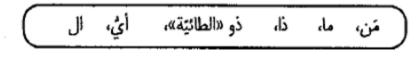
1. 'مُختَصّ' (specific), in which a specific word has been coined for each of singular, dual, plural, masculine and feminine:

«الّذي، اللذان – اللذَينِ، الّذينَ- الألى، الّتي، اللتان- اللتّينِ، اللائي- اللاتي»

الموصول الاسمي المختض		
المؤنَّث	المذكّر	العدد
الَّتِي	الَّذِي	المفرد
اللَّتانِ -اللَّتَيْن	اللَّذان -اللَّذَينِ	المثتى
اللَّاني -اللَّاتي -الَّلَاتي -الَّلَاتِ	الَّذِينَ -الأَلى	المجموع

The specific 'الموصول الإسمى' (inflexible in *i'rab*) in all situations except in the dual, in the 'رفع' of which it is 'اللذان' and in the 'للذان' and in the 'رفع' and 'رفع' situation it is 'تصب' and 'اللذينِ' and of them are used for the intelligent (humnan) and non-intelligent except for 'الذينَ' which is only for the intelligent.

2. 'مشترک' (common), which only one word is coined for all its members, therefore the indicators and clues clarify it:



A) "مَنْ which is usually used for the intelligent.

Example: "وَ مَنْ كَانَ فِي هَٰذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُ سَبِيلًا (But whoever has been blind in this [world], will be blind in the Hereafter, and [even] more astray from the [right] way.)

Sometimes it is used for the non-intelligent

Example: " وَالنَّمُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ ^سَفَمِنْ يَمْشِي عَلَىٰ بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ رِجْلَيْنِ (Allah created every animal from water. Among them are some that creep upon their bellies, and among them are some that walk on two feet, and among them are some that walk on four.)

B) 'which is usually used for the non-intelligent
Example: 'أتَعبُدونَ ما تَنحِتونَ'' (do you worship what you have yourselves carved?)

And sometimes it is for the intelligent:

Example: ''إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي (When the wife of Imran said, 'My Lord, I dedicate to You in consecration what is in my belly. Accept it from me)

C) 'نا' for both intelligent and non-intelligent. It is a clause when it comes after the interrogative 'مَن ' or 'مَن ' without combining with them to become a compound interrogative noun.

Example: " ^توَإِذَا قِيلَ لَهُمْ مَاذَا أَنْزَلَ رَبُّكُمْ نَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ (When they are asked, 'What is it that your Lord has sent down?' They say, 'Myths of the ancients,')

D) **'نو**' for both intelligent and non-intelligent. This is a clause only in the Tay' dialect.

Example:

فإنّ الماء ماء أبى و جدّى و بئرى ذو حفَرتُ و ذو طويتُ

This water is my father and my grandfather's and it is a well I dug and I ...

E) 'أَى' for both intelligent and non-intelligent. It is different because it is always 'مُعرَب' (flexible in the end) except when it is added and the pronoun at the beginning of its clause sentence is omitted so it must be 'أَى' then. Therefore it has four possibilities:

- 1. Added + the pronoun is not omitted; such as: "أكرَمتُ أيَّهم هو عامل بالتقوى"
- 2. Added + the pronoun is omitted; such as: "أكرمتُ أيُّهم عامل بالتقوى"
- 3. Not added + the pronoun is not omitted; such as: "أكرمت أيًّا هو عامل بالتقوى"
- 4. Not added + the pronoun is omitted; such as: "أكرمت أياً عامل بالتقوى"

So in the second it is 'مبنى; such as in '' تُمَّ لَنَنْزِ عَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُ عَلَى الرَّحْمَٰنِ (Then from every group We shall draw whichever of them was more defiant towards the All-beneficent.) i.e. أيُّهم هو أشد ...

F) 'أل' for both intelligent and non-intelligent. It is different because its 'أل' is often 'اسم الفاعل' (subject noun) or 'اسم المفعول' (object noun) – and said to be .'الصفة المشبهة'

Example: '' وَأُولَٰنِكَ مُنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْحَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰنِكَ هُمُ '' (There has to be a nation among you summoning to the good, bidding what is right, and forbidding what is wrong. It is they who are the felicitous.)