

# Morphological structures and their significance for the triple verb " The abstract and more in the Diwan of Al Yassin "

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## ABSTRACT

Verbs are an important material in the construction of the sentence, as they are among the requirements of every sophisticated language, and in this regard, Ibn Al-Gothic (d. 367 AH): "Know that verbs are the origins of the buildings of most speech, and thus scholars called them buildings." Verbs are the source of expression of the speakers' ideas to represent the element of activity and movement, and with their knowledge We infer the meanings of Arabic words, and Ibn Al-Sarraj (d. 316 AH) defined it: "The verb denotes a meaning and a time, and that time is either past, present, or future." Its letters are original and does not drop from its construction a letter in the conjugation of its conjugations, and it is in Arabic two types: (three and four), and the verb did not reach five origins for a verbal defect mentioned by Ibn Jinni, by saying: "This is that the verbs were not on five letters, all of them are origins, because the appendages It is necessary for meanings, such as: the present tense letters, ta' al-mutawa'a, and alif al-wasl ... They did not want it to be necessary for its length.

**Keywords:** morphological structures, triple verb, abstract and more, Diwan Al Yassin  
The triple verb and its meaning

An abstract triple verb, considering its past, has three structures, which are:

### 1. an act

The morphologists mentioned that the construction (verb), and there are many innumerable meanings in the language, so they did not try to fully investigate them. Rather, their view and judgments of it were general, so they mentioned meanings that represented in most of the meanings of the words, not the meanings of weight, towards (plural) in (plural) and differentiation in (seed and section). While some modernists have argued that the meanings of the words themselves differ from the meanings of the morphological weights, since the meaning of weight was not present in the word itself.<sup>(1)</sup>

The triple act of the abstract, considering the denotation of the past tense, has three structures; Because it is always open to the faa and the lam, and its eyes are either open, broken, or joined.

Concerning this type of verb, Al-Suyuti (d. 911 AH) says: "For the abstract triple (verb of the triangle of the eye), that is, it is opened, broken, and joined together with the opening of the fa'".

As for the present tense, Sibawayh (d. 180 AH): "It has four buildings, and it is (verb).– do, did–do, do–do, do–do), towards: (hit - hit, kill–slay, slay, vine–Honour)".

The majority of morphological scholars believe that it is based on six buildings, which are:

1. an act–do, towards: victory–He is victorious.
2. an act–do, towards: hit–He hits.
3. an act–verb, towards: filled in–filling up.
4. an act–do, towards: know–Know.
5. an act–do, towards: honor–He is honored.
6. an act–do, towards: according to–Calculates.

As for the building, it was done) some grammarians, such as Ibn al-Hajib, did not refer to it, as he did not consider it an original building. Because it is taken from (verb) and (verb), but I want it to build for the passive.

As for Al-Mazini, he originally enumerated it in the structures of verbs, as he said: "The verbs are towards: hit, teach, hit, and adverb."

Sibawayh holds the same doctrine, as he says: "Know that it is not in the nouns and adjectives (verb) and it is only in the verb."

### Definition of an abstract verb:

It is a verb in which all its letters are original, one of which is not dropped in the conjugations of the word except for an inflectional vowel.

In this regard, Ibn Jinni (d. 392 AH) says: "...The verbs that do not have an increase in it are based on two origins: a triple root, and a quadrilateral origin, and there is no verb with five letters that does not have an increase in it." Hence, we can say that abstract verbs are either triple or quadruple.

### Definition of an abstract triple verb:

It is not its original letters were three, and it is not dropped except for a conjugation defect.

Ibn Jinni (d. 392 AH) says: "Know that what he means by saying the original: fa, eye and lam..."

And the abstract verb is divided into: intransitive and passive, as for the inactive, it does not include the inflectional, and as for the passive, it is of two types:

1. Minus the disposition: it is like the solid in the absence of the syllable in it, and it is: "of two types:

I. What comes from the past and the present, and the command does not come from it, towards: still, what has gone, and what has been, and it came in the Diwan of Muhammad Husayn Al Yasin:

He is still slandering    All praise beside  
with                      praise    hands

And he also said:

In the mercy of the    I still pray to God  
Most Merciful, the    for forgiveness and  
breasts are opened    mercy

And he also said:

What comes out of    In fact, the palm trees  
the swords of the    are still witnessing  
fronds.                      And saying:

A generation that    You are still in the  
leads to the glory of    darkness of eternity, a  
a                      handkerchief  
generation

And he also said:

I congratulate you.. and you are still  
for people's feast

And he also said:

The heart is still filled with  
passion, a fire

And he also said:

I still carry in my ribs

I wish the nights and stay

young

II. What comes from the present and the command, like: to leave and leave, and the past is not used from them.

And they said: "Mostly, he dispensed with abstinence and farewell, and by abandoning abstinence and farewell."

Some of them said: "They killed the past of these two verbs."

I did not find poetic evidence for these two acts in Al-Yassin's Diwan.

2. It is a complete act, and it is a verb from which the past, present and imperative come, and it is a lot.

And the verb with complete action comes from it the correct verb, and from it comes the defective verb, and the correct verb: it is that whose origins are devoid of vowels, and it is of three types:

I. Al-Salem: It is what the origins of the vowels, the hamz, and the weakening are safe, towards: nasr, darb, and generosity.

II. Al-Mahmouz: Which is what one of its origins was a hamza, either in its fulfillment, towards: he took, or in his eye, towards: he asked, or in his fault, towards: he read, and the Mahmuz may be ill, towards: he came and saw, but in this case he is classified with the ill. .

III. Al-Mudhafif: The meaning of the weak: to combine in the word two examples of the two roots that are adjacent to each other, and their juxtaposition is not free from being between the fa' and the eye or between the eye and the lam, and they call it the triple deaf doubled because of its intensity. And the doubled one did not come from the verbs between the fa and the eye in the words of the Arabs, and it came a few in the nouns, like dan, and spiral from: to pulp, and the first of: wal, as for between the eye and lam, it is a lot, like: count, tighten, and reply.

**disordered verb:** It is what had a vowel in it, and the vowels are three: "they are the waw, the yaa and the alif."

### Sections of the sick:

1. Example: It is what you have fulfilled, towards: promise, ease, and it is called that; Because it is similar to the correct in not explaining his past.

2. Al-Jawf: It is what is on top of its eye, like: he said and he sold, and it was called that because its stomach was empty, i.e. its middle of the correct letter, and it is also called: the three; Because when it is attributed to the subject, it becomes with it on three letters, like: I said and sold, in: said and sold.

3. The deficient: is what his mother suffered, towards: invaded and passed, and was named so because of its deficiency, by deleting the end of it in some expenses, towards: invaded and threw. It is also called: the four; Because when it is attributed to the subject of the subject, it becomes with it on four letters, towards: I invaded and I threw.

4. The scroll, which is of two parts:

I. Fif Mufarouq: It is what is above its fidelity and its blame, towards: Waqi and Waqi. It is called that because the correct letter is a difference between the two vowels.

II. Lviv Maqron: It is what he saw and his mother had, towards: Towa and Roy. It is called that because the two vowels are paired with each other.

### First: The Triple Abstract Verb:

#### 1. The structure of a verb: with the opening of the fa' and the 'ayn.

This structure is one of the most frequently mentioned structures in the speech of the Arabs, "and there is nothing more than their words than actions." And this structure has been used in so many meanings that it is difficult to quantify it, and among these meanings are: plural, and predominance: that is, the predominance of the opposite, towards: carmine and its dignity. Or absolute dominance, towards: conquer, coercion, and on behalf of a verb in the double, towards: you are glorified, you are glorious, and in the divine eye, towards: a student, he is good. And the origin is that it is on a verb, and plural, towards: crammed, and mobilized, and some of it indicates a connection: meadow, mixing, and giving, towards: granting, and stabilization, towards: housing, cotton, and differentiation, towards: separation and division, and what indicates cutting: swear, break, bombard, or breach: pry, turn, towards:

depart. This structure comes from the present tense on a weight: to do, to do, to do.

I. What came on a verb to do: by opening the eye in the past and present tense.

This construction is specific to what his mother or his eye was one of the six letters of the throat, which are: ha, hamza, eye, ghain, ha, and kha. Among the meanings that came from this structure, which the morphologists said, are the following:

He collects traces     A fisherman in a  
of blame     and boat  
reproach

And he indicated it to the plural, and also said:

Like the brooks     A grandfather of the  
gathered together     great     lineage  
gathered

He also said:

Combined fact and     And suffice you  
fiction     from the gardens  
of poetry, a house

He also said:

Muhammad recited     And gather all  
the     Qur'an     the light in a call

He also said:

as fields, expresses     Are you not the  
squares     one who collected  
my     high?

He also said:

An eternity of     Love collected in  
eagerness     and them everything in  
sweet infatuation

He also said:

Bringing together the misery of the old eyes  
He indicated walking, movement and speed  
when he said:

He strove over     As for the staff of  
him until he     Moses, it was  
settled in lightning     Muhannad

And in saying:

Neither speed nor     The simple seek it  
sand can match it     blind     Asma

And in saying:

With     different     Free to visit the  
passions, the foot     masses of the  
seeks     you     people in revolt

Sa'i, defective, imperfect, meaning: hurry. It came in Lisan Al-Arab: "Seek if he goes back, and strives if he walks, and strives if he works, and strives if he intends."

The owner of the Shafia said: "In this chapter there are actions that did not fulfill the mentioned condition, including: I refuse."

It was said: He likened it to reading.

This act came in the Diwan of Al Yasin in his saying:

Displacement, death, And if you  
and surgery rejected war,

And he also said:

I refuse to let you  
claim it for her

And he also said:

To the markets in I refuse to let the  
the Friday Creator down a  
incognito body

And he also said:

Want nothing but Were it not for a  
victory or pigeons thousand miracles,

And he also said:

Where the Or did you refuse  
anticipation of the to fear death out of  
abyss enslaves the cleverness?  
intellect

And he also said:

Do you rhyme or It's my hair and  
refuse porridge? I'm not asking if  
not

II. What came on a verb to do: by opening the eye of the past, and including it in the present tense. This structure comes on the sound, sound, weak, hollow, and incomplete narrators And among its meanings that came to it: the meaning of aggression, in his saying:

Or they will kill If they show mercy  
Fallujah al-Haqq if to Fallujah the  
they are killed truth will have  
mercy on them

Whoever kills shall be killed.

And the meaning of calm, in his saying:

And when they tell As the robot sat,  
her a vaccine they were in labor

And he also said:

A statement (You I got up and sat  
did not complete the down. The first  
seventeen for me) ones filled the  
world

And he also said:

And changed his He sits down and  
past deed finds nothing but  
pride

Whoever sits is sitting right.

The meaning of the request, when he says:

Rib crumbled, and A voice called  
fog passed him from the side  
of the laurel

And he also said:

He trampled a people,  
and they hastened  
and answered

And he also said:

For their paths, For perhaps the  
you may call out a nights call me sad  
fanatic

And he also said:

He did not defile When the old man  
the promises made called, youth  
behind answered

Whoever called calls the missing.

The meaning of elevation is:

- Not in his safety By his color and  
0 Ola Mawal his gender before  
him

And he also said:

A plant grows in Ola like a green  
its valleys palm is important

From Ola, the imperfect shall rise.

And the meaning of inferiority in his saying:

You call it the A spot above to be  
land of Dent or the a place  
sky

And he also said:

Oh you narrowed The determination  
down its bearers of the souls drew  
near to the world

And he also said:

And you know it Dana delirium  
effectively, not by vowed silently  
words

And he also said:

Ours is filled with They prepare the  
bliss and grace gardens of Eden

From here, they bring the missing one.

And the meaning of Sir in his saying:

And a weight And a burden to be  
bearing down done by a forearm

And he also said:

An edifice, and he Tomorrow I see  
built it out of pride the building  
and stubbornness blocks of art have  
grown tall

And he also said:

And from the meaning of the saying, including his saying:

I must have And they said:  
miserliness and Hoard what is  
cunning before him from our secrets  
And he also said:

Are you a free And she said: Are  
boy calling me a you the child who  
line memorizes my  
verses?

And he also said:

Ethnic, they If he says: My  
promised him and home has been  
prayed for him and destroyed, count  
disbelieved in the Or he said: The  
opium of the people Qur'an, my Lord is  
and what my hand witness  
has given you to  
unite the ties

And he also said:

He said, "Oh, my And if I say, O my  
sweet, and it was daughter, then my  
the evidence." heart

And he also said:

Gorgeous from However, I am  
what he says afraid if it is said  
awareness that I have lived

And he also said:

He says: On your shoulders, with a quiver, all  
the bandages have increased you

And he also said:

(I say if you know) Oh my love

III. What came on a verb to do: by opening the  
eye of the past, and breaking it in the present  
tense.

Among the morphologists who made this  
building the original in the trilogy, and its  
reference in that is "the approximation of the  
kasra opening and its meeting in many  
places."

Among the meanings that the Diwan  
gave in this chapter is the meaning of falling  
and the like in it

saying:

Ben.. God has a If it is for dust  
majestic one one day, it does  
not come

And in saying also:

Niih Fahr, stars of And if he fell, he  
Badr and Watf would become  
blinded

He who loves Yahui, the paired chord.  
The meaning of coming and going is:

She came back to me excited.. as a child  
Including the verb find find, in his saying:

The meaning of The free people  
victory is whatever found their  
you want homes

And he also said:

Complain to you, But I found the  
family and enemies earth in two days  
of sorrow

And he also said:

I found in it the Perhaps if it was  
grievance that I given to someone  
find else, why?

And he also said:

I found in them It does not  
all the pride guarantee pottery in  
them

## 2. The intent of a "verb": by opening the f and breaking the eye:

Among the meanings indicated by this  
structure (verb):

1. Indication of colors:

As for the colors, they are made up of "to do",  
and the verb is for "verb to do". Towards:  
Adam is Adam, and meteors are golden, reed  
is golden, and rust is rusting.

2. Diseases: Sibawayh mentioned in the  
book: "Chapter of the diseases that came on  
the example of a pain that causes pain and it is  
pain, due to the closeness of the meanings..."

Towards a disease, he gets sick while he is  
sick... he is sick, he gets sick while he is sick...

And they said: He was afflicted with grief  
while he was sad, and they made it like a  
disease. because it is a disease.

I. What came on: Verb to do: by breaking the  
eye in the past and opening it in the present  
tense, "and it comes in the correct, weak and  
weak" Among the meanings of this chapter in  
Al-Yasin's Diwan are the following:

The meaning of the dream in saying:

I will throw and It would help me  
without your face if I knew what  
confused

And he also said:

Majestic, and Does anyone  
whoever goes on know who bows  
from hatred is forged his head to my  
hair?

And he also said:

What does an If only he knew an  
agitated act teach ignorant  
him? provocateur

And he also said:

I am not blamed And I know with  
for it certainty

And the meaning of confrontation and its  
likeness, in his saying

Your green days, Do not panic,  
new ones come twenty-year-old,  
from me when you find

The meaning of fullness and emptiness, in his  
saying:

Oh, hardships were They are riding  
overcome by their the hardships to  
determination glory

And he also said:

eOn others a And they have to  
thousand ride a lifetime  
passengers when it comes

And he also said:

In a dream he makes I rode my dream  
fun of my and didn't find  
wanderings and my it, so...  
ways

And he also said:

And today I bring I rode my dream  
to you the pyramid as a badger and  
boat the youth with me

II. What came on a verb to do: by breaking the  
eye in the past and present, and from this  
section in the Diwan of Al Yasin, he said:

He counts the water And tomorrow the  
with his palms in Rashef from the  
satisfaction Tigris

And he also said:

But what is the Until I thought Kana  
fire in my heart extinguished my  
is the fire flame

### 3. The structure of a "verb": to open the fa' and join the eye.

Among the meanings indicated by this  
structure: ugliness that makes it ugly, a name  
that makes it beautiful, a camel that beautifies.  
And what the Yasin family came with in his  
book of this structure, he said:

And love is fierce, You are far away  
even if the house and the longing in  
is far from us the bowels is  
sparkling

And he also said:

One day, she came And we, if our  
after him, full of hearts are far from  
thoughts us

#### Triple verb structure more with a letter:

"The triple verb has three more parts, what is  
added by one letter, what is added by two  
letters, and what is added by three letters. The

maximum of the verb with the addition is  
six."

And the addition is with a letter to indicate the  
meaning, and it is before the f, and after it  
only, if the increase is before the f, the more  
letter is the hamza, and if it is after, then the  
increase, either the weakening, or the alif.

#### do structure:

Among its meanings that benefit it: the  
transgression of the necessary verb, which is  
predominant in it, towards: go out, enter, spoil,  
robbery, removal, and becoming, and it says:  
The man has been tempted, meaning he has  
become a tempter, and the man's saying: The  
man's pain is any blatant one who blames.

This structure came to transgress the necessary  
in the Diwan of Al Yassin, in his saying:

He can't stand And don't be  
"plentiful" possibly burdened by your  
distance, the  
smallest of them

Verb: to weigh the transitive (heavier) present  
tense of the hamza.

#### Verb structure:

Its predominant meaning, is the transgression,  
towards: joy and strength, and the present  
tense: rejoices, strengthens, and a lot of action  
and exaggeration, towards: I closed the doors.

Among what was mentioned in the Al-Yasin's  
Diwan of this structure, the meaning of the  
verb multiply in his saying:

He gathers his Farrah the  
family together as prostitute rose up  
a rock with malice

Tugham: It is said to the scoundrels of the  
people.

**Active structure:** This structure means: the  
partnership between two or more, which is that  
one of them does an act to his companion, and  
the other counteracts him with the same  
action..

This structure came in the Diwan of Al Yasin,  
in his saying:

Will meet: its It flashed in the  
whiteness or its dark, and he didn't  
blackness know anything

And he also said:

Qena and "Shat" The epics of the  
caught fire "Papyrus" killer

And he also said:

And make him As for you, I  
sympathetic if the asked: Who  
honorable cares for him?

#### Triple verb structure more two letters:

The structure of this verb is by adding two letters before the fa', or by two letters separated by the fa and the eye, or with two letters separated by the fa' only, and this means that these structures come on: passive, active, interact, do, and do, and each structure of more than two letters has a meaning that this verb serves the increase.

The intent of the reaction: added to the hamza and the noun, and its present tense: the active, "and it does not transgress the subject to the object" As for the meanings of this structure:

I. Verb compliant, towards: I broke it and it broke, and the rain fell and fell.

II. compliant Verb: towards: "I pushed him in, and he broke in, closed him, and he closed, and roofed him, and he closed, and disturbed him, and he became upset." And what came of it in the Diwan of Al Yassin, he said:

An oasis that rises      Moment              by  
in a thousand moment my life  
springs                      sprout

**make structure:** The meanings of this structure are:

Taking, as the conclusion of Zaid, and diligence and demand, as gaining, and subscribing, and participation, as quarrels, as Zaid and Umaru: differ, and manifesting, as he apologized, showing the excuse, and exaggerating the meaning of the act, as being able, i.e.: exaggerating in ability, and obeying the trio a lot, like his fairness, so be moderate, and perhaps he came obedient. For the weak and Mahmuz the triple, such as he brought him close, and he did justice to him, and he was half, and he may come in the meaning of his origin, because he did not come, as the improvisation of the sermon, and the dress included.

Among the meanings that came in Al-Yasin's Diwan, is his saying:

- And passion kills      I either met you  
me, my legs are              on a path  
nailed                          M

And he also said:

We met, and in his      "Hussain" and in  
courtyard              we the paths of jihad  
gathered

**Reaction structure: augmented with ta and alif:**

And its present, interacts, and among the most famous meanings of this structure, there are

four meanings, the partnership between two or more, so each of them is a subject in the pronunciation, an object in the meaning, unlike a subject, and therefore if the subject is transitive for two, it becomes in this form the transitive for one, as attracting Zaid, the age of a garment, Zaid and Umar were attracted to a garment. And if it is transgressive to one, then it becomes imperative, as Zaid and Omar disputed, and Zaid and Amr disputed.

And actually pretending without the truth, as he slept, neglected and blinded.

And something happened gradually, as the Nile increased, and the camels flocked, that is, the increase and the roses happened gradually, little by little.

And to obey a verb, such as making it farther apart, and an indication of what it is derived from..

And from what was mentioned in the Diwan of Al Yasin of this structure, he said:

Your hair blossoms      What do you  
like a waterfall think, silk is  
falling over the

And he also said:

Fire in my veins              We are crying and  
and in my limbs              the warmth of your  
survival is running

**Activate structure:** Its present tense: it increases with ta', and the double:

Its meanings are: to obey a verb that is weak in the eye, such as you train it, so it is trained, you warn it, so it is alert, you break it and you break, and to take, like draping one's garment: to take it as a pillow, and affection, like being patient and dreaming: asking for patience and dreaming, endearing oneself, being agitated, like being agitated, like being agitated, like being agitated by the water: agitated and sluggish. And I preserved knowledge, that is, I drank water one dose after another, and I memorized knowledge one issue after another. And perhaps this formula enriched the trio, because it did not come, such as speaking and repelling, and it may come in the meaning of "do", and that is towards: grievance and reverence, meaning injustice and wahab.

And from what was mentioned in the Diwan of Al Yasin of this structure, he said:

Serve your cheeks  
with fresh fruits

And he also said:

How did you reveal to Noah and stripped his palm?

And I walked in blood  
from you

### The structure of the triple verb more with three letters:

The maximum that the verb reaches is six letters, and the triple verb is increased—The origin of the verbs - with three letters, and they come together before the f, or that a letter of it comes before the f, and the remaining two are delayed after it, or that they are delayed until after the eye, and these structures: do, do, do, do, verbs, and what I found—From these structures - in Al-Yasin's Diwan: "Istifal" structure, and this structure comes from it the necessary, and from it comes the transgressive. And it has six progressive meanings, which are: Asking in reality, as I sought forgiveness from God: that is, I asked for His forgiveness, or metaphorically like extracting gold from the mineral, the practice is called in extracting it, and striving for it is a request, where the real request is not possible. And becoming in reality, towards: petrified clay, and the dowry was petrified: that is, it became a stone and a horse. And the belief in the attribute of a thing, as I liked such and such and that it is appropriate, that is, I believed it was good.

To shorten the story of the thing, take it back, if he says: {We belong to God and to Him we shall return}. And strength, as he was reckless and arrogant: that is, the strength of his reticence and his arrogance.

Coincidentally, I belittled or belittled Zayd: i.e., I came across him as generous or miserly. This structure came in the Diwan of Al Yasin, in his saying:

Your face passed me and I kept it for an hour.  
And he also said:

Anger will blow Do not weaken his  
up the tents tents

### Second: The Quadruple Abstract Verb:

The quatrain is meant by verbs: everything that has four letters of origin, and has one structure, which is: "verb", and its present tense: "to make it."

Quadrilaterals come in two ways:

- I. Weakened: It is what his fifa and his first mother were of one gender, and his eye and his second mother were of another race, towards: earthquake, salaah, and whispering..
- II. Not debilitated: which is not repetitive in its fulfillment or in the same, towards: rolled - rolled, and scattered—scatter.

An example of the structure of the abstract quadrilateral in the Diwan of Al Yassin came in his saying:

A meeting after a Sweet visions  
long absence flutter in the eyes

And he also said:

We have dates on And we will return  
it with spices. the land that all the  
dirt

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5. See: Triple Forms are abstract and more derivational and semantic: Nasir Hussain Ali: 213.
6. See: The structures of the verb in Shafia Ibn al-Hajeb: Dr. Issam Nour al-Din: 185-186.
7. See: Shatha Al-Urf in the art of morphology: Ahmad Al-Hamalawy (d. 1351 AH): 61.
8. Al-Mansif: by Ibn Jinni (d. 392 AH): 12.
9. See: The structures of verbs, a Quranic linguistic study: 13.
10. See: Al-Mustaqqabi in the science of morphology: Dr. Abdul Latif Muhammad Al-Khatib: 133-135.
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12. See: Book: 4/399, and the characteristics: by Ibn Jinni (d. 392 AH): 1/100.
13. Al-Mizhar: by Al-Suyuti (died 911 AH): 2/51.
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15. See: Al-Mughni in the Conjugation of Verbs: Muhammad Abdul-Khaleq Udaymah: 188.
16. See: Sharh Al-Shafia: Al-Istrabadhi (T. 686 AH): 1/32, and Al-Mustaqqi fi Al-Tasrif: 111.



17. See: Sharh al-Shafia: 1/34, and al-Mustaqi in the science of morphology: 112.
18. See: Hama Al-Hawa'i: by Al-Suyuti (T 911 AH): 3/301.
19. See: Al-Mumti' fi Al-Tasrif: by Ibn Asfour (d. 669 AH): 281, and the structures of exchange in Sibawayh's book: 381.