollow."^(xiv) Ibn al-Sarraj stated that if you "mention something that indicates something, it is like mentioning it."^(xv)

Ibn Jinni's view on this matter is based on his extensive hearing from the Arabs, and he sometimes says about its omission, "It is frequent."^(xvi) And in another place he says: "The hadith of omitting the subject to indicate it is widespread and common among them... and similar to it is his saying: Whoever lies, it is worse for him; that is: lying is worse for him."^(xvii)

What Ibn Jinni said in the first and third verses is accepted by interpreting it according to the doctrine of ellipsis. As for the second verse, we see that interpreting it according to the assumption of the linking fa' being omitted due to necessity is easier and clearer in meaning and in the coherence of the verse's structure.

The second issue: The subject (al-fā'il) cannot be a sentence

Ibn Jinni mentioned this issue when discussing the poet's saying:^(xviii)

أفي الله أمّا بحدلّ وابن بحدلّ

فَحَيًّا وَأَمَّا ابْنُ الزُّبَيْرِ فَيُقْتَلُ

Ibn Jinni said: "His statement, 'As for Bahdal and Ibn Bahdal, he lives,' is a sentence, and a sentence can never be the subject in our view. Since this is not permissible, you know that his statement, 'As for Bahdal, he lives,' is a sentence in the position of the subject. It is as if he said, 'Is there life in God for Bahdal?'" In his statement, Ibn Jinni is refuting Abu al-Hasan al-Akhfash al-Awsat, who held that what is raised by an adverbial phrase is treated like what is raised by a verb; that is, the sentence 'As for Bahdal, he lives' is the subject of the adverbial phrase 'Is there life in God.'^(xix) Grammarians have three schools of thought regarding the occurrence of a sentence as a subject:^(xx)

One view is that it is not permissible, and this is the opinion of al-Mubarrad, al-Farisi, and the majority of the Basran grammarians.

The second view is that it is permissible, and this is the opinion of Hisham, Tha'lab, and a group of Kufan grammarians, who permitted: "I am pleased that Zayd stands".

The third view is more nuanced, permitting it if the phrase is in the position of a subject or object of a verb of perception (a verb of perception) whose agent is not named, and the verb is dependent upon it, such as: "It became clear to me whether Zayd or Amr stood," and "I knew whether Abdullah or Bakr stood." They do not permit: "I am pleased that Abdullah goes out," and if something appears to indicate this, they interpret it metaphorically. This is the view of al-Farra' and a group of grammarians, and this opinion has been attributed to Sibawayh, though his statement on this matter is open to interpretation.

Ibn Hisham held that the well-known view is that it is absolutely forbidden, and Abu Hayyan said: "The correct view is that it is forbidden."^(xxi) The reason why the subject does not come as a sentence is that "it is the one being judged, and the one being judged can only be a single word, unlike judgments, which are sometimes expressed as a single word and sometimes as a sentence. This was only because of their flexibility

in judgments”^(xxii) They also explained the absence of the sentence as a subject by saying that the subject is implied, and a sentence cannot be implied. Fakhr al-Din Qabawa refuted this, arguing that it would necessitate preventing many nouns from being subjects, such as relative pronouns and demonstrative pronouns, since they cannot be implied.^(xxiii) His response is questionable, because what is permissible in the original case may not be permissible in the subsidiary case.

The third issue: Describing the subject of (ni'ma) and (bi'sa):

Consider this matter, as the poet says:^(xxiv)

لعمري وَمَا عمري عَلَيَّ بِهِيْنِ
لَيْسَ الْفَتَى الْمَدْعُو بِاللَّيْلِ حَاتِمِ

Ibn Jinni mentioned that the Basrans forbid describing the subject of (ni'ma) and (bi'sa), quoting their words in the saying of Zuhair bin Abi Sulma:

نَعَمْ الْفَتَى الْمُرِي أَنْتَ إِذَا هُمْ
حَضَرُوا لَدَى الْخُجَرَاتِ نَارَ الْمَوَاقِدِ

Ibn Jinni said: “Our companions said regarding the poet’s saying... that the man is a substitute for the young man. They said: That is because the subject of ‘how excellent’ and ‘how bad’ cannot be described insofar as it is applied to the genus, and the genus is the furthest thing from description because of the corruption of its meaning, and we have mentioned that. So when that was the case, they changed it from description to substitute, so the analogy of this is that the one being called should be a substitute for the young man. That is what they said.”^(xxv) Abu Hayyan said, conveying the reason for the prohibition: “As for those who prohibited its description, that is the opinion of the majority, and some people permitted it. Abu Abdullah al-Numayri said: It is not permissible to describe the [subject] of (ni'ma and bi'sa) according to the Basrans, because of the specification in that which contradicts the generality required from it the generality of praise and blame.”^(xxvi) Ibn Malik held that it is impermissible to describe it if the description is intended to specify it while the

subject stands in for the genus, because specifying it would contradict that intention. However, if it is interpreted as encompassing the most complete qualities, then there is no objection to describing it, because it is possible to intend in the description what was intended in the noun it describes. This is how Zuhair's verse should be interpreted.^(xxvii) Al-Qazzaz al-Qayrawani interpreted Zuhair's statement as an adjective, but he considered it a poetic license because it contradicts the usage of the Arabs.^(xxviii) Perhaps Al-Qazzaz missed the grammarians’ interpretation of the verse as a substitute, since there is no need for grammatical meanings that are consistent in the grammatical marker, and there is no departure from the grammatical craft.

It is noteworthy that Ibn Jinni did not refute their principles, but rather we find him agreeing with his Basran colleagues in their reasoning by saying (and we have already mentioned that). It also appears that he agrees with them in their discussion of Zuhair's verse, except that he left the door open for discussion by saying (so the analogy for this is that it should be... so they said). This is indeed what happened when he moved the discussion to the main evidence of the issue, so we find that he - who is fond of analogy but does not care about the technicality if the meaning requires it - does not agree with the grammarians in what they have concluded, because he touched on something in the meaning of the verse in which the description is what is intended, so he continues his speech: “As for me, I permit it with good permission that (the invited one) be a description (of the young man), on the condition that the blame was only for Hatim to be lowered from the young men invited at night; that is, Hatim was lowered from all the young men invited at night, and he did not want to lower him from all young men in general, and if he had wanted that, the description would not have been permissible - by my life”^(xxix)

In summary, regarding the description of the subject of (ni'ma and bi'sa), there are several opinions: Absolute prohibition, which is the view of the majority, and any instances of it are interpreted as substitution. Permissibility if the

meaning requires it, and this is the view of Ibn Jinni and Ibn Malik. Permissibility based on poetic necessity, as mentioned by al-Qazzaz al-Qayrawani.

Fourth issue: The subject (al-fā'il) is not omitted.

Ibn Jinni established this issue but did not provide any evidence for it; rather, he mentioned it within the context of another issue when discussing the poet's saying:^(xxx)

قَالَتْ أُمَامَةُ لَا تَجْزَعُ فَقُلْتُ لَهَا
إِنَّ الْعَرَاءَ وَإِنَّ الصَّبْرَ قَدْ غَلَبَا

Ibn Jinni argued that if you take the alif in (ghulban) to be for emphasis, and the intended meaning is (ghulaba), then the implied meaning is: (Indeed, consolation has prevailed, and indeed, patience has prevailed). The first predicate is omitted because the second predicate is present and indicates it. He then raises the issue of the permissibility or impermissibility of omission in the mind of the recipient, following the method of grammarians, and he presents a counter-argument and a counter-argument. He says in this regard: "If you say that the predicate of (inna) is raised like the subject, and the subject is not omitted, how is that? It is said: The predicate of (inna), although it resembles the subject in form, is the predicate of the subject in meaning, and the omission of the predicate of the subject is common and consistent, so it is permissible to omit the predicate of (inna).^(xxxi)"

It is well-known among the public that the omission of the subject is not permissible except with its indicated subject, such as their saying: (Zaydan), in response to someone who said: (Whom do I honor?); that is because it is "like the inability of the compound to mix with what follows it, and the necessity of its being delayed, and it is like the relative clause in that it is not affected by the factor of what follows it, and like the genitive in that it is the basis of the explanation... Also, some of the subject is hidden, so if it were omitted in some places, the omission would be confused with the hiddenness.^(xxxii)" As for the examples where the subject is not mentioned, grammarians have

interpreted them as instances of ellipsis, as discussed in the second issue of this research.

Al-Kisa'i disagreed with this, holding that it is permissible to omit the subject alone, without its verb, because the meaning is clear. His view on this matter is well-known in the chapter on grammatical function, as in the example: "He hit me and I hit the two Zayds." Al-Kisa'i also permitted its omission in other instances, arguing that omitting it for brevity does not detract from the meaning of the statement. He supported his argument with several verses, including the following:

فَإِنْ كَانَ لَا يُرْضِيكَ حَتَّى تَرُدَّنِي
إِلَى قَطْرِئٍ، لَا إِخَالِكَ رَاضِيَا

The subject of "pleases you" is omitted; its implied meaning is: "Nothing pleases you".

Hisham, al-Suhayli, and Ibn Mada' followed this view, the latter holding that omission in cases where nothing has been previously mentioned to indicate it is more consistent with the rules than assuming an implied subject, since implicit reference before mention is contrary to established principles.^(xxxiii)

Abu Hayyan permitted all the views held by the grammarians, relying on their frequent occurrence in the speech of the Arabs on the one hand, and on the possibility of interpreting the text literally on the other. He says in this regard: "The fair view on this matter is that it is permissible to omit the subject, and it is permissible to imply it; because omission is established in the verses that al-Kisa'i cited as evidence, adhering to the apparent meaning, and because implicitness is also established before mention in the Arabic language, and this is evident in the dual and the masculine and feminine plurals. The poet said:

خَالَفَانِي، وَلَمْ أَخَالِفْ خَلِيلِي
يَ، فَلَا خَيْرَ فِي خِلَافِ الْخَلِيلِ». (xxxiv)

It seems that assuming an ellipsis is preferable to assuming an omission, since in every instance where omission is claimed, implication is possible, thus eliminating the need for deletion

(xxxv). Following a consistent approach of not abandoning any essential element of the sentence.

3. Conclusion and Research Findings

1- Ibn Jinni permits the omission of the subject, even if the evidence is later in the sentence. He is thus among those who permit omission before explicit mention. Ibn Jinni bases his assumption of the omitted subject on its frequent occurrence in Arabic speech, due to the presence of a preceding or subsequent contextual or linguistic clue.

2- Ibn Jinni did not permit the assumption of the conjunction "fa" (then) for the apodosis (result clause). This is evident from his assumption of the omitted subject. Had he permitted the assumption of "fa," he would not have needed to assume the omission.

3- Ibn Jinni never permitted the omission of the subject. Any instances of omission he encountered were interpreted as implied, since the subject is essential. If it appears explicitly, then so be it; otherwise, it is a hidden pronoun referring either to something mentioned or to something indicated by the verb.

4- Ibn Jinni did not permit the subject to be a clause, following the majority of grammarians in their absolute prohibition.

5- Ibn Jinni followed the Basran grammarians in prohibiting the description of the subject of (ni'ma and bi'sa), agreeing with their grammatical construction by assuming a substitution; however, he disregarded this construction when he found that the meaning necessitated a departure from it.

6- Ibn Jinni prioritized meaning over grammatical convention, permitting its violation in the case of the subject of (bi'sa), and then proceeded to describe his permissibility as acceptable in his view. Thus, the research reveals the grammatical flexibility that Ibn Jinni possessed—he being fond of analogy—in accepting some constructions that other grammarians did not accept, or in attributing them to poetic necessity.

In light of the research in the book *Al-Tanbih*, the research recommends the necessity of conducting more detailed studies in this book, as it is still a fertile field for a number of grammatical and morphological studies, such as studying issues of what is not in the speech of the Arabs in terms of structures, for example.

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5. Search footnotes

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- (i) Al-Tanbih 'ala Sharh Mushkilat al-Hamasa, pp. 6-7 .
- (ii) See: Explanation of the Azharite Introduction: p. 186.
- (iii) See: Al-Kitab: 3/115. Awdah al-Masalik: 2/80. Al-Tadhil wa al-Takmil: 6/176.
- (iv) See: Al-Lubab by Al-Akbari: 1/148. Sharh Uyun Al-I'rab: 81. Ham' Al-Hawami': 1/575.
- (v) The verse is by the poet al-Asadi, possibly Quss ibn Sa'ida. (See al-Tanbih 'ala Sharh Mushkilat al-Hamasa, p. 294.)
- (vi) The same, p. 294.
- (vii) See: Al-Marzuqi's commentary on Diwan al-Hamasa, p. 620. And Khizanat al-Adab, vol. 2, p. 85.
- (viii) The verse is by Abu Dhu'ayb al-Hudhali. (See al-Tanbih 'ala Sharh Mushkilat al-Hamasa, p. 294). It describes a village abundant with food; whoever takes more than their capacity will not lack anything. "Al-Tawq" means capacity, and "al-Mutabba'a" means full.

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- (ix) The same: p. 294.
- (x) alkitab: 3/ 71
- (xi) See: Explanation of Sibawayh's Book by Abu Saeed Al-Sirafi: 3/269-270. And Al-Muqtabas: 2/72.
- (xii) See: Al-Halabiyat Issues: p. 241. And the Book of Poetry or Explanation of the Grammatically Difficult Verses: p. 472 and p. 506.
- (xiii) Al-Tanbih, p. 294. Hollows: ostriches. And hollow among animals: that from which the white markings rise until they reach the belly. And al-As'ar: plural of Su'r; which is the remainder of something, i.e., horses that chased ostriches and these ostriches remained from them. Al-Mutarras: the firm, like al-Nawa: in the leanness .
- (xiv) See: The Book of Poetry or Explanation of the Verses with Grammatical Problems: p. 452. And altanbih: p. 294.
- (xv) al'usul: 2/ 176.
- (xvi) altanbih: p 294
- (xvii) Al-Muhtasib fi Tabyeen Wujuh Shawadh al-Qira'at wa al-Idah 'anha: 1/170.
- (xviii) The verse is by the poet Zufar ibn al-Harith al-Kilabi. altanbih: p. 359 .
- (xix) altanbih: p 340 .
- (xx) See: Al-Nahas's Grammatical Analysis of the Qur'an: 2/203. Mughni al-Labib: p. 559. Al-Tadhil wa al-Takmil: 1/55.
- (xxi) See: Mughni al-Labib, p. 559. And al-Tadhil wa al-Takmil, 6/173.
- (xxii) Amali Ibn al-Hajib: 2/882.
- (xxiii) See: Parsing sentences and phrases: p. 161.
- (xxiv) The verse is by the poet Yazid ibn Qonafah. (Al-Tanbih, p. 474).
- (xxv) Al-Tanbih, p 474.
- (xxvi) al-Tadhil wa al-Takmil: 10/100>
- (xxvii) Mughni al-Labib, p.765.
- (xxviii) See: What is permissible for the poet in cases of necessity: p. 232.
- (xxix) Al-Tanbih, p 474.
- (xxx) The verse is by the poet Al-Hutay'ah. Al-Tanbih, p. 469.
- (xxxi) Al-Tanbih, p. 469-470.
- (xxxii) Sharh al-Tashil by Ibn Malik: 2/118.
- (xxxiii) See: Al-Tadhil wa Al-Takmil: 6/217 and 7/103. And Awdaḥ Al-Masālik ila Alfiyyat Ibn Mālīk: 2/83-84. And the verse of poetry is by the poet Suwar ibn Al-Muḍarrab.
- (xxxiv) Al-Tadhil wa Al-Takmil: 7/106.
- (xxxv) See: Sharh Al-Kafiya Al-Shafiya: 2/600.
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