TRANSLATION AND INTRANSITIVE MARKING MORPHEMES IN MAZID (AFFIXED) VERBS OF MODERN STANDARD ARABIC

Amir Ma’ruf

Introduction

This article aims to reveal transitive and intransitive-marking morphemes found in affixed triliteral verbs in modern standard Arabic. In many languages, there is a lexical category called verb. El-Dahdah (1981: 4) divides Arabic verbs into ta:m verbs (complete verbs) and na:qish verbs (short verbs, incomplete verbs). Ta:m verbs consist of transitive and intransitive ones. Transitive verbs include active (ma’lu:m) and passive (majhu:l) verbs.

Arabic verbs can take the forms of basic verbs and affixed basic verbs. In terms of affixes to the basic verbs, Arabic verbs are divided into two, namely mujarrod verbs (basic verbs without affixes) and mazi:d verbs (basic verbs with affixes). Arabic basic verbs may three consonants (triliteral) and four consonants (quadriteral). Basic triliteral verbs consists of root morphemes in the form of consonants and affixes in the form of vowels (Afrizal and Ma’ruf, 2014). In addition to the roots and affixes constituting the basic verbs, there are transitive and intransitive morphemes which are not represented in the basic triliteral verbs. Such morphemes are referred to as transitive-intransitive empty morphemes.

Arabic has tashri:f lughari (inflection) and tashri:f ishtila:chi (derivation). The basic triliteral verbs are transitive and their
intransitivity is sima’i (as the language is used by the speaker). With a morphological process through affixation, transitive verbs can be converted to intransitive ones and intransitive verbs can be converted to transitive ones.

As previously stated, basic triliteral verbs in Arabic can be either transitive or intransitive. The affixation process can change transitivity and/or intransitivity of basic verbs. However, there is also an affixation process that does not change transitivity and/or intransitivity. Al-Ghulayaini (1973) has formulated transitive verbs and intransitive verbs based on their pattern (pattern). According to this expert, basic triliteral verbs with the pattern fa’ula are intransitive. Meanwhile, basic verbs with the pattern fa’ala and fa’ila can be transitive and intransitive. For the affixed basic verbs, this expert argues that transitive verbs are those with pattern af’ala and fa”ala. However, this expert does not show the origin of the basic triliteral verbs (fa’ala, fa’ula, and fa’ila) which can be formed into verbs with those patterns and do not show how to convert the transitive basic triliteral verbs to intransitive ones.

Badawiy (2012) divides standard Arabic into two, namely classical standard Arabic (fushcha: al-tura:ts) and modern standard Arabic (fushcha: al-‘ashr). For the use of language for communication, this article focuses on modern standard language.

In regard to the aforementioned matters, the research problems are formulated to several points as follows: allomorphs of transitivity in mazi:d verbs, allomorphs of intransitivity in mazi:d verbs, allomorphs of transitivity in mazi:d verbs derived from the intransitive (la:zim)
triliteral verb with the patterns *fa’ala*, *fa’ula*, *fa’ila*, and allomorphs of intransitivity in *mazi:d* verbs derived from transitive (muta’addi) triliteral verbs with the patterns *fa’ala*, and *fa’ila*.

As previously discussed, there are *ta:m* verbs and *na:qish* verbs. In the study of *ta:m* verbs, Afrizal and Ma’ruf (2014) found that basic triliteral verbs of Arabic consist of root morphemes in the form of three consonants and affix morphemes in the form of vowels. The vowel at the end of the basic verb indicate the personal pronoun of the subject in the verb. Al-Ghulayaini (1973) indicates that if the first and second consonants of the basic triliteral verbs have vowel [a] and vowel [u], they belong to intransitive verbs. Meanwhile, if the vowels are [a] and [a], or [a] and [i] there are two possibilities. The first possibility is intransitive verbs and the second possibility is transitive verbs. According to this expert, the transitivity of triliteral verbs whose first and second two consonants have vowel [a] and [a], or [a] and [i] is *simā’i* (as it is, not based on *qiyas*). Therefore, it can be stated that the basic triliteral verbs of Arabic are already intransitive or transitive through *simā’i*.

Al-Syijairi in his study, published in the International Journal of Linguistic N015 in 2015, argues that there is a similarity in transitive and intransitive verbs between Arabic and English, in addition to differences. The similarity is that both languages have verbs that can be transitive or intransitive according to the context. However, Arabic is different from English in its ability to convert intransitive verbs to transitive ones by applying inflection to the main verb. In addition, Arabic is different from
English because some transitive verbs in Arabic can contain three objects.

On the basis of aforementioned facts, it is evident that this research is a follow-up of the previous studies. However, the research is different from the findings of previous experts that their findings are based on basic triliteral mujarrad verbs (original without affix morphemes). Meanwhile, this research is a study of affixed verbs.

In terms of the addition of morphemes in the basic verbs of Arabic, there are two classifications of verbs, namely mujarrad verbs (original basic verbs, without being added with affix morphemes) and mazid verbs (verbs added with affix morphemes). Morphemes added to basic verbs have many meanings, including transitive, intransitive, repetitive (taktsi:r), reciprocal (musya:rakah), result (muthawa’ah), verbalization, stating "enter" (time, place), stating very (muba:laghah), showing (performative/ta’ri:dh), duration of occurrence (salb), near occurrence (chainu: nah), pretending, one-by-one, becoming (shairu:rah), asking (thalab) (Ibn ‘Ali, n.d.: 12-35).

In terms of the existence of agent in the verb clauses, there are two types of verbs, namely (1) active (ma’lu:m) verbs, verbs in the clause whose agent is present, and (2) passive (majhu:l) verbs, verbs in the clause whose agent is absent (Al-Ghulayaini, 1973: 47-48). In terms of transitivity, verbs can be divided into two, namely (1) transitive (muta’addi) verbs and (2) intransitive (la:zim) verbs. Transitive verbs are verbs whose influence is beyond the subject, the influence reaches the object (Al-Ghulayaini, 1973: 31). Intransitive verbs are verbs whose
influence is not beyond the agent (Al-Gulayaini, 1973: 34). To make it simple, transitive verbs are two or three-valence verbs and intransitive verbs are one-valence verbs.

*Lazim* (intransitive) verbs are verbs that contain meanings of temperament/character, verbs that contain meanings of circumstance, verbs that contain meanings of clean, verbs that contain meanings of dirty, verbs that show unusual appearance, verbs that show meanings of color, verbs that show meanings of defect, verbs that show meanings of ornament, verbs that contain meanings from transitive verbs, verbs with the pattern *fa’ula*, verbs with the pattern *infa’ala*, verbs with the pattern *if’alla*, verbs with the pattern *if’a:lla*, verbs with the pattern *if’alalla*, and verbs with the pattern *if’anlala* (Al-Ghulayaini, 1973: 44-45). According to Al-Ghalayaini (1973: 45) there are 3 ways to convert intransitive verbs to transitive one, namely by forming the pattern *af’ala*, forming the pattern *fa’’ala*, and by adding prepositions.

Badawiy (2012) states that standard language is a written language, not a spoken language. This variety of languages is characterized by languages that have rules that are not easily changed and the rules apply in many regions. Modern Arabic, according to this expert, is Arabic used by Arabic speech communities in communicating culture in general, not the language of religion originating from the Qur'an and al-Hadith as sources of Islamic teachings.

Data of this article were mazid verbs (basic triliteral verbs of Arabic that had transitive and/or intransitive morphemes). The data sources were al-munawwir dictionary and *mu’a:shirah* Arabic literature.
(modern Arabic) taken from the library of the Faculty of Cultural Sciences, UGM Yogyakarta. They were obtained using observation method and analyzed using distributional method with direct element distributional technique as the basic technique, followed by further techniques through expansion and deletion.

Discussion

According to Kridalaksana, transitivity is things related to grammatical elements which are used systematically to express relationships between participants involved in a communication situation, action, circumstance or event (Kridalaksana, 2008: 122). The presence of participants in a sentence is determined by the nature of the predicate, namely verb. As stated above, there are transitive verbs and intransitive verbs. The transitivity or intransitivity of basic triliteral verbs of Arabic tends to be inherent that verbs are only understood through sima‘i. However, the transitivity and/ or intransitivity of the affixed trilateral verbs is often symbolized by linguistic units in the form of affix morphemes. The following section discusses transitive allomorphs in mazi:d verbs, intransitive allomorphs in mazi:d verbs, transitive allomorphs in mazi:d verbs from verbs with the patterns fa‘ala, fa‘ila and fa‘ula, and intransitive allomorphs in mazi:d verbs with the patterns fa‘ala and fa‘ila.
Transitive allomorphs in mazi:d verbs

In this article, there are at least three transitive allomorphs (3) in affixed verbs, i.e. infix \textit{ali:f} after the first consonant, prefix \textit{hamzah} before the first consonant, and gemination in the second consonant.

\textit{Dha:yaqa} 'to narrow, to cause trouble, to annoy' is an affixed triliteral verb. The affix on the verb is the infix alif in the first consonant \textit{[dh]} so that it becomes \textit{dha:}. It appears that this verb is a transitive verb.

(1) \textit{Dha:yaqa ar-rajulu chujratahu} ‘the man narrows his room’, the verb is a verb that has been added with the infix alif in the first consonant. If the affix is deleted, the verb becomes \textit{dha:qa} 'to be narrow', so it becomes (1.a) \textit{dha:qat chujratuhu} 'the man’s room is narrow'.

This also happens to the verb \textit{zha:`aba} 'to marry'. If the infix is deleted, it turns into an intransitive verb \textit{zha`aba} 'to be married'.

\textit{Adhra’a} ‘to weaken’ is a triliteral verb with the prefix hamzah. The transitivity of the verb \textit{adhra’a} appears in the sentence (2). (2) \textit{Adhra’a su:ut-taghdiyati al-jailal-qa:dima} 'malnutrition weakens the next generation'. The verb \textit{adhra’a} ‘to weaken’ is a transitive verb that demands the existence of object (\textit{al-jailal-qa:dima} ‘the next generation), which is a triliteral verb with the prefix hamzah. If the prefix hamzah in the verb \textit{adhra’a} is deleted, the verb becomes an intransitive verb \textit{dhara’a} ‘to be weak’, so that the sentence becomes (2.a) \textit{dhara’a al-jailul-qa:dimu} 'the next generation is weak'.

The same thing will happen in the following verbs, \textit{Adhalla} ‘to damage, to eliminate’, \textit{Adhmara} ‘to make thin’, \textit{Adha:qa} ‘to narrow’, \textit{Athfa’a} ‘to extinguish’, \textit{Adh’ana} ‘to dispatch’, \textit{Adhhara} ‘to give birth’, ‘to
show’, A’zaba ‘to keep away from’, A’a:sya ‘to make live’, Aghdhaba ‘to anger’, Afnada ‘to weaken the mind’, Afa: ‘a to return’, Afa:da ‘to turn off’, that if the prefix hamzah is deleted, they will be converted intransitive verbs.

The verb *dhakhkhama* 'to enlarge' is a transitive verb. This can be seen in the sentence (3). (3) Dhakhkhama ath-tha’a:mudz-dzihniy al-jisma ‘Fatty foods enlarge the body’. The transitivity of the verb *dhakhkhama* in the sentence above appears in the presence of the object (al-jisma 'body'). When the gemination of the second consonant [kh] of the verb is deleted (*dhakhuma* 'to be big'), the verb becomes intransitive. This can be seen in the sentence. (3.a) Dhakhuma al-jisma ‘the body is big’.

In this article, the verbs that have the nature like the verb in sentence (3) will be presented. Those verbs include Dharra: ‘to train, to get used to’, Dha’afa ‘to weaken’, Dhallala ‘to mislead’, Dhawwa’a ‘to light’, Dhayyafa ‘to incline’, Dhayyaqa ‘to narrow’, Thaqqaqa ‘to explode’, Thahhara ‘to purify’, ‘attada ‘to prepare’, ‘azhzhama’‘to glorify’, ‘ayyasya ‘to make live’, Faqqaha ‘to make understand’, Fayyala ‘to lay up blame’.

**Intransitive Allomorphs in mazi:d verbs**

This article discusses at least three intransitive allomorphs in affixed triliteral verbs, namely prefix (in), confix (-t-) in the form of prefix hamzah and infix [t], and prefix (ista-). The verb Indharaja ‘to be split’ is a triliteral verb with the prefix (in-). If the prefix of the verb *indharaja* is deleted, it becomes dharaja 'to split'. The intransitivity of
the verb *indharaja* is seen in the sentence (4) *indharaja asy-syai‘u* ‘something is split’, and if the prefix (*in*) is deleted, it will become (4.a) *dharaja ar-rajulu asy-syai‘a* ‘the man split something’.

In this article, the author discusses verbs that have intransitive nature like the verb *Indharaja*. The verbs are as follows, *In’akasa* ‘to be reversed, to be inverted’, *Inghamasa* ‘to sink’, *Infatacha* ‘to be open’, *Infaraqa* ‘to be separated’, *Infa’ala* ‘to be done’.

The verb *I’takasa* ‘to be reversed, to be inverted’ is a verb with confix (hamzah-$t$-$t$). This verb is an intransitive verb. We test it in the sentence (5). (5) *i’takasa itija:hadul-muru:ri* ‘the direction of the traffic lane is reversed’ is a sentence which has a predicate in the form of intransitive verbs (*i’takasa*). Therefore, the sentence (5) only has a predicate (*i’takasa*) and a subject (*itija:hadul-muru:ri*). When the confix is deleted, the verb becomes a basic triliteral verb *‘akasa* ‘to reverse, to invert’. The deletion of the confix changes all intransitive verbs into transitive verbs. Therefore, the sentence (5.a) is not grammatical (5.a) *‘akafa itija:hadul-muru:r*. It becomes a good sentence as in (5.b) *‘akafa ar-rajulu itija:ha:dal-muru:ri* ‘the man reverses the direction of the traffic lane’.

This article discusses verbs that have similar nature with the verb *i’takafa*. Those verbs are *I’tamala* ‘to be done’, *I’tamasra* ‘to sink’, *Iftarasa* ‘to be separated, to be divided’. In addition to the verbs added with the confix (hamzah-$t$-$t$) as stated above, the followings are triliteral verbs with to the prefix (ista-$t$-$t$). The verb *Istagharra* ‘to be deceived, to be tricked’ is an intransitive verb with the prefix (ista-$t$-$t$). This is evident in
sentence (6) *istagharra asy-syurthatu al-waghad‘ the police is deceived al-waghad‘. The sentence (6.a) is not grammatical because of the presence of al-waghad which is intended to be a filler of the object. The sentence (6.a) is grammatical due the presence of filler elements of the object because the verb is an intransitive verb. Therefore, it will be grammatical if the verb is converted to transitive one by deleting the prefix (ista-) becoming Gharra ‘to deceive, to trick’. Thus, the sentence (6.b) gharra asy-syurthatu al-waghad ‘the police deceives criminals’ is grammatically correct.

**Transitive Allomorphs of mazi:d verbs with the pattern fa’ala**

The following discusses affixed basic triliteral verbs whose basic verbs are triliteral with the pattern fa’ala. There are two affixed triliteral verbs derived from the verb with the pattern fa’ala, namely dhayaqa ‘to narrow’ whose basic triliteral verb is dha:qa ‘to be narrow’, and zha:aba ‘to marry’ whose basic triliteral verb is zha`aba ‘to be married’. Semantically, these two verbs are state verbs. This can be tested with a question about the state of the subject. The answer is narrow and be married. These two verbs cannot be questioned by what the subject is doing. What the subject is doing is narrow and/or married.

The followings are basic triliteral verbs with the af’ala whose basic triliteral verbs are with the pattern fa’ala. This article discusses at least 6 verbs, namely adhbana ‘to narrow’ from the verb dhabana ‘to be
narrow', *adhjara* ‘to weary’ derived from the verb *dhajara* ‘to be weary’, *adhja’a* ‘to make lie down’ derived from the verb *dhaja’a* ‘to lie down’, *adhrasa* ‘to make silent’ derived from the verb *dharasa* to be silent’, *adh'aфа* ‘to weaken’ derived from the verb *dha'afa* ‘to be weak’, *adhmara* ‘to make lean or thin’ derived from the verb *dhamara* ‘to be lean or thin’. These six verbs have the same semantic type meaning, that is affixed verbs derived from triliteral basic state verbs. It is evident that the verb *adhbana* ‘to narrow’ is derived from the verb *dhabana* ‘to be narrow’ which has semantic meaning of state verb because the verb can only be questioned as to how the state of the subject, i.e. ‘to be narrow’, cannot be questioned by the question of what the subject is doing.

**Transitive allomorphs of mazi:d verbs with the pattern fa’'ala**

In this article, there are at least three (3) verbs with the pattern fa’’ala, namely *dha’afa* ‘to weaken’ derived from the triliteral verb *dha’afa* ‘to be weak’, *thaqqaqa* ‘to make explosion’ derived from the verb *thaqqa* ‘to explode’, and *thahhara* ‘to purify’ derived from the verb *thahara* ‘to be pure’. There are two semantic verbs in those three verbs. The verb *dha’afa* ‘to be weak’, and the verb *thahara* ‘to be pure’ are semantically state verbs because they can be questioned with the question of how the subject’s state, which is weak and pure, and cannot be questioned with the question of what the subject is doing. Meanwhile, the verb *thaqqaqa* ‘to make explosion’ derived from the verb *thaqqa* ‘to explode’ can only be questioned with what happens with the subject, which is ‘to explode’, and cannot be questioned how the state of the subject is and what the subject is doing.
In addition to the three (3) basic triliteral verbs with the pattern fa’ala derived from the basic triliteral verbs with the pattern fa’ala, the followings six (6) basic triliteral verbs with the pattern fa’ala derived from the basic triliteral verb with the pattern fa’ila. Those verbs are dharraya ‘to train’ derived from the verb dhariya ‘to be trained’, fahhama ‘to make understand’ derived from the verb fahima ‘to understand’, the verb dhallala ‘to mislead’ derived from the verb dhall ‘to go wrong’, the verb dhayyaq to narrow’ derived from the verb dha:qa ‘to be narrow’, the verb ‘ayyasya ‘to make live’ derived from the verb ‘a:ya ‘to be alive’. The verb faqqaha ‘to make understand’ derived from the verb faqiha ‘to understand’, and the verb fayyala ‘to lay up blame’ derived from the verb fa:la ‘to be wrong’. As three base triliteral verbs with the pattern fa’ala derived from the basic triliteral verbs with the pattern fa’ala, six (6) basic triliteral verbs with the pattern fa’ala derived from the basic triliteral verbs with the pattern fa’ila are also semantically state verbs because these verbs can only be asked with questions about the state of the subject, and it cannot be questioned by the question of what the subject is doing and what is happening with the subject.

The following discusses affixed basic triliteral verbs with the pattern fa’ala derived from the basic triliteral verbs the pattern fa’ula. There are at least five (5) verbs, namely dhachchama ‘to exaggerate’ derived from the verb dhachuma ‘to be big’, dha’afa ‘to weaken’ derived from the verb dha’ufa ‘to be weak’, ‘attada ‘to prepare’ derived from the verb ‘atuda ‘to be ready’, the verb dhawwa’a ‘to light’ derived from the verb dha:`a ‘to shine’, and the verb ‘adhdhama ‘to glorify’ derived from the verb ‘adhuma ‘to be great or big’. If closely observed, those five verbs
are derived from basic triliteral verbs, \textit{dhachuma} ‘to be big’, \textit{dha’ufa} ‘to be weak’, ‘\textit{atuda} ‘to be ready’, \textit{dha:’a} ‘to shine’, and ‘\textit{adhuma} ‘to be great or big’, all of which can only be asked with the question of how the subject’s state and cannot be asked with the question of what the subject is doing and what is happening to the subject.

**Transitive Allomorphs of mazi:d verbs with the pattern \textit{af’ala}**

This article discusses at least six (6) basic triliteral verbs with the pattern \textit{af’ala} derived from the basic triliteral verbs with the pattern \textit{fa’ila}. The verbs are \textit{adhra’a} ‘to weaken’ derived from the verb \textit{dhari’a} ‘to be weak’, the verb \textit{adhrama} ‘to ignite’ derived from the verb \textit{dharima} ‘to light’, the verb \textit{adhraya} ‘to train’ derived from the verb \textit{dhariya} ‘to be trained’, the verb \textit{athfa’a} ‘to extinguish’ derived from the verb \textit{thafi’a} ‘to be extinguished’, the verb \textit{aghdhaba} ‘to anger’ derived from the verb \textit{ghadhiba} ‘to be angry’, and the verb \textit{afnada} ‘to weaken the mind’ derived from the verb \textit{fanida} ‘weak mind’. If closely observed, the six basic triliteral verbs, \textit{dhari’a} ‘to be weak’, \textit{dharima} ‘to light’, \textit{dhariya} ‘to be trained’, \textit{thafi’a} ‘to be extinguished’, \textit{ghadhiba} ‘to be angry’, and \textit{fanida} ‘weak mind’ are semantically state verbs because they can only be questioned with the question of how the state of subject and cannot be questioned by the question of what the subject is doing and what is happening to the subject.

This article discusses at least five (5) affixed basic triliteral verbs with the pattern \textit{af’ala} derived from the basic triliteral verbs with the pattern \textit{fa’ula}. These verbs are \textit{adra’a} ‘to weaken’ derived from the
verb *dharu’a* to be weak’, the verb *adh’afa* ‘to weakens’ derived from the verb *dha’ufa* ‘to be weak’, the verb *adhmara* ‘to make thin’ derived from the verb *dhamura* ‘to be thin’, the verb *a’tada* ‘to prepare’ derived from the verb *atuda* ‘to be ready’, and the verb *a’dhama* ‘to glorify’ derived from the verb *adhuma* ‘to be great or big’. These five basic triliteral verbs are state verbs because they can only answer the question of how the subject is: weak, weak, thin, ready, and great. The subject cannot be questioned with the question of what the subject does and what happens to the subject.

**Intransitive allomorphs in affixed (mazi:d) basic triliteral verbs with the pattern tafa’ala, infa’ala, ifta’ala, istaf’ala**

This article found intransitive allomorphs in the affixed basic triliteral verbs with the patterns *tafa’ala, infa’ala, ifta’ala, istaf’ala*. There are six (6) affixed basic triliteral verbs with the pattern *tafa’ala*, one (1) affixed basic triliteral verb with pattern *tafa’ala*, seven (7) affixed basic triliteral verbs with the pattern *infa’ala*, four (4) affixed basic triliteral verbs with the patterned *ifta’ala*, and one (1) affixed basic triliteral verb with pattern *istaf’ala*.

The six (6) verbs *tafa’ala* are *tadharraja* ‘to be split’ derived from *dharaja* ‘to split’, *tadharrara* ‘to be damaged’ from *dharara* ‘to damage’, *tadhayyaja* ‘milk mixed with water’ from *dhayyaja* ‘to mix milk with water’, *tathobbaba* ‘to be treated medically’ from *thabba* ‘to treat medically’, *tafattacha* ‘to be opened’ from *fatacha* ‘to open’, *tafarraqa* ‘to be separated’ from *faraqa* ‘to separate/distinguishes’, and *tafashshola* ‘to be cut’ from *fashola* ‘to cut’. One (1) basic triliteral verb with the pattern
tafa:‘ala is tafa:shala ‘to be cut’ from fashala ‘to cut’, seven (7) affixed basic triliteral verbs with the pattern infa’ala are indharaja ‘to be split’ from dharaja ‘to splits’, in’akasa ‘to reverse, to invert’ from ‘akasa ‘to be reversed, to be inverted’, inghamasa ‘to sink’ from ghamasa ‘to dip’, infatacha ‘to be opened’ from fatacha ‘to open’, infaraqa ‘to be separated’ faraqa ‘to separate’, infalaka ‘to be done’ from fa’ala ‘to do’, and infalata ‘to be released’ from falata ‘to release’. The four (4) affixed basic triliteral verbs with the pattern ifta’ala are iktakasa ‘to be reversed, to be inverted’ from ‘akasa to reverse, to invert’, i’tamala ‘to be done’ from ‘amila ‘to do’, ightamasa ‘to sink’ from ghamasa ‘to dip’, and iftaraqa ‘to be separated, to be divided’ from faraqa ‘to separate/to divide’. In addition, there is one (1) affixed basic triliteral verb with the pattern istaf’ala, namely istagharra ‘to be deceived’ from gharra ‘to deceive’.

Conclusion

Based on the above discussion, it can be concluded that in Arabic there are transitive verbs and intransitive verbs. The transitivity and intransitivity of the Arabic verbs are sima’i in nature (as the Arabs use them). On the other hand, the Arabic speaking community has a linguistic system that allows for a change in the transitivity and intransitivity. That method is called ziya:dah, which is a morphological process (synchronic process of changing word forms). Therefore, there are transitive verbs converted to intransitive ones, or intransitive verbs converted to transitive ones by additions. Such additions are in the form of prefixes, infixes, and confixes.
Intransitive basic triliteral verbs are usually converted to transitive ones by adding the infix *aliːf* after the first consonant, the prefix hamzah before the first consonant, and gemination in the second consonant. Transitive basic triliteral verbs can be converted to intransitive ones by adding confixes and prefixes. The confixes used to create intransitive verbs from basic triliteral verbs are (t-gemination-/tافّالا), prefix (in-/ إنفّالا), confix (hamzah-t-/إفتّالا) and prefix (ista-/إسطفّالا). However, it should be noted is that the rules formulated above do not apply to every verb. Therefore, it is necessary to conduct further studies.

**Bibliography**


Pustaka Utama

