

ARABIC ONLINE

اللغة العربية

Meanings of Verb Forms (continued)

Triliteral Roots

Form IX

Form IX of Arabic Verbs (Active Voice)

اِفْعَلْ	(if"all(a' .intr	Stative He) was/became) color/bodily defect
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This form has limited uses. It has a stative meaning (see [this page](#) for description of the stative meaning). However, the use of this structure is limited to roots denoting colors or bodily characteristics (mostly defects).

Stative

He) was/became color/bodily defect)

Examples, colors

Color	Form IX
(ahmar(u'	(ihmarr(a'

- Welcome!
- Varieties of Arabic
- Alphabet
- Pronunciation
- Words
- Vowels
- Reading out
- Syllables
- Stress
- Rules of Pause
- Writing of Letter 'alif
- Roots
- Sibawayh's phonology
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- Nouns
- Irregular Nouns
- Declension
- Noun Gender
- Feminine Markers
- Singular Nouns
- Dual Nouns
- Plural Nouns *EDITED*
- Masculine Plural Nouns *EDITED*
- Feminine Plural Nouns
- Irregular Plural Nouns
- Articles
- Case Inflection
- Case Endings
- The Six Nouns
- Noonation
- Adjectives
- Genitive Construction
- Am/Is/Are Sentences
- Verbs
- Irregular Verbs
- Verb Forms
- Perfective Verbs

أَحْمَرٌ	(.a red (masc., adj)	أَحْمَرٌ	(he) was/became red(der)
أَخْضَرٌ	(.a green (masc., adj)	أَخْضَرٌ	he) was/became) (green(er
أَسْوَدٌ	(.a black (masc., adj)	أَسْوَدٌ	he) was/became) (black(er

Note: adjectives denoting colors or bodily defects usually take the structure 'af'al(u) and are forbidden to [noonation](#)

:Examples, bodily defects

Bodily Defect		Form IX	
أَعْوَرٌ	(.a one-eyed (masc., adj)	أَعْوَرٌ	he) was/became one- eyed

- Perfective Conjugation
- Irregular Perfective Conjugation
- Imperfective Verbs
- Imperfective Conjugation
- Irregular Imperfective Conjugation
- Moods
- Subjunctive Mood
- Jussive Mood
- Mood Signs
- Energetic Mood
- Imperative Mood
- Passive Voice
- Passive Perfective Verbs
- Passive Imperfective Verbs
- Passive of Irregular Verbs
- Subject Pronouns
- Object Pronouns
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- Relative Pronouns
- Sentences
- To Have
- Incomplete Verbs
- Frozen Verbs
- Verb-Like Particles
- Negation
- Present Negative
- Past Negative
- Future Negative
- Negation+Exclusion Style
- Interrogation
- Yes/No Questions
- Interrogative Pronouns
- Polite Request
- Introductory Particles
- Infinitival/Indefinite maa
- Prepositions
- Conjunctions
- Adverbs
- Inactive Particles
- Ablative Particles
- Vocative Particles
- Exclamatory Style
- Praise & Disparagement

أَعْرَجَ	(.a lame (masc., adj	أَعْرَجَ	he) was/became lame)
أَعْوَجَ	(a"wj(u'	أَعْوَجَ	(i"wj(a'
	(.a crooked (masc., adj		he) was/became crooked)

- Derived Nouns
- Verbal Nouns
- Active Participles
- Passive Participles
- Participle-like Adjectives
- Comparatives
- Place-nouns
- Time-nouns
- Tool-nouns
- Attributives
- Diminutives
- Vocabulary
- Dialects
- Survival Phrases

The meaning "(he) was/has been something" is archaic; these verb most often mean "(he) ".became/has become something

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Meanings of Form IX

he) was/became color)	Color	Stative
he) was/became bodily defect)	Bodily defect	

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Form X

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Form X of Arabic Verbs (Active Voice)

		Causative He) made do)
		Reflexive Causative (istaf"al(a' He) made himself)

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استفعل

.tr./intr

do

Causative to do the self

He) made do him)

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This is the final one of the important verb forms. This form contains two affixes, a causative **-s-** and a reflexive **-t-**, thus it is called the St-Stem or the Ct-Stem.

This form equals form VIII plus a causative affix **-s-**. Let's work out the resultant meanings:

Form VIII had two meanings:

He) did himself)

He) made himself do)

The **-s-** affix equals a word "make," let's add one to the first meaning. There are two possibilities:

He) made do himself)	Causative to do the self
(He) made himself do	Reflexive Causative

Now we'll add a "make" to the second meaning of form VIII. The possibility that concern us is:

Causative

He) made himself **make** do)

He) made do) →

emphatic of the subject's role in initiating & maintaining the causative action

Thus, form X has three basic meanings.

1) Causative

The first meaning we're going to talk about is the simple **causative**. The presence of the **-t-** affix makes this meaning a bit different here from the causative structures we talked about before, because here it means literally "(he) made himself make do" rather than just "(he) made do." This is called in Arabic تَكَلَّفُ which means literally "self-charging" or "self-assigning a task" (It also figuratively means "feigning," a factitious reflexive meaning).

The causative meaning of form X imparts a bigger role of the subject in causing the action,

or simply it imparts **effort**. This translates to several figurative meanings like, for example, the meaning of **arrangement and request**; like in "I had the man work for me," or "he had the guest stay for dinner."

Example:

عَمِلَ الرَّجُلُ

(a)mil(a) ('a)r-rajul(u"

worked the man =

Translation: the man worked

Form IV:

أَعْمَلَ الرَّجُلَ

(a"mal(a) ('a)r-rajul(a'

he) made work the man) =

Translation: he made/had the man work

he made the man a worker

Form X:

اِسْتَعْمَلَ الرَّجُلَ

(ista"mal(a) ('a)r-rajul(a'

he) made work the man) =

Translation: he had the man work

he arranged for the man to work

The last verb indicated more effort by the subject in causing the action (the man working).

N.B. this was a classical example. The verb *'istamal(a)* means in modern Arabic "(he) used" like in "he used a tissue paper."

Another example:

بَقِيَ الرَّجُلُ

(baqiya) ('a)r-rajul(u

stayed the man =

Translation: the man stayed

Form IV:

أَبْقَى الرَّجُلَ

(abqaa) ('a)r-rajul(a'

he) made stay the man) =

Translation: he made/had the man stay
he kept the man

Form X:

اسْتَبْقَى الرَّجُلَ

(istabqaa) ('a)r-rajul(a'

he) made stay the man) =

Translation: he had the man stay

he asked the man to stay

:More examples

Form I		Form X	
كَتَبَ	(katab(a	اِسْتَكْتَبَ	(istaktab(a'
	he) wrote)		he) (effortfully) made) write he) had/asked to write) →
خَرَجَ	(kharaj(a	اِسْتَخْرَجَ	(istakhraj(a'
	he) went/came out)		he) (effortfully) made) come out he) extracted) →
كَثُرَ	(kathur(a	اِسْتَكْثَرَ	(istakthar(a'
	he) was/became) plentiful		he) (effortfully) made) plentiful he) sought to) → increase
	(nafar(a		(istanfar(a'

ذَفَرَ	he) ran from/to) he) headed to battle/war)	اِسْدَتْ ذَفَرَ	he) (effortfully) made) head to battle he) called up, mobilized) → (people) for battle/war he) encouraged (people) to head) → to battle/war
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The causative meaning can be, as usual, transformative. However, this meaning here will not usually be literal. It will be factitious, and it will have a sincere motive behind it. The "factitious transformative meaning here will mean "(he) thought to be

Transformative

(He) made himself make *noun*

→ (He) thought/believed to be *noun*

Examples

Form I		Form X	
حَسَنٌ	(<u>h</u> asan(un	اِسْدَتْ حَسَنٌ	(ista <u>h</u> san(a'
	(.a nice (masc		he) made be nice) he) thought to be) → nice
عَظِيمٌ	(aa <u>z</u> eem(un"	اِسْدَتْ عَظِيمٌ	(ista" <u>z</u> am(a'
	(.a great (masc		he) made be great) he) thought to be) → great

	(<i>katheer</i> (un		(<i>istakthar</i> (a'
كَثِيرٌ ^{٢٦}	(.plentiful (masc	اِسْتَكْثَرَ	he) made be) many/much he) thought to be) → many/much
	(<i>kaathib</i> (un		(<i>istakthab</i> (a'
كَاذِبٌ ^{٢٧}	(.a lying/liar (masc	اِسْتَكْذَبَ	he) made be lying/liar) he) thought to be) → lying/liar
	(<i>rabiyy</i> (un		<i>istarbaa'</i>
غَبِيٌّ ^{٢٨}	(.a stupid (masc	اِسْتَغْبَى	he) made be stupid) he) thought to be) → stupid

2) Reflexive Causative

Reflexive Causative

(He) made himself do

This meaning is similar to the reflexive causative meaning of form VIII. There will also be the reflexive conative meaning "(he) sought to do himself."

Examples, all the form X verbs are intransitive:

Form I		Form X	
هَزَأَ	(haza'(a	اِسْتَهَزَأَ	(istahza'(a'
	(.he) derided (intr)		he) made himself deride) he) derided) →
قَامَ	(qaam(a	اِسْتَقَامَ	(istaqaam(a'
	he) stood up,) (.erected (intr he) straightened) (.intr		he) made himself straight) (.he) straightened (intr) →
قَرَّ	(qarr(a	اِسْتَقَرَّ	(istaqarr(a'
	he) became cold) he) stayed still)		he) made himself stay) he) dwelled) →
	(add(a"		(ista"add(a'

عَدَّ	he) counted)	اِسْتَعَدَّ	he) made himself count) he) prepared) →
	(<i>hatar(a</i>		(<i>istahtar(a'</i>
هَثَرَ	he) ripped, tore)	اِسْتَهْثَرَ	he) made himself rip) he) was reckless,) → irresponsible
	(<i>nafar(a</i>		(<i>istanfar(a'</i>
نَفَرَ	he) ran from/to) he) headed to battle/war)	اِسْتَنْفَرَ	he) made himself run) he) became mobilized) →
	(<i>lahim(a</i>		(<i>istalham(a'</i>
لَهَمَ	he) swallowed) he) became inspired)	اِسْتَلْهَمَ	he) made himself be) inspired (.he) was inspired (tr) →
	(<i>alim(a"</i>		(<i>ista"lam(a'</i>
عَلِمَ	he) knew)	اِسْتَعْلَمَ	he) made himself know) {he) sought to know}) he) inquired) →

سَلِمَ	(salim(a	اِسْتَسَلِمَ	(istaslam(a'
	he) was safe)		he) made himself safe) {he) sought to be safe}) he) surrendered) →
كَبُرَ	(kabur(a	اِسْتَكَبَرَ	(istakbar(a'
	he) was/became) (big(ger		he) made himself) (big(ger he) sought to be)) {(big(ger he) was haughty) →

Examples on the reflexive transformative meaning:

Reflexive Transformative

(He) made himself be *noun*

Form I		Form X	
عَرَبَ ^{٢٨}	(arab(un"	اِسْتَعَرَبَ	(ista"rab(a'
	(.Arabs (masc		he) became Arab-) → (.like (intr
حَجَرَ ^{٢٩}	(hajar(un	اِسْتَحَجَرَ	(istahjar(a'
	a stone, stones (.(masc		he) became stone-) → (.like (intr

أَسَدٌ ^{٢٨}	(<i>asad(un'</i>	اِسْدَتْ أَسَدٌ	(<i>ista'<sad(a'</i>
	(.a lion (masc		he) became lion-) → like
كَأَبٌ ^{٢٩}	(<i>kalb(un</i>	اِسْدَتْ كَأَبٌ	(<i>istaklab(a'</i>
	(.a dog (masc		he) became dog-) → like

3) Causative to do the Self

This meaning is very similar to the factitious reflexive meaning "(he) sought to do himself" (the so-called by me "reflexive conative"). I am not sure if I should separate the two, but I did because verbs that carry this meaning are transitive, contrary to the reflexive conative.

Causative to do the self

(He) made (the object) do himself (=the subject)

(He) sought to be done by (the object) →

These verbs usually carry the meaning of [seeking](#) or [request](#).

Examples:

Form I		Form X	
غَفَرَ	(<i>rafar(a</i>	اِسْدَتْ غَفَرَ	(<i>istarfar(a'</i>
	he) forgave,) pardoned		he) made (someone)) forgive him he) sought to be}} {forgiven by he) sought) → forgiveness from

	(<i>nasar(a</i>		(<i>istansar(a'</i>
نَصَرَ	he) rendered) victorious he) supported) →	اِسْتَنَصَرَ	he) made (someone)) support him he) sought to be)) {supported by he) sought support) → from
	(<i>athin(a'</i>		(<i>ista'>than(a'</i>
أَذِنَ	he) permitted,) (.allowed (intr	اِسْتَأْذَنَ	he) made (someone)) allow him he) sought to be)) {allowed by he) sought) → permission from
	(<i>khadam(a</i>		(<i>istakhdam(a'</i>
خَدَّمَ	he) served)	اِسْتَخْدَمَ	he) made) (someone/something) serve him he) sought to be)) {served by he) hired a servant) → he) used) →

Basic Meanings of Form X

he) made do)	Simple	to do	
he) made himself do)	Reflexive		

he) thought to be <i>noun</i>)	Factitious	Simple	to be <i>noun</i> (Transformative	Causative
he) made himself be <i>noun</i>)		Reflexive		
he) made (the object) do him)				

Connotative Meanings of Form X

he) had/asked to do) He) sought to be done by)	Arrangement/Request
he) sought to do himself)	Reflexive Conative

Affixes

Now that we have covered all the major verb forms, here is a list of the meanings of the verbal affixes:

Meaning		Affix
Causative	"make"	-S (-' → -h →)
Reflexive indicates great action by the subject and often develops into a reflexive causative	"he-himself"	-t
Reflexive indicates minimal action by the subject and often develops into an agentless passive	"himself"	-n

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