

Elementary Arabic Morphology 3



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(Mabd Al-‘Arabyyah)

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1. What is morphology?

2. How many types of words are there?

3. Is morphology applied to all types of words?

4. How are verbs and nouns conjugated?

1. Morphology is a science that discusses the change of a word into various forms in order to achieve the desired meaning. For example, the changing of صادق to صادقة. This science also discusses the change of a word without changing its meaning. For example: قال قول to قول. All of the changes that are made are called conjugation.

2. There are three types of words: nouns, ex: رجُل, verbs, ex: شَرَبَ, and prepositions, ex: على

3. Morphology is applied to nouns and verbs, nothing else, because they are conjugated into different forms. It is not applied to prepositions because they remain in one form.

4. Verbs are conjugated by putting them into the preterit, aorist, and imperative cases. Nouns are

conjugated by putting them into the single, dual, plural, diminutive, and possessive forms.

5. What is a verb and how many types of verbs are there?
 6. What is a preterit tense verb?
 7. What is an aorist tense verb?
 8. How are aorist tense verbs formed?
 9. Is the state of the preterit tense changed if it is a triliteral verb?
 10. Is the state changed if it is not a triliteral verb?
 11. What is an imperative verb and how many types of imperative verbs are there?
 12. What is the difference between an imperative by form and an imperative by a /*m*?
 13. How are imperative verbs formed?
 14. How is the vowel sign of the *alif* added to the beginning of imperative verbs determined?
 5. A verb is a word that indicates a state, for example حَسِنَ or an action, for example: يَأْخُذُ in the past, present, or future. There are three types of verbs: preterit, aorist, and imperative.
 6. A preterit tense verb is a verb that indicates a state or action that happened in the past, for example: كَرِمٌ
 7. An aorist tense verb is a verb that indicates a state or action that is happening in the present or will happen in the future. For example: يَحْسُنُ
- Point: an aorist tense verb is specifically used for the future when a *sün* or سُوفَ is added to the beginning of it, for example: سَأَكْتُبُ
- Point: It indicates the past when it comes after the jussive لَمْ or لَمَّا, for example: زُرْتُكَ وَلَمْ تَكُنْ فِي الْبَيْتِ
8. An aorist tense verb is formed from the preterite form by adding an aorist letter to the beginning of it. This letter has a *dummah* if it is quadrilateral, for example: يُزَخِّرُ and it has a *fathah* in any other case, for example: يَلْمَعُ
 9. If the preterite form is triliteral, the first root letter is given and *sakün* and the second root letter is given a *dummah*, *fathah*, or *kasrah*. For example: يَنْصُرُ, يَفْتَحُ, يَجْلِسُ
 10. If the preterite form is not triliteral and it has an additional *tashdid* added to the beginning, it will remain

the same, for example: يَعْلَمُ. If this is not the case the glottal stop at the beginning will be erased and the letter before the last letter will be given a *kasrah*, for example: يُرِسِّلُ.

11. The imperative tense verb is a verb that asks for a state or action in the future. For example: أَكْتُب. There are two types of imperatives: imperative by form and imperative by /m/.

12. The imperative by form is only used with the second person in the active voice, for example: اجْتَهَدْ. The imperative by /m/ is used with everything else in the active or passive voice, for example: لِيُكَافِيَ الْمُجْتَهَدُ.

13. The imperative form is formed from the aorist tense by erasing the aorist letter from the beginning. Then, if the letter after the erased aorist letter has a vowel sign this will be the form, for example: تَعْلَمُ. But, if the letter after the erased aorist letter has a *sakun* a glottal stop will be added to the beginning of the word, for example: اتَّبِعْ.

14. The added glottal stop in the imperative form is given a *dummah* when the aorist tense verb is triliteral and the second root letter has a *dummah*, for example: أَنْظُرْ. It is given a *fathah* when the verb is quadrilateral, for example: أَكْرَمْ. It is given a *kasrah* when any other case, for example: إِعْلَمْ. So, when the verb is quadrilateral the glottal stop is a *qat'* glottal stop and in every other case it is a *was'* glottal stop.

15. What is the difference between verbs without increase letters added to their root and with increase letters added to their root?

16. How many forms do the triliteral verbs without increase letters have?

17. How many forms do the quadrilateral verbs without increase letters have?

15. A verb without increase letters is a verb that only has its root letters, for example: نَصَرْ. A verb with increase letters is a verb that has one or more letters added to its root, for example: أَكْرَمْ

16. There are six forms for the triliteral verb without increase letters which stems from the different vowel signs given to the second root letter of the preterite and aorist tenses.

فَعَلَ يَفْعُلُ مثِلْ جَلَسَ يَجْلِسُ

فَعَلَ يَفْعُلُ مثِلْ نَصَرَ يَنْصُرُ

فَعَلَ يَفْعُلُ مثِل فَتَحَ يَفْتَحُ

فَعِلَ عَفَعُلُ مثِل عَلَمَ يَعْلَمُ

فَعِلَ يَفْعُلُ مثِل حَسِبَ يَحْسِبُ

فَعُلَ يَفْعُلُ مثِل كَرْمَ يَكْرُمُ

There is no way to know the form of a certain verb other than looking it up in a dictionary.

17. There is one form of quadriliteral verbs without increase letters:

فَعَلَلَ يُفَعِّلَ مثِل ذَهَرَجَ يُدَهَّرِجُ

18. How many types of triliteral verbs with increase letters are there?

19. How many types of quadriliteral verbs with increase letters are there?

20. Why are letters added to the verb?

18. There are three types of triliteral verbs with increase letters. First, triliteral verbs with one increase letter: تَفَعَّلَ يَتَفَعَّلُ ، تَفَاعَلَ يَتَفَاعَلُ. Second, triliteral verbs with two increase letters: فَعَلَ يُفَعِّلُ ، أَفَعَلَ يُفَعِّلُ ، فَاعَلَ يُفَاعِلُ: إِسْتَفَعَلَ يَسْتَفَعِلُ ، يَتَفَاعَلُ ، إِفْتَاعَلَ يَفْتَاعِلُ. Third, triliteral verbs with three increase letters: إِسْتَفَعَلَ يَسْتَفَعِلُ ، إِفْعَلَ يَفْعَلُ ، إِفْعَوَعَلَ يَفْعَوَعِلُ.

19. There are two types of quadriliteral verbs with increase letters. First, quadriliteral verbs with one increase letter: إِفْعَنَالَ يَفْعَنَالُ ، إِفْعَالَ يَفْعَالُ. Second, quadriliteral verbs with two increase letters: تَفَعَّلَلَ يَتَفَعَّلَلُ: افْعَنَالَ يَفْعَنَالُ ، افْعَالَ يَفْعَالُ.

20. Increase letters are not added to a verb unless to change the meaning of the verb. For example: أَفَعَلَ and فَعَلَ are to convert the verb into the transitive form as in أَكَرَمَ and فَعَلَ denote a form of dual participation as in شَارِكَتُ. تَفَعَّلَ is to make the reflexive as in عَلَمَتُهُ فَتَعَلَّمَ. افْتَاعَلَ and عَلَمَتُهُ فَتَعَلَّمَ are to make the

فَعَلْ reflexive as in نَثَرْتُهُ فَانْتَرْ. اسْتَفْعَلْ denotes asking for something as in فَعَلْ reflexive as in دَحَرَجْتُهُ فَنَدَحَرَجْ. All of the other forms are used for emphasis.

21. How many forms of verbs without increase letters are there with respect to their letters being sound or weak?
22. How many types of sound verbs are there?
23. How many types of unsound verbs are there?
24. How many types of cluster verbs are there?
25. When is a verb considered a verb with a *hamza*, a verb with double letters, or a verb with weak letters?
 21. There are two types of verbs without increase letters: sound verbs, ex: أَخْذَ and unsound verbs, ex: وَعَدَ.
 22. There are three types of sound verbs: One, perfect verbs. These are verbs that do not have a *hamza* in its root nor any duplicate letters, for example: نَصَرَ. Two, Double-lettered verbs. These are verbs that have two identical letters in their root, for example: مَدَ. Three, verbs that have a *hamza* in their root, for example: أَكَلَ.
 23. There are three types of unsound verbs: One, quasi-sound verbs. These are verbs whose first root letter is a weak letter, for example: قَعَدَ. Two, hollow verbs. These are verbs whose second root letter is a weak letter, for example: قَالَ. Third, defective verbs. These are verbs whose third root letter is a weak letter, for example: دَعَا.
 24. There are two types of cluster verbs: a cluster verb whose first and third root letters are weak, for example: قَفَّى and a cluster verb whose second and third root letters are weak, for example: شَوَى.
 25. Verbs with a *hamza*, a verb with double letters, or a verb with weak letters are only considered sound or unsound when the mentioned letters are in its root.
26. What is the difference between transitive and intransitive verbs?
27. When is a verb intransitive?
28. How can an intransitive verb be made transitive?

29. How can a transitive verb be made intransitive?

26. A transitive verb is a verb who, in addition to its agent, occurs on an objective compliment, for example: بَرَيْتُ الْفَلَمْ. An intransitive verb only occurs with an agent, for example: أَثْمَرَتِ الشَّجَرَةُ. The transitive verb is connected to its objective compliment with preposition or without a preposition but an intransitive verb suffices itself with its agent.

27. A verb intransitive if it denotes a natural characteristic as in شَجَعَ, a form as in طَالَ, a color as in نَرَقَ, a defect as in عَوَرَ, a decoration as in غَيْدَ, being clean as in طَهُرَ, Being unclean as in قَنْدَرَ, being secluded as in فَرَغَ, being full as in شَبَعَ, and different natural states such as مَرِضَنَ.

28. An intransitive verb is made transitive by adding a *hamza* to the beginning of the word, for example: أَكْرَمَ, or doubling the second root letter, for example: كَرَمَ, or by a *jisr* preposition, for example: رَغِبَتُ فِي الْعِلْمِ.

29. A transitive verb is made intransitive if it is put in the forms of mutawa'ah, for example: جَمَعَتُهُ فَتَجَمَّعَ.

30. What is the difference between active and passive verbs?

31. What is a passive verb formed from?

30. An active verb mentions its agent, as in بَرَى التَّلَمِيدُ قَلْمَانَا. A passive verb erases its agent and places its objective compliment as its subject of the predication, as in بُرِيَ الْفَلَمْ.

31. A passive verb is formed from an active transitive verb. If it is in the preterite tense, the letter before the last letter is given a *kasrah* and the letters with vowel signs before it are given *dummahs*. For example: أَكَلَ. If the verb is in the aorist tense, the letter before the last letter is given a *fathah* and the aorist letter is given a *dummah*. For example: يُؤْكِلُ.

If the letter before the last letter in the preterite tense is an *alif*, it will be changed to a *yā'* and the letter before it will be given a *kasrah*. For example: صَبَمْ.

If the verb is a hollow verb in the aorist tense, the letter before the last is changed into an *alif*. For example: يُعَادُ.

32. What happens to a verb if it is related to a mentioned noun or an implied nominative pronoun?

33. Does a verb change if it is related to a clear nominative pronoun?

34. What is the difference between an implied pronoun and a clear pronoun?

35. How many clear connected nominative pronouns are there?
36. What happens to the *tā'?*
37. When is a *nun*, *alif*, or *yā'* used?
38. When is a *waw* or *nun* used?
39. When is the pronoun implied?
40. When is it permissible to imply a pronoun?
41. When is it obligatory to imply a pronoun?
42. When is it obligatory to imply a pronoun, being an exception to the rule?
43. Does a verb change with accusative or genitive pronouns?
32. A verb does not change if it is related to a mentioned word or an implied nominative pronoun, for example: قَامَ الْخَطِيبُ فَتَكَلَّمَ.
33. The end of a verb should be given a *sakūn* if connected to a clear nominative pronoun of a sound letter, for example: درستُ. The end of a verb should be given a vowel sign similar to that of the clear nominative pronoun of a weak letter, for example a *dummah* should be placed before a *waw*, as in درسوا, a *fathah* should be placed before an *alif*, as in يدرسان, and a *kasrah* should be placed before a *yā'*, as in تدرسین.
34. A clear pronoun is a pronoun that is written and spoken, for example: أنتَ. An implied pronoun is tacitly intended, for example: إفهم. In this example a 'you' is implied in the verb.
35. There are six clear connected nominative pronouns: أنا ، نا ، الألف ، الياء ، الواو و النون المخففة. These pronouns are either agents or the subject of the predication and are only connected to verbs.
36. The لـ has a *dummah* when it is a singular and plural first person pronoun, for example: شربتُ. It has a *fathah* when it is a masculine singular second person pronoun, for example: شربت. It has a *kasrah* when it is a feminine singular second person pronoun in the preterite tense, for example: شربت. It also has a *dummah* when connected to the dual or plural signs of the second person pronouns and the feminine plural third person pronoun, for example: شربتما.
37. The لـ is used for the dual and plural first person pronouns, for example: شربنا. The أـ is used for all dual pronouns, for example: يشربان. The يـ is used in the aorist tense verbs and in commands, for example: اشربي.
38. The لـ is used for plural masculine beings with intellects, for example: شربوا. The نـ is used for the plural feminine beings with intellects, for example: شربنوا.

used for plural feminine beings with intellects, for example: شَرِينَ.

39. A pronoun is implied in the preterite and aorist tense with the singular third person pronoun, for example: المسافِرُ انطَقَ. It is implied in the aorist tense and command with the singular masculine second person pronoun, for example: تَسْأَلُ. It is also implied in the aorist tense with all first person pronouns, for example: أَسْأَلُ.

40. It is permissible to imply a pronoun with third person pronouns.

41. It is obligatory to imply a pronoun with first person pronouns and singular second person pronouns.

42. It is obligatory to imply a pronoun, as an exception to the rule, in exceptive verbs, verbs of wonder, comparative/superlative verbs, in the predicate of an appropinquation verb except with the predicate of عَسَى. They are not implied when they are in the nominative state.

43. A verb does not change when connected to accusative and genitive pronouns.

44. What is incorporation and what are its conditions?

45. In what cases is it permissible to incorporate and not to incorporate?

46. When is it impermissible to incorporate?

44. Incorporation is when two identical letters are joined together. Its conditions are that the two letters are next to each other and the first one does not have a vowel sign while the second one does, and if the first letter has a vowel sign or is preceded by an *alif*, its vowel sign is erased. For example: مَادَ which was originally مَا دَدَ. If the first letter is preceded by a sound letter without a vowel sign, the vowel sign of the first letter is given to the letter preceding it. For example: يَمَدُّ which was originally يِمَدُّ.

45. It is permissible to incorporate and not to incorporate in two cases: One, in a singular aorist tense verb in the jussive state, as in لَمْ يَمَدُّ or لَمْ يَمُدُّ. The second case is in a singular command verb, as in مَدُّ or أَمَدُّ.

46. It is impermissible to incorporate when the verb is connected to a sound nominative pronoun with a vowel sign, for example: مَدَدْتُ.

47: What is weak letter transformation?

47: Weak letter transformation is the change of weak letters by erasing them, as in قُلْ, changing them, as in قَالْ, or taking away their vowel sign, as in يَقُولُ. The purpose behind this is to make the words easy

to pronounce. There are many rules regarding the transformation of weak letters which one can refer to the fourth volume of *Elementary*

48. How is a *hamza* written when it comes at the beginning of a word?
49. How is a *hamza* written when it comes in the middle of a word and does not have a vowel sign?
50. How is a *hamza* written when it comes in the middle of a word and does have a vowel sign?
51. How is a *hamza* written if it has a *fathah* and comes after a *dummah* or *kasrah*?
52. How is a *hamza* written if it comes in the middle of a word and has a vowel sign while the letter before it does not have a vowel sign?
53. How is a *hamza* written if it comes after an *alif* or *yā'īn*?
54. How is a *hamza* written if it comes between an *alif* and a letter other than a *yā'īn* being a pronoun?
55. How is a *hamza* written if it comes at the end of a word and is preceded by a letter without a vowel sign?
56. How is a *hamza* written if it comes at the end of a word and is preceded by a letter with a vowel sign?
57. How is a *hamza* written if it comes at the end of a word, is connected to the feminine *tā'īn*, and is preceded by a weak letter?
48. When a *hamza* is written at the beginning of a word, it is written in the form of an *alif*, for example:
أَصْبَعٌ.
49. When a *hamza* comes in the middle of a word and does not have a vowel sign, it is written according to the vowel sign of the letter preceding it, for example: *ذَئْبٌ*.
50. When a *hamza* comes in the middle of a word and has a vowel sign, and the preceding letter has a vowel sign as well, it will take on the form of its vowel sign, for example: *سَأَلٌ*.
51. If a *hamza* has a *fathah* and comes after a letter that has a *kasrah* or *dummah*, it will be written according to the vowel sign that precedes it, for example: *مُؤْنَّ*.
52. If a *hamza* comes in the middle of a word, has a vowel sign, and is preceded by a letter that does not have a vowel sign, it will be written according to its vowel sign, for example: *يَئِسْ*.
53. If a *hamza* comes between an *alif* and a *yā'īn* it should be written in the form of a *yā'īn*, for example:

الرَّأْيُ.

54. If a *hamza* comes between an *alif* and a pronoun that is not a *yā'* there are two cases. If it has a *kasrah* or *dummah* it is written according to its vowel sign, for example: بِقَاوْهُ, but if it has a *fathah* it is written as a plain *hamza*, for example: بِقَاءُهُ.
55. If a *hamza* comes at the end of a word and the letter before it does not have a vowel sign it is written as a plain *hamza*, for example: جُزْءٌ.
56. If a *hamza* comes at the end of a word and the letter before it has a vowel sign it will be written according the vowel sign of the previous letter, for example: قَرْأً.
57. If a *hamza* comes at the end of a word and is connected to a feminine *tā'* there are two cases. If the letter before it is a sound letter without a vowel sign the *hamza* is written in the form of an *alif*, for example: نَسَاءٌ, but if the previous letter has a vowel sign the *hamza* is written according the vowels sign of the previous letter, for example: فَنَّةٌ.
58. If a *hamza* comes at the end of a word and is connected to a feminine *tā'* and preceded by a weak letter without a vowel sign, there are two cases. It is written in the form of a *yā'* if preceded by a *yā'*, for example: خَطِيبَةٌ. But, it is written as a plain *hamza* if preceded by an *alif* or a *wāw*, for example: قِرَاءَةٌ. The same rules apply to the feminine *alif*.
59. What is a *wasl hamza* and what is a *qat' hamza*?
60. When is the *w* *hamza* written according to rules?
61. When is the *q* *hamza* written according to rules?
59. A *wasl hamza* is that which is pronounced at the beginning of speech but is not pronounced in the middle of speech, for example: يَا رَجُلُ اجْلِسْ and إِجْلِسْ يَا رَجُلُ. The *qat' hamza* is that which is pronounced wherever it occurs, for example: يَا رَجُلُ أَكْرَمْ and أَكْرَمْ يَا رَجُلُ.
60. The *wasl hamza* is written according to the rules in the preterite tense of five and six-letter verbs as well as their imperative and infinitive forms. This is also the case in the imperative case of the trilateral verb. The *hamza* in all of these verbs is added to the beginning.
61. The *qat' hamza* is written according to the rules in the preterite tense of quadriliteral verbs, as well as their imperative and infinitive forms. This is also the case in all aorist tense verbs. This *hamza* is sometimes added and sometimes not, is sometimes at the beginning of the verb, sometimes in the middle of it, and sometimes at the end of it.

62. How are non-perfect verbs conjugated?

63. How is a verb with a *hamza* changed?

64. How is a double-lettered verb changed?

65. How is a quasi-sound verb changed?

66. How is a hollow verb changed?

67. How is a defective verb changed if the *waw*, *tayyib*, or *yud*' pronouns are added to it?

68. How is a defective verb changed if the dual *alif* or *nun* is added to it?

62. Non-perfect verbs are like perfect verbs with regards to conjugation, except they are changed a little due to *idgham* in double-lettered verbs, weak letters in weak verbs, and erasing the *hamza* in verbs which have one.

63. If there are two *hamzas* at the beginning of a verb and the second one does not have a vowel sign, the second *hamza* will be changed into a letter that is in congruence with the vowel sign of the previous letter, for example: أَمْتُ، أُمِنْ وَ إِنْدَنْ which were originally آمَنْتُ، أُمِنْ وَ إِنْدَنْ.

64. Double-lettered verbs are changed because of *idgham*. This is obligatory if both of the like letters have vowel signs, for example: مَدَدْ. If the first letter has a vowel sign and the second letter does not it is obligatory to write them separately if the *sakhan* is used to connect the verb to the nominative pronoun with a vowel sign, for example: مَدَدْتُ. It is permissible to do *idgham* or to write the letters separately if it is a aorist tense verb in the jussive case or a verb in the imperative form, for example: لَمْ يَمْدُدْ or لَمْ يَمْدُدْ.

65. If the verb is a quasi-sound verb without increase letters, the weak letter is a *waw*, and the second root letter in the aorist tense has a *kasrah* the first root letter is erased in the aorist tense and the imperative form, for example: يَعْدُ. It is forbidden to erase the first root letter if the verb has increase letters, the weak letter is a *yud*', or the second root letter in the aorist tense does not have a *kasrah*, for example: أُوْجَزَ which becomes يُوجَزُ.

66. If a trilateral hollow verb is connected with a pronoun and its third root letter has a vowel sign, the second root letter will remain, for example: قَامَ. But, if the third root letter does not have a vowel sign the second root letter will be erased, for example: صُمُتْ.

67. If a defective verb is connected to the plural *waw* or the second person *yud*' its third root letter will be erased. In this case, if the second root letter has a *fathah*, for example: رَمَى, it will remain the same, for example: رَمَوا. If the second root letter has a *dummah*, for example: يَدْعُونَ or a *kasrah*, for example: يَرْمِي, it will be given a *dummah* with the *waw* and a *kasrah* with the *yud*', for example: يَدْعُونَ. The third root letter is also erased if it is an *alif* connected to the feminine *tayyib*', for example: رَمَتْ.

68. If a defective verb is connected to the dual *alif* or *nun* and the third root letter is an *alif*, it will be changed back to what it originally was, for example: رَمَيْنَا. But, if it is a verb with four or more letters, the third root letter will be changed into a *yayn*', for example: اهْتَدَيْتُ.

69. When is a verb emphasized?

70. Is the *nunn* of emphasis added to all tenses?

71. When is the aorist tense designated for the future only?

72. Is a verb conjugated differently when the *nunn* of emphasis is added to it?

69. A verb is emphasized when heavy *nunn* of emphasis is added to it, for example: لِيَبْتَهِنَّ or the light *nunn* of emphasis is added to it, for example: لِيَفْرَحَنَ.

70. The *nunn* of emphasis is not added to the preterite tense at all. It is permissible to add it to the imperative form without any conditions. It is added to the aorist tense only with the condition that the aorist tense is designated for the future only.

71. An aorist tense verb is designated for the future if it is mentioned after a talab baleen or be'anf, for example: nahi, imperative, tamani, taraji, aradh, tahdhidh, for example: لا تَيَأسَنْ مِنْ رَحْمَةِ اللَّهِ. Or, if it is mentioned after an oath, for example: وَأَبِيكَ لَا حَفَظَنَّ عَهْدَكَ.

72. The following is a chart of how a verb is conjugated when the *nunn* of emphasis is added to it.

لا يَنْصُرُنَّ، لا يَنْصُرُانَ، لا يَنْصُرُنَّ، لا تَنْصُرُنَّ، لا تَنْصُرُانَ، لا تَنْصُرُنَّ
تَنْصُرُنَّ، لا تَنْصُرُنَّ، لا تَنْصُرُانَ، لا تَنْصُرُنَّ، لا أَنْصُرُنَّ، لا تَنْصُرُنَّ

The imperative form: أَنْصُرُنَّ، أَنْصُرُانَ، أَنْصُرُنَّ، أَنْصُرُانَ، أَنْصُرُنَّانَ

73. Where does the conjugation of the passive voice refer to?

73. The conjugation of the passive voice refers to the conjugation of the active voice, except the aorist tense of quasi-sound verbs where the first root letter is always mentioned, and the preterite tense of triliteral hollow verbs and five-letter-verbs where the *kasrah* that is given to the second root letter is transferred to the letter before it. If the second root letter is a *waww*, in this case, it will be changed into a *yayn'*, for example: قِيلَ.

74. What is a noun?

75. How many categories of nouns are there?

76. What is a conjugational noun?

77. What is a non-conjugational noun?

78. How many types of conjugational nouns are there?

79. What is the difference between apalistic and derived nouns?

80. What is the principle derived noun?

81. How many derived nouns are there?

74. A noun is that which denotes a meaning which in itself is not accompanied by time, for example:

كتاب.

75. There are two categories of nouns: conjugational and non-conjugational.

76. A conjugational noun is that which is put into the dual, plural, diminutive, and the possessive forms, for example مَدِينَةٌ which is put into the following forms: مَدِينَاتٍ، مُدْنٌ، مُدِينَةٌ، وَ مَدِينَى.

77. A non-conjugational noun is that which remains in one state, for example: منْ which remains in the same state if it is used with a masculine or feminine word and if it is in the single, dual, or plural form.

78. There are two types of mutasaraf nouns: apalistic and derived.

79. An apalistic noun is a noun that which is derived from a verb, for example: رَجُلٌ. A derived noun is that which is taken from a noun, for example: مَرِيضٌ.

80. The principle derived noun is the infinitive of verbs without increase letters, but the infinitive of verbs with increase letters are also derived nouns.

81. There are eight types of derived nouns: active participle nouns, passive participle nouns, epithets, comparatives/superlatives, the exaggerated form, adverbial nouns of place, adverbial nouns of time, and instrumental nouns.

82. What is an infinitive?

83. How many categories of infinitives are there?

84. How many categories of infinitives for verbs without increase letters are there?

85. Are infinitives formed by grammatical rules or are they formed by usage alone?

86. Do trilateral verbs have prominent infinitive forms?

87. How many infinitives are there for the quadriliteral verb without increase letters?
88. List the infinitives for verbs with increase letters.
82. An infinitive is that which denotes a state or an action without denoting its time, for example: حُسْنٌ.
83. There are three categories of infinitives: infinitives for verbs without increase letters, infinitives for verbs with increase letters, and $m\ddot{m}m\ddot{m}$ infinitives.
84. There are two categories of infinitives for verbs without increase letters: triliteral, for example: فَضْلٌ and quadriliteral, for example: ذَلِكَةٌ.
85. All infinitives are formed by grammatical rules except infinitives for triliteral verbs without increase letters, for there are many forms which cannot be known except by referring to dictionaries.
86. The prominent infinitive forms (that do not always occur) for triliteral verbs are as follows: the form فَعْلٌ usually produces infinitives in the forms of سُهُولَةٌ, فُعُولَةٌ, فَعَالَةٌ, وَفَعَلَةٌ, for example: سُهُولَةٌ. The form فَعِلَّا usually produces infinitives in the forms of فَعِلَّةٌ وَفُعُولَةٌ, for example: فَعِلَّةٌ. The forms فَعَلَ وَفَعِلَّا usually produce infinitives in the form of فَعَلٌ, for example: فَعَلٌ. The forms فَعِلَّ وَفَعِلَّا usually produce infinitives in the form of فَعِلٌ, for example: فَعِلٌ.
87. There are two infinitives for quadriliteral verbs without increase letters: فَعَلَّةٌ وَفَعَلَلَ. The second one follows the rules in double-lettered verbs, for example: وَسَوَسَ وَسَوَسَةٌ وَسَوَاسٌ and is according to how Arabs use them in other than double-lettered verbs, for example: دَحَرَجَ دَجَرَجَةٌ وَدَحَرَاجَ دَحَرَاجَةٌ.
88. The infinitives for verbs with increase letters are as follows:
- تَفْعِيلٌ وَتَفْعِيلَةٌ becomes فَعَلٌ
 - مُفَاعَلَةٌ وَمُفَاعَلٌ becomes فَاعَلٌ
 - إِفْعَالٌ becomes أَفْعَلٌ
 - تَفَعُّلٌ becomes تَفَعَّلٌ
 - تَفَاعُلٌ becomes تَفَاعَلٌ
 - إِفْتَعَالٌ becomes إِفْتَعَلٌ
 - إِنْفِعَالٌ becomes إِنْفَعَلٌ
 - إِفْعَلَلٌ becomes إِفْعَلَلٌ
 - إِسْتَفْعَالٌ becomes إِسْتَفَعَلٌ
 - إِفْعَيْعَالٌ becomes إِفْعَيْعَالٌ

• تَفْعَلَ becomes تَفَعُّلٌ

• إِفْعَلَلٌ becomes إِفْعَنَلٌ

• إِفْعَلَلٌ becomes إِفْعَلَلٌ

89. What do you understand about the *m^مm^م* infinitive?

90. How is the *m^مm^م* infinitive formed?

91. What do you understand about the quasi-infinitive noun?

89. The *m^مm^م* infinitive is that which does not have any meaning other than that of the non- *m^مm^م* infinitive. It is formed from all verbs by adding a *m^مm*.

90. The *m^مm^م* infinitive is formed from triliteral verbs in the form مَفْعَلٌ, for example: مَنْظَرٌ. The exceptions to this are quasi-sound verbs whose first root letter is erased in the aorist tense, these will be in the form مَفْعُلٌ, for example: مَوْعِدٌ. The *m^مm^م* infinitive is formed from verbs with more than three letters by placing them in the passive voice of the aorist tense and replacing the aorist letter with a *m^مm* which has a *dummah*, for example: مُكَرَّمٌ.

91. A quasi-infinitive noun is a word which indicates the meaning of an infinitive and takes a letter away from the verb either literally or implicitly, for example: اِعْطَاءٌ the noun of إِلَاعْتَاءٍ .

92. What is the nomen vicis?

93. What is the nomen speciei?

92. The nomen vicis is an infinitive that intends to denote the singleness of the action. This noun is formed from triliteral verbs in the form فَعْلَةٌ, for example: مَشِيَةٌ, and from other than three letter verbs in the same form as its infinitive, ending in the feminine *t^ه'*, for example: اِنْطَلَاقَةٌ.

93. The nomen speciei is an infinitive that denotes the form of the action. This noun is formed from triliteral verbs in the form فَعْلَةٌ, for example: مَشِيَةٌ, from other than three letter verbs in the same form as its infinitive, ending in the feminine *t^ه'*, exactly like the nomen vicis, for example: الْتَفَاتَةُ الْعَفَزَالِ.

94. What is an active participle noun?

95. How is an active participle noun formed?

96. What is a passive participle noun?

97. How is a passive participle noun formed?

94. An active participle noun is a form that indicates that which performs an action or indicates a state, for example: **كاتب**.

95. An active participle noun is formed from triliteral verbs on the form **فَاعِلٌ**, for example: **شاَكِرٌ**. It is formed from verbs with more than three letters from their active aorist form by replacing the aorist letter with a *mim* that has a *dummah* and giving the next to last letter a *kasrah*. So, the verb **بُكْرٌ** becomes **مُكْرِمٌ**.

96. A passive participle noun is a form that indicates that which the action was performed on, for example: **مَكْسُورٌ**.

97. The passive participle is formed from triliteral verbs on the form **مَفْعُولٌ**, for example; **مَنْصُورٌ**. It is formed from verbs with more than three letters from their passive aorist form by replacing the aorist letter with a *mim* that has a *dummah*, for example: **مُكْرَمٌ**.

The two forms **فَعِيلٌ** and **فَعُولٌ** are common for both the active and passive participle nouns. Sometimes they are used to mean an active participle noun, for example: **صَبُورٌ** and sometimes a passive participle noun, for example: **رَسُولٌ**.

The passive participle noun is formed from passive transitive verbs whether they accept an objective compliment by themselves or by a intermediary, for example: **مَكَانٌ مَجْلُوسٌ فِيهِ**.

98. What is an epithet?

99. How is an epithet formed?

98. An epithet is a form derived from an intransitive verb to denote thabut, for example: **حَسَنٌ**. What is meant by thabut is that it is mutlaqan in the characterized without any qayd of time. Whatever is derived from a triliteral verb with the meaning of an active participle noun but not in that form and indicates thabut is an epithet.

99. An epithet is formed from non triliteral verbs upon their active participle form, for example: **مُعْتَدِلٌ**. It is formed from triliteral verbs that denote color, defect, or trickery in the form **أَفْعَلٌ**, for example: **أَسْوَدٌ**. It is formed from triliteral verbs that do not denote such things in various forms that do not have a ruling, for example: **كَرِيمٌ**.

100. What is a comparative/superlative noun?

101. How is a comparative/superlative noun formed?

102. How is a comparative/superlative noun formed from verbs that have more than three letters?

100. A comparative/superlative noun is a form that indicates a characteristic of something that is greater than something else, for example: يُوسُفُ أَكْبَرُ مِنْ يُونُسَ.

101. A comparative/superlative noun is formed from triliteral verbs on the form **أَفْعَل**. The conditions are that the verb is able to be conjugated, active, complete, positive, able to be compared, and does not indicate color, defects, or trickery, for example: أَنْتَ أَعْلَمُ مِنْ أَخِيكَ.

102. If one wants to form a comparative/superlative from verbs that have more than three letters or from verbs that indicate color, defects, or trickery one must mention its infinitive in the accusative case being a specificative after **أَشَدّ** و **أَكْثَر** or the likes. So it is said: **هُوَ أَكْثَرُ احْتِرَامًا لِأَبِيهِ**.

103. What are the exaggerated forms?

104. How many forms of exaggeration are there?

103. The exaggerated forms are adjectives that have the meaning of an active participle noun and denote great quantity of the adjective in the described word. It is not formed from anything other than triliteral verbs.

104. There are nine famous exaggeration forms, none of them are according to any rules. They are as follows:

• **فَعَالٌ**, for example: حَمَالٌ

• **فَعَالَةٌ**, for example: عَلَامَةٌ

• **مِفَعَالٌ**, for example: مِقْدَامٌ

• **صِدِيقٌ**, for example: فَعِيلٌ

• **مِفْعِيلٌ**, for example: مِعْطِيرٌ

• **ضُحْكَةٌ**, for example: فُعَالَةٌ

• **هَذِيرٌ**, for example: فَعِيلٌ

• **رَحِيمٌ**, for example: فَعِيلٌ

• **فَتُول**, for example:

105. What are adverbial nouns of time and place?

106. How are adverbial nouns of time and place formed from trilateral verbs?

107. How are adverbial nouns of time and place formed from verbs with more than three letters?

108. What is an instrumental noun and how many kinds are there?

105. An adverbial noun of time is a form that indicates the place that the verb took place in, for example: **مَطَبَخ**. An adverbial noun of time is a form that indicates the time the verb took place, for example: **مَغْرِب**.

106. Adverbial nouns of time and place are formed from trilateral verbs on the form of **مَفْعَل** if the verb is a sound verb whose second root letter has a *dummah* or a *fathah* in the aorist tense or if the verb is a defective verb, for example: **مَجْمَع**. They are formed on the form of **مَفْعِل** if the second root letter has a *kasrah* in the aorist tense or is a quasi-sound verb in the preterite tense, for example: **مَجْلِس**. There are rare exceptions to this rule, for example: **مَطْلَع وَ مَغْرِب وَ مَشْرَق** whose second root letter has a *dummah* in the aorist tense.

107. Adverbial nouns of time and place are formed from verbs with more than three letters in the same way as their passive participle noun or their *m^{im}m^{im}* infinitive form, for example: **مُنْصَرَف**.

108. The instrumental noun is a form that indicates a tool of an action. They are derived and non-derived. There are no rules for the instrumental nouns that are not derived, for example: **جَرَس**. The derived instrumental nouns are formed from transitive trilateral verbs and there are three forms: **مِفْعَل** for example: **مِبْرَد**, **مِكَنَّة** for example: **مِفْعَال**, and **مِفْتَاح** for example: **مِفْتَحَة**.

109. How many letters does a noun have?

110. Can a noun that has erased letters be less than two letters?

109. Principally, a noun has three letters, for example: **قَلْم**, four letters, for example: **جَعْفَر**, or five letters, for example: **سَفَرَجَل**. Any noun that has less than three letters or more than five letters has either erased letters or added letters.

110. The erasing that takes place in nouns stops at leaving the word with two letters, for example: **أَبٍ** which is originally **أَبُو**. It does not become less than this unless it is a diptote, in this case it can be one letter, for example the pronoun **t^{is}'** or two letters, for example: **مَنْ**.

Maqsur, Mamdud and Manqus Nouns

111. How many types of declinable nouns are there in respects to the end of the word?
 112. In how many cases is a *maqs̄r* noun stemmed from a defective verb?
 113. In how many cases is a *mamd̄d* noun stemmed from a defective verb?
 114. In how many cases is a *manq̄s* noun stemmed from a sound verb?
111. There are three types of declinable nouns in respects to the end of the word. The first kind is a *maqs̄r* noun which is a noun that ends in a necessary *alif*, for example: **الفَتِي**. The second kind is a *mamd̄d* noun which is a noun that ends in a *hamzah* preceded by an added *alif*, for example: **سَمَاء**. The third type is a *manq̄s* noun which is a noun that ends in a necessary *yā'* preceded by a *kasrah*, for example: **الْدَّاعِي**.
112. A *maqs̄r* noun stems from a defective verb in four cases: First, when it is in the form **أَفْعَل** indicating a color, defect, trickery, or the superlative/comparative case, for example: **الْأَحْوَى**. Second, in adverbial nouns of time and place and *m̄m̄* infinitives, for example: **الْمَرْمَى**. Third, in the plural of the form **فِعْلَة**, for example: **الْحِلَّى**. Fourth, the infinitive of the intransitive form **فَعِلْ**, for example: **الرَّضَى**.
113. A *mamd̄d* noun stems from a defective noun in five cases: First, in infinitives of verbs with increase letters, for example: **إِلَاعَة**. Second, what is formed from the infinitives in the form **تَأْسَاء**. Third, the exaggerated form **فَعَال**, for example: **بَطَاء**. Fourth, the form **فِعَال** which is made plural in the form **أَفْعِلَة**, for example: **رِدَاء**. Fifth, the infinitives of the form **فَعَلْ** of verbs which indicate sound or sickness, for example: **الْمُشَاء**.
114. A *mamd̄d* noun stems from a sound verb in the female form of **أَفْعَل** indicating a color, for example: **الْحَمَراء**. All other *mamd̄d* nouns do not have grammatical rules, for example: **الْأَنَاء**.
115. How many types of nouns are there?
 116. How is the dual form formed?
 117. How is a *maqs̄r* noun put into the dual form?
 118. How is a *mamd̄d* noun put into the dual form?
 119. How are nouns whose third root letter becomes erased put into the dual form?
115. There are three types of nouns: singular (a noun that indicates one item), dual (a noun that indicates two items), and plural (a noun that indicates more than two items).

116. The dual form is formed by adding an *alif* and *nun* to the end of the singular noun when it is in the nominative case, for example: حَضَرَ الرَّجُلُانْ or by adding a *yeh*' and *nun* to the end of the singular noun when it is in the accusative or genitive cases, for example: اِشْتَرِيَا الْكَاتِبَيْنِ.

117. A triliteral *maqsur* noun is put into the dual form returning its *alif* into its original state, for example عَصَانْ becomes عَصَوَانْ. If it is formed from a noun with more than three letters the *alif* is changed into a *yeh*', for example: الْمُصْطَفَيَانْ becomes الْمُصْطَفَيَانْ. If the *yeh*' of a *manqub*s noun is erased it is returned when put into the dual form, for example: هَادِيَانْ becomes هَادِيَانْ.

118. If the *mamduh hamzah* was added to put the noun in the feminine case it will be changed to a *waw*, for example: حَمَرَاءَانْ becomes حَمَرَاءَانْ. If it was an original part of the word it will remain, for example: قَرَاءَانْ becomes قَرَاءَانْ. If it was changed into an *hamzah* from a *waw* or a *yeh*' it is permissible to do one of the two previous actions, for example one can say دُعَاءَانْ or دُعَاءَانْ or دُعَاءَانْ.

119. The third root letter in nouns whose third root letter is erased, for example أَبْ returns when put into the dual form, for example: أَبْوَانْ. There are exceptions, for example: يَدَانْ becomes يَدَانْ.

120. How many types of plurals are there?

121. How is a sound masculine plural formed?

122. Are there exceptions to this rule?

123. Are all nouns pluralized in this way?

124. What is the condition of this plural of names?

125. What are the conditions of this plural of adjectives?

126. What are added to adjectives?

120. There are three types of plurals: sound masculine plurals, sound feminine plurals, and broken plurals.

121. The general rule regarding sound masculine plurals is that its single form is not changed and a *waw* and *nun* with a *fathah* is added to the end of the word when it is in the nominative case and a *yeh*' and *nun* with a *fathah* is added to the end of the word when it is in the accusative or genitive cases. For example: مُرْسَلُونَ وَ مُرْسَلِينَ.

122. The exceptions to this rule are: *manqub*s nouns; their *yeh*' is erased and the letter before the *waw* is given a *dummah* or the letter before the *yeh*' is given a *kasrah*, for example: هَادُونْ, *maqsur* nouns; their *alif* is erased and the letter before the *waw* or *yeh*' keeps its *fathah* indicating the *alif*, for example:

مُصْطَفَونَ, and *mamduhd* nouns; which undertake the same change as is given to it in the dual form, for example: بَنَاؤُونَ.

123. The only nouns that are pluralized in this form are masculine proper nouns with intellects and their characteristics.

124. The condition for names is that they do not have the feminine *tā'ha* and are not compound names, for example: سَعِيدُونَ.

125. The conditions of adjectives are that they do not have a *tā'ha* that can be used in a feminine case, they do not indicate the superlative or comparative form, they are not in the form أَفْعُل فَعْلَاء, they are not in the form فَعْلَان فَعْلَى, and they are not a word whose usage is the same in the masculine and feminine cases, for example: عَالِمُونَ.

126. The relative noun is added to adjectives due to their similarities, for example: لِبَنَائِيُونَ.

127. How is a sound feminine plural formed?

128. Are there exceptions to this rule?

129. What is a sound feminine plural attributed to?

127. The general principle of a sound feminine plural is that an *alif* and *tā'ha* are added to the end of the noun without changing the singular form of the noun, for example: مَرِيمَاتٍ.

128. There are three exceptions to this rule: first, words that end with a feminine *tā'ha*; the *tā'ha* is erased and then the letters are added, for example: مَؤْمَنَاتٍ which was مَؤْمَنَة. Second, in *maqsūr* and *mamduhd* nouns; the same actions taken in the dual form apply in the sound feminine plural as well, for example: فُضْلَيَاتٍ وَرَحْيَاتٍ وَعَصَوَاتٍ وَصَحْرَاوَاتٍ. Third, trilateral nouns (non-adjectives) whose first root letter has a *fathah*; if the second root letter is sound and does not have a vowel sign it is given a *fathah*, for example: تَمَرَاتٍ which was تَمَرَاتٍ.

129. A sound feminine plural is attributed to female names, for example: هَنَدٌ, words that end in a feminine sign, for example: جَمِيلَةٌ, infinitives if they have more than three letters, for example: إِحْسَانٌ, masculine non-rational beings in the diminutive form, for example: دُرَيْمٌ and as adjectives, for example: مَعْدُودٌ.

130. What is a broken plural?

131. How many types of broken plurals are there?

132. What do you understand from a plural of a plural?

133. Can a plural be made plural?

134. How can a plural be made plural?

135. What is a quasi-plural noun?

136. What is a quasi-plural?

137. Are quasi-plural nouns and quasi-plural nouns made plural?

130. A broken plural is a plural that changes the singular form of the noun, either by adding letters, for example: رجُل the plural of رَجُل, or by erasing letters, for example: رُسُول the plural of رَسُول, or by changing the vowel signs, for example: أَسَد the plural of أَسَد.

131. There are two types of broken plurals: a plural of paucity, which is a plural that indicates three to ten, and a plural of multitude, which is a plural that indicates three or more. There are four forms for the plural of paucity: أَفْعُل, for example: أَجَادَ, أَفْعَلَة, أَنْفُس, أَفْعَال, for example: أَعْمَدَ, and فِعْلَة, for example: فِتْيَة. Any other form used as a broken plural is a plural of multitude and if these forms are used in any other way they are being used figuratively.

132. The form of a plural of a plural is any plural where after there are two letters with vowel signs after an added **alif**, for example: دَرَاهِم, or if a **y**' falls in between three letters, for example: رِيَاحِين.

133. A plural is made plural to increase the number of whatever it is making plural, for example: الأَيْادي: which is the plural of الأَيْدي which is the plural of اليد.

134. A plural is made plural in the same way that a singular noun is made plural according to its form, therefore the plural of أكْل would be أَكْلَات or the plural of أظْفَار would be أَظْفَافِير. These are the only two forms that are used to make a plural plural.

135. A quasi-plural noun is that which indicates a group, not an instance from the group. For example: شَعْب.

136. A quasi-plural is that which indicates a group, the difference between this and a quasi-sound noun is by a **t**', for example ثَقَّاهَة, or by a **y**', for example: إِفْرَنجِي.

137. A quasi-plural noun and a quasi-plural is made plural in the same way as singular nouns according to their forms, as an example the plural of قوم becomes أَقْوَام.

138. Are there rules for broken plurals or not?

139. In how many places are there rules for broken plurals in regards to nouns?

140. In how many places are there rules for broken plurals in regards to adjectives?

138. Most of the time there are no rules for broken plurals except for a few forms of nouns and adjectives.

139. There are rules in the following forms of nouns on how they are made into broken plurals:

- أفعال **فُل** becomes **أفعال**, for example: فَعْل, فَعَل, فَعَل, فَعِل و فَعِل
- فِعلة becomes **عِبرة**, for example: فَعَل becomes عِبَرَة
- فُعلة becomes **صُورَة**, for example: صُور becomes فُعلَة
- Any triliteral noun where an *alif* or *wāw* is added after its first root letter becomes **فَعِيل**, for example: خَاتَم becomes خَاتِم
- (regardless of what vowel sign its *hamzah* or second root letter have) becomes **أفعِل**, for example: إصَابَع becomes أَصَابِع
- Any feminine noun whose third letter is a long vowel becomes **فَعَائِل**, for example: كَنِيسَة becomes كَنَائِس
- All quadrilateral nouns where a long vowel is added before its last letter become **فَعَالِيل**, for example: عَصَافِير becomes عَصَافِير

140. There are rules in the following forms of adjectives on how they are made into broken plurals:

- **أَخْضَر** becomes **فَعَلَاء**, for example: فَعَل becomes أَخْضَر
- Comparative/superlative forms become **أَكْبَر**, for example: فَاعِل becomes أَكْبَر
- Defective verbs in the form **فَعَلَة** become **فَعَلَة**, for example: رَمِيَ becomes رُمَاء, and hollow verbs in the same form that indicate making or building something become **فَعَلَة**, for example: حَاك becomes حَيَّة, and all other words in this form become **فُعَلَ أو فُعَال و فَعَلَة و فَعَلَاء**
- **فَاعِل** becomes **فَاعِلَة** or **فَاعِل**, for example: عَازِل becomes فَاعِلَة and عَذَل becomes فَاعِل
- if it has the meaning of an accusative indicating a form of tribulation becomes **فَعَلِي** for example: جَرِح becomes جَرِحَة
- when it means an actor becomes **أَفْعَال**, for example: شَرِيف becomes أَشْرَاف if it indicates a character trait it becomes **كَرِيم**, for example: كُرَمَاء و كَرَام becomes كَرِيم, and if it is a double-lettered word or a defective word it becomes **أَفْعَلَاء**, for example: أَشْقِيَاء becomes شَقِيَّة

• فَعُول meaning an actor becomes أفعال or فعل, for example: صبور becomes صُبُر

• فَعَالٍ becomes سَكَارِي or سَكَانٌ, for example: فَعَالٍ becomes سُكَارِي

141. What is a noun?

142. What is an epithet?

143. Can all nouns be described?

144. What words are added to epithet?

141. A noun is a word that can be used for a person, يوسف, ببهيمة, animal, or thing, كتاب, or a meaning, حسان!

142. An epithet is any word that describes a noun, for example: كريم.

143. All apalistic nouns can be described. The derived words that can be described are adverbial nouns of time and place and instrumental nouns. The rest of them are epithets.

144. Two types of words are added to the category of epithets: a relative noun, for example: بيروتي, and an apalistic noun that indicates the meaning of a derived noun, for example: رأيت قائداًأسداً, and lion here means brave. The epithet must follow the word it is describing in number and gender.

145. What is a generic noun?

146. What is a proper noun and how many types of proper nouns are there?

147. What is the ruling regarding a compound proper noun?

148. Does a proper noun become indefinite?

145. A generic noun is a word that is applicable for every instance of it and does not indicate one instance disregarding another, for example: كتاب.

146. A proper noun is a word that indicates one instance of a genius without regarding another. There are two types of proper nouns; a singular proper nouns, for example: سليم, and compound which is either by a compliment to a prefixed noun, for example: عبد الله, a real compound, for example: بيت لحم, or attribute, for example: تأبظ شرأ.

147. The ruling regarding a compound due to a compliment to a prefixed noun is that the prefixed word

is put into whatever state that the previous situation calls for and the compliment is put into the genitive state, for example: جاء عبد الله. The ruling regarding the real compound noun is that the first word is indeclinable with a *fathah* and the second letter is declinable, for example: أَعْجَبَتِي بَيْتُ لَهُمْ. The ruling regarding the compliment due to being an attribute is that both words accept the signs of whatever state they are in, for example: تَأْبَطُ شَرًّا. Proper nouns are also divided into metonymy, which start with *ib* or *um*, for example: أبو يوسف and nicknames, which can either be positive or negative, for example: المصطفى which is the nickname of the last Prophet, Muhammad (s).

149. What are masculine and feminine nouns?

150. How many feminine signs are there?

151. How many types of feminine nouns are there?

152. When is a femininity of a noun real?

153. How is a masculine noun (human or animal) made feminine?

154. How is an epithet made feminine?

155. Are there any exceptions to the rule regarding making an epithet feminine?

156. How many epithets are there that are used in the masculine and feminine sense with one word?

157. What are the rules regarding فاعل with the meaning of an actor and فعيل with the meaning of an accusative?

158. What are the rules regarding فعيل with the meaning of an actor and فاعل with the meaning of an accusative?

149. A masculine noun is that which indicates a male person or animal, for example: أَبٌ. A feminine noun is that which indicates femininity, for example: أُمٌ.

150. There are three feminine signs: the feminine *tā'īn*, for example: عَالِمَةٌ, *alif maqsūrah*, for example: سَلَمَى, and an added *alif māmduhah*, for example: حَسَنَاءٌ

151. There are three types of feminine nouns: grammatically, this is a noun that indicates masculinity but has a feminine sign, for example: مُعاوِيَةٌ, real, this is a noun that indicates femininity but does not have a feminine sign, for example: مُرِيمٌ, grammatically and real, this is a noun that indicates femininity and has a feminine sign, for example: لَطِيفَةٌ.

152. The real feminine noun is applied to four cases: feminine names, for example: مُرِيمٌ, nouns that are

exclusive for females, for example: أخت, names of cities, civilizations, and tribes, for example: الشام, and the names of dual body parts, for example: عين.

153. A masculine name (human or animal) is made feminine by adding the feminine *tā'* to the end of the word, for example سليم becomes سلیمة.

154. Epithets are made feminine by adding a feminine *tā'* to the end of masculine epithets, for example: مؤمن becomes مُؤمنة.

155. The exceptions to the rule of making epithets feminine are: epithets in the form فعلن, they are made feminine by putting them in the form فعلى, for example سکران becomes سکرائی, and epithets in the form أفعَل which is made feminine in the form خَضْراء, for example أخضر becomes خَضْراء, and the superlative/comparative form which is made feminine in the form فُعلی, for example: أکرم becomes کرمی.

156. The epithets that are used for both feminine and masculine words in one form are: فعال مثل عَلَمَة و مِفْعَال مثل مِفْضَال و مِفْعِيل مثل مِعْطِير و فَعُول الفاعل مثل صَبُور و فَعِيل المفعول مثل قَتِيل

157. Whenever فَعُول has the meaning of an actor and فَعِيل has the meaning of an accusative they are used interchangeably with masculine and feminine words. If the described word is not mentioned a feminine *tā'* is added to it, for example: هذه جريحة.

158. Whenever فَعُول has the meaning of an accusative and فَعِيل has the meaning of an actor the feminine *tā'* is always used to make it feminine, for example بَقرة حَلوة.

159. What is a possessive noun?

160. What is the ruling of possessive noun?

161. How is a word ending in a *hamzah* made into a possessive noun?

162. How is a word ending in an *alif* made into a possessive noun?

163. How is a word ending in a *yā'* made into a possessive noun?

164. How is a word ending in a doubled *yā'* made into a possessive noun?

165. How is the form فَعِيلَة made into a possessive noun?

166. How is a trilateral noun whose third root letter has been erased made into a possessive noun?

159. A possessive noun is a noun where a doubled *yā'* is added to the end of it in order to relate it to something, for example: لبنان becomes لَبَنَانِي.

160. The ruling of a possessive noun is that the feminine *tā'* and the signs of the dual and plural forms should be erased from the word and the letter that comes before the possessive *yā'* is always given a *kasrah*, for example: عراقين becomes عراقي.

161. If the noun ends in a *hamzah* and one wants to make it into a possessive noun there are three cases: first, if it is a feminine *hamzah* it is changed to a *wāw*, for example: بيساء becomes بِيضاوَى. Second, if it is a replacement of a weak letter one can either change it to a *wāw* or have it remain as it is, for example: سماء becomes سَمَاوِي or سَمَائِي. Third, if it is an original letter it is not changed, for example: قراء becomes قرَائِي.

162. If the noun ends in an *alif* and one wants to make it into a possessive noun there are three cases: first, if the *alif* is the third letter it is changed into a *wāw*, for example: فتى becomes فَتَوْيٰ. Second, if it is the fourth letter and the second letter of the word does not have a vowel sign it is changed into a *wāw*, for example: معنوي becomes مَعْنَوِي. Third, the *alif* is erased if it is the fifth letter or greater, for example: خزامي becomes خُزَامِي.

163. If the noun ends in a *yā'* and one wants to make it into a possessive noun the *yā'* is changed into a *wāw* and the letter before it is given a *fathah*, for example: الشجيري becomes الشَّجَوِي. The exception is if the *yā'* comes after a sound letter without a vowel sign, in this case it is not changed, for example: طبى becomes طَبِي.

164. If the noun ends in a doubled *yā'* and one wants to make it into a possessive noun there are three cases: first, if it is after one letter, the second *yā'* is changed into a *wāw* and the first is given its original form with a *fathah*, for example: حي becomes حَيَوِي. Second, if it is after two letters, the first *yā'* is erased and the second is changed into a *wāw* and the letter before it is given a *fathah*, for example: نبوي becomes نَبِوي. Third, if it is after three or more letters the word remains the same, for example: كرسى becomes كَرْسِي.

165. If the noun is in the form فعيلة and one wants to make it into a possessive noun the *yā'* is erased and the letter before it is given a *fathah*, for example: مدينة becomes مدِينَي. The exception to this rule is if the second root letter is weak or doubled, in this case the *yā'* is not erased, for example: طولية becomes طَوْلِي.

166. If the noun is a trilateral noun whose third letter is erased and two letters remain and one wants to make it into a possessive noun the erased letter returns in the possessive form, for example: أب becomes أبوي. If a feminine *tā'* replaces the erased letter, it will be erased and the original letter will be brought back, for example: سنة becomes سنوي.

167. What is the diminutive form?

168. What is the ruling of the diminutive form?
169. What happens in the diminutive form of quadriliteral nouns?
170. How is a word whose second letter is weak put into the diminutive form?
171. How is a word whose third letter is weak put into the diminutive form?
172. How is a word whose fourth letter is a *waw* or an *alif* put into the diminutive form?
167. The diminutive form adding a *yā'īn* without a vowel sign after the second letter of a declinable noun to indicate smallness, for example: **دُرَيْهَمٌ**, humiliation, for example: **رُجَيْلٌ**, or amazement, for example: **بُنْيٌّ**.
168. The ruling of the diminutive form is that the first letter of the word is given a *dummah* and the second letter is given a *fathah*, for example: **عَبْدٌ** becomes **عُبْدٌ**.
169. If the word has four letters or more the letter after the *yā'īn* is given a *kasrah*, for example: **دِرْهَمٌ** becomes **دُرْهَمٌ**, unless it is connected to a feminine *tā'īn*, for example: **مُهْرَةٌ** becomes **مُهْرَةٌ** or if it is a proper noun or an adjective that ends in an added *alif* and *nun*, for example: **سَلَمَانٌ** becomes **سَلَيْمَانٌ**.
170. If the second letter of the word is weak and has been changed it will be changed back to its original form, for example: **بَابٌ** becomes **بَوَبٌ**.
171. If the weak letter is an *alif* or a *waw* it will be changed into a doubled *yā'īn* in the diminutive form, for example: **عَصَمٌ** becomes **عُصَمٌ**. If it is a *yā'īn* it is doubled in the diminutive form, for example: **جمِيلٌ** becomes **جمَيْلٌ**.
172. If a word whose fourth letter is a *waw* or *alif* is put into the diminutive form they will be changed into a *yā'īn*, for example: **عَصَفُورٌ** becomes **عُصَفِيرٌ**.
173. What is declination?
174. Are all nouns declinable?
175. What verbs are declinable?
176. What are the names of the declinable states?
177. How many types of declinable words are there?
178. What are vowel-declinable words?
179. What are lettered declinable words, representing vowel-signed ones?

180. What are the five nouns and how are they declined?

181. How is the dual form declined?

182. How is the sound masculine plural declined?

183. What are the five verbs and how are they declined?

173. Declination is the changing of the end of nouns and verbs due to the change in their state, for example: **قَدِمَ الْغَائِبُ وَ رَأَيْتُ الْغَائِبَ وَ سَلَّمْتُ عَلَى الْغَائِبِ**.

174. All nouns are declinable except for certain nouns which will be discussed in the indeclinability section.

175. The aorist tense from among the verbs is declinable except in the feminine *nunn* or the *nunn* of emphasis is added to it.

176. The names of the states of declination are: nominative, accusative and subjunctive, genitive, and jussive. The nominative, subjunctive, and jussive states are for verbs and the nominative, accusative, and genitive states are for nouns.

177. There are two types of declinable words: vowel-declinable words and lettered-declinable words.

178. There are four types of vowel-declinable words: single nouns, broken plurals, feminine sound plurals, and aorist tense verbs without clear nominative pronouns. All of these have a *dummah* in the nominative state, a *fathah* in the accusative or subjunctive state except the feminine sound plural which has a *kasrah*, a *kasrah* in the genitive case except for words that do not conjugate which have a *fathah*, and a *sakunn* in the jussive case except for verbs whose last letter is weak, in this case the letter is erased, for example: **لَمْ يَدْعُ**.

179. There are four lettered declinable words: the five nouns, the dual form, the masculine sound plurals, and the five verbs.

180. The five nouns are: **أَبٌ وَ أُخْ وَ حَمٌ وَ فَمٌ وَ ذُو**. The condition on **فَمٌ** is that its *mimm* is erased. All of these nouns are given a *waww* in the nominative state, for example: **جَاءَ أَبُوهُ**, an *alif* in the accusative state, for example: **رَأَيْتُ أَخَاهُ**, and a *yayn'* in the genitive state, for example: **مَرَرْتُ بَذِي أَدَبٍ**.

181. The dual form is given an *alif* in the nominative state, for example: **جَلَسَ الرِّجَالُ** and a *yayn'* in the accusative and genitive states, for example: **أَحْضَرَتُ الْغَائِبَيْنِ وَ ذَهَبَتُ بِالْحَاصِرَيْنِ**.

182. A sound masculine plural is given a *waww* in the nominative state, for example: **وَصَلَ الْقَادِمُونَ** and a *yayn'* in the accusative and genitive states, for example: **إِسْتَقَبَلَنَا الْقَادِمُونَ وَ رَحَبَنَا بِالْقَادِمُونَ**.

183. The five verbs are the aorist tense verbs that are connected to the dual *alif*, the plural *waww*, or the

second person *y^ه*', for example: يَفْعَلُون وَ تَفْعَلُون وَ يَفْعَلُون وَ تَفْعَلَيْن. The *n^{ون}n* remains in the nominative state and is erased in the subjunctive and jussive states, for example: لَمْ يَنْهَا وَ لَنْ تَنْهَى.

184. When are the signs of declination implied?

185. When is the *w^وw* implied?

186. When is the nominative *n^{ون}n* implied?

187. When is the *sak^{ون}n* implied?

184. There are four cases when the signs of declination are implied: declinable nouns that end in an *alif*, for example: الفتى, nouns that are prefixed to a first person *y^ه*', for example: غلامي, declinable words that end in a *w^وw* preceded by a *dummah* or a *y^ه*' preceded by a *kasrah*, for example: يَدْعُوا القاصي, and in words whose last letter is erased, for example: قاضٍ. All vowel signs are implied when the word ends in an *alif* because an *alif* cannot take a vowel sign. The vowel signs are implied in nouns that are prefixed to a first person *y^ه*' because the last letter has to receive a *kasrah* in relation to the *y^ه*'. The vowel sign is implied in the third case due to difficulty in pronunciation. A *fathah* is able to come in the third case, for example: لَنْ يَدْعُوا القاصي, a *w^وw* and *y^ه*' can receive vowel signs if they are preceded by a letter without a vowel sign, for example: دَلْق, if the last letter is erased the *dummah* and *kasrah* are implied while the *fathah* remains, for example: رأيتُ قاضياً.

185. The *w^وw* is implied in masculine sound plurals in the nominative state which are prefixed to a first person *y^ه*', for example: جاءَ مُكْرِمٍ. We would say that this word is in the nominative state and its sign is a *w^وw* that has turned into a *y^ه*' because of incorporation.

186. The nominative *n^{ون}n* is implied in two cases: if it comes before a *n^{ون}n* of emphasis, for example: هلْ تُكْرِمَنْ or if it comes before the *n^{ون}n* of separation, for example: هلْ تُكْرِمُونِي.

187. The *sak^{ون}n* is implied if it follows a letter without a vowel sign, for example: احترام الشيوخ. In this case the *m^{ون}m* is given a *kasrah* so two letters without vowel signs will not occur together.

188. What is a conjugational declinable noun?

189. What is a non-conjugational declinable noun?

190. How many types of nouns are there that do not conjugate?

191. When is a proper noun non-conjugational?

192. What condition makes an adjective non-conjugational?
193. When is a plural non-conjugational?
194. What condition makes a noun ending in a feminine *alif* non-conjugational?
195. When does a non-conjugational noun receive a *kasrah*?
188. A conjugational declinable noun is a noun which accepts nunation and all vowel signs, for example:
جاءنا رجلٌ عالمٌ
189. A non-conjugational declinable noun is a noun that does not accept a *kasrah* or nunation; it is limited in accepting a *dummah* and a *fathah* only, for example: قَدْمَ إِبْرَاهِيمُ و سَافَرْتُ مَعَ يُوسُفَ.
190. The nouns which do not conjugate are: singular proper nouns and singular adjectives, plurals in the forms مَفَاعِيلٍ and مَفَاعِيلٍ، and any noun that ends in the feminine *alif*.
191. Proper nouns are non-conjugational in six cases: First, if it ends in an additional *alif* and *nun*, for example: عثمان. Second, if it is in a form similar to a verb, for example: أَحْمَدٌ. Third, if it is an insignificant compound, for example: بَعْلَبَكُّ. Fourth, if it is feminine, be it grammatically (معاوية), real (مریم), or grammatically and real (وردة). Fifth, if it is a non-Arabic word consisting of more than three letters, for example: إِبراهِيمٌ. Sixth, if it is transformed, for example: عَامِرٌ which is transformed from عامر.
193. Plurals become non-conjugational when they have the following forms: مَفَاعِيلٍ for example: مساجد or مَصَابِيحٍ for example: مَصَابِيحٍ.
194. *Maqsūr* and *mamdu'd* nouns ending in the feminine *alif* are non-conjugational whether they are singular or plural or proper or adjective on the condition that the *alif* is additional, not an original letter of the word and that it has four letters or more, for example: سَلَمٌ.
195. A non-conjugational noun is but in the genitive form by giving it a *kasrah* when it is the compliment of a prefixed noun or given the *alif-lam* prefix, for example: مَرَرْتُ بِأَخْنَثِ الْعُلَمَاءِ.
196. What is an indeclinable word and what are its signs?
197. How many types of indeclinable words are there?
198. Which nouns are necessarily indeclinable?
199. How many types of nouns are there that are indeclinable for a reason?
200. What are intended vocatives indeclinable on?

201. What is the subject of a / ؟ that denies a whole genius indeclinable on?
202. What are compound numbers indeclinable on?
203. What are the six directions indeclinable on?
204. What verbs are necessarily indeclinable?
205. What are preterite tense verbs indeclinable on?
206. What are imperative verbs indeclinable on?
207. What verbs are there that are indeclinable for a reason?
208. Are the signs of indeclinable words ever implied?
196. An indeclinable word is a word whose end does not change no matter where it is in the sentence, for example: مَنْ رَأَيْتَ. It has four signs: a *dummah*, *fathah*, *kasrah*, and *sakūn*. The *dummah* and *kasrah* are specific to nouns, for example: حَيْثُ, and prepositions, for example: مُنْدُ. The *fathah* and *sakūn* are seen both in nouns, for example: أَيْنَ, verbs, for example: قَاتَمْ, and prepositions, for example: لَيْتَ.
197. There are two types of indeclinable words: necessary indeclinable words, which are indeclinable in every state and words that are indeclinable for a reason which will be made declinable when the reason disappears.
198. The nouns which are necessarily indeclinable are: personal pronouns, demonstrative pronouns, conjuncts, conditional nouns, interrogative nouns, some metonymies, some adverbial nouns of time and place, verbal nouns, and sounds.
199. There are four types of nouns which become indeclinable for a reason: First; intended vocatives, second; the subject of a / ؟ that denies a whole genius, third; compound numbers, and fourth; the six directions and similar words.
200. If an implied vocative is singular it will become indeclinable on a vocalized *dummah*, for example: يَ رَجُلْ or an implied *dummah*, for example: يَا فَتِي. If it is in the dual form it becomes indeclinable on an *alif*, for example: يَا مُؤْمِنَانْ. If it is a masculine sound plural it becomes indeclinable on a *wāw*, for example: يَ مُؤْمِنُونْ.
201. If the subject of a / ؟ that denies a whole genius is indefinite and singular (not a compliment to a prefixed noun or similar to a compliment to a prefixed noun) it is always made indeclinable on a *fathah*, for example: يَا رَجُلَ فِي الدَّارِ. If it is in the dual form or a masculine sound plural it is made indeclinable on a *yā'īn*, for example: لَا عَالَمَيْنِ وَ لَا عَالَمِينَ فِي الْمَدِينَةِ.
202. If the compound number is inbetween 11 and 19, excluding 12, both of its parts are made

indeclinable on a *fathah*, for example: جَاءَنِي خَمْسَةَ عَشَرَ رَجُلًا.

203. The six directions, which are: تَحْتُ ، يَمِينٌ ، شَمَالٌ ، خَلْفٌ وَ قُدَّامُ فَوْقٌ and whatever else has their meanings, for example: حَسْبٌ، قَبْلُ، بَعْدُ، أَوْلُ، دُونُ، وَ حَسْبٌ, are all made indeclinable on a *dummah*.

204. Verbs that are necessarily indeclinable are the preterite tense and the imperative.

205. The preterite tense is made indeclinable on a *fathah*. Hence, it is correct to say that if a plural *waw* or nominative pronoun is added to it, it would have an implied *fathah* due to the vowel sign in congruence with the *waw* in the first case and the *sakun* in the second.

206. An imperative is made indeclinable on a *sakun* if the feminine *nun* is added to it, for example: اِحْفَظْنَ or its last letter is sound and there is nothing added to it, for example: اِحْفَظْ. It is made indeclinable by erasing its last letter if it is weak and nothing is added to it, for example: اُدْنَ. It is made indeclinable by erasing the *nun* if it is connected to the dual *alif*, the plural *waw*, or the second person *yeh*, for example: اِحْفَظَا. It is made indeclinable on a *fathah* if it is connected to a *nun* of emphasis, for example: اِحْفَظَنَ.

207. The verbs which are made indeclinable for a reason are the aorist tense verb and no other. It is made indeclinable on a *sakun* if the feminine *nun* is added to it, for example: يَذَهِبْنَ. It is made indeclinable on a *fathah* if a *nun* of emphasis is added to it, for example: لَيَحْفَظْنَ. If the aorist tense verb is not in these two cases then it is declinable.

208. Indeclinable signs are implied just like declinable signs are, either because another sign takes its place or because there is a reason that it cannot be mentioned, for example in vocatives, whether they be indeclinable before the vocation (يَا حِذَّام) or declinable before it (بِيَاهِي), or in aorist tense verbs ending in an *alif* (دَعَا), or the subject of a / that denies a whole genus (لَا فَتَى هُنَا).

209. What is a pronoun?

210. How many types of pronouns are there?

211. How many separated pronouns are there in relation to their case?

212. How many connected pronouns are there in relation to their designated case?

209. A pronoun is a word that takes the place of an apparent meaning, for example: هوُ which takes the place of whoever it is referring to.

210. There are two types of pronouns: separated pronouns which are either inchoatives or are mentioned after إلا, for example: هوَ نَائِمٌ وَ مَا نَائِمٌ إِلَّا هُوَ, or connected pronouns which are like a part of the word that comes before them, for example: رَحْمَةً in الْهَاءَ.

211. There are two types of separated pronouns in relation to their case: nominative (هُوَ، هُمْ، هُنَّ، هُنَّا، إِيَاهُ، إِيَاهُمْ، إِيَاهُنَّا، إِيَاهُمْنَا، إِيَاهُنَّ)، and accusative (هُمَا، هُنَّ، أَنْتَ، أَنْتَمَا، أَنْتَمْ، أَنْتَنَّ، أَنْتَنَّا، نَحْنُ، إِيَاهُكَ، إِيَاهُكَمَا، إِيَاهُكَمْ، إِيَاهُكَنَّ، إِيَاهُكَنَّا، إِيَاهُنَّ، إِيَاهُنَّا).

212. There are three types of connected pronouns in relation to their designated case: those who are only nominative (*alif*, *w^وw*, *n^نn*, *y^يy*' and *t^تt*'), for example: قَامُوا, those that are either accusative or genitive (the first person *y^يy*', the second person *k^كf*, and the third person *h^هh*'), for example: أَكْرَمَكَ سَيِّدَكَ, and those that come in the nominative, accusative, and genitive cases which is the *نَنْ*, for example: رَبَّنَا، إِنَّنَا سَمِعْنَا.

213. What is a demonstrative pronoun?

214. How many types of demonstrative pronouns are there?

215. What are the demonstrative pronouns that are exclusive to places?

213. A demonstrative pronoun is that which denotes a specific thing by pointing to it.

214. There are three types of demonstrative pronouns: close, medium distance, and far. Refer to the second volume for the list of these pronouns. The *h^هh*' is added to the close demonstrative pronouns in all cases, for example: هَذَا and to the feminine singular medium distance demonstrative pronoun, for example: هَاتِيكَ.

215. There are four demonstrative pronouns that are exclusive to places: هناك (close), هناك (medium distance), هنالك (far), and هنـم (far).

216. What is a conjunct?

217. How many types of conjuncts are there?

218. What is the difference between a specific conjunct and a common one?

219. What are the specific conjuncts?

220. What are the common conjuncts?

221. What are the rulings for *man* and *m^مm*?

222. What are the rulings for *dh^دh*?

223. What are the rulings for *ay*?

216. A conjunct is that whose meaning is not complete except by the sentence mentioned after it called a relative clause.

217. There are two types of conjuncts: specific and common.

218. Specific conjuncts become masculine and feminine and dual and plural unlike common conjuncts that remain in one form in all cases.

219. The specific conjuncts are:

• Masculine:

1. **الذى** (single)

3. **اللذان اللذين** (dual)

5. **الذين** (plural)

• Feminine:

1. **التي** (single)

3. **اللتين اللتان** (dual)

5. **اللواتي اللاتي اللائي** (plural)

220. The common conjuncts are: **من ، من ، ذا ، هي**.

221. *Man* is used for beings with intellect, for example: **اقبّل عذرَ مَنْ اعتذرَ إِلَيْكَ** and *m* is used for beings without intellect, for example: **إِغْفِرْ لَنَا مَا فَرَطْ مِنَّا**.

222. *Dh* is used for beings with and without intellect and its condition is that it comes after an interrogative *man* or *m*, not alluding to it or compounded with it, for example: **ما زَادَ فَعَلْتَ؟**

223. *Ay* is for beings with and without intellect and is different from all other conjuncts in that it is always dynamic, for example: **يُسْرُنِي أَيُّهُمْ هُوَ قَادِمٌ**, except if the pronoun that comes at the beginning of the relative clause is erased, in this case it is indeclinable on a *dummah*, for example: **يُسْرُنِي أَيُّهُمْ قَادِمٌ**.

224. What do conjuncts need?

225. What is a relative clause composed of?

226. Does the pronoun referring back to the common conjunct have to follow it?

224. A conjunct needs a relative clause after it to complete its meaning. The conditions of the relative clause are that it be a statement, for example: حضر الذي كان غائباً, or an incomplete sentence (and adverbial or conjunctional clause), for example: عرفتُ الذي عند القوم. All adverbial and conjunctional clauses are connected to a word meaning present or is which has been erased from the sentence.

225. The relative clause must have a pronoun which refers to the conjunct and follows it in number and gender.

226. Common conjuncts allow the pronoun in the relative clause to either follow it, itself, so they would always be singular and masculine, or to follow its meaning, for example: رأيتُ من النساءِ مَن تَجَلَّنَ بِالْحِكْمَةِ.

227. How many conditional nouns are there?

228. How many types of conditional nouns are there?

227. There are eleven conditional nouns: من ، ما ، مهما ، إذما ، متى ، أين ، أيان ، حيثما ، كييفما و أي .

228. There are two types of conditional nouns: adverbial nouns of time and place and non-adverbial nouns. The adverbial nouns of time are متى ، أين و إذما . The adverbial nouns of place are أين ، أنى و حيئما . The non-adverbial nouns are: من (for beings with intelligence), ما و مهما (for beings without intelligence), and أي و كييفا .

229. How many interrogative nouns are there?

230. What are *man* and *mā* exclusive to?

231. What are *mata* and *ayyān* used for?

232. What do *ayn*, *kayf*, and *anna* mean?

233. What does *kam* mean?

234. What is *ay* prefixed to?

229. There are eleven interrogative nouns: من ، ما ، مَنْ ذَا ، مَاذَا ، مَتَى ، أَيَّان ، كَيْف ، أَنَى ، كَم ، و أَيْ .

230. من is exclusive to beings with intellects, for example: مَنْ فَعَلَ هَذَا؟, and ما is exclusive to beings without intellects, for example: مَا فَعَلْتَ؟ .

231. أَيَّان and مَتَى are used in asking about time, but only asks about the future, for example: أَيَّان تَرَجَع؟

232. أين is an adverbian noun which asks about a place that something is and if the preposition مِن is added to it, it asks about a place where something is from, for example: مِن أين قَدِمْتَ؟ .

233. كم means how many, for example: كم درهماً عِندك؟ .

234. أي is prefixed to indefinite words, for example: أي كتاب عِندك؟, or definite words, for example: أي الكتابين عِندك؟ .

235. What is metonymy?

236. What are *kam*, *k'ayyin*, and *k'ayy* metonyms for?

237. What is *kadha* a metonym for?

235. Metonymy is referring to a specific thing with a word that does not specifically indicate it. There are three words used for metonymy: كم، كأين و كذا .

236. كم كأين and كأين are metonyms for numbers only, for example: كم كتاباً عِندك؟ .

237. كذا is a metonym for numbers, actions, and words and is usually repeated, for example: عندي كذا و كذا كتاباً.

238. What is an adverbial noun?

239. How many kinds of adverbial nouns are there?

240. How many kinds of declinable adverbial nouns?

241. How many kinds of adverbial nouns of time are there?

242. How many kinds of adverbial nouns of place are there?

243. How many indeclinable adverbial nouns are there?

244. What are the rulings of *haythu*, *ladun*, and *laday*?

245. What are the rulings of *idh*?

246. What are the rulings of *ams*?

247. What are the rulings of *mudh* and *mundh*?

248. What are the rulings of *qat*, *limṣ*, and *a/ṣn*?

249. What are the rulings of *anna*, *ayyān*, and *mata*?

238. An adverbial noun is that which takes the meaning of 'in' in places, for example: **حيث** and in time, for example: **متى**.

239. There are two types of adverbial nouns: declinable and indeclinable.

240. There are two types of declinable adverbial nouns: adverbial nouns of place and adverbial nouns of time.

241. There are three types of adverbial nouns of time: unspecific, which denotes an unspecific time period, for example: **حين**, specific, which denotes a specific time period, for example: **يوم الجمعة**, and numerical, for example: **ثلاثة أيام**.

242. There are two types of adverbial nouns of place: unspecific, as in the six directions and the likes, for example: **البيت**, **فوق**, and limited, for example: **البيت**.

243. There are sixteen indeclinable adverbial nouns: six for place (لدن, لدى, أين, هنا وئم), nine for time (إذ, أمس, مذ, مند, قط, لما, أيان, متى و الان), and one for both time and place (أنى).

244. **لدى تاجر حيث أخوه مقيم**. **لدن** is not prefixed to anything except a sentence, for example: **لدن** puts the noun that compliments them when they are prefixed into the genitive case, for example: **جلست**: **لدى الصديق**.

245. **إذ** usually is prefixed to: a preterit tense verb, for example: **إذ جئنا**, to a nominal sentence, for example: **إذ هو في البيت**, or to a aorist tense verb, for example: **إذ يقول لصاحب لا تحزن إن الله معنا**.

246. If **أمس** is intended to mean the day before it is given a *kasrah*, for example: **أمس الداير لا يعود**, and if it is intended to mean a few days before, an *alif* and */m* is added to it, or is prefixed it is given the normal vowel signs, for example: **كُل يوم يصيّر أمسا**.

247. **ما رأيته مذ يوم الأحد** and **مذ** are sometimes prefixed to a singular noun, for example: **ما صادفته مذ تفارقنا**, sometimes to a sentence, for example: **ما تلاقينا اتفقا**.

248. **قط** is an adverbial noun to emphasize the preterit tense in time and does not come expect after a negative preterit tense verb, for example: **ما فعلت هذا قط**. **لما** is only prefixed to a sentence in the preterit tense, for example: **لما تلاقينا اتفقا**. **الآن** is an adverbial noun for the present.

249. **أنى** is an adverbial noun of place meaning **أين**, for example: **أنى تجلس أجلس**, or meaning from where, for example: **أنى لك هذا**, or is an adverbial meaning of time, for example: **أنى جئت**. **أيان و متى** are adverbial nouns of time.

250. What is a verbal noun?
251. How many types of verbal nouns are there in regards to time?
252. What are the rulings of verbal nouns?
250. A verbal noun is a word which represents a verb in meaning and action, is not effected by any factor, and the objective compliment cannot come before it.
251. There are three types of verbal nouns in regards to time: those that represent the preterit tense, for example: سرعن which is derived from أسرع, those that represent the aorist tense, for example: وَلَّ which is means اتلهف, and those that represent the imperative, for example: هيا which means أسرع.
252. The rulings of verbal nouns are that they remain in one state with regards to number and gender except if the second person *kif* is added to it, in which case they become conjugational, for example: عليك و عليك.
253. What is a number?
254. How many foundational cardinal numbers are there?
255. What are the rulings of single numbers with the masculine or feminine word they are numbering?
256. What is the ruling of a compound number with the word it is numbering?
257. Are compound numbers declinable or indeclinable?
258. What are the rulings of decimal and coupled numbers?
259. What is the ruling of the word that comes after a number?
260. What is the case of a numbered word?
253. A number indicates the amount of the numbered thing; cardinal, or the order of it; ordinal.
254. There are four types of cardinal numbers: singular, with are one to ten, a hundred and a thousand, compound, which are eleven to nineteen, decimal, which are twenty to ninety by tens, and coupled which are twenty one to ninety nine (not including the decimals).
255. Singular cardinal numbers: when between three and ten accept the feminine *tis'ah* when the numbered object is masculine and do not accept it when the numbered object is feminine, for example: ثلاثة رجال و ثلاثة فتيات, the numbers one and two are masculine with a masculine numbered object and feminine with a feminine, for example: واحد و امرأتان اثنتان, the numbers one hundred and

مائه صبي و
ألف قناء.

256. Compound numbers: with a masculine numbered object – the first part is feminine and the second masculine, for example: **ثلاثة عشر رجلاً**, with a feminine numbered object – the first part is masculine and the second feminine, for example: **ثلاث عشرة امرأة**. Eleven and twelve are exceptions; they are masculine with a masculine numbered object and feminine with a feminine, for example: **اثنا عشر رجلاً**.

257. Both parts of a compound number are indeclinable with a *fathah* except the number eleven and twelve, whose first part is declinable as a dual form whose *nunn* is erased when prefixed and its second part is indeclinable, for example: **عندى اثنا عشر قلماً و اثنتا عشرة دواة**. There are two points to pay attention to: One, the *shunn* of the number ten (feminine form) has a *fathah* when it is singular and a *sakunn* when it is in a compound number. Two, the *shunn* of the number ten (masculine form) has a *sakunn* when it is singular and a *fathah* when it is in a compound number.

258. Decimal numbers remain in the same form when used with a masculine or feminine numbered word, for example: **عشرون رجلاً و عشرون امرأة**. The first part of coupled numbers becomes masculine and feminine like singular numbers and the second part is the same with masculine or feminine numbered words like decimal numbers.

259. There are two cases for the noun that comes after a number: genitive, in the plural form between the numbers three and ten, for example: **أربعة رجال**, or in the singular form with the numbers one hundred and one thousand, for example: **مائة رجل**, or accusative in the singular form between the numbers eleven and ninety nine, for example: **خمسة عشر قلماً**.

260. The numbered word is always singular except if it is in the genitive case after a number between three and ten, where in this case it is plural, as you have seen.

261. What is an ordinal number?

262. How many ordinal numbers are there?

263. How many types of ordinal numbers are there?

264. What is the ruling of ordinal numbers?

261. An ordinal number indicates the order of things.

262. The ordinal numbers are: **أول ، ثان ، رابع ، خامس ، سادس ، سابع ، ثامن ، تاسع ، عاشر ، مائة ، ألف**.

263. There are four types of ordinal numbers: singular, from first to tenth, compound from eleventh to nineteenth, coupled, from twenty-first to ninety-ninth, and decimal numbers, from twentieth to ninetieth,

and a hundredth and a thousandth follow these as well (in cardinal numbers these two numbers followed the singular numbers).

264. Ordinal numbers are in congruence with the numbered word in masculinity and femininity, except decimal numbers; for they stay in one form. Compound ordinal numbers are like compound cardinal numbers in that both their parts are indeclinable on a *fathah*

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