



## **Summary of Morphology**

**Morphology, also called tasrif, linguistically means change, from the word "tasrif al-riyyah," meaning "to change the winds."**

**Technically, in its practical sense, it refers to transforming a single root into different examples for intended meanings that can only be achieved through it, such as active and passive parts, comparatives, duals, plurals, and so on.**

**In its scientific sense, it refers to the science of principles by which the conditions of word structures are known, which are not inflectional or structural.**

**Its subject is Arabic words in terms of these conditions, such as soundness and defectiveness, originality and excess, and the like. It is specific to proper nouns and inflected verbs. Its author is Mu'adh ibn Muslim al-Harra', with a shaddah on the ra'. It is also said that it refers to our master Ali, may God honor his face.**

**Its issues: The issues mentioned therein, explicitly or implicitly, such as: Every waw or ya' that has a vowel and what precedes it is open, is converted to an alif; and such as: If a waw and a ya' come**



together and one of them is preceded by a sukoon, the waw is converted to a ya' and assimilated into the ya', and so on.

**Its fruit:** Preserving the tongue from errors in vocabulary and observing the rules of language in writing.

**Its derivation:** From the words of God Almighty, the words of His Messenger (peace and blessings be upon him), and the speech of the Arabs.

**The ruling of the Lawgiver:** It is a collective obligation.  
(Morphological Balance)

**1-** Since most Arabic words are trilateral, morphologists consider the root letters of words to be three letters, and when weighing, they compare them with the fa', 'ayn, and lam, represented in the form of the weighed word. For example, in the form of qamar, they say fa'ala, with a fat-ha on the fa'; in himla, fi'l, with a sukun on the 'ayn; in karuma, fa'ula, with a fat-ha on the fa' and a damma on the 'ayn; and so on. They call the first letter the fa' of the word, the second the 'ayn of the word, and the third the lam of the word. **2-** If the word is longer than three letters: If the extra letter is due to the



word being originally composed of four or five letters, you add one or two lambs to the "f ' l" letters. For example, in the form "dahraja" (heavy), you say "fa'lalla" (heavy), and in the form "jahmarish" (heavy), you say "fa'llalil." If the extra letter is due to the addition of one or more letters from the letters "saltamooniha" (you asked for help), you compare the root letters with the root letters and express the extra letter with its pronunciation. For example, in the form "qaim" (standing), you say "fa'il" (actually), in the form "taqaddam" (progressive), you say "tafa'ala" (active), in the form "istakhraj" (extraction), and in the form "mujtahid" (exhaustive). 3- If an omission occurs in the measured word, its corresponding word in the scale is also omitted. For example, in the form qul, you say: ful; in the form qadi, fa'i; and in the form 'iddah, 'ilah.

4- If an inversion occurs in the measured word, it also occurs in the scale. For example, in the form jah, you say 'afal, by placing the 'ayn before the fa'.

The inversion is identified by several factors, including:



**First: Derivation, such as na'a with a long vowel. The verbal noun, na'a, is evidence that the extended na'a is the inverted form of na'a. So, you say na'a with the form fa'la'. As in jah, the occurrence of wajh and wujhah is evidence that jah is the inverted form of wajh. So, you say jah with the form 'afal. As in qisiyy, the occurrence of its singular, which is qawwas, is evidence that it is the inverted form of qawwas. So the lam was placed in place of the 'ayn, so it became qusuwwun on fulu'. The second waw was changed to a ya' because it is at the end, and the first waw because it meets with the ya' and one of them is preceded by a sukoon. The seen was given a kasra to match the ya', and the qaf was given a kasra because of the difficulty of transitioning from a damma to a kasra. As in hadiyy, the occurrence of a unit is evidence that it is the inverted form of wahed, so the weight of hadiyy is 'alif. Second: Correction when the cause of i'lal is present, as in ayisa. Correcting it when the cause is present, which is the vowel of the ya' and the fatha of the letter preceding it, is evidence that it is the inverted form of ya'isa. Thus,**



**it is said: ayisa, with the pattern 'afila. The inversion here is also identified by its root, which is despair.**

**Verbs are divided into sound and defective.**

**Sound verbs are those whose roots are devoid of vowel letters, which are alif, waw, and ya', such as kataba and jalasa.**

**Furthermore, if a vowel letter is quiescent and the letter preceding it is open, it is called layyina, such as thaawb and sayf. If the vowel that precedes it is similar, it is called madd, such as qala yaqool qayla. Therefore, the alif is inseparable from being a vowel, a madd, and a layna, because it is always quiescent and the letter preceding it is open, unlike its sister verbs. The defective verb is a verb whose root is a vowel, such as wajaad (he found), qala (he said), and sa'a (he sought). Both sound and defective verbs are divided into:**

**Categories of the sound: The sound verb is divided into sound, double, and hamzah:**



**The sound verb is a verb whose root is free of vowels, hamzah, and doubling, such as daraba (he fought), nasara (he helped), qa'ada (he sat down), and jalasa (he sat down). Therefore, every sound verb is sound, but not the other way around.**

**The doubled verb is also called the deaf verb due to its intensity. It is divided into two types:**

**- The doubled trilateral verb and its augmented verb, and the doubled quadrilateral verb. The doubled trilateral verb and its augmented verb are those whose 'ayn and lam are of the same type, such as farra (he fled), mudda (he extended), imtada (he extended), and istamada (he is not morphologically correct). This is the subject of morphological analysis.**

**- The doubled quadrilateral verb is a verb whose first fa' and lam are of the same type, and whose second 'ayn and lam are of the same type, such as zalzala (he defeated), wa'asa'sa (he defeated), and waqala (he qalqala).**

**The hamzah verb is a verb whose root is a hamzah, such as akhadha (he died), sa'ala (he asked for guidance), and qara'a (he**



read). **Types of Defective Verbs:** The defective verb is divided into: **mithl** (instrument), **ajwā** (hollow), **naqīs** (defective), and **lafif** (lift). The **mithl** (instrument) is a verb whose **fa'** is weak, such as **wa'ada** (promised) and **yasrā** (easier). It is so named because it resembles the consonant in not having a defective past tense. The **ajwā** (hollow) is a verb whose **'ayn** is weak, such as **qāla** (said) and **ba'ā** (sold). It is so named because its hollow middle is devoid of a consonant. It is also called **dhā thalātha** (three letters) because when it is connected to the **ta'** of the agent, it becomes three letters, such as **qultu** (I said) and **ba'āt** (sold), as in **qāla** (said) and **ba'āt** (sold). The **naqīs** (imperfect) is a verb whose **lam** is weak, such as **ghazā** (invasion) and **rama** (removed). It is also called **dhā thalātha** (four letters) because when it is connected to the **ta'** of the agent, it becomes four letters, such as **ghazārtu** (I conquered) and **ramatu** (I threw away). The **lafif** is divided into two types: **Mafrūq** (disjointed): a verb whose **fa'** and **lam** are weak, such as **wafa** (fulfilled) and **waqā** (protected). It was named thus because the consonant separates two vowels. **Maqrūn**: A word whose **'ayn** and



**lam are weak, such as tawa and rawa. It was named thus because the two vowels are paired together.**

Verbs according to their structure and augmentation

Division of each verb: The simple verb is divided into: the simple verb and the augmented verb.

The simple verb is one whose letters are all original, with no letter being omitted in the word's conjugations without a reason.

The augmented verb is one in which one or more letters are added to its original letters.

The simple verb is divided into two categories: triliteral and quadriliteral.

The augmented verb is divided into two categories: the augmented triliteral and the augmented quadriliteral.

(The simple triliteral verb)

As for the simple triliteral verb, it has three categories based on its past tense alone. Its fa' is always open, while its 'ayn is either open, broken, or damma, such as: نصرَّارَ (he helped), رَبَّ (he struck), and فَتَّحَ (he





opened), and كَرَمَ (he was generous), and farih (he rejoiced) and hasَبَ (he thought).

Considering the past tense and present tense, it has six categories.

Because the 'ayn of the present tense is either damma, fatha, or kasra, and three times three equals nine, the kasra of the 'ayn in the past tense is not permitted with a damma in the present tense, and the damma of the 'ayn in the past tense is not permitted with a kasra or fatha in the present tense. Therefore, the triliteral forms have six types, which are collected in the poet's saying:

Fatah, damma, fatha, kasra, two fathas, kasra, fatha, two dhammas, two kasras.

The first type: fa'ala yaf'ulu

With a fatha on the 'ayn in the past tense and a damma on the present tense, such as nasara yansuru (victory), qa'ada yaq'udu (situation), akhadha yakhudhu (accusation), bara'a yabru' (curiosity), qalah yaqduhu (sacrificed), qalah yaqhudu (sacrificed), ghazwa yaghzu (sacrificed), and marra yamruru (passing). Chapter Two: Fa'ala yaf'ul



With a fatha on the 'ayn in the past tense and a kasra on it in the present tense, such as daraba yadhruba, jalasa yajlisu, wa'ada ya'ud, ba'a ya'yub, ramama yarmi, waqa yaqi, tawa yatwi, farra yafri, ata yatu', ja'a yaji'u, abara an-nakhal yabiruhu, hanaa yahanni', awwa ya'wiwa, and wa'a ya'i, meaning promise.

### Chapter Three: Fa'ala yaf'ul

With a fatha on both, such as fatha yaftaha, dhahaba yadhab, sa'a ya'saa, wada'a yadhu', yaf'a ya'fi'u, wahala yawhala, ala'la ya'laha, sa'ala yas'al, and qara'a yaqra'a. Chapter Four: Fa'il yaf'ul

With a kasra on the 'ayn in the past tense and a fatha on it in the present tense, such as faraha yafrah (to be happy), 'alimah y'alam (to know), wajjal yawjal (to be afraid), yabisah yabīs (to be dry), khafa yakhāf (to be afraid), wahab yahāb (to be afraid), ghayd yaghyūd (to be afraid), 'awwir yawwur (to be blind), radhā yardā (to be satisfied), qāwī yaqwā (to be strong), wajjī yawjā (to be frightened), 'adhā y'adh (to bite), amanna yāman (to be secure), sa'īma yāsamā (to be bored), and saddi yāsda' (to be rusty). From this chapter come the verbs that indicate joy and its consequences, fullness and emptiness, colors and defects, and



apparent character, which are mentioned to adorn a person in love poetry: such as joy and delight, arrogance and vanity, anger and sadness, and satiation and quenching and drunkenness, and thirst and thirst, and echo and madness, and red and black, and one-eyed and blind and loud, and ghayd and hayf and lamia. Chapter Five: Fa'ulu yaf'ulu

With a damma on the 'ayn in both, such as sharafa yashrufu and hasuna yahsunu, wasama yawsumu, yumna yamnu, asal ya'sulu, la'u'ma yal'u'umu, jaru'a yajru'u, and sarwa yasru. This chapter is for physical attributes.

#### Chapter Six: Fa'ilu yaf'ulu

With a kasra on the 'ayn, such as hasiba yahsibu and ni'am yan'amu. It is rare in sound verbs and common in defective verbs.

#### Types of the Triliteral Verb with Additions

The triliteral verb with additions has three types: one letter added to it, two letters added to it, and three letters added to it. The maximum number of letters that can be added to a verb with an augmentation is six, unlike the noun, which reaches seven with an augmentation due to



the weight of the verb and the lightness of the noun, as will be discussed. A verb with one additional letter has three forms:

- The first is af'al, such as akram, awla, ata, iqama, aati, aman, and iqra.
- The second is fa'ala, such as qatal, akhadh, and wali.
- The third is fa'ala with doubling, such as farrah, zakaiya, wawala, and barra'.

- The verb with two additional letters has five forms:

- The first is infa'ala, such as kasra, inshiqqa, inqadah, and inmaha.
- The second is ifta'ala, such as ijtima', istishtaqa, ishkhtara, wadda'a, ittisal, ittaqa, istabar, and ittaraba.
- The third is if'alla, such as ahmarra, isfarra, and a'warra. This form is often used for colors and defects, but is rare for others, such as irfadda 'arqan and akhdalla al-rawd, from which ir'wa (i.e., ra'wa). The fourth form: tafa'ala, like ta'alama and tazakka, and from it comes the verbs idhkar and tatahar.

The fifth form: tafa'ala, like taba'ada and tashawara, and from it comes the verbs tabarak wa ta'ala, as well as itthaqal and iddarak.



The verb with three additional letters comes in four forms:

The first form: istaf'ala, like istakhraj and istaqama.

The second form: if'aw'ala, like aghdudanna al-sha'r (long hair), or a'ashushub (a place with abundant grass).

The third form: if'aal, like ahmar wa ishhab (strong redness and shuhab).

The fourth form: if'awwala, like jalwadh (hastened quickly), or awa'lawwat (cling to the camel's neck and ride it).

### Quadrilateral Verbs with Additions and Their Supplements

A quadrilateral with augmented verbs is divided into two categories: those with one letter added, and those with two letters added. Those with one letter and one metre added are tafa'alala, like tadharja.



Those with two letters added are two metre types:

- The first: if'anllala, like haranjam.
- The second: if'allalla, like qasha'arra, and itma'anna.

Supplements to those with one letter added come in six metre types:

- The first: tafa'alala, like tajallaba.
- The second: tafa'ula, like rahawak.
- The third: tufa'il, like shaytanana.
- The fourth: tafa'ul, like tajuraba.
- The fifth: tamfa'ul, like maskan.
- The sixth: tafa'ala, like stilqa. The appendix, which has two additional letters, has two forms:
- The first: If'anllala, like Qa'nasasa.
- The second: If'anla, like Istaqala.

A chapter on the meanings of augmented verbs

1. Af'ala has several meanings:

- The first: transitivity, which is the transformation of the subject with a hamza into an object, such as "aqamtu Zaydun" (I stood up Zaydun), "aqadatuhu" (I made him sit down), and "aqratuhu" (I read him). The



original form is: Zayd stood up, sat down, and read. When the hamza was added, it became: Zayd stood up, sat down, and read. If the verb is intransitive, it becomes transitive to one; if it is transitive to one, it becomes transitive to two; if it is transitive to two, it becomes transitive to three. There is no verb in the language that is transitive to two but becomes transitive to three with a hamza, except for ra'a (he saw) and 'alim (he knew), such as ra'a (he saw) and 'alimtu Zaydun Bakr qaym (he knew Zayd Bakr qaym). You say: "I saw" or "I informed Zayd Bakr qaym" (I saw or I informed Zayd Bakr qaym). - Second: The transformation of something into something else: such as a man became rich in milk, dates, and money.

- Third: Entering into something: a place or time, such as ash'am and a'raq, asbaha and amsaa, meaning he entered the Levant, Iraq, morning, and evening.

- Fourth: Deprivation and removal: such as aqdayu 'ayn so-and-so, and a'jamtu al-kitab, meaning I removed the dirt from his eye, and I removed the foreignness of the book by dotting it.



- Fifth: Finding something according to a characteristic: such as ahmadtu Zayd, and a'karmutu, and abkhalutu, meaning I found him praiseworthy, generous, or miserly.
- Sixth: By merit, such as akhsada al-zur, and azawajat Hind, meaning the crop deserved the harvest, and Hind the marriage. Seventh: Exposure, such as "arhantu al-mata" (I mortgaged the goods) and "aba'tuhu" (I offered them for mortgage or sale).
- Eighth: It can have the meaning of "istaf'ala" (I am proud of them), such as "a'azzamatuhu" (I considered them great).
- Ninth: It can be in the passive form of "fa'ala" (with a shaddah), such as "faṭartuhu" (I broke his fast), so he broke his fast. "wa basharathu" (I gave him good tidings), so he was glad.
- Tenth: Empowerment, such as "akhfartuhu al-nahr" (I dug the river), meaning I enabled him to dig it.

2- Fa'ala is often used in two meanings:

One: Sharing between two or more people, where one of them does an action to the other, and the other responds in kind. In this case, the initiator is credited with the agency, and the opposite is credited with the





object. If the root of the verb is intransitive, it becomes transitive with this form, such as "mash'ihu" (I walked), and the root is "mash'ihu" (I walked) and "mash'ihu" (I walked). This form conveys the meaning of overcoming, and the predominance of one or the other is indicated by the form fa'ala from the root naṣara, unless the first letter is waw, or the second letter is ya', or lam, in which case it indicates predominance from the root Ḍaraba, as previously mentioned. When fa'ala denotes predominance, it is transitive, even if its root is intransitive, and it is from the root naṣara or Ḍaraba, as previously mentioned, regardless of its root.

The second form is muwālatah, which has the meaning of af'al in the transitive form, such as walayt al-sawm and taba'atuhu, meaning I gave authority and followed some of it to others.

3- Fa'ala is frequently used in eight meanings, two of which share the same meaning as af'ala: transitivity, such as qawwamtu Zaydun wa qaddutuhu, and removal, such as jarabtu al-ba'ir wa qashartu al-fakiha, meaning I removed its scabs and peeled it. It has six unique forms:



- First: The multiplication of the verb, such as "jawwāl" and "tawwāf": the multiplication of the plural and the plural, or the object, such as "ghalqat al-abwab" (the doors were closed), or the subject, such as "mawtāt al-ibil wa barakat" (the camels died and knelt).
- Second: The transformation of something into something else, such as "qawwās Zayd" (bowed) or "hajjar al-tīn" (stones of clay), meaning it became similar in bending and rigidity to a stone.
- Third: The attribution of something to the root of the verb, such as "fisqūqtu Zayd" (I defamed Zayd) or "kaffartuhu" (I disbelieved in him): I attributed him to immorality or disbelief.
- Fourth: The turning toward something, such as "sharqūtu" (I turned east) or "gharribat" (I turned west) - meaning I turned toward the east or west.
- Fifth: The abbreviation of the narration of something, such as "lā ilāha illa Allah" (There is no god but Allah), "subhan Allah" (I am here at your service), and "amen" (Ameen). Sixth: Accepting something. For example, I interceded for Zayd: I accepted his intercession.



4- Infa'ala (inf'ala) has one meaning, which is compliance. For this reason, it is only intransitive and occurs only in therapeutic verbs. It often occurs to comply with a triliteral verb, such as "qata'tuhu" (I cut it off), "fa'ta'u" (I broke it), and "fa'taqatuhu" (I broke it), and it was broken. It also occurs to comply with something else, such as "alaqatuhu" (I set it free), "ta'allituhu" (I set it free), and "'adalattuhu" (I adjusted it) - by doubling - "fa'adalat" (I adjusted it). Because it is specific to therapeutic verbs, one cannot say, "ala'lamtuhu" (I taught him), so he learned, or "fahimtuhu" (I understood him), so he understood.

Compliance: Accepting the influence of another.

5- Ifta'ala (inf'ala) is most commonly used in six meanings:

- First: Taking, such as "khatam" (I sealed) Zayd and "ikhtama" (I took a seal) and a servant.
- Second: Striving and seeking, such as "iktasab" (he acquired) and "iktaba" (he subscribed), meaning he worked hard and sought earnings and writing.



- Third: Partnering, such as "khatasama" (Zayd and Amr differed)

Fourth: Expression, such as "to apologize" and "to be great," meaning to show an excuse and greatness.

- Fifth: Exaggeration in the meaning of the verb, such as "to be able to" and "to be arrogant," meaning to exaggerate in ability and apostasy.

- Sixth: Frequently used in the passive form of the triliteral root, such as "I was just" and "I was just", and "I gathered" and "I gathered", meaning to gather.

6- If'alla often has one meaning, which is the intensity of color or defect, and is only intransitive, such as "to be red" and "to be white", "to be one-eyed" and "to be blind": His redness, whiteness, blindness, and blindness became intense.

7- Taf'ala has five meanings:

- First: The passive form of "fa'alla" with a doubled "ayn," such as "nabbahtuhu" (he alerted him, so he alerted him), and "kasaratuhu" (he broke), so he was broken.



- Second: Taking, such as "to use his thawb as a pillow," meaning he took it as a pillow.
- Third: Attemptation, such as patience and forbearance: to exert patience and forbearance.
- Fourth: Avoidance, such as embarrassment and sleeplessness: to avoid embarrassment and sleeplessness, i.e., to sleep.
- Fifth: Graduation, such as sip water and memorize knowledge, i.e., I drank water one gulp after another and memorized knowledge, one issue after another. This form may replace the triliteral, as it is not used, such as takalama and taṣaddā.

8- Tafaʿala is well-known in four meanings:

- First: Sharing between two or more, so that each of them is an agent in form and an object in meaning, unlike the preceding faʿala. Therefore, if the preceding faʿala is transitive to two, this form makes it transitive to one, such as Zayd djazāb ʿAmr ḥaban, and tajāzāb ḥaban. If it is transitive to one, it becomes intransitive, such as qaṣim Zayd ʿAmr, and qaṣid wa ʿAmr ḥazāb.

Second: Pretending to do something without actually doing it, such as "kanaawama" (sleeping), "taghāfāl" (overlooking), and "tamma"



(fainting)—meaning he pretended to be asleep, heedless, or blind, which are not true of him. The poet said: "The fool is not a master among his people, but the master of his people is the one who pretends to be ignorant."

Third: The gradual occurrence of something, such as the increase in the Nile and the arrival of camels—meaning the increase and arrival occurred gradually, little by little.

Fourth: The passive form of "fa'ala" (he did something), such as "ba'adatuhu" (he kept away from it), so he stayed away.

9- "istaf'ala" (he did something) is frequently used in six meanings:

First: A literal request, such as "astagfirtu Allah" (I seek forgiveness from Allah), meaning I asked for His forgiveness, or a metaphorical one, such as "extracting gold from the mine." The practice of extracting it and the effort to obtain it are called "tasalab" (request), since a true request is not possible.

Second: Becoming a reality, such as the clay becoming petrified, or the foal becoming hardened, meaning it became a stone or a horse. It can also be metaphorical, as in the proverb: "The eagles in our land become



eagles," meaning they become like eagles in strength. "Bughath" is a weak-flying bird, and its meaning is: The weak in our land becomes strong, seeking our help.

- Third: Belief in the attribute of something, such as "I approved of such-and-such," meaning I believed it to be good and correct.
- Fourth: Briefly narrating something, such as "istarja'," when someone says, "Indeed, we belong to God, and indeed, to Him we shall return."
- Fifth: Strength, such as "istahtarra" or "istahkabar," meaning his arrogance and pride became strong.
- Sixth: Coincidence, such as "istakramtu Zayd" or "istabkharutuhu," meaning I encountered him as generous or stingy.

## Verbs by Static and Conjugation

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Verbs are divided into static and conjugated verbs:

A static verb is one that persists in one form, either in the past tense, like *lis*, a sister verb of *kāna* (to be), *karb*, a verb of approximation, *'asa*, *hara*, and *akhluq*, verbs of hope, *insha'a* and *tafaqa*, *akhadha*, *ja'ala*, and



'alaq, verbs of initiation, ni'ma and habbādha (in praise), bi'sa and sa'a (in blame), khalla, 'adan, and hashha (in exceptions), although some are different. Or it may persist in the imperative, like gibb (give) and ta'allam (learn), but there is no third option. A verb that does not remain in a single form is either fully transitive, which can take the past, present, and imperative forms, such as ṣarā and ḍaḥraj (dahraj). It can also be intransitive, which can only take the past and present tenses, such as ṣahā yazāl (zallā), barahā yabrahū (to depart), fata' yafta' (to depart), infāq yanfāqū (to depart), kādā yakād (to depart), and awshak yūshhāk (to depart).

### Verbs in Transitivity and Intransitivity

Verbs are divided into transitive, called transitive, and intransitive, called intransitive. A transitive verb is one that extends beyond the subject to the direct object, such as ḥafīḥ Muhammad al-Darṣar (to preserve the lesson). Its sign is that it is accompanied by a ha' (a ha') referring to a non-source of knowledge, such as Ḍayd ḍarbah 'Amr (to strike him). It can also be used to form a complete passive participle,





meaning one not accompanied by a preposition or adverb, such as *ḍarūb* (*madrūb*). It is divided into three categories:

Transitive verbs that take one object, which are common, such as "Muhammad memorized the lesson" and "He understood the issue."

Transitive verbs that take two objects, either with a subject and predicate, such as "I thought" and its sister verbs, or without, such as "I gave" and its sister verbs.

Transitive verbs that take three objects, such as "I know" and "I see."

Intransitive verbs: verbs that do not extend from the subject to the direct object, such as "Muhammad sat" and "Ali went out."

The reasons for an intransitive verb to take an original form are eight:

- First: The hamza, such as "Zayd honored Amr."
- Second: Doubling, such as "I made Zayd happy."
- Third: The addition of the alif of the mutual verb, such as "Zayd sat with the scholars," which we have already discussed.
- Fourth: The addition of a preposition, such as "I went with Ali."
- Fifth: The addition of the hamza, the seen, and the ta', such as "Zayd extracted the money." Sixth: Grammatical inclusion, which is when an



intransitive word is imbued with the meaning of a transitive word, making it transitive, such as {And do not resolve on the marriage contract until the term has reached its limit.} Ta'zimū is implied with the meaning of tanwū, so it is transitive.

- Seventh: Deleting the preposition for the sake of expansion, such as in the verse:

- \*You pass by the houses without deviating \* Your speech to me is forbidden, then.

- Eighth: Converting the intransitive word to the form of nasāra for the purpose of emphasis, such as: qā'idahtuhu, faqā'idahtuhu, falā iq'uhu, as mentioned above.

Division of nouns according to whether they are defective, shortened, extended, or sound

1. Nouns are divided into defective, shortened, extended, and sound. The defective noun is the inflected noun ending with a necessary ya' with a kasra (a vowel preceded by a kasra), such as the one who calls (da'i) and the one who calls (munadhi). The noun excludes the verb, such as radhiyā, and the inflected noun, such as alladhi (ladhi), and the



one ending with a ya' is the maqsur (a defective noun). The inflected noun is the five nouns in the accusative case, and the one ending with a kasra (a vowel preceded by a kasra), such as ḍībī (gazelle) and ramī (ramy), which are attached to the sound noun due to the sukun (a vowel preceding its ya'). The defective noun is the inflected noun ending with a necessary alif, such as al-ḥuday (guidance) and al-mustafa (chosen one). The defective noun is the inflected noun ending with a verb and a letter, such as da'a (calling) and ila (toward). The inflected noun is the inflected noun ending with a maqsura (a vowel preceded by an alif), such as anna (we) and hadha (this), and the one ending with an alif is the defective noun. The inflected noun is the five nouns ending with a hamza following an extra alif, and the dual noun ending with a noun in the nominative case. The extended noun is the inflected noun ending with a hamza following an extra alif, such as sahra' (desert) and hamra' (red). The correct answer is: everything other than that, such as a man and a book.