

# ARABIC ONLINE

اللغة العربية

## Meanings of Verb Forms (continued)

### Trilateral Roots

### Form VIII

Form VIII of Arabic Verbs (Active Voice)		
اِفْتَعَلَ	(ifta"al(a' .tr./intr	Reflexive He) did himself)
		Reflexive Causative He) made himself do)

This form is a reflexive of form I. The affix **-t-** appears in other forms as well, so this form is called the Gt-stem. The **-t-** means basically "himself." In this form, it is infixed after the first root letter, probably due to an ancient phonological evolution.

Like form VII, this form has two sub-meanings for the reflexive, the simple reflexive and the reflexive causative. However, contrary to form VII, this form will mostly have the second meaning, the **reflexive causative**, and unlike form VII, this meaning here won't be related .only to intransitive form I verbs

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Form VIII

Form VII

(Gt-Stem)	(N-Stem)
<b>Reflexive</b> He) did himself) Less frequent	<b>Reflexive</b> He) did himself) Nearly always
<b>Reflexive Causative</b> He) made himself do) Common, with both transitive & intransitive form I verbs	<b>Reflexive Causative</b> He) made himself do) Very rare, with intransitive form I verbs

## -t- vs. -n-

Unlike the **-n-** affix, the **-t-** affix in formal Arabic indicates a powerful reflexive action and cannot be reduced to a passive meaning "(he) was/became done." Although both share a similar meaning that indicates an action directed towards the subject of the verb, the **-t-** affix indicates a stronger role of the subject as a performer of the action, or it indicates .more effort performed by the agent

he) did himself) he) was/became done) →	( <i>inf</i> a"al(a'	Form VII
he) did himself)	( <i>ift</i> a"al(a'	Form VIII

This strong role of the subject further extends itself and turns into a **reflexive causative** meaning in many form VIII verbs. This happens especially with verbs that also have form VII .versions

He) made himself do)	( <i>ift</i> a"al(a'
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Example, the verb:

- Perfective Conjugation
- Irregular Perfective Conjugation
- Imperfective Verbs
- Imperfective Conjugation
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- Moods
- Subjunctive Mood
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- Inactive Particles
- Ablative Particles
- Vocative Particles
- Exclamatory Style
- Praise & Disparagement

كَشَفَ

(kashaf(a

he) uncovered)

- Derived Nouns
- Verbal Nouns
- Active Participles
- Passive Participles
- Participle-like Adjectives
- Comparatives
- Place-nouns
- Time-nouns
- Tool-nouns
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Form VIII (Gt-Stem)	Form VII (N-Stem)
اِكْتَشَفَ	اِنْكَشَفَ
(iktashaf(a'	(inkashaf(a'
he) made himself uncover) he) discovered) →	he) uncovered himself) he) was/became uncovered) →

Both verbs originally had reflexive meanings, but one of them was too weak so it was reduced to a passive meaning, whereas the other was too strong so it evolved into a reflexive causative meaning.

Note that in classical south Arabian dialects the *-t-* affix apparently did not have such a strong meaning so its meaning evolved into a passive one as well. This shows today mostly in Egyptian Arabic which have strong Yemeni roots

:Another example

فَعَلَ

(fa'al(a

he) did)

Form VIII (Gt-Stem)	Form VII (N-Stem)
اِفْتَعَلَ	اِنْفَعَلَ

(ifta'al(a'

(infa'al(a'

viewing the site, please consider trying another browser. Sorry about that.

he) made himself do)  
(he) incited (something) →  
(he) provoked (something)

he) did himself)  
he) worked himself up) →  
he) was/became worked up) →

Note: it is true that the root **f " l** = "do" is used for modeling the different structures, but\*  
.this root has its own life too

## Meanings of Form VIII

### Reflexive (1

The two meanings of form VIII are equally important. The first meaning, the simple reflexive, is generally similar to that of form VII. Form VII is usually used for roots denoting simple or basic actions like opening, closing, lowering, raising, cutting, breaking, writing, reading, understanding, knowing, etc. Whereas form VIII is used for basic actions as well as complicated ones

### Reflexive

(He) did himself

When a reflexive form VIII is denoting a simple action like the ones denoted by form VII, it will have a meaning similar to form VII with very little role indicated for the subject. In this ".case, it will be possible to translate it to "(he) was/became done

On the other hand, when a reflexive form VIII is denoting a complex action that cannot be expressed by form VII, it will not mean "(he) was/became done" but rather it will carry a meaning that indicates a strong role of the subject as a performer, or a meaning that .indicates more effort of the subject

:Examples

Form I

Form VIII

نَصَرَ	(nasar(a	اَنْتَ صَرَّ	(intasar(a'
	he) rendered) victorious he) supported) →		he) rendered himself) victorious (.he) won (intr) →
نَحَرَ	(nahar(a	اَنْتَ حَرَّ	(intahar(a'
	he) cut the throat of,) slaughtered		he) slaughtered himself) he) committed) → suicide
قَتَلَ	(qatal(a	اَقْتَتَلَ	(iqtatal(a'
	he) killed)		he) killed himself) he) fought) →
بَدَأَ	(bada'(a	اِبْتَدَأَ	(ibtada'(a'
	(.he) started (tr./intr)		he) started himself) (.he) started (tr./intr) →
نَهَى*	nahaa	اَنْتَ هَى*	intahaa'
	he) forbid)		he) forbade himself) (.he) quit doing (intr) → (.he) finished (intr) →
جَمَعَ	(jama"(a	اَجْتَمَعَ	(ijtama"(a'
	he) collected,)		he) gathered himself)

	(.gathered (tr		(.he) gathered (intr) → he) met up) →
رَفَعَ	( <i>rafa</i> ''(a	ارْتَفَعَ	( <i>irtafa</i> ''(a'
	he) raised)		he) raised himself) he) rose, ascended) →
كَتَبَ	( <i>katab</i> (a	اِكْتَتَبَ	( <i>iktatab</i> (a'
	he) wrote)		he) wrote himself) he) subscribed) → he) underwrote) →
هَزَّ*	( <i>hazz</i> (a	اِهْتَزَّ*	( <i>ih<sup>t</sup>azz</i> (a'
	he) shook (slightly)) (.tr		he) shook himself) he) trembled) →
رَجَّ*	( <i>rajj</i> (a	ارْتَجَّ*	( <i>irtajj</i> (a'
	he) shook (violently)) (.tr		he) shook himself) he) shuddered) → (.he) shook (intr)

\* Irregular verbs.

Such reflexive verbs are usually intransitive, and of course they have to be made from  
.transitive form I verbs

Note: any reflexive structure in Arabic can have a connotative "mutual" meaning if followed  
:by the preposition "with." The meaning will be as follows

## Mutual

(He) did himself (with)

→ (he) initiated/engaged in mutual doing (with)

I am not going to talk about this meaning here nor with any structure (other than forms III &  
.VI) because this meaning is too general and it is not common except with forms III & VI

Rarely form VIII verbs will have a connotative meaning of "(he) sought to do himself." This is a "factitious reflexive" meaning that I am going to call the "reflexive conative" meaning

## Reflexive Conative

(He) did himself

→ (he) sought to do himself

:Examples

Form I		Form VIII	
عَذَرَ	(a <u>thar</u> (a'	اِعْتَذَرَ	(i" <u>tathar</u> (a'
	he) excused)		he) excused himself) he) sought to excuse)) {himself he) apologized) →
حَمَى	<u>hamaa</u>	اِحْتَمَى	(i <u>khtadam</u> (a'
	he) protected)		he) protected himself) he) sought to protect)) {himself he) protected himself) = he) sought protection) →
	( <u>khadam</u> (a		(i <u>khtadam</u> (a'



خَدَمَ	he) served)	اِخْتَدَمَ	he) served himself) he) sought to serve)) {himself he) appointed a) → servant
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## Reflexive Causative (2)

This meaning is common. These verbs are equally made out of transitive and intransitive form I verbs, and they can be both transitive and intransitive

Many of the reflexive causative form VIII verbs will have the same or similar meanings of their form I counterparts. Such verbs often carry an emphatic meaning that stresses the part of the subject in achieving the action

### Reflexive Causative

(He) made himself do

→ **(HE) made himself** do

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

:Examples

Form I		Form VIII	
جَاهَدَ	(jahid(a	اِجْتَهَدَ	(ijtahad(a'
	he) was tired) he) struggled) → (.intr		he) made himself be) tired he) worked hard) → (.he) struggled (intr)
قَدَرَ	(qadar(a		(iqtadar(a'
			he) made himself be)



	he) was able) he) allotted)	اَقْتَدَرَ	able he) was able) →
كَسَبَ	(kasab(a	اِكْتَسَبَ	(iktasab(a'
	he) earned)		he) made himself earn) he) earned) →
نَظَرَ	(nazar(a	اَنْتَظَرَ	(intazar(a'
	he) looked) he) expected)		he) made himself) expect he) waited for) →
عَقَدَ	(aqad(a"	اِعْتَقَدَ	(i"taqad(a'
	he) tied, fastened)		he) made himself) fasten (.he) believed (intr) →
سَمِعَ	(sami"(a	اِسْتَمَعَ	(istama"(a'
	he) heard)		he) made himself hear) he) listened) →
خَلَفَ	(khalaf(a	اِخْتَلَفَ	(ikhtalaf(a'
	he) came behind) he) succeeded) → ((somebody he) was away) →		he) made himself be) away he) was/became) → different he) disagreed) →

شَرِكَ	(sharik(a	اِشْتَرَكَ	(ishtarak(a'
	he) became tangled) he) partnered with)		he) made himself) partner he) participated) →
بَسَمَ	(basam(a	اِبْتَسَمَ	(ibtasam(a'
	(.he) smiled (intr)		he) made himself smile) (.he) smiled (intr) →
نَبِهَ	(nabih(a	اِنْتَبِهَ	(intabah(a'
	he) was/became) (.aware (intr		he) made himself) become aware he) was/became) → (.aware (intr
شَرَى*	sharaa	اِشْتَرَى*	ishtaraa'
	he) bought)		he) made himself buy) he) bought) →
لَقِيَ	(laqiya	اِلْتَقَى*	iltaqaa'
	he) met) he) came across)		he) made himself meet) he) met) →
خَارَ*	(khaar(a	اِخْتَارَ*	(ikhtaar(a'
	he) chose) he) roared) he) collapsed) he) was/became) good		he) made himself) choose he) chose) →

بَاعَ *	(baa"(a	ابْتَاعَ *	(ibtaa"(a'
	he) sold) :classical he) transacted) ((business		he) made himself) transact he) bought) →

\* Irregular verbs.

## Basic Meanings of Form VIII

he) did himself)	Reflexive
he) made himself do) <i>emphatic of the subject's role in initiating &amp; maintaining the action</i>	Reflexive Causative

## Connotative Meaning of Form VIII

he) sought to do himself) <i>factitious reflexive</i>	Reflexive Conative
he), himself, did)	Emphatic
he) engaged in mutual doing)	Mutual

Special Issues

If the first root letter of form VIII (the letter substituting for the *f*) is one of the weak letters *w* or *y*, it will be changed to a letter *t*. The Arabic roots that begin with a *y* are quite uncommon, so this rule mainly regards roots beginning with a *w*

اِفْتَعَلَ : اِيْتَعَلَ ← اِتْتَعَلَ /  
اِتَّعَلَ

'ifta"al(a) : 'iyta"al(a) → 'itta"al(a)

اِفْتَعَلَ : اَوْتَعَلَ ← اِتْتَعَلَ /  
اِتَّعَلَ

(ifta"al(a) : 'iwta"al(a) → 'itta"al(a'

:Examples

Form I		Form VIII	
يَسِّرْ	(yasar(a	اِتَّسَّرَ	(ittasar(a'
	he) made easy)		
يَسُرْ	(yasur(a		he) was/became) → easy
	he) was/became)		

	easy		
وَسَّعَ	( <i>wasā</i> ''(a he) made spacious)		( <i>ittasā</i> ''(a'
وَسَّعَ	( <i>wasī</i> ''(a he) was/became) spacious	اتَّسَّعَ	he) made himself) spacious he) had room) → he) was/became) (roomy(er
وَصَّلَ	( <i>wasal</i> (a he) connected) he) arrived)	اتَّصَلَ	( <i>ittasal</i> (a' he) was/became) → connected he) telephoned) →
وَفَّقَ	( <i>wafiq</i> (a he) was/became) consistent	اتَّفَقَ	( <i>ittafaq</i> (a' he) was/became) consistent he) agreed, was) → consistent he) made agreement) →
وَهَمَّ	( <i>waham</i> (a he) fancied,) supposed	اتَّهَمَ	( <i>ittaham</i> (a' he) made himself fancy) he) accused) →
وَكَّلَ	( <i>wakal</i> (a he) entrusted) ((something he) deputized) ((someone	اتَّكَّلَ	( <i>ittakal</i> (a' he) entrusted himself) he) relied) →
وَزَنَ	( <i>wazan</i> (a he) weighed)	اتَّزَنَ	( <i>ittazan</i> (a' he) made himself weigh)

			(.he) stabilized (intr) →
	(wasaf(a		(ittasaf(a'
وَصَفَ	he) described)	اِتَّصَفَ	he) was/became) described he) was/became) → (known (by some quality he) had the quality) → ((of something
	(wasam(a		(ittasam(a'
وَسَمَ	he) branded, marked)	اِتَّسَمَ	he) was/became) → marked
	waqaa		ittaqaa'
وَقَّى	he) protected)	اِتَّقَى	he) protected himself) he) sought to protect)} {himself he) sought protection) (.tr
	(wasaq(a		(ittasaq(a'
وَسَقَ	he) pulled together) (.tr he) fastened up (his) belongings before (traveling classical verb	اِتَّسَقَ	he) pulled himself) together he) was/became) → stable, organized

## 2. (ittakhath(a' اِتَّخَذَ

take." The" = أَخَذَ This is a common verb in Arabic. It is derived from the root ' *kh th*  
.first letter of this root is a *hamza(t)* or a consonant '*alif*

أَخَذَ

(ak<sup>h</sup>ath(a'

He) took)

:When rendered in form VIII, it is supposed to look like that

اِئْتَّخَذَ

(i'<ta<sup>h</sup>ath(a'

he) made himself take)

(he) took as (e.g. he took the woman wife) →

(he) made (e.g. his house a workplace)

However, it appears because this verb was so commonly used, it evolved and became  
.eventually a form that is easier to pronounce by turning the first root letter into a **t**

اِتَّخَذَ

(ittak<sup>h</sup>ath(a'

he) made himself take)

he) took as, made) →

.N.B. if you want how exactly this verb evolved, look at the rule in the bottom of [this page](#)

This transformation is specific to this verb and maybe few other obsolete verbs, but it is not  
a general rule for roots beginning with a *hamza(t)*. The general rule is that the *hamza(t)*  
.will be kept intact

اِفْتَعَلَ : اِئْتَعَلَ

'ifta"al(a) : 'i'<ta"al(a)



### Dentals .3

T" is a dental consonant, because it is produced from the teeth (by placing the tongue" .(against the back of the teeth

For merely phonological reasons, the *-t-* infix of form VIII can change to other letters when the first root letter is a letter produced from the teeth in a similar manner to T (that is, a plosive or fricative dental, inter-dental, or alveolar consonant). This is necessary because clusters of dental letters can be too hard to pronounce even for Arabs who otherwise like to .articulate difficult twisted sounds

:The *-t-* will be changed with roots beginning with the following letters

First Root Letter		The <i>-t-</i> Infix
ث	<i>th</i>	ث <i>-th-</i>
د	<i>d</i>	د <i>-d-</i>
ذ	<i>th</i>	
ز	<i>z</i>	
ص	<i>s</i>	ط <i>-t-</i>
ض	<i>d</i>	
ط	<i>t</i>	
ظ	<i>z</i>	

-I. *-t-* → *-th*

The *-t-* infix will be changed to *-th-* when the first root letter is *th*. Such verbs are very .rare, and they are all obsolete as far as I can tell

اِفْتَعَلَ : اِثْتَعَلَ ← اِثْتَعَلَ /

# اِثَّعَلَ

(ifta'al(a) : 'ithta'al(a) → 'iththa'al(a'

:Some excavated examples

Form I		Form VIII	
ثَأَرَ	(tha'ar(a	اِثَّأَرَ	(iththa'ar(a'
	he) avenged)		he) made himself avenge) he) avenged) →
ثَغَرَ	(tharar(a	اِثَّغَرَ	(iththarad(a'
	he) notched, slashed) he) made a hole) he) made toothless) →		he) made himself toothless) he) shed his teeth (a) → (child
ثَرَدَ	(tharad(a	اِثَّرَدَ	(iththarad(a'
	he) crushed (bread)) into flakes and dipped them in meat broth		he) made himself make that) food he) made that food) →

:Some of these verbs could be transformed in other ways as well, examples

Form I	Form VIII		
ثَغَرَ	اِثَّغَرَ	اِثَّغَرَ	اِدَّغَرَ
	ثَغَرَ	ثَغَرَ	ثَغَرَ

ادرد | اترد | اترد | اترد

## -II. -t- → -d

The -t- will become -d- when the first root letter is *d*, *th*, or *z*

*d*  
افْتَعَلَ : اِدْتَعَلَ ← اِدْعَلَ /  
اِدْعَلَ

(ifta"al(a) : 'idta"al(a) → 'idda"al(a'

Form I		Form VIII	
دَعَا°	da"aa	اِدْعَى°	idda"aa'
	he) called)		he) made himself call) (.he) claimed (intr) → (.he) prosecuted (intr) →
دَثَرَ°	(dathar(a	اِدْثَرَ°	(iddathar(a'
	he) faded away) he) accumulated) he) became covered)		he) made himself become) covered (.he) covered up (intr) →
دَرَكْ°	(darak(a	اِدْرَكْ°	(iddarak(a'
	he) caught up,) followed and reached		he) made himself catch up) he) caught up, followed and) →

th

اِفْتَعَلَ : اِذْتَعَلَ ← اِدْعَلَ /  
اِدْعَلَ

(ifta"al(a) : 'ithta"al(a) → 'idda"al(a'

:Examples

Form I		Form VIII	
ذَخَرَ	(thakhar(a	اِدَّخَرَ	(iddakhar(a'
	he) stored)		he) made himself become) covered (.he) covered up (intr) →
ذَكَرَ	(thakar(a	اِدَّكَرَ	(iddakar(a'
	he) remembered) he) mentioned)		he) made himself remember) he) remembered) →
ذَبَحَ	(thabah(a	اِدَّبَحَ	(iddabah(a'
	he) slaughtered)		he) made himself slaughter) he) slaughtered) →

:Other forms

Form I	Form VIII		
ذَخَرَ	اِذَّخَرَ	اِذَّخَرَ	اِذْدَخَرَ
ذَكَرَ	اِذَّكَرَ	اِذَّكَرَ	اِذْدَكَرَ

## Z

اِفْتَعَلَ : اِزْتَعَلَ ← اِزْدَعَلَ

(ifta"al(a) : 'izta"al(a) → 'izda"al(a'

Form I		Form VIII	
زَادَ	(zaad(a	اِزْدَادَ	(izdaad(a'
	(.he) increased (tr./intr)		he) increased himself) (.he) increased (intr) →
زَحَمَ	(zaham(a	اِزْدَحَمَ	(izdaham(a'
	he) crowded)		he) was/became crowded)
زَهَرَ	(zahar(a	اِزْدَهَرَ	(izdahar(a'
	he) bloomed, gleamed)		he) made himself bloom,) gleam

			he) bloomed, gleamed,) → flourished
زَرَىْ	zaraa	اَزْدَرَىْ	izdaraa'
	he) censured)		he) made himself censure) he) disdained) →
زَرَدَ	(zarad(a	اَزْدَرَدَ	(izdarad(a'
	he) sewed) he) swallowed)		he) made himself swallow) he) sipped, swallowed) →
زَهَىْ	zahaa	اَزْدَهَىْ	izdahaa'
	he) blossomed, grew) he) shined)		he) made himself blossom,) shine he) blossomed, shined) →
زَانَ	(zaan(a	اَزْدَانَ	(izdaan(a'
	he) adorned)		he) became adorned)
زَلَفَ	(zalaf(a	اَزْدَلَفَ	(izdalaf(a'
	(.he) approached (intr)		he) made himself approach) he) approached (God)) → (.(intr
زَوْجٌ	(zawj(un	اَزْدَوْجٌ	(izdawaj(a'
	(.a pair (noun, masc refers to one of two matched articles		he) was/became a pair)

### -III. -t- → -ṭ-

.The -t- will become -ṭ- when the first root letter is s, d, t, or z

# S

اِفْتَعَلَ : اِصْتَعَلَ ← اِصْطَعَلَ

*'ifta"al(a) : 'ista"al(a) → 'ista"al(a)*

Form I		Form VIII	
صَدَبَ	( <i>sahib(a</i>	اِصْطَدَبَ	( <i>istahab(a'</i>
	he) accompanied)		he) made himself) accompany he) accompanied) →
صَدَمَ	( <i>sadam(a</i>	اِصْطَدَمَ	( <i>istadam(a'</i>
	he) hit, banged)		he) hit, banged himself) he) hit, banged) → (.intr
صَدَغَ	( <i>sabar(a</i>	اِصْطَدَغَ	( <i>istabar(a'</i>
	he) dyed)		he) dyed himself) he) became dyed) →
صَادَ	( <i>saad(a</i>	اِصْطَادَ	( <i>istaad(a'</i>
	he) hunted)		he) made himself hunt) he) hunted) →
صَدَعَ	( <i>sana"(a</i>		( <i>istana"(a'</i>
			he) made himself)



	he) made, created)	اِصْطَنَعَ	make he) faked,) → pretended
صَفَّ	(saff(a he) lined up)	اِصْطَفَّ	(istaff(a' he) lined himself up) (.he) lined up (intr) →
صَلَحَ	(salah(a he) was/became) good	اِصْطَلَحَ	(istalah(a' he) became good) used with plural: (they)] became good = (they) [agreed (.he) agreed (intr) → they) made) (something) a (.convention (intr
صَبَرَ	(sabar(a he) was patient)	اِصْطَبَرَ	(istabar(a' he) made himself be) patient
صَفَّأَ	safaa he) was/became) clear, pure	اِصْطَفَّى	istafaa' he) made himself pure) he) chose) →
صَدَّكَ	(sakk(a he) hit, banged) he) closed, firmed) he) wrote a) document	اِصْطَكَ	(istakk(a' he) hit, banged himself) he) hit, banged) → (.intr
	salaa		istalaa' he) exposed himself to)

صَدَّى	he) exposed to) fire he) cast in fire) he) broiled)	اِصْطَلَّى	fire he) warmed up by) → fire he) became exposed) to/cast in fire he) became broiled)
صَدَّافٌ	( <i>saaf(a</i> he) spent summer)	اِصْطَافَ	( <i>istaaf(a'</i> he) made himself) spend summer he) spent summer) →

**d**  
اِفْتَعَلَ : اِضْتَعَلَ ← اِضْطَعَلَ

(*ifta"al(a*) : '*idta"al(a*) → '*idta"al(a'*

Form I		Form VIII	
ضَرَبَ	( <i>darab(a</i> he) hit, stroke)	اِضْطَرَبَ	( <i>idtarab(a'</i> he) stroke himself) he) became in) → commotion he) became) → confused
ضَرَّ	( <i>darr(a</i> he) hurt, damaged)		( <i>idtarr(a'</i> he) compelled himself)

	he) forced,) → compelled	اضْطَرَّ	he) became) → compelled
ضَرِمَ	( <i>darim</i> (a	اضْطَرَمَتْ	<i>idtaramat'</i>
	he) became) deprived he) became) → hot and hungry		she) made herself hot) she, a fire) flamed,) → blazed
ضَلَعُ	( <i>dalū</i> "(a	اضْطَلَعَ	( <i>idtalā</i> "(a'
	he) had (strong)) ribs he)) → was/became strong		he) made himself) strong he) became) → capable
ضَهَدَ	( <i>dahad</i> (a	اضْطَهَدَ	( <i>idtahad</i> (a'
	he) oppressed)		he) made himself) oppress he) persecuted) →

<sup>t</sup>  
 اِفْتَعَلَ : اِطْتَعَلَ ← اِطْطَعَلَ /  
 اِطَّعَلَ

(*ifta*"al(a) : '*itta*"al(a) → '*itta*"al(a)

Form I		Form VIII	
طَرَدَ	( <u>tarad</u> (a	اِطْرَدَ	( <u>ittarad</u> (a'
	he) drove away) he) ousted, fired)		he) drove himself away) he) became driven) → he) flowed steadily) →
طَلَبَ	( <u>talab</u> (a	اِطْلَبَ	( <u>ittalab</u> (a'
	he) requested) :classical (.he) sought (tr)		he) made himself request) (he) requested (much) →
طَاعَ	( <u>tala</u> "(a	اِطَّاعَ	( <u>ittala</u> "(a'
	he) rose, went up) he) went out) :classical he) was/became) → (.aware (intr		he) made himself aware) he) became aware) →
طَافَ	( <u>taaf</u> (a	اِطَّافَ	( <u>ittaaf</u> (a'
	he) overflowed,) (.flooded (intr (.he) wandered (tr) he) circled (the) Kaaba, a shrine, an (idol		he) made himself wander) he) wandered) →

اِفْتَعَلَ : اِظْتَعَلَ ← اِظْطَعَلَ /  
اِظَّعَلَ

(ifta"al(a) : 'izta"al(a) → 'izza"al(a'

Form I		Form VIII	
ظَلَمَ	(zalam(a	اِظْلَمَ	(izzalam(a'
	he) wronged, treated) unfairly		he) wronged himself) he) tolerated injustice) →
ظَنَّ	(zann(a	اِظَنَّ	(izzann(a'
	he) thought, reckoned)		he) made himself think) he) accused, believed to) → (.be (tr

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