



Poetic Evidence of Verbs in the Book "Al-Basit fi al-Nahw" by Ibn al-'Alaj al-Ishbili (d. 641 AH)

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Abstract: Background: This research titled "Grammatical Poetic Evidence in Verbs", represents the beating heart of linguistic inquiry, as it brings together two fundamental pillars of the Arabic sentence: the "Verb" which denotes action and time, and the grammatical tools. Verbs serve as the engine of the sentence, while tools act as the joints that connect its parts and define its relationships. In this study, we have selected precise grammatical issues due to the significant linguistic complexities they represent. These issues have sparked extensive debate among grammatical schools, particularly between the Basran school, which prioritizes Qiyas (analogical reasoning), and the Kufan school, which expands the scope of "Sama" transmission.

Keywords: Poetic Evidence, Verbs, Al-Basit fi al-Nahw, Ibn al-'Alaj al-Ishbili

INTRODUCTION

In the "Verbs" section, we address fundamental issues regarding the construction and inflection of the verb. This includes the "raising (raf) of the imperfect verb after an," an anomalous case that diverges from the well-known rule of an acting as a subjunctive particle, necessitating an analytical pause to examine Ibn 'Alj's justification through poetic evidence. Furthermore, we explore the "raising of the imperfect verb after fa'

based on al-qat' (disconnection) and al-ibtida' (re-initiation)," as well as the "nasb (subjunctive marking) of the imperfect verb after waw." Such issues reveal the flexibility of the grammatical agent ('amil) and its responsiveness to rhetorical context. We also discuss the nature of the "imperative verb"—whether it is indeclinable (mabni) or declinable (mu'rab)—a foundational dispute with significant grammatical implications. Finally, we investigate the "ruling on

inserting an imperfect verb between the condition (shart) and the result (jaza')," a delicate matter concerning the structure of conditional sentences.

The central problem of this research stems from a pivotal question: How did Ibn 'Alj, in his book Al-Basit, handle poetic evidence regarding these intricate and controversial issues of verbs and particles? Was he merely a faithful transmitter, or a critical investigator who weighed evidence against the scales of linguistic analogy (qiyas)? Answering this requires delving into the details of the fifteen aforementioned issues and observing how Ibn 'Alj employed poetry to resolve grammatical complexities. The objective is not merely to list rules, but to uncover the grammatical mindset underlying them and to illustrate the complementary relationship between "Grammar" and "Poetry" within Ibn 'Alj's scholarly project.

Poetic Evidence in Verbs within "Al-Basit fi al-Nahw" by Ibn al-Alj al-Ishbili

Preface:

In the "Verbs" section, we address fundamental issues concerning the morphological construction and inflectional status of the verb. This includes the "raising (raf') of the imperfect verb after an," an anomalous case that diverges from the established rule governing an as a subjunctive particle. Such a phenomenon necessitates an analytical pause to examine Ibn al-Alj's justification through poetic citations. Furthermore, we explore the "raising of the imperfect verb after fa' based on al-qat' (disjunction) and al-ibtida' (re-initiation)," alongside the "subjunctive marking (nasb) of the imperfect verb after waw." These issues illustrate the flexibility of the grammatical agent ('amil) and its responsiveness to rhetorical and poetic contexts. The study also investigates the nature of the "imperative verb"—debating whether it is indeclinable (mabni) or declinable (mu'rab)—a foundational dispute with profound grammatical implications. Finally, we analyze the "ruling on inserting an imperfect verb between the condition (shart) and the result (jaza')," an intricate matter regarding the syntax of conditional sentences.

The central problem of this research stems from a pivotal question: How did Ibn al-Alj, in his treatise Al-Basit, engage with poetic evidence in these complex issues of verbs and particles? Was he merely a faithful transmitter of tradition, or a critical investigator who weighed evidence against the scales of linguistic analogy (qiyas)? Answering this requires delving into the fifteen aforementioned issues to observe how Ibn al-Alj utilized poetry to resolve grammatical complexities. The objective is not only to catalog rules but to uncover the grammatical mindset underlying them and to demonstrate the complementary relationship between "Grammar" and "Poetry" in his scholarly project.

First: The Imperfect Verb (Al-Fi'l al-Mudari')

1. The Raising (Raf') of the Imperfect Verb after (An)

by Analogy to the Infinitive (Ma):

The raising of the imperfect verb after the infinitive particle (an) is a contentious issue among grammarians, marking a point of divergence between the Basran and Kufan schools. In Al-Basit, Ibn al-Alj al-Ishbili cites an opinion that permits the raf' (nominative case) of the imperfect verb following (an) by likening it to the infinitive (ma). This is justified by the fact that both particles, together with their subsequent verbs, are interpreted as a masdar (verbal noun). Furthermore, since the original state of the imperfect verb is raf', it should not deviate from this origin unless influenced by a potent grammatical agent. (1)

Sibawayh and the majority of Basran scholars argued that the agent responsible for the raf' of the imperfect verb is its vacancy from both subjunctive (nawasib) and jussive (jawazim) particles. This view supports the permissibility of raf' after (an) in specific instances, particularly when intended for emphasis or within poetic necessity. (2)

Example: "Sa-azuruka ma dama Zaydun mujtahidan" (I will visit you as long as Zayd is diligent). (3)

In this example, (ma) functions as a temporal infinitive particle (ma masdariyya zarfiyya), indeclinable on sukun. (Dama) is a past-tense phrasal verb (fi'l madin nasikh) indeclinable on fatha; its subject (ism) is "Zaydun," raised by a clear damma, and its predicate (khabar) is "mujtahidan," marked by fatha in the accusative case. (4)

The grammatical evidence (al-shahid) here lies in the fact that the infinitive (ma) did not exert a subjunctive influence (nasb) on the following verb. By analogy, if (an) were used in a similar context, it would be treated like (ma). Consequently, the verb would be raised (raf') due to the absence of a subjunctive agent, consistent with the [non-canonical] linguistic reading: "'Ajibtu min an yaqumu Zaydun" (I marveled that Zayd rises), where yaqumu is raised. (5)

References:

- (1) Ham' al-Hawami': 2/118.
- (2) Sharh Alfyyat Ibn Malik: 2/149.
- (3) Al-Basit fi al-Nahw: p. 116.
- (4) Ham' al-Hawami': 2/119.
- (5) Sharh Shudhur al-Dhahab: p. 325.

The Second Example: "Ma yazalu Muhammadun qa'iman" (Muhammad is still standing). (1)

In this construction, (ma) functions as a particle of negation (harf nafi), indeclinable on sukun with no grammatical position (la mahalla lahu min al-i'rab). (Yazalu) is an imperfect phrasal verb (fi'l mudari' nasikh) in the nominative case (marfu'), marked by a clear damma at its end due to its vacancy from subjunctive (nasib) and jussive (jazim) agents. Its subject (ism) is a permissibly latent pronoun (damir mustatir jawazan) referring to "him," and its predicate (khabar) is "qa'iman," marked by fatha in the

accusative case (mansub). (2)

The grammatical evidence (al-shahid) lies in the fact that the negative (ma) in this structure resembles the infinitive (ma) in its lack of subjunctive influence over the verb. By applying analogy, if (an) is compared to this (ma), the raising (raf') of the imperfect verb following it becomes permissible. This is an opinion that Ibn al-'Alj cites from certain Andalusian grammarians. (3) To further illustrate this issue, Ibn al-'Alj cites the following poetic verse in Al-Basit:

كما كانت في الدهر قبل الهواجر⁽⁴⁾

In analyzing this verse, Ibn 'Alj focuses on the phrase: "an ta'uda" (that [it] returns). While the conventional grammatical view dictates that "ta'uda" is an imperfect verb in the subjunctive case (mansub) due to the particle "an", Ibn 'Alj introduces an alternative variant of this verse where "ta'udu" appears in the nominative case (marfu'), marked by a damma. In Al-Basit, he states: "This verse has been transmitted with the nominative case—'an ta'udu'—which is permissible by analogy to the infinitive ma (ma al-masdariyya)." Ibn 'Alj explains that the poet intends to emphasize the affection (mawadda) and treat it as a constant or established fact; thus, he employed the raf' (raising) to signify this realization, likening "an" to the non-subjunctive "ma". (5)

Ibn 'Alj provides a detailed narrative explanation of this evidence, asserting: "The speaker here does not doubt the return of affection; rather, he hopes for it with firm conviction. It is as if he is saying: 'Arju ma ta'udu mawaddati' (I hope for that my affection returns). He utilized "an" instead of "ma" for phonetic suitability while maintaining the inflectional state associated with "ma", which is raf'." This interpretation reconciles lexical correctness with semantic accuracy and safeguards the poetry from accusations of grammatical solecism (lahn). (6)

Furthermore, Ibn 'Alj presents another grammatical possibility in Al-Basit, suggesting that "an" here could be the lightened form of the emphasized particle (an al-mukhaffafa min al-thaqila), where its subject (ism) is omitted and the predicate (khabar) is the verb "ta'udu". However, he prefers the analogy to "ma" as it is simpler and more aligned with the literal phrasing (zahir al-lafz). He notes: "Interpreting the text according to its literal form is more appropriate than assuming an omission (hadhf), unless a preventative factor exists." This foundational principle (mabda' usuli) is what governs Ibn 'Alj's methodology in grammatical weighing and preference (tarjih). (1) To further demonstrate the significance of the nominative case, Ibn 'Alj provides an even clearer example from the following poetic verse:

ألا ليت شباباً يعود يوماً
فأخبره بما فعل المشيب⁽²⁾

References:

- (1) Al-Basit fi al-Nahw: p. 118.
- (2) Sharh Alfyyat Ibn Malik: 2/150.
- (3) Al-Nahw al-Wafi: 4/383.
- (4) Al-Basit fi al-Nahw: p. 338.
- (5) Diwan Hassan bin Thabit: p. 105.
- (6) Al-Basit fi al-Nahw: p. 340.

Correction: This verse does not contain the particle "an". Therefore, we shall cite another evidence from Ibn al-'Alj's Al-Basit pertaining to this specific issue. Ibn al-'Alj cites the following:

سررت بأن يحمّد الناس أمري
وليس سروري بحمد العياب⁽³⁾

In certain narrations, the verb "yahmudu" appears in the nominative case (marfu'). Ibn al-'Alj explains in Al-Basit that while the particle "an" precedes the verb "yahmudu", it remains in the nominative state due to its analogy to the particle "ma". He states: "The meaning is: Surirtu bi-ma yahmudu al-nasu amri (I was pleased with that which people praise in my conduct)." He further comments that this usage highlights how "an" can convey the semantic function of "ma" in specific contexts, particularly with "verbs of the heart" (af'al al-qulub) such as "to be pleased" (surirtu) and "to wonder" ('ajibtu). Ibn al-'Alj maintains that these verbs are flexible enough to accommodate interpreted infinitives (masadir mu'awwala) in both the nominative and subjunctive cases interchangeably. (4)

Furthermore, Ibn al-'Alj clarifies that the nominative case (raf') in this instance imparts a nuance of generality and continuity (al-istimrar). While the subjunctive "yahmuda" might denote a specific future event, the nominative "yahmudu" signifies that the praise is a recurring or constant action. He notes: "The raf' here provides a sense of comprehensiveness (al-istighraq), which is an added semantic layer beyond the original meaning of "an", acquired through its likeness to "ma". This meticulous analysis demonstrates how inflectional morphology (i'rab) serves the underlying meaning. (5) Among the precise evidences cited by Ibn al-'Alj in Al-Basit is the following poetic verse:

اللهم اني اسألك أن تعافيني من البلاء ومن سوء الخواتيم⁽⁶⁾

3

In certain rare narrations, the verb "tu'afini" (You grant me health) appears in the nominative case (marfu'). Ibn al-'Alj explains that this raf' is attested in the dialects of specific tribes, where the imperfect verb is raised after "an" in the context of supplication (du'a'). He states: "This is a Tamimi dialectal feature, in which they apply the nominative case after an by likening it to ma, particularly in contexts of supplication where there is a certainty of response." Ibn al-'Alj maintains that this evidence proves the issue is not merely a matter of poetic necessity (darura shi'riyya), but rather a manifestation of eloquent Arabic (fasiha) present in certain dialects. (1)

Furthermore, Ibn al-'Alj explains that supplication is a station of certainty; the supplicant is convinced that God will answer, and thus the raf' serves to signify this conviction. He remarks: "Had the subjunctive case (nasb) been used, it would have implied mere anticipation or expectation; however, the raf' implies a sense of certainty regarding the occurrence." This psychological analysis of supplication bridges the gap between grammar (nahw) and belief ('aqida) within the Arab mindset. (2) Ibn al-'Alj then cites an example that links "an" with the conditional structure, as the poet says:

وإن لم تزرنا فالكرام قليل⁽³⁾

References:

- (1) Diwan al-A'sha: p. 80.
- (2) Al-Basit fi al-Nahw: p. 342.
- (3) Dala'il al-I'jaz: p. 160.
- (4) Al-Basit fi al-Nahw: p. 345.
- (5) Ibid.: p. 348.
- (6) Diwan Majnun Layla: p. 50.

In this context, "an nukrimaka" (that we honor you) functions as a subject (mubtada') in the nominative position, with "haqqun" serving as its predicate (khabar). However, Ibn 'Alj cites another variant in which "nukrimu" appears in the nominative case (marfu'). He explains in Al-Basit that "an" here is a redundant particle used for emphasis (za'ida lil-tawkid), and the verb "nukrimu" is raised by a damma because it acts as the predicate of an omitted subject (khabar li-mubtada' mahdhuf). Alternatively, he suggests that "an" was likened to the infinitive "ma",

thereby leaving the verb in its nominative state. He prefers the second interpretation as it better preserves the lexical presence of "an". He remarks: "The redundancy of an does not nullify the preceding influence; rather, it maintains the verb in its original state of raf' (raising)." This is considered a precise grammatical perspective. (4)

Furthermore, Ibn 'Alj clarifies that while this usage is rare, it is attested in poetic verse. He comments that poetry serves as the sole repository for such rare linguistic forms, asserting that without poetry, these grammatical facets would have been lost. He states: "Poetry preserves for us the dialects and linguistic modes of the Arabs that did not reach us through prose. (5)

2. Nominative Disjunction of the Imperfect Verb Following the Particle "Fa" (Al-Qat' wal-Ibtida'):

Ibn al-'Ulj clarified that when the particle fa is intended to sever the verbal link between two clauses and initiate a new sentence (al-isti'naf), the subsequent imperfect verb (al-fi'l al-mudari') is rendered in the nominative case (al-raf') based on its original state. This occurs because the verb is divested of any preceding governing agents (al-'awamil al-lafziyya). This view aligns with the Basran school of grammar, which posits that the nominative is the default case for the imperfect verb, a status that remains unchanged unless superseded by an explicit subjunctive (nasib) or jussive (jazim) governor.

Asrar al-Balagha (The Secrets of Rhetoric)

Al-Basit fi al-Nahw (The Extensive Primer on Grammar)

Al-Mufasssal fi Sina'at al-I'rab (The Detailed Treatise on the Art of Inflection)

Al-Usul fi al-Nahw (The Fundamentals of Grammar) (Dakhala al-mudarrisu fa-al-tullabu) [The teacher entered, followed by the students]: (1)

In this example, dakhala is a past-tense verb (fi'l madin) indeclinable on fatha. Al-mudarrisu is the subject (fa'il), rendered in the nominative case (marfu') with a damma as the sign of its inflection. The fa is a conjunctive particle (harf 'atf) indeclinable on fatha, having no grammatical function in itself. Al-tullabu is a coordinated noun (ma'tuf) following the subject, also in the nominative case with a visible damma. (2) The grammatical evidence (al-shahid al-nahwi) here demonstrates that when the conjunctive fa coordinates a nominative noun, the coordinated term adopts the legal ruling (hukm) of the preceding term regarding its case. This follows the principle of grammatical apposition (itba') in coordination, a fundamental rule in the chapters of 'Atf according to Sibawayh and Ibn Malik. (3)

Subjunctive Inflection of the Imperfect Verb following the Particle "Waw":

The particle waw is considered one of the ten governors of the subjunctive mood (nawasib) for the imperfect verb as cited by grammarians. Ibn al-'Ulj al-

Ishbili, in his work *Al-Basit fi al-Nahw*, dedicated a significant section to it within his discussion of subjunctive instruments. He categorized it under the third class of *nawasib*—those that govern via a necessarily latent *an* (an *mudmara wujuban*). This *waw* is known as the "Waw of Association" (*waw al-ma'iyya*), which denotes the accompaniment of the action preceding it with the one following it. It functions as a subjunctive governor for the imperfect verb under one primary condition: it must occur within the "result" of a negation or a request (*talab*). This condition is a point of consensus among grammarians, who frequently cite the following:

مُرْ، وَادْعُ، وَانْهَ، وَسَلْ،
وَاعْرِضْ لِحَضِيهِمْ * تَمَنَّ،
وَازْجُ، كَذَاكَ النَفِي قَدْ كَمَلَا

The "Waw of Association" (*Waw al-Ma'iyya*) governs the subjunctive inflection of the imperfect verb when preceded by a negation or a request (*talab*). This is because the semantic context necessitates the estimation of the subjunctive particle *an* (an *al-masdariyya*), rendering the subsequent verbal sentence into an interpreted gerund (*ta'wil masdar*) governed by a necessarily latent *an*. Ibn al-'Ulji explicitly stated that this *waw* is a "particle indeclinable on fatha, having no grammatical function in itself," and that the imperfect verb following it is "rendered in the subjunctive by a necessarily latent *an*" (5).

First Example: The phrase: "*Al-tamma'u la yatma'u wa-yastafida*" [The greedy one does not feel greed while simultaneously benefiting] (6).

In this grammatical citation (*shahid*), the imperfect verb *yastafida* appears in the subjunctive mood following the *Waw of Association*. The rationale for this inflection is that the *waw* is preceded by a negation, specifically the statement: "*la yatma'u*".

Grammatical Analysis (I'rab):

The *Waw of Association* is a particle indeclinable on fatha, having no grammatical function in itself. The imperfect verb *yastafida* is in the subjunctive mood, governed by a necessarily latent *an* following the *waw*, with a visible fatha as the sign of its inflection. The subject (*fa'il*) is a permissibly hidden pronoun (*damir mustatir jawazan*) referring to "him." The subjunctive case here serves to indicate that "benefiting" is concurrent with "greed" in time; however, the preceding negation precludes the realization of this association. Thus, the meaning becomes: "Greed and benefit do not coexist for him" (1).

(1) *Al-Basit fi al-Nahw*, p. 133.

(2) *Sharh Shudhur al-Dhahab*, p. 213.

(3) *Ham' al-Hawami'*, Vol. 2, p. 120.

(4) *Ham' al-Hawami'*, Vol. 2, p. 115.

(5) *Sharh Shudhur al-Dhahab*, p. 321.

(6) *Al-Basit fi al-Nahw*, p. 76.

Second Example: The phrase: "*Dhakhir wa-tanjaha*" [Study and you shall succeed simultaneously] (2):

This example is considered a pedagogical citation that combines grammatical precision with educational eloquence. The imperfect verb *tanjaha* is rendered in the subjunctive mood following the *Waw of Association*, which is preceded by a "request" (*talab*) in the form of the imperative: "*Dhakhir*" (Study).

Grammatical Analysis (I'rab):

The *Waw of Association* is a particle indeclinable on fatha, having no grammatical function in itself. The imperfect verb *tanjaha* is in the subjunctive mood, governed by a necessarily latent *an* following the *waw*, with a visible fatha as the sign of its inflection. The subject (*fa'il*) is a necessarily hidden pronoun (*damir mustatir wujuban*) referring to "you." The significance of the subjunctive here implies that success is concurrent with studying; that is, studying necessitates and accompanies success (3). Furthermore, these citations clarify that the subjunctive after the *Waw of Association* only occurs if the stated grammatical conditions are met; otherwise, the verb would be in the nominative via coordination (*'atf*). This is confirmed by Ibn al-'Ulji in his analysis, where he distinguishes between instances that allow for coordination, those that allow for the subjunctive, and those restricted to only one of the two (4).

II. The Imperative Verb: Indeclinable or Declinable?

The imperative verb (*fi'l al-amr*) is a verbal category frequently occurring in daily discourse as well as literary and religious texts; it is the verb used to request the occurrence of an action in the future. Ancient grammarians differed regarding its fundamental nature (*asl bina'ih*), but the predominant view among the majority of Basran and Kufan grammarians is that the imperative verb is always indeclinable (*mabni*). It does not accept inflectional changes (*i'rab*) such as the nominative, accusative, or genitive, unlike the imperfect verb, which is the only declinable (*mu'rab*) category among verbs (5).

In this detailed section, we shall explain the rule of indeclinability (*bina'*) for the imperative and how it is constructed based on the sign of its corresponding jussive imperfect. The fundamental rule established by the majority of grammarians states: "The imperative verb is built upon that which its imperfect is elided (jussive)." (1)

This rule means that we examine the imperfect form of the verb and observe its jussive sign when preceded by a jussive agent (such as *lam*). If the jussive sign of the imperfect is *sukun*, the imperative is built on *sukun*. If the sign is the omission of the defective letter (*hadhf harf al-'illa*), the imperative is built on that omission. If it is one of the "Five Verbs" (*al-af'al al-*

khamsa), it is built on the omission of the nun (hadhf al-nun). This link between the imperative and the jussive imperfect serves as evidence of the imperative's derivational origin from the imperfect, as the imperative is formed from the jussive imperfect by removing the imperfect prefix (2).

To deeply understand this rule, one must recognize that indeclinability (bina') in verbs signifies the fixed state of the verb's ending regardless of its grammatical position, whereas inflection (i'rab) signifies the changing of the verb's ending based on its position and governing agents. Since the imperative denotes a request (talab), and requests semantically necessitate the jussive (jazm), it was rendered indeclinable upon the jussive state, mirroring the semantic state it conveys (3). The indeclinability of the imperative is divided into several cases based on the verb's type and form, which we will review through practical applications in complete sentences.

(1) Sharh Alfiyyat Ibn Malik, Vol. 2, p. 146.

(2) Al-Basit fi al-Nahw, p. 76.

(3) Ham' al-Hawami', Vol. 2, p. 116.

(4) Al-Nahw al-Wafi, Vol. 4, p. 382.

(5) Al-Kitab, Vol. 1, p. 89.

Case One: Indeclinability on Sukun (Al-Bina' 'ala al-Sukun):

If the imperfect verb is sound-ended (sahih al-akhir) and no attachments are appended to its ending, its imperative form is built upon sukun. This represents the original state (al-asl) for sound verbs (4). Examples include (5):

Ya taliba al-'ilmi, idrib fi talabi al-rizqi al-halal. [O seeker of knowledge, strive (travel) in pursuit of lawful provision].

Ayyuha al-mu'minuna, idribu fi al-ardi ibtigha'a fadli rabbikum. [O believers, travel through the land seeking the bounty of your Lord].

Examining the first sentence: "Ya taliba al-'ilmi, idrib...", we find that the word idrib is an imperative verb built on sukun. The rationale lies in its imperfect form, yadribu (6); when rendered in the jussive, we say "lam yadrib", where the sukun appears at its end. Following the rule "The imperative is built upon that which its imperfect is elided," the imperative idrib is thus built on the visible sukun at its end (7).

In-depth Grammatical Analysis (I'rab):

Idrib: An imperative verb built on sukun. The subject (fa'il) is a necessarily hidden pronoun (damir mustatir wujuban) referring to "you" (anta), as the imperative can only be issued to a second-person addressee (al-mukhatab). This concealment of the pronoun is mandatory because the verb is indeclinable and does not display an explicit subject marker except in specific instances, such as the "Five Verbs" (1).

As for the second sentence:

"أيها المؤمنون، اضربوا في الأرض ابتغاء فضل ربكم"،

Here, we transition to the plural form. The verb idribu is an imperative verb built upon the omission of the nun (hadhf al-nun). The rationale for this is that it belongs to the "Five Verbs" (al-af'al al-khamsa), which include any imperfect verb attached to the "Waw" of the plural, the "Alif" of the dual, or the "Ya" of the female addressee. The imperfect form of this verb is yadribuna; when rendered in the jussive, we say "lam yadribu", where the nun is omitted for inflection. Since the imperfect's nun is omitted in the jussive state, the imperative derived from it is likewise built upon the omission of the nun (2).

Detailed Grammatical Analysis (I'rab):

Idribu: An imperative verb built on the omission of the nun because it is one of the Five Verbs. The "Waw" of the Plural (waw al-jama'a) is a connected pronoun, indeclinable on sukun, occupying the grammatical position of the subject (fa'il). We note here the precision of Arabic syntax in considering the Waw an explicit, attached subject, whereas in the singular form, the subject was hidden (mustatir).

Case Two: Indeclinability on the Omission of the Defective Letter:

If the imperfect verb is defective-ended (mu'tall al-akhir)—ending in alif, waw, or ya—the imperative form derived from it is built upon the omission of the defective letter (hadhf harf al-'illa). This applies to the following three examples from our approved sentences (3).

Regarding the third sentence:

"يا أخي، اسع إلى الخير حيث كان"

We observe that the imperative verb Is'a [strive/walk] ends with a defective letter, which is the Alif Maqsura. The imperfect form of this verb is yas'a; when rendered in the jussive, we say "lam yas'a", where the alif is omitted for phonetic lightness and because the jussive necessitates a sukun—which cannot coexist with the alif that denotes openness (infatih). Accordingly, the imperative verb Is'a is built upon the omission of the defective letter (the Alif) (4).

Detailed Grammatical Analysis (I'rab):

Is'a: An imperative verb built on the omission of the defective letter (alif). The subject (fa'il) is a necessarily hidden pronoun referring to "you" (anta). It must be noted here that the omission of the defective letter in this context is the sign of indeclinability (bina') itself, rather than a sign of inflection (i'rab), as the verb

remains fixed and does not change.

As for the fourth sentence: "Ya da'iya al-haqqi, ud'u ila sabili rabbika bi-al-hikma" [O caller to the truth, invite to the way of your Lord with wisdom]:

We see that the imperative verb Ud'u ends with the defective letter Waw. Its imperfect is yad'u, and its jussive is "lam yad'u", where the waw is omitted. Consequently, the imperative verb Ud'u is built upon the omission of the defective letter (the Waw) (5).

Grammatical Analysis (I'rab):

Ud'u: An imperative verb built on the omission of the defective letter (waw). The subject is a necessarily hidden pronoun referring to "you" (anta). This omission is necessary because maintaining the waw alongside the heavy sukun during pausing (waqf) or initiation (ibtida') would be phonetically burdensome; Arabic syntax tends toward lightness unless prevented by a grammatical constraint.

In the fifth and final sentence of this set: "Ya bakiya al-khati'ati, ibki 'ala dhunubika..." [O you who weep for sin, weep for your misdeeds...]:

We observe that the imperative verb Ibki ends with the defective letter Ya. Its imperfect is yabki, and its jussive is "lam yabki", where the ya is omitted. Accordingly, the imperative verb Ibki is built upon the omission of the defective letter (the Ya) (1).

Grammatical Analysis (I'rab):

Ibki: An imperative verb built on the omission of the defective letter (ya). The subject is a necessarily hidden pronoun referring to "you" (anta).

Through these five examples in their complete sentences, we have covered the primary forms of the imperative verb's indeclinability: sukun, the omission of the nun, and the omission of the three types of defective letters. To understand the construction of the imperative more deeply, one must compare it to other verbs as cited in grammatical rules. Grammarians have clarified that the past-tense verb is always indeclinable, while the imperfect is declinable except in specific cases (2). This paves the way for understanding why the imperative is also indeclinable; it is derived from the jussive imperfect, which resembles the past tense in its indication of cutting off (jazm) and finality (qat') (3).

(1) Al-Nahw al-Wafi, Vol. 3, p. 95.

(2) Mughni al-Labib, p. 236; Al-Mufasssal, Vol. 2, p. 160.

(3) Al-Ashbah wa-al-Naza'ir fi al-Nahw, p. 112; Sharh al-Mufasssal, Vol. 2, p. 162.

(4) Al-Nahw al-Wafi, Vol. 3, p. 430; Jami' al-Durus al-'Arabiyya, p. 182.

(5) Sharh Shudhur al-Dhahab, p. 203; Al-Kitab, Vol. 1, p. 150.

The Ruling on the Insertion of the Imperfect Verb

Between the Condition (Shart) and the Requit (Jaza'):

The conditional sentence in Arabic consists of three fundamental pillars: the "conditional instrument" (adat al-shart), the "conditional verb" (fi'l al-shart), and the "result" or "requital" (jawab al-shart / al-jaza'). Fundamentally, a jussive conditional sentence comprises two imperfect verbs in the jussive mood, such as: "In tadrus tanjah" [If you study, you shall succeed] (4). However, an important grammatical question arises: What is the ruling when another imperfect verb is inserted between the condition and its requital? Or, what is the status of the imperfect verb as a condition or requital in specific contexts? We shall focus here on analyzing the inflectional status of the imperfect verb within the conditional context and its various cases (nominative, accusative, jussive, or indeclinable) as outlined in the general rules of the imperfect verb that influence the understanding of the conditional structure.

The imperfect verb (al-fi'l al-mudari') is the only declinable (mu'rab) verb in the Arabic language. It is characterized by one of the four prefixes gathered in the mnemonic "Anaytu" (أنيت): the Alif, Nun, Ya, and Ta. For example: (Adribu, Nadribu, Yadribu, Tadribu). Originally, the imperfect verb is always in the nominative case (marfu') unless it is acted upon by a governing agent ('amil) that alters its status (1). Within a conditional sentence, the jussive conditional instrument (such as: In, Man, Ma, Mahma, Mata, Aynama) acts as a jussive governor, rendering both the conditional verb and the requital verb into the jussive mood if they are imperfect (2).

The Four States of the Imperfect Verb and Their Impact on the Conditional Context:

Grammarians have categorized the states of the imperfect verb into four cases: the nominative (raf'), the accusative (nasb), the jussive (jazm), and the indeclinable (bina'). We shall explain each case with an illustrative sentence, linking it to the conditional context.

Case One: The Nominative (The Original State):

The imperfect verb is rendered in the nominative case if it is divested of both subjunctive (nawasib) and jussive (jawazim) governors. This is the primordial state of the verb prior to the introduction of conditional instruments (3).

(1) Alfiyyat Ibn Malik with Sharh Ibn 'Aqil, Vol. 1, p. 98; Mughni al-Labib, p. 238.

(2) Al-Mufasssal, Vol. 1, p. 88; Ham' al-Hawami', Vol. 1, p. 234.

(3) Al-Ashbah wa-al-Naza'ir, p. 95; Al-Nahw al-Wafi, Vol. 3, p. 405.

(4) Mughni al-Labib, p. 312; Al-Mufasssal, Vol. 3, p. 45.

((أَضْرِبُ فِي سَبِيلِ الْحَقِّ كُلَّ يَوْمٍ)):

When we say in the sentence: "Adribu fi sabil al-haqqi kulla yawmin" [I strive for the sake of truth every day], we are using the verb in its original state.

Grammatical Analysis (I'rab):

Adribu: An imperfect verb rendered in the nominative case (marfu') due to its divestment from subjunctive and jussive governors; the sign of its inflection is the visible damma at its end. The subject (fa'il) is a necessarily hidden pronoun (damir mustatir wujuban) referring to "I" (ana) (4). Should this verb be placed within a non-jussive conditional sentence, or as a predicate (khabar) for a subject within a conditional context, it remains in the nominative case.

Case Two: The Accusative (Introduction of the Subjunctive Governor):

The imperfect verb is rendered in the accusative case (nasb) if it is preceded by one of the subjunctive instruments (nawasib), which are: (an, lan, kay, idhan, the Lam of Denial, the Lam of Causation, the Fa of Causality, and the Waw of Association). Within a conditional sentence, an imperfect verb may appear in the accusative case in contexts of justification or causality linked to the condition (5).

Example (6): "Lan yadriba al-mu'minu akhahu fi dhahrihi abadan" [A believer shall never strike his brother in the back]:

In this example, the subjunctive instrument lan precedes the imperfect verb.

Detailed Grammatical Analysis (I'rab):

Lan: A particle of negation, subjunctivity, and futurity, indeclinable on sukun, having no grammatical function in itself.

Yadriba: An imperfect verb rendered in the accusative case (mansub) by lan; the sign of its inflection is the visible fatha at its end. The subject is a permissibly hidden pronoun (damir mustatir jawazan) referring to "him" (6).

This demonstrates that the insertion of an imperfect verb between the components of a conditional sentence, or as a part of it, is subject to subjunctive governors if they are present. The accusative state here serves to negate the occurrence of the action in the future—a definitive negation—which may be linked to a specific condition.

4) Jami' al-Durus al-'Arabiyya, p. 172.

(5) Sharh al-Mufasssal, Vol. 2, p. 89.

(6) Al-Basit fi al-Nahw, p. 72.

Case Three: The Jussive (Introduction of the Jussive Governor):

The imperfect verb is rendered in the jussive mood (jazm) if it is preceded by one of the jussive instruments (jawazim), such as (lam, lamma, the Prohibitive La, and the Categorical Negative La). This represents the most critical case within the domain of the condition (shart), as jussive conditional instruments function effectively as jussive governors (1).

يَضْرِبُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَادِمًا لَهُ قَطُّ:

This example represents the most prominent model for the conditional verb (fi al-shart) or its requital (jawab al-shart).

Grammatical Analysis (I'rab):

Lam: A particle of negation, jussivity, and inversion (qalb), indeclinable on sukun, having no grammatical function in itself.

Yadrib: An imperfect verb rendered in the jussive mood (majzum) by lam; the sign of its inflection is the sukun. The subject is a permissibly hidden pronoun referring to "him" (3).

In the conditional sentence: "In lam tadrib fi al-haqqi, lam tata'addab 'ala al-batili" [If you do not strive for the truth, you shall not be disciplined against falsehood], we see the verb tadrib in the jussive by lam acting as the conditional verb, and the verb tata'addab in the jussive as the requital. The appearance of the sukun or the omission of the defective letter here is the distinguishing mark that differentiates a jussive conditional sentence from others. It is established in grammatical rules that the jussive is indicated by sukun if the verb is sound-ended and by the omission of the defective letter if it is defective. This perfectly aligns with the rule for the construction of the imperative verb explained in the first section, thereby linking the two subjects together.

Case Four: Indeclinability (Attachment of the "Nun" of Emphasis or the "Nun" of Females):

The imperfect verb becomes indeclinable (mabni) in two cases: if it is attached to the Nun of Emphasis (light or heavy) or if it is attached to the Nun of Females (nun al-niswa). An imperfect verb may appear in an indeclinable state within a conditional context if the subject is a feminine plural or if emphasis is intended (4).

Example (5):

لَيْسَ جَنَّ الظَّالِمُ فِي نَارِ جَهَنَّمَ.

In this example: "Layusjananna al-zalimu fi nari jahannama" [The oppressor shall surely be imprisoned in the fire of Hell], we observe a strong emphasis.

Grammatical Analysis (I'rab):

Al-Lam: The Lam of Emphasis (Lam al-Tawkid), indeclinable on fatha, having no grammatical function in itself.

Yusjana: An imperfect verb built on fatha due to its attachment to the Heavy Nun of Emphasis.

The Heavy Nun of Emphasis: Indeclinable on fatha, having no grammatical function in itself.

The subject is a permissibly hidden pronoun referring to "him" (1). Should this occur in a conditional context, such as "Man ya'tadi al-hududa layusjananna" [Whoever transgresses the limits shall surely be imprisoned], the verb in the requital (jaza') is rendered indeclinable for emphasis.

In the second example: "Walayakunan lil-mu'minina al-'izzatu..." [And the believers shall surely have might...], we see both coordination and emphasis.

Grammatical Analysis (I'rab):

Al-Waw: A conjunctive particle (harf 'atf), indeclinable on fatha, having no grammatical function.

Al-Lam: The Lam of Emphasis, indeclinable on fatha, having no grammatical function.

Yakuna: An imperfect verb built on fatha due to its attachment to the Light Nun of Emphasis.

The Light Nun of Emphasis: Indeclinable on sukun, having no grammatical function.

The subject is a permissibly hidden pronoun referring to "it" (2).

Conclusion

Through this research, which examined the grammatical and poetic citations (shawahid) related to verbs in the book *Al-Basit fi al-Nahw* by Ibn al-'Ulji al-Ishbili (d. 641 AH), the depth of the Andalusian grammatical methodology becomes evident. The study highlights Ibn al-'Ulji's precision in presenting controversial issues and his reliance on illustrative examples and detailed parsing (i'rab) to facilitate the understanding of concepts. This research has covered various branches of verbs (the imperfect and the imperative), highlighting Ibn al-'Ulji's views supported by poetic evidence and practical examples.

The study of indeclinable structures (mabniyyat) in *Al-Basit fi al-Nahw* reveals Ibn al-'Ulji's pioneering role in bridging the grammatical traditions of the Mashriq (East) and Maghrib (West). His use of both poetic and prose citations to establish rules makes his work a fundamental reference for researchers in the Andalusian grammatical heritage. All views and examples have been documented according to the approved academic methodology, with references to the primary sources that informed this research.

Al-Nahw al-Wafi, Vol. 3, p. 395.

(2) *Sharh Shudhur al-Dhahab*, p. 195.

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