The Morphological Patterns of Augmented Verbs and Their Semantic Significance in the Poem Teacher's Day by the Poet *Boualem Bouamer* A Morphological–Semantic Study

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Abstract:

This study seeks to analyze the morphological level through an examination of the patterns of augmented verbs in the poem Teacher's Day by the poet *Boualem Bouamer*. Entitled The Morphological Patterns of Augmented Verbs and Their Semantic Significance in the Poem "Teacher's Day" by *Boualem Bouamer*, the study attempts to elucidate the importance of augmentation and its semantic implications, as well as the meanings intended by the poet through his use of augmented verbal forms in the poem.

The central research problem addressed by this study can be formulated as follows:
What are the forms of augmented verbs employed by the poet *Boualem Bouamer* in his poem, and what meanings do they convey?

To answer this question, the study adopts a descriptive methodology based on induction, enumeration, and analysis.

Keywords: augmentation, verbs, morphology, semantics, patterns.

1.Definition of Augmentation (Addition) Linguistically and Terminologically
1.1.Linguistic Definition:

Augmentation denotes growth and is the opposite of diminution. One says: zāda al-shayʾ yazīdu zaydan wa-zaydan wa-ziyādatan wa-ziyādan wa-mazīdan, that is, "you have added increase to it". [1]

2.1. Terminological Definition:

Morphologists define augmentation as: "the addition of one or more letters to the original letters of a word, which are dropped without a morphological cause" [2]. It is also defined as: "the addition of one or more letters to the unaugmented word with the aim of transitivity, intransitivity, or changing the meaning" [3]; that is, "the annexation to a word of letters that are not originally part of it" [4]

Thus, augmentation consists in adding one or more letters to the structure of an unaugmented word so as to yield a meaning different from that of the original form.

2. Letters of Augmentation:

The letters of augmentation are ten, namely: the hamzah, alif, yāʾ, wāw, mīm, nūn, sīn, yāʾ, tāʾ, lām, and hāʾ. They are commonly remembered through mnemonic phrases such as: "al-yawma tansāhu" or "hawītu al-simāna" [5]

The author of Tāj al-ʿArūs min Jawāhir al-Qāmūs, when discussing the letters of augmentation, states:

"Our shaykh said: Scholars have listed these letters in their books and compiled them into various mnemonic combinations, reaching approximately one hundred and thirty formulations… It is reported that Abū ʿUthmān al-Māzinī was asked about them, whereupon he recited (in the mutaqārib meter):

Hawītu al-simāna fa-shay-yabnanī
Wa-qad kuntu qidman hawītu al-simāna

When he was told: 'Answer us,' he replied: 'I have answered you twice,' and it is also narrated that he said: 'You asked me one question and I gave you three answers.' Our shaykh further stated that among their mnemonic controls are expressions such as: al-yawma tansāhu, al-mawtu yansāhu, aslamanī wa-tāha, hum yatasāʾalūn, al-tanāhī sumūw, tanmī wasāʾiluhu, tahāwunī aslamu, mā saʾalta yahūn, nawaytu suʾālahum, nawaytu masāʾilah, saʾaltum hawānī, taʾammalahā Yūnus, anamā tashīl, saʾalta mā yahūn, wa-Sulaymānu atāh, huwa istamālanī, wa-hayyin mā saʾalt" [6]

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3.Domains of Augmentation:

Fully declinable nouns and conjugable verbs both admit augmentation [7]Augmentation thus applies to nouns and verbs, but not to particles, since augmentation operates within derivation and its analogues, whereas particles are invariable and non-derivative. Any apparent change in particles results solely from compounding between two words [8]

4.Patterns of the Augmented Verb and Their Meanings:

According to morphologists, verbs are classified in terms of their structure into unaugmented and augmented forms[9]. An unaugmented verb is defined as: "any verb whose letters are all original and are not dropped in any of its conjugational forms except for a morphological cause" [10]

Unaugmented verbs are either triliteral or quadriliteral. As for the triliteral, it has three agreed-upon patterns and a fourth disputed one. The agreed-upon patterns are: faʿala, faʿula, and faʿila; the disputed one is the passive pattern fuʿila. The quadriliteral unaugmented verb has only one pattern, namely faʿlala [11]

An augmented verb, on the other hand, is defined as: "an unaugmented verb to which one or more additional letters are added; the added letters are recognized by their omission in certain conjugational forms"[12]. It is also defined as: "a verb to which one, two, or three letters of augmentation have been added to its original letters"[13]. Augmented verbs are divided into two types:

a. The augmented triliteral verb.
b. The augmented quadriliteral verb.

First: Patterns of the Augmented Triliteral Verb

The triliteral unaugmented verb may receive one or more additional letters, reaching a maximum of six letters; beyond this, no further augmentation occurs.

a. The Triliteral Verb Augmented by One Letter:

The triliteral verb augmented by one letter occurs in three patterns:

1.The First Pattern: Afʿala with the addition of an initial hamzah:

Morphologists maintain that the pattern afʿala is formed by adding a hamzah before the first radical of faʿala. It is thus created through prefixation at the beginning. It is "the only augmented triliteral verb pattern whose hamzah is a hamzat qaṭʿ, and the first radical of every sound triliteral verb becomes vowelless when the hamzah is added before it, yielding the pattern afʿala" [14]

This pattern conveys several meanings, among them:

Transitivity   the most common meaning of afʿala. It signifies "endowing the verb with the capacity to govern a direct object"[15]. Thus, an intransitive verb becomes transitive to one object, and a verb transitive to one object becomes transitive to two, as in: aqamtu Zaydan.

Intensification (Abundance): such as aḍabba al-makān, meaning "gazelles became numerous in that place."

Becoming: indicating that the subject has become characterized by what the verb is derived from, e.g., agadda al-baʿīr ("the camel developed a gland"), athmarat al-ashjār ("the trees bore fruit ")

Exposition: a meaning uniquely associated with afʿala among augmented triliteral patterns. It involves rendering something liable to the action, as in asqaytuhu, meaning "I made drink available to him," or aqbartuhu, meaning "I provided him with a grave," and aqtaltuhu, meaning "I exposed him to killing" [16]

Removal or Negation: eliminating the meaning from which the verb is derived. This may apply to the subject, as in aqsaṭa ("he removed injustice from himself"), or to the object, as in ashkaytuhu, meaning "I removed his complaint."

Assistance or Enablement: enabling the object to perform the action, as in aḥlabtu fulānan, meaning "I helped him to milk."

Causing the Object to Possess the Meaning of the Root: such as asʿadtuhu, meaning "I found him happy."

Reaching a Number, Time, or Place: e.g., ("they reached three"), ("they reached one hundred"); temporal entry such as ("they entered morning/evening"); and spatial entry such as ("they entered the desert"), ("they entered Iraq and Najd)".

Correspondence with the Triliteral Root: such as bada'a Allāhu al-khalq wa-abda'ahum, and shaṭa'a al-zar' wa-ashṭa'a.

Replacing the Unaugmented Form: where the augmented verb stands in for the original triliteral when no simple form with the same meaning exists in usage, as in ansha'a, aṣākha lahu, and akhlada ilā al-arḍ.

Resultative of faʿala or faʿʿala: such as kabbabtuhu fa-akabba, and faṭṭartuhu fa-afṭara.

These are the principal meanings attributed by morphologists to the pattern afʿala. Other meanings are also attested, including assault, negation of instinct, naming, supplication, entitlement, attainment, reception, and bringing forth something, among others [17] .2The Second Pattern: Faʿʿala by Doubling the Second Radical

The pattern faʿʿala is formed by geminating (doubling) the second radical of the triliteral root. In the view of morphologists, the repetition of the second radical is considered a type of augmentation. As a result of regarding it as an augmentation, disagreement arose concerning the doubled consonants: which of the two is original and which is additional? It was argued that the first is the augment, since—according to al-Khalīl judging the quiescent letter to be augmentative takes precedence over the mobile one; others held that the second is the augment, because augmentation at the end is preferable. Both views are acceptable according to Sībawayh [18]

Morphologists have stated that the pattern faʿʿala is used to convey the following meanings:

Intensification and Exaggeration:
The pattern faʿʿala is employed to indicate intensification and abundance in the action, such as ("I taught the book repeatedly"), or in the subject, as in ("the camels knelt in great numbers"), or in the object, as in the Qurʾānic verse:
{وَغَلَّقَتِ الْأَبْوَٰبَ}, Yūsuf: 23
This meaning is the predominant one associated with this pattern.

Transitivity:
The geminated pattern faʿʿala shares with the pattern afʿala the meaning of transitivity. An example of this is the Qurʾānic verse:
{فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَٰسِرِينَ}, al-Māʾidah: 32

Removal and Elimination:

This refers to removing the action from the object, such as ("I peeled the fruit," i.e., removed its peel). Al-Khalīl says:

"This belongs to the category of removal, because it strips it of its covering, just as one says: ('I removed the speck from the eye') and ('I removed ticks from the camel')" [19]

Transformation :

This indicates the transformation of the subject into what the verb is derived from, such as ("the place became a meadow"), and ("the woman became a non-virgin)".

Attributing the Object to the Root Meaning:

Such as ("I attributed immorality to him") and ("I attributed error to him)".

Abbreviation of Sentential Expressions:

For example, kabbara ("he said: Allāhu akbar"), and sabbaḥa ("he said: subḥāna Allāh".(

Correspondence with faʿala and tafaʿʿala, and Substituting for Them:

The pattern faʿʿala may occur with the meaning of the unaugmented faʿala, such as qaddara and qadara having the same meaning, or mayyaza and māza. It may also occur with the meaning of tafaʿʿala, such as wallā and tawallā, fakkara and tafakkara.

As for substituting for faʿala due to the absence of the simple form in Arabic usage, an example is ʿayyara al-rajulu Zaydan ("the man reproached Zayd"), where ʿayyara derives its meaning from the root ʿār (disgrace) [20]

Directionality:

That is, moving toward the place from which the verb is derived, such as and ("he headed east" and "he headed west".(

Thus, the principal meanings conveyed by the pattern faʿʿala include intensification, transitivity, abbreviation, directionality, removal, correspondence with faʿala or tafaʿʿala, substitution for them, and attribution to a quality [21]

3.The Third Pattern: Fāʿala by Adding an Alif between the First and Second Radicals

The pattern fāʿala is the third of the augmented triliteral verb patterns involving a single additional letter. The alif was not added initially because it is quiescent, and

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Arabic does not permit beginning a word with a quiescent letter. Dr. Thurayyā ʿAbd Allāh Idrīs proposes two phonetic explanations for the formation of the pattern fāʿala:

-It originated through the lengthening of the short vowel (fatḥah), representing a phonetic development from the triliteral base faʿala.

-It arose through dissimilation from one of the doubled consonants, thus constituting a development from the non-triliteral base faʿʿala [22]

Morphologists identify several meanings associated with the pattern fāʿala, including:

Reciprocity:
Reciprocity means that each of two parties performs toward the other the same action that the other performs toward him, such that each is both agent and patient. This is the primary meaning assigned to this pattern. Sībawayh states:
"Know that when you say fāʿaltuhu, something occurred from him toward you just as something occurred from you toward him" [23]
Thus, the reciprocity is semantic rather than formal, as in qātala Zaydun ʿAmran and khāṣamahu [24]

In meaning, Zayd and ʿAmr share agency and affectedness, since each acted upon the other; formally, however, one is the grammatical subject and the other the object.

Intensification:
The pattern fāʿala may indicate intensification, functioning with the meaning of faʿʿala, such as ("I doubled the thing)"

Substitution for the Simple Faʿala:
Such as ("I traveled") and ("I suffered ")

Substitution for Afʿala:
Such as wāraytu al-shayʾa, meaning "I concealed it."

Occurrence with the Meaning of Afʿala:
The pattern fāʿala may function with the meaning of the transitive afʿala, indicating continuity of the action, such as ("I fasted consecutively ")

From the foregoing, it can be concluded that the pattern fāʿala denotes reciprocity, intensification, continuity, correspondence with afʿala, substitution for the unaugmented form, substitution for afʿala, and correspondence with the simple form [25]

b. The Triliteral Verb Augmented by Two Letters

The triliteral verb augmented by two letters occurs in five patterns:

infaʿala, iftaʿala, tafāʿala, tafaʿʿala, and ifʿalla.

1.The First Pattern: Infaʿala by Adding a Hamzah and a Nūn at the Beginning

This is a triliteral verb augmented by a hamzah and a nūn at its beginning. Its first letter is vowelless, the second quiescent, with the first and second radicals bearing fatḥah. "Its origin is triliteral, after which the two augmentations are added at the beginning" [26]

"The addition of the quiescent nūn phoneme as a prefixed affix to the triliteral root (f–ʿ–l) necessitates the use of hamzat al-waṣl to avoid beginning with a quiescent letter, resulting in the pattern infaʿala" [27]

Hamzat al-waṣl is obligatorily prefixed because of the initial quiescence, and the initial letters are rendered quiescent to avoid a sequence of more than three consecutive vowels. As stated:

"If we were to vowel the nūn in inṭalaqa, while ṭāʾ, lām, and qāf are already vowelless, four consecutive vowels would occur, which is unattested in Arabic" [28]

The pattern infaʿala is exclusively intransitive. Sībawayh states: "There is no form infaʿaltuhu in Arabic"[29]. Its intransitivity is due to its function as a resultative form. Ibn Jinnī says:

"Know that the pattern infaʿala is never transitive; rather, it is used in Arabic solely for resultative meaning" [30]

The pattern infaʿala conveys the following meanings:

Resultative of Faʿala:
It serves as the resultative counterpart of the simple transitive faʿala, provided that the verb involves a tangible, perceptible action, such as ("I broke it, so it broke"). One does not say ʿalimtu al-amra fa-inʿalama, because ʿalima is not a verb of physical action. Ibn Jinnī defines resultative meaning as:

"To intend a certain outcome from a thing, which it then achieves by itself if it is capable of action" [31]

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Resultative of Afʿala:
The pattern infaʿala may also function as the resultative of afʿala, such as ("I closed the door, so it closed"). This usage is rare and restricted to attested forms.

Correspondence with the Simple Verb:
Such as inṭafaʾat al-nāru and ṭafiʾat ("the fire went out ")

Substitution for the Simple Verb:
Such as inṭalaqa meaning "he went."

Thus, the pattern infaʿala is used primarily to denote resultative meaning with respect to faʿala and afʿala, and it may also convey non-resultative meanings such as correspondence with the simple verb and substitution for it [32]

The Second Pattern: Iftaʿala by Adding a Hamzah at the Beginning and a Tāʾ between the First and Second Radicals

The pattern iftaʿala is a triliteral verb to which hamzat al-waṣl is prefixed at the beginning, and tāʾ is inserted medially between the first radical (fāʾ) and the second radical (ʿayn). Hamzat al-waṣl is attached initially because the first consonant is made quiescent; and this quiescence in the pattern occurs in order to prevent the succession of four vowel-movements.

Morphologists have stated that the pattern iftaʿala is used to convey several meanings, including:

Resultative / Compliance :
The form iftaʿala most commonly indicates muṭāwaʿah. It differs from muṭāwaʿah in the pattern infaʿala in that it does not require the verb to be only "operative/physical" (ʿilājī); rather, even non-operative verbs may yield muṭāwaʿah in this form. It is often the resultative of its unaugmented base faʿala, e.g., ("I caused him distress, so he became distressed"); it may be the resultative of afʿala, e.g., ("I burned it, so it burned"); and it may be the resultative of faʿʿala, e.g., ("I brought it near, so it drew near ")

Adoption / Taking for Oneself :
That is, "the subject takes the object as a means or locus for realizing what the root verb signifies, such as ikhtatama ('he took a ring for himself')" [33]

Participation and Reciprocal Action:

In the sense of tafāʿala indicating reciprocity, such as, takhāṣama ("they disputed with one another") and tashāraka ("they shared/participated ")

Striving to Obtain the Action :
Such as iktasaba ("he sought gain and exerted effort in acquiring it ")

Coinciding with the Meaning of the Unaugmented Form:
Such as ikhtaṭafa and khaṭafa ("to snatch"), and iqtalaʿa and qalaʿa ("to uproot ")

Selection / Choosing :
Such as ("he chose/selected ")

From the foregoing, we observe that the pattern iftaʿala may be used to indicate muṭāwaʿah with respect to faʿala, afʿala, or faʿʿala, as well as participation, adoption, earnest striving in seeking something, coincidence with the meaning of the base verb, and participation [34]

3.The Third Pattern: Ifʿalla by Adding a Hamzah at the Beginning and Doubling the Final Radical

The pattern ifʿalla is derived from the unaugmented triliteral verb by prefixing hamzat al-waṣl and geminating (doubling) its final radical (lām). Morphologists have noted that ifʿalla is always intransitive, and is used to express intensity primarily in:

Color: such as iswadda ("it became intensely black") and ibyaḍḍa ("it became intensely white".)

A Sensory Physical Defect: such as iʿwarra ("it became one-eyed") and iʿrajja ("it became lame.")

Thus, morphologists restricted the use of ifʿalla to indicating strong intensity in color or in a sensory, inherent physical defect. Al-Raḍī states: "As for ifʿalla, what predominates is its being for color or an inherent sensory defect" [35]

.4The Fourth Pattern: Tafaʿʿala by Adding a Tāʾ at the Beginning and Doubling the Second Radical

This pattern is formed by prefixing tāʾ to the geminated base faʿʿala. Hence, the augmentation in tafaʿʿala is both prefixed and medial. It is used to express the following meanings:

Resultative of Faʿʿala (the predominant meaning):
e.g., ʿallamtuhu fa-taʿallama ("I taught him, so he learned.")

Affectation / Self-imposition :
Where the subject labors to acquire a quality he desires, e.g., taḥallama, taṣabbara, tajallada "he affected forbearance/patience/steadfastness."

Seeking:
Such as takabbara ("he sought greatness/acted grand") and taqarraba ("he sought closeness".)

Adoption:
Such as tawassada ("he took [something] as a pillow") and tabaʿʿalat al-marʾah ("the woman took a husband / attached herself as a spouse.")

Transformation / Becoming :
Such as taḥajjara ("it became stone / petrified.")

Avoidance:
Leaving the base action, e.g., taḥarraja ("he avoided embarrassment/sin.")

Gradualness:
Such as tajarraʿa al-dawāʾ ("he drank the medicine sip after sip".)

Substitution for the Triliteral Base:
Such as takallama al-rajulu and taṣaddā, because their unaugmented bases are not attested in Arabic usage.

These are the most common meanings associated with the pattern tafaʿʿala [36]

5.The Fifth Pattern: Tafāʿala by Adding a Tāʾ at the Beginning and an Alif between the First and Second Radicals

This pattern is formed by prefixing tāʾ at the beginning and inserting alif between the first and second radicals. Morphologists hold that it is used to indicate the following meanings:

Reciprocity / Participation (the predominant meaning):

occurring between two or more participants, such as taqātala ("they fought one another") and takhāṣama ("they disputed with one another".)

Resultative of Fāʿala:
such as nāwaltuhu fa-tanāwala ("I handed it to him, so he took it".)

Coinciding with the Unaugmented Verb Faʿala:
such as tajāwaza al-ghāyah ("he exceeded the limit.")

Coinciding with Afʿala:
as in the Qurʾānic verse:
﴿ وَهُزِّيِ إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَّاقِطْ عَلَيْكِ رُطَبا جَنِيّا﴾ , Maryam: 24.
Here tassāqaṭa occurs with the meaning of asqaṭa ("to make fall / to drop.")

Feigning / Pretending (also called affectation, insinuation, obscuring, or feigned ignorance):
namely, that the subject displays himself as characterized by the action while he is not truly so.

Substitution for Faʿala:
such as tathāʾaba and tamārā.

Accordingly, the pattern tafāʿala primarily expresses reciprocity (its dominant meaning), and it may also indicate correspondence with faʿala or afʿala, and feigned performance of an act without its reality [37]

c. The Triliteral Verb Augmented by Three Letters

Augmentation may attach to the unaugmented triliteral verb either at its beginning where the augmentations cluster before the first radical, as in istafʿala, in which alif, sīn, and tāʾ are added before the first radical or it may involve an augmentation before the first radical followed by two augmentations after the first or second radical, such as ifʿawʿala, ifʿālla, and ifʿawwala.

c–1. The First Pattern: Istafʿala

The pattern istafʿala is composed of the unaugmented triliteral verb (faʿala) plus three augmentative letters: hamzah, sīn, and tāʾ, prefixed before the first radical, yielding the form istafʿala. Sībawayh discusses this augmentation, saying: "Sīn is

prefixed first and tāʾ after it; then sīn is made quiescent, so hamzat al-waṣl becomes necessary at the beginning; thus the form becomes istafʿala / yastafʿilu" [38]

A distinctive feature of this pattern is that sīn attaches initially and tāʾ comes second, since sīn does not attach to the beginning of verbs except in istafʿala, nor does tāʾ occur second with a prior augmentative letter except in this pattern. Abū ʿUthmān al-Māzinī says: "…Sīn is not prefixed initially except in istafʿala, and tāʾ is not placed second with a preceding augmentative letter except here" [39]

Morphologists hold that istafʿala conveys the following meanings:

Request and Seeking (the original and predominant meaning):
i.e., seeking the occurrence of the action, such as istaghfartu Allāha ("I sought God's forgiveness"). This request takes two forms:
a) Explicit: e.g., ("I asked Zayd to write".)
b) Implicit/Estimated: "such as (ʿI extracted gold from the metal)where the effort and practice involved in extraction is called a 'request,' since genuine request is not literally possible" [40]

Change of State / Becoming (Transformation):
where the subject becomes characterized by the root quality, moving from one state to another. This may be literal, as in ("the clay became stone"), or figurative, as in: "Indeed, the weak bird in our land becomes like an eagle"[41], i.e., "it becomes as an eagle."

Adoption:
such as istaʿbada ʿabdan ("he took someone as a slave.")

Finding Something in a Given Quality:
i.e., the subject finds the object characterized by the derived attribute, such as ("I found Zayd noble/generous"), where the attribute karīm is derived from the root karam.

Abbreviation of Sentential Formulas:
such as istarjaʿa when one says: innā lillāhi wa-innā ilayhi rājiʿūn.

Resultative of Afʿala:
such as ("I made it firm, so it became firm"), and ("I set it upright, so it became upright".(

Coinciding with Afʿala in Meaning (with greater intensity:

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such as ajāba and istajāba being equivalent in meaning, but istafʿala often indicates stronger force and more intense exaggeration than afʿala.

Coinciding with the Unaugmented Faʿala in Meaning:
such as istaʿjaba meaning ʿajiba ("to marvel"), and istayʾasa meaning yaʾisa ("to despair.")

Coinciding with Tafaʿʿala:
such as istakbara meaning takabbara, and istayqana meaning tayaqqana.

Substitution for the Unaugmented Form:
where the pattern occurs without an attested simple verb, such as istankafa, for which no unaugmented base is used, the augmented form sufficing in its stead.

In light of the above, the pattern istafʿala is most frequently used to indicate request and seeking; among its meanings are also adoption, transformation, finding (judging) something to possess a quality, resultative of afʿala, correspondence with afʿala or faʿala or tafaʿʿala, abbreviation of sentential formulas, and substitution for an unattested base [42]

c–2. The Second Pattern: Ifʿālla

The pattern ifʿālla is formed by prefixing hamzat al-waṣl to the unaugmented triliteral verb, inserting an alif medially, and geminating the final radical. Morphologists state that it is frequently used to denote colors and non-inherent (accidental) sensory defects, though it may also indicate inherent defects, such as iḥmārra ("it became very red") and iʿwārra.

It may also be used for meanings other than color or defect, conveying an instantaneous (non-derived) sense not traceable to an unaugmented triliteral verb, as in ibhārra al-laylu ("the night reached its midpoint") [43]

c–3. The Third Pattern: Ifʿawwala

The pattern ifʿawwala is formed by prefixing hamzat al-waṣl to the unaugmented triliteral verb, along with the addition of wāw and gemination. Morphologists regard this form as coined (not derived from an unaugmented verb); it was used initially with this augmentation. It may be transitive, such as iʿlawwaṭa al-baʿīru when someone mounts a camel without a saddle; and it may be intransitive, such as ijlawwadha al-rajulu, meaning "he hastened in his walk" [44]

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c–4. The Fourth Pattern: Ifʿawʿala

The pattern ifʿawʿala is an augmented triliteral form with three additional elements: hamzat al-waṣl initially, wāw between the two occurrences of the second radical, and repetition (doubling by recurrence) of that radical. It is used to indicate intensification and abundance in the base action, such as iʿshawsaba ("it became luxuriantly grassy"). It is stronger than aʿshaba because it signals(great profusion of grass) and thus a heightened degree of the event's occurrence [45]

Second: Patterns of the Augmented Quadriliteral Verb

The unaugmented quadriliteral verb may be augmented by one or two letters.

a. The Quadriliteral Verb Augmented by One Letter

The quadriliteral verb augmented by one letter comes in a single pattern: tafaʿlala , i.e., the letter tāʾ is added before its first radical. This tāʾ is the tāʾ of resultative meaning (muṭāwaʿah); accordingly, this pattern denotes muṭāwaʿah, and tafaʿlala serves as the resultative of the unaugmented transitive faʿlala, as in: daḥrajtuhu fa-tadaḥraja ("I rolled it, so it rolled"), and baʿthartuhu fa-tabaʿthara ("I scattered it, so it scattered") [46]b. The Quadriliteral Verb Augmented by Two Letters

The quadriliteral verb augmented by two letters occurs in two patterns:

The first pattern: Ifʿallala:
That is, by adding hamzat al-waṣl at the beginning and geminating (doubling) the final radical (lām), as in: iqshaʿarra
and iṭmaʾanna
This pattern is used to indicate intensification/exaggeration.

The second pattern: Ifʿanlala:
By adding hamzat al-waṣl at the beginning and inserting nūn between the second radical (ʿayn) and the final radical (lām), as in: iḥranjama ,It is used to indicate the resultative (muṭāwaʿah) of the unaugmented transitive faʿlala, e.g., ḥarjamtu al-ibila fa-iḥranjamat [47]

The Patterns of Augmented Verbs and Their Semantic Significance in the Poem al-Muʿallim by Boualem Bouamer [48]
1.Patterns of Augmented Verbs in the Poem

The number of augmented verbs employed by the poet in his poem reaches twenty-three. Their detailed distribution is presented in the following table:

No.	Verse No.	Verb as it occurs in the poem	Base form	Pattern	Tense
01	03	**iḥtamalū** (احتملوا)	iḥtamal	*iftaʿala* (افتعل)	Past
02	04	**ḥummilū** (حُمِّلوا)	ḥummil	*faʿʿala* (فعّل)	Past
03	12	**yuʿallimu** (يُعَلِّم)	ʿallama	*faʿʿala* (فعّل)	Present
04	13	**iʿtazā** (اعتزى)	iʿtazā	*iftaʿala* (افتعل)	Past
05	19	**aḥsana** (أحسنَ)	aḥsana	*afʿala* (أفعل)	Past
06	20	**ashbahūhum** (أشبهوهم)	ashbaha	*afʿala* (أفعل)	Past
07	21	**iʿṣawṣaba** (اعصوصب)	iʿṣawṣaba	*ifʿawʿala* (افعوعل)	Past
08	21	**tadāʿā** (تداعى)	tadāʿā	*tafāʿala* (تفاعل)	Past
09	22	**athkhanat** (أثخنت)	athkhana	*afʿala* (أفعل)	Past
10	22	**akhnā** (أخنى)	akhnā	*afʿala* (أفعل)	Past
11	23	**abānū** (أبانوا)	abāna	*afʿala* (أفعل)	Past
12	24	**ḥarraḍtuhum** (حرّضتهم)	ḥarraḍa	*faʿʿala* (فعّل)	Past
13	25	**yulaqqā** (يُلَقَّى)	laqqā	*faʿʿala* (فعّل)	Present
14	25	**yusāʾ** (يُساءْ)	asāʾa	*afʿala* (أفعل)	Present
15	26	**yuwaffā** (يوَفَّى)	waffā	*faʿʿala* (فعّل)	Present
16	26	**yuwaffā** (يُوفَّى)	waffā	*faʿʿala* (فعّل)	Present
17	27	**nakkatat** (نكّت)	nakkata	*faʿʿala* (فعّل)	Past
18	30	**ʿallamūhu** (علّموه)	ʿallama	*faʿʿala* (فعّل)	Past
19	30	**izdarāhum** (ازدراهم)	izdarā	*iftaʿala* (افتعل)	Past
20	33	**taʿahhadūhu** (تعهّدوه)	taʿahhada	*tafaʿʿala* (تفعّل)	Past
21	38	**dhallalū** (ذلّلوا)	dhallala	*faʿʿala* (فعّل)	Past
22	38	**asāʾū** (أساؤوا)	asāʾa	*afʿala* (أفعل)	Past
23	40	**khallafahā** (خلّفها)	khallafa	*faʿʿala* (فعّل)	Past

3.A Pie Chart Representing the Patterns of Augmented Verbs in the Poem al-Muʿallim

Morphological Patterns of Augmented Verbs in the Poem "The \
\Teacher

تفعّل ▪ افعوعل ▪ افتعل ▪ تفاعل ▪ فعّل ▪ أفعل
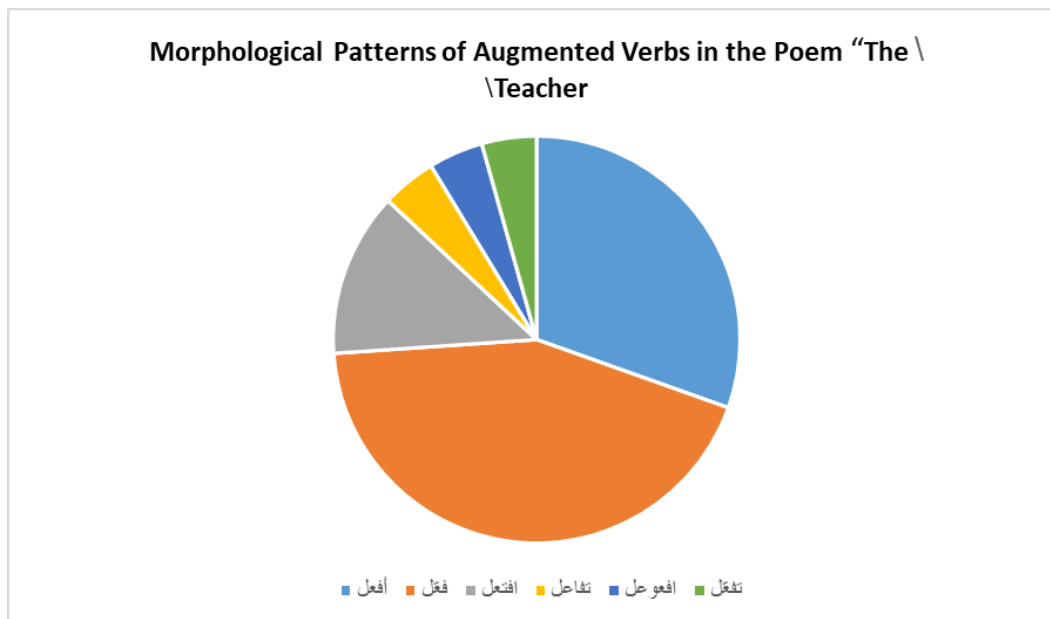
(As indicated in the study.)

4. The Triliteral Verb Augmented by One Letter
1.4. The Pattern Afʿala

The poet employs this pattern (afʿala) seven times in the poem, as shown in the previous table. In the poem, this form conveys the following meanings:

a. Transitivity :

As al-Raḍī states in his commentary on al-Shāfiyah of Ibn al-Ḥājib:

"The predominant function of afʿala is to render a triliteral verb transitive. This consists in making what was the subject of an intransitive verb an object, by virtue of the meaning of causation/'making' derived from the hamzah. Thus, the meaning of adhhabtˑ Zaydan is: 'I made Zayd go'; Zayd is an object with respect to the meaning of causation (derived from the hamzah), yet he remains the semantic agent of the base event, just as he was in dhahaba Zayd. If the triliteral verb is intransitive, the hamzah makes it transitive to one object namely, the object of causation and transformation, as in adhhabtuhu… And if the triliteral verb is transitive to two objects, the first is the object of causation and the second belongs to the base verb, e.g., aḥfartu Zaydan al-nahra, i.e., 'I made him dig it'… The rank of the first object precedes that of the object of the base verb because it contains a sense of agency" [49]

The poet uses afʿala as transitive to one object in his verse:

Shawqī spoke of them and thus aḥsana (he excelled) in speech,
Between innovation in words and exemplary following.

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The verb aḥsana is a verb augmented by one letter; its unaugmented base is ḥasuna (with a ḍamma on the second radical), an intransitive verb[50]. Thus, aḥsana acquires a new meaning absent from the unaugmented ḥasuna: namely, performing something with excellence and in the best manner[51]. The entry of the causative hamzah converts the verb from intransitive to transitive, and the word qawlan (speech) is in the accusative as the direct object of aḥsana.

He also says:

Make them resemble them and the closest resemblance is
Disbelief, in what they have brought and the affliction.

Here ashbaha occurs in the afʿala pattern; its base is shabaha, and the attached pronoun -hum is in the object position. The hamzah renders the verb transitive to an object.

And in his verse:

The laws and the people athkhanat among them,
And the ministers akhnā against them.

In this line, the poet uses athkhana, meaning "to intensify greatly/inflict heavily." Its base is thakhuna, an intransitive verb. The hamzah enters an intransitive verb and makes it transitive. The Qurʾān attests this sense in:

{ فَإِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُوا۟ فَضَرْبَ ٱلرِّقَابِ حَتَّىٰ إِذَا أَثْخَنتُمُوهُمْ فَشُدُّوا۟ ٱلْوَثَاقَ فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ ٱلْحَرْبُ أَوْزَارَهَا }, Muḥammad: 4, and:

(مَا كَانَ لِنَبِىٍّ أَن يَكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِى ٱلْأَرْضِ تُرِيدُونَ عَرَضَ ٱلدُّنْيَا وَٱللَّهُ يُرِيدُ ٱلْآخِرَةَ وَٱللَّهُ عَزِيزٌ حَكِيمٌ), al-Anfāl: 68.

Thus, the hamzah here functions as a marker of transitivity: the base thakhuna is intransitive (thakhuna al-amru "the matter became grave/thick"), then the hamzah enters as a causative/transitivizer; the object is omitted and is understood as: athkhanat-hum al-qawānīn wa-al-nās ("the laws and the people subdued them thoroughly.")

He also says:

How many students have abānū for them
Evil speech, behind which stand guardians.

The verb abāna derives from the root (b–y–n). Its hamzah functions as a transitive marker; the verb governs sūʾa (evil) as its direct object.

b. With the Meaning of the Unaugmented Verb:

This meaning appears in the poet's line:

The laws and the people athkhanat among them,
And the ministers akhnā against them.

Here the poet uses afʿala with the meaning of the unaugmented base: akhnā occurs with the meaning of khanā ,i.e., obscenity in speech. Ibn Manẓūr states: "al-khanā: obscene speech; and it may be from 'akhnā ʿalayhi al-dahru' when time inclines upon him and destroys him"[52]. Thus, akhnā on the pattern afʿala conveys the same lexical meaning as its base khanā, since both share one meaning in the lexicon:
"akhnā ʿalā / akhnā fī—to ruin him by calamities; and akhnā ʿalayhi fī al-kalām: to utter obscenity against him… akhnā fī al-kalām: to be obscene" [53]

2.4. The Pattern Faʿʿala

The poet employs the pattern faʿʿala ten times in the poem. Among the meanings he uses is intensification and exaggeration, as in:

Their mothers incited them against them,
And their beards before them the fathers.

The poet uses ḥarraḍa on the pattern faʿʿala, which conveys hyperbolic intensification in urging and embellishing the act of belittling the rank of the teacher by guardians/parents. The occurrence of the verb in this form thus signals heightened insistence in urging and instigating.

Another instance of intensification and abundance appears in:

Only the miser is the one they ʿallamūhu,
Then he despised them, and from him came estrangement.

The verb ʿallama occurs on the pattern faʿʿala to indicate intensification; the gemination signals repetition and abundance of the teaching act and an emphatic degree in its performance.

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3.4. Verbs Augmented by Two Letters
a. Iftaʿala
1–a. Causation or Striving in Seeking and Attaining:

Among the meanings conveyed by iftaʿala in the poem is causation/earnest striving in seeking and attaining, as in:

They inherited the prophets, so they iḥtamalū what
No descendants after them were made to bear.

The verb iḥtamala occurs on the pattern iftaʿala, indicating strenuous undertaking and effort in attaining/bearing.

2–a. Adoption :

Another meaning conveyed by iftaʿala is adoption, as in:

So he iʿtazā to the teachers what pride!
A loftiness came to them, by which affiliation rose.

Here iʿtazā occurs on the pattern iftaʿala to indicate adoption: "he affiliated himself with the teachers," i.e., he ascribed himself to them and took them as a lineage.

Likewise, the poet says:

Only the miser is the one they taught,
Then he despised them, and from him came estrangement.

The verb izdarā occurs on the pattern iftaʿala, conveying adoption in the sense of "taking them as an object of mockery and contempt." Its underlying form is iztarāhum, but the tāʾ was changed after the zāy into a dāl, because zāy is voiced while tāʾ is voiceless; thus the tāʾ was replaced by a voiced segment from the same place of articulation.

b. Tafāʿala:

The poet uses only one verb on the pattern tafāʿala, namely tadāʿā. In the poem, this form conveys participation/reciprocity, as shown in:

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And when the vile ones clustered against them,
The foolish also tadāʿā to them.

The verb tadāʿā occurs on the pattern tafāʿala, derived from the root (d–ʿ–w). "The foolish called one another," i.e., each called the other to assemble thus clearly manifesting the meaning of reciprocity/participation between two or more parties.

c. Tafaʿʿala:

The poet uses only one verb on the pattern tafaʿʿala, namely taʿahhada. Among its meanings is affectation/undertaking with repeated labor over time, as in:

Many a generation they taʿahhadūhu like a crop
Whose shoots came forth, and growth adorned it.

Here taʿahhada suggests taking on a task with effort and sustained care; moreover, nurturing a generation through upbringing and discipline proceeds gradually and in stages, not all at once. Hence the pattern tafaʿʿala in this line signals self-imposed effort and repeated work carried out with measured pacing.

d. Ifʿawʿala :

The poet uses one verb on the pattern ifʿawʿala, namely iʿṣawṣaba, in:

And when the vile ones clustered against them,
The foolish also called one another to them.

The pattern ifʿawʿala indicates intensification and abundance in the base action. Thus iʿṣawṣaba al-liʾāmu expresses emphatic, intensified clustering and gathering, being derived from ʿuṣbah (a band/group).

Conclusion:

- The poet uses twenty-three augmented verbs in his poem.

- He employs six augmented patterns in the poem: afʿala, faʿʿala, tafāʿala, iftaʿala, tafaʿʿala, and ifʿawʿala.

- The pattern faʿʿala appears most frequently among these patterns, and the poet uses it primarily to convey intensification and exaggeration in the action

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[2]al-Damj, Khālid Muṣṭafā, al-Nukhbah al-Ṣarf min Aḥkām ʿIlm al-Ṣarf (A Morphological Elite: Rulings of the Science of Morphology), Dār al-Kutub al-ʿIlmiyyah, Beirut, Lebanon, p. 201.

[3]Marwān al-ʿAṭiyyah, Muʿjam al-Muṣṭalaḥāt al-Naḥwiyyah wa-al-Ṣarfiyyah (Dictionary of Grammatical and Morphological Terminology), Dār al-Bashāʾir, Damascus, Syria, n.d. (no ed.), p. 186.

[4]Ibn Yaʿīsh, Muwaffaq al-Dīn Yaʿīsh b. ʿAlī al-Ḥalabī, Sharḥ al-Mufaṣṣal (Commentary on al-Mufaṣṣal), ed. Ibrāhīm Muḥammad ʿAbd Allāh, Dār Saʿd al-Dīn, Damascus, Syria, 1st ed., 1434 AH / 2013 CE, vol. 9, p. 269.

[5]Ibn Manẓūr al-Ifrīqī, previously cited, entry [z-y-d], vol. 3, p. 200. See also: Ibn Jinnī, ʿUthmān Abū al-Fatḥ, Sirr Ṣināʿat al-Iʿrāb (The Secret of the Craft of Inflection), study & ed. Ḥasan Hindāwī, Dār al-Qalam (Printing, Publishing & Distribution), Beirut, Lebanon, 2nd ed., 1413 AH / 1993 CE, vol. 2, p. 811; Ibn Jinnī, ʿUthmān Abū al-Fatḥ, al-Munṣif: Sharḥ Kitāb al-Taṣrīf li-Abī ʿUthmān al-Māzinī (The Just One: Commentary on al-Māzinī's Taṣrīf), ed. Ibrāhīm Muṣṭafā & ʿAbd Allāh Amīn, Maṭbaʿat Muṣṭafā al-Bābī al-Ḥalabī wa-Awlādih, Egypt, 1st ed., 1379 AH / 1960 CE, vol. 1, p. 99; Ibn Yaʿīsh, Sharḥ al-Mulūkī fī al-Taṣrīf (Commentary on al-Mulūkī in Morphology), ed. Fakhr al-Dīn Qabāwah, al-Maktabah al-ʿArabiyyah, Aleppo, 1st ed., 1393 AH / 1973 CE, p. 100; Sharḥ al-Mufaṣṣal, vol. 9, p. 269.

[6]al-Zabīdī, Muḥammad b. Muḥammad b. ʿAbd al-Razzāq al-Ḥusaynī, Abū al-Fayḍ (Murtaḍā), Tāj al-ʿArūs min Jawāhir al-Qāmūs (The Crown of the Bride: from the Jewels of al-Qāmūs), ed. ʿAbd al-ʿAzīz Maṭar, Kuwait Government Press, 2nd ed., 1414 AH / 1994 CE, entry [z-y-d], vol. 8, pp. 160–161. See also: al-Maqqarī, Shihāb al-Dīn Aḥmad b. Muḥammad al-Tilimsānī, Nafḥ al-Ṭīb min Ghuṣn al-Andalus al-Raṭīb… (The Fragrant Breeze…), ed. Iḥsān ʿAbbās, Dār Ṣādir, Beirut, Lebanon, 1st ed., 1997 CE, vol. 3, p. 456.

[7]See: Ibn al-Ḥājib, ʿUthmān b. ʿUmar Abū ʿAmr, al-Īḍāḥ fī Sharḥ al-Mufaṣṣal (Clarification: Commentary on al-Mufaṣṣal), ed. Mūsā Banāy al-ʿAlīlī, Maṭbaʿat al-ʿĀnī, Baghdad, Iraq, n.d. (no ed.), 1402 AH / 1982 CE, vol. 2, p. 371.

[8]See: al-Khiḍr al-Yazdī, Sharḥ Shāfiyat Ibn al-Ḥājib fī ʿIlmay al-Taṣrīf wa-al-Khaṭṭ (Commentary on Ibn al-Ḥājib's Shāfiyah in Morphology and Orthography), ed. Ḥasan Aḥmad al-ʿUthmān, Muʾassasat al-Rayyān (Printing, Publishing & Distribution), Beirut, Lebanon, 1st ed., 1429 AH / 2008 CE, vol. 1, p. 573.

[9]See: al-Ḥamlāwī, Aḥmad, Shadhā al-ʿArf fī فنّ al-Ṣarf (The Fragrance of Knowledge in Morphology), revised & annotated by Muṣṭafā Aḥmad ʿAbd al-ʿAlīm, Maktabat al-Maʿārif (Publishing & Distribution), Riyadh, Saudi Arabia, 1st ed., 1422 AH / 2001 CE, p. 20.

[10]ʿAbduh al-Rājiḥī, al-Taṭbīq al-Ṣarfī (Morphological Application), Dār al-Nahḍah al-ʿArabiyyah (Printing & Publishing), Beirut, Lebanon, n.d. (no ed.), 1404 AH / 1984 CE, p. 27.

[11]al-Zamūrī, ʿUmar b. Abī Ḥafṣ, Fatḥ al-Laṭīf fī al-Taṣrīf ʿalā al-Basṭ wa-al-Taʿrīf (Opening the Subtle: Morphology on Expansion and Definition), Dīwān al-Maṭbūʿāt al-Jāmiʿiyyah, Ben Aknoun, Algeria, 1st ed., 1411 AH / 1991 CE, p. 65 (adapted).

[12]Marwān al-ʿAṭiyyah, previously cited, p. 303.

[13]Rājī al-Asmar, al-Muʿjam al-Mufaṣṣal fī ʿIlm al-Ṣarf (The Detailed Lexicon of Morphology), Dār al-Kutub al-ʿIlmiyyah, Beirut, Lebanon, 1st ed., 1413 AH / 1993 CE, p. 326.

[14]Nāṣir Ḥusayn ʿAlī, al-Ṣīgh al-Thulāthiyyah Mujarradah wa-Mazīdah: Ishtiqāqan wa-Dalālah (Triliteral Forms: Simple and Augmented—Derivation and Semantics), al-Maṭbaʿah al-Taʿāwuniyyah, Damascus, Syria, n.d. (no ed.), 1409 AH / 1989 CE, p. 188.

[15]Fakhr al-Dīn Qabāwah, previously cited, p. 117.

[16]See: Sībawayh, previously cited, vol. 4, p. 59; Ibn Qutaybah, ʿAbd Allāh b. Muslim Abū Muḥammad al-Dīnūrī, Adab al-Kātib (The Culture of the Scribe), ed. Muḥammad al-Dālī, Muʾassasat al-Risālah, Beirut, Lebanon, n.d. (no ed.), p. 463; Najāt ʿAbd al-ʿAẓīm al-Kūfī, previously cited, p. 35; Shalāsh Hāshim Ṭāhā, previously cited, p. 61.

[17]See: Abū Ḥayyān al-Andalusī, Athīr al-Dīn, Irti shāf al-Ḍarab min Lisān al-ʿArab (A Deep Draught from Lisān al-ʿArab), ed. & study Rajab ʿUthmān Muḥammad, rev. Ramaḍān ʿAbd al-Tawwāb, Maktabat al-Khānjī, Cairo, Egypt, 1st ed., 1418 AH / 1998 CE, vol. 1, pp. 172–174.

[18]See: Thurayyā ʿAbd Allāh Idrīs, al-Ṣīgh al-Fiʿliyyah fī al-Qurʾān al-Karīm: Aṣwātan wa-Binyatan wa-Dalālah (Verbal Forms in the Qurʾān: Sounds, Structure, and Meaning), PhD dissertation, Umm al-Qurā University, supervised by Aḥmad ʿIlm al-Dīn al-Jundī, 1410 AH / 1989 CE, vol. 2, p. 556.

[19]al-Khalīl b. Aḥmad al-Farāhīdī, Kitāb al-ʿAyn (The Book of al-ʿAyn), ed. Mahdī al-Makhzūmī & Ibrāhīm al-Sāmarrāʾī, Dār wa-Maktabat al-Hilāl, n.d. (no ed., no date), entry [q-r-ʿ], vol. 1, p. 155.

[20]Fāḍil Muṣṭafā al-Sāqī, Aqsām al-Kalām al-ʿArabī min Ḥayth al-Shakl wa-al-Waẓīfah (Categories of Arabic Speech in Form and Function), Maktabat al-Khānjī, Cairo, Egypt, n.d. (no ed.), 1397 AH / 1977 CE, pp. 293–294.

[21]For further reading see: Sībawayh, previously cited, vol. 4, p. 58; Ibn Ḥayyān al-Andalusī, Irti shāf al-Ḍarab, vol. 1, p. 174; al-Suyūṭī, Hamaʿ al-Hawāmiʿ fī Sharḥ Jamʿ al-Jawāmiʿ, vol. 6, pp. 23–24; al-Khiḍr al-Yazdī, Sharḥ Shāfiyat Ibn al-Ḥājib, vol. 1, pp. 210–214.

[22]See: al-Ḥasan Wald Zayn al-Shinqīṭī, al-Ṭurrah: Tawsheeh Lāmiyyat al-Afʿāl li-Ibn Mālik… (al-Ṭurrah: An Adornment of Ibn Mālik's Lāmiyyat al-Afʿāl…), ed. ʿAbd al-Ḥamīd b. Muḥammad al-Anṣārī, Dār al-Kutub al-ʿIlmiyyah, Beirut, Lebanon, 1st ed., 2008 CE, vol. 1, p. 347.

[23]Sībawayh, previously cited, vol. 4, p. 68.

[24]Thurayyā ʿAbd Allāh Idrīs, previously cited, vol. 2, p. 633.

[25]See: al-Ḥamlāwī, previously cited, pp. 31–32; Ibn Ḥayyān al-Andalusī, Irti shāf al-Ḍarab, vol. 1, p. 174; al-Suyūṭī, Hamaʿ al-Hawāmiʿ, vol. 6, pp. 24–25; al-Khiḍr al-Yazdī, previously cited, vol. 1, pp. 215–218.

[26]Ibn Jinnī, al-Munṣif: Sharḥ Kitāb al-Taṣrīf, vol. 1, p. 72.

[27] Thurayyā ʿAbd Allāh Idrīs, previously cited, vol. 3, p. 1139.

[28] Ibn Yaʿīsh, Sharḥ al-Mulūkī fī al-Taṣrīf, p. 74.

[29] Sībawayh, previously cited, vol. 4, p. 76.

[30] Ibn Jinnī, al-Munṣif: Sharḥ Kitāb al-Taṣrīf, vol. 1, p. 71.

[31] Ibid., vol. 1, p. 71.

[32] See: al-Ḥamlāwī, previously cited, p. 33; Ibn Ḥayyān, Irti shāf al-Ḍarab, vol. 1, p. 85; Muḥammad Muḥyī al-Dīn ʿAbd al-Ḥamīd, previously cited, p. 76; Sībawayh, previously cited, vol. 4, pp. 66–67.

[33] al-Asṭā, ʿAbd Allāh Muḥammad, al-Ṭarīf fī ʿIlm al-Taṣrīf: Dirāsah Ṣarfiyyah Taṭbīqiyyah (The Elegant in Morphology: An Applied Morphological Study), Publications of the World Islamic Call Society, Tripoli, Libya, 2nd ed., 2010 CE, p. 94.

[34] See: al-Ḥamlāwī, previously cited, p. 33; Abū Ḥayyān, Irti shāf al-Ḍarab, vol. 1, p. 84; Muḥammad Muḥyī al-Dīn ʿAbd al-Ḥamīd, previously cited, p. 77; Sībawayh, previously cited, vol. 4, pp. 74–75; and al-Asṭā ʿAbd Allāh, previously cited, p. 94.

[35] Raḍī al-Dīn al-Astarābādhī, previously cited, vol. 1, p. 112.

[36] See: Raḍī al-Dīn al-Astarābādhī, previously cited, vol. 1, p. 104; Abū Ḥayyān, Irti shāf al-Ḍarab, vol. 1, p. 86; ʿAbd al-Khāliq ʿUḍaymah, al-Mughnī fī Taṣrīf al-Afʿāl (The Enriching Book on Verb Conjugation), Dār al-Ḥadīth, Cairo, Egypt, 3rd ed., n.d., p. 122; Sībawayh, previously cited, vol. 4, pp. 72–73; Muḥammad Muḥyī al-Dīn ʿAbd al-Ḥamīd, previously cited, p. 78.

[37] See: Raḍī al-Dīn al-Astarābādhī, previously cited, vol. 1, pp. 100–104; Abū Ḥayyān, Irti shāf al-Ḍarab, vol. 1, p. 86; ʿAbd al-Khāliq ʿUḍaymah, previously cited, p. 122; Sībawayh, previously cited, vol. 2, p. 239; Muḥammad Muḥyī al-Dīn ʿAbd al-Ḥamīd, previously cited, p. 80.

[38] Sībawayh, previously cited, vol. 4, p. 283.

[39] Ibn Jinnī, al-Munṣif: Sharḥ Kitāb al-Taṣrīf, vol. 1, p. 77.

[40] al-Ḥamlāwī Aḥmad, previously cited, p. 35.

[41] A proverb said of the weak becoming strong, the humiliated becoming honored after humiliation, or the base man rising in status; it is also said to mean: "Whoever dwells near us is ennobled through us." See: al-Maydānī, Aḥmad b. Muḥammad b. Ibrāhīm Abū al-Faḍl, Majmaʿ al-Amthāl (Compendium of Proverbs), ed. Muḥammad Muḥyī al-Dīn ʿAbd al-Ḥamīd, Maṭbaʿat al-Sunnah al-Muḥammadiyyah, Egypt, n.d. (no ed.), 1374 AH / 1955 CE, vol. 1, p. 10.

[42] See: Sībawayh, previously cited, vol. 4, p. 70; al-Raḍī, previously cited, vol. 1, pp. 110–111; ʿUḍaymah, previously cited, p. 129; Abū Ḥayyān, Irti shāf al-Ḍarab, vol. 1, pp. 179–180; al-Ḥamlāwī Aḥmad, previously cited, p. 35; al-Suyūṭī, previously cited, vol. 6, p. 28; Muḥammad Muḥyī al-Dīn ʿAbd al-Ḥamīd, previously cited, p. 83; Nāẓir al-Jaysh, Muḥibb al-Dīn Muḥammad b. Yūsuf, Sharḥ al-Tashīl / Tamhīd al-Qawāʿid bi-Sharḥ Tashīl al-Fawāʾid (Commentary on al-Tashīl…), ed. & study ʿAlī Muḥammad Fākhar et al., Dār al-Salām, Cairo, Egypt, 1st ed., 1428 AH / 2007 CE, vol. 8, pp. 3763–3765.

[43] See: al-Raḍī, previously cited, vol. 1, pp. 111–112; ʿUḍaymah, previously cited, p. 129; Abū Ḥayyān, Irti shāf al-Ḍarab, vol. 1, p. 177; al-Suyūṭī, previously cited, vol. 6, p. 28; Muḥammad Muḥyī al-Dīn ʿAbd al-Ḥamīd, previously cited, p. 81; Nāẓir al-Jaysh, previously cited, vol. 8, p. 3767.

[44] See: al-Raḍī, previously cited, vol. 1, pp. 111–112; al-Asṭā, ʿAbd Allāh Muḥammad, previously cited, p. 97; Sībawayh, previously cited, vol. 4, p. 285.

[45] See: al-Raḍī, previously cited, vol. 1, pp. 111–112; al-Asṭā, previously cited, p. 98; Sībawayh, previously cited, vol. 4, pp. 77–78.

[46] See: al-Raḍī, previously cited, vol. 1, p. 113; al-Khiḍr al-Yazdī, previously cited, vol. 1, p. 236; al-Ḥamlāwī Aḥmad, previously cited, p. 28; Sībawayh, previously cited, vol. 4, p. 77.

[47] See: al-Raḍī, previously cited, vol. 1, p. 113; al-Khiḍr al-Yazdī, previously cited, vol. 1, p. 236; al-Ḥamlāwī Aḥmad, previously cited, p. 28; Abū Ḥayyān, previously cited, vol. 1, p. 181; Sībawayh, previously cited, vol. 4, pp. 76–77; Nāẓir al-Jaysh, previously cited, vol. 8, p. 3773.

[48] Boualem Bouamer, Raḥīl fī Rikāb al-Mutanabbī (A Journey in the Wake of al-Mutanabbī), Dār Ṣubḥī (Printing & Publishing), Algeria, 1st ed., 2015 CE, pp. 66–68.

[49] Raḍī al-Dīn al-Astarābādhī (al-Naḥwī), Sharḥ Shāfiyat Ibn al-Ḥājib (Commentary on Ibn al-Ḥājib's Shāfiyah), together with the commentary on its poetic evidences by ʿAbd al-Qādir al-Baghdādī; ed., vocalized, and glossed by Muḥammad Nūr al-Ḥasan, Muḥammad al-Zafzāf, and Muḥammad Muḥyī al-Dīn ʿAbd al-Ḥamīd, Dār al-Kutub al-ʿIlmiyyah, Beirut, Lebanon, n.d. (no ed.), 1402 AH / 1982 CE, vol. 1, p. 86.

[50] See: Murtaḍā al-Zabīdī, Tāj al-ʿArūs min Jawāhir al-Qāmūs, vol. 34, p. 418.

[51] See: Tawfīq Asʿad, Ṣīghat Afʿala wa-Dalālātuhā fī al-Qurʾān al-Karīm (The Form Afʿala and Its Meanings in the Qurʾān), Munshaʾat al-Maʿārif, Alexandria, Egypt, n.d. (no ed.), 1990 CE, p. 81.

[52] Ibn Manẓūr al-Ifrīqī, Lisān al-ʿArab, vol. 14, p. 244.

[53] Aḥmad Mukhtār ʿUmar (with a team of collaborators), Muʿjam al-Lughah al-ʿArabiyyah al-Muʿāṣirah (Dictionary of Contemporary Arabic), ʿĀlam al-Kutub, Cairo, Egypt, 1st ed., 2008 CE, vol. 1, p. 705 .