

ARABIC ONLINE

اللغة العربية

Meanings of Verb Forms

Trilateral Roots

Structures of Perfective Verbs with Trilateral Roots (Active Voice)

فَعَلَ	(fa"al(a	Form I	No additional letters
فَعِلَ	(fa"il(a		
فَعُلَ	(fa"ul(a		
فَعَّلَ	(fa""al(a	Form II	additional 1
فَعَّلَ	(fa""al(a	Form III	

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فَاعِلٌ	(faa'al(a	Form III	letter	<ul style="list-style-type: none"> • Perfective Conjugation • Irregular Perfective Conjugation • Imperfective Verbs • Imperfective Conjugation • Irregular Imperfective Conjugation
أَفْعُلٌ	(af'al(a'	Form IV		
تَفَاعُلٌ	(tafa'al(a	Form V		
تَفَاعُلٌ	(tafaa'al(a	Form VI	additional 2 letters	<ul style="list-style-type: none"> • 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 • Demonstratives • 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
انْفَعُلٌ	(inf'al(a'	Form VII		
اِفْتَعُلٌ	(ifta'al(a'	Form VIII		
اِفْعُلٌ	(if'all(a'	Form IX		
اِسْتَفْعُلٌ	(istaf'al(a'	Form X		
اِفْعَالٌ	(if'aall(a'	Form XI		

اِفْعَوْ عَلَ	(if"aw"al(a'	Form XII
اِفْعَوْ وَّلَ	(if"awwal(a'	Form XIII
اِفْعَنْ لَ	(if"anlal(a'	Form XIV
اِفْعَنْ لَ يَ	if"anlaa'	Form XV

additional 3 letters

- Derived Nouns
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- Passive Participles
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The meanings and examples of [Form I](#) exist on [this page](#).

Form II

Form II of Arabic Verbs (Active Voice)

فَعَّلَ	(fa""al(a .tr./intr	Causative He) made do)
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Also called the D-stem (D for "doubled"), this structure is obtained by doubling the middle .root-letter. The additional letter in the structure is the second copy of the doubled letter

The basic meaning of this structure is a **causative** meaning. This means that the agent or the performer of the verb caused the action denoted by the corresponding form I verb to be .performed, whether directly or indirectly, by coercion or not

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Causative

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

He made (a/the performer) do)

OR

He had (a/the performer) do)

:Examples

Form I		Form II	
كَتَبَ	(katab(a	كَتَبَ	(kattab(a
	he) wrote)		he) made/had write)
أَكَلَ	(akal(a'	أَكَلَ	(akkal(a'
	he) ate)		he) made/had eat)
دَمَرَ	(damar(a	دَمَرَ	(dammar(a
	he) vanished)		he) made vanish) he) destroyed) →
عَلِمَ	(alim(a"	عَلَّمَ	(allam(a"
	he) knew)		he) made know) he) taught) →
تَعَبَ	(ta"ib(a	تَعَبَّ	(ta""ab(a
	he) became tired)		he) made tired)
فَرَحَ	(farih(a	فَرَّحَ	(farrah(a
	he) became happy)		he) made happy)
	(sarrir(a		(sarrir(a

صَغُرَ	(sahul(a	صَغَّرَ	(sahhal(a
	he) was/became) (small(er		(he) made small(er)
كَبُرَ	(kabur(a	كَبَّرَ	(kabbar(a
	he) was/became) (big(ger		(he) made big(ger)
سَهِّلَ	(sahul(a	سَهَّلَ	(sahhal(a
	he) was/became) (easy(er		(he) made easy(er)

Notes

It is not necessary for every root to be used in every form. Some roots are used only in form I but not in any other form. Some roots are used in several forms but not in form I, and so on.

It is not possible to use a root in a certain form if you were not sure that the root is customarily used in that form; and if you know that it is used, you should find out first what the customary meaning of the verb is. You should not count on your previous knowledge of the general meaning of the form, because the verb's actual meaning can be quite different.

Causative form II verbs can often be directly derived from nouns (including adjectives). This is like when they derived "crystallize" from "crystal" and "brighten" from "bright" by adding the suffixes "-ize" and "-en" to them, respectively. This verbalization of nouns process is possible in Arabic via the form II verb structure among others. Of course, the nouns must have triliteral roots in order to be verbalized this way.

Transformative (Causative to be *noun*)

He) made be *noun*)

He) *noun*-ized)

Less commonly, this structure will also mean "(he) became *noun*" in addition to "(he) made *be noun*." This is a reflexive meaning that indicates an action directed from the agent towards himself:

Reflexive Transformative

He) made **himself** be *noun*)

he) became *noun*) →

I think of it as though they reversed the order of "he" and "made" in the meaning formula:

(He) made be *noun* → made (he) be *noun* → (he) made himself be *noun*

A good thing to be aware of about Arabic is that any verb form carrying a causative meaning will also carry a reflexive causative meaning. Form II is the least causative form to show this phenomenon in formal Arabic, but it does show it much in the modern informal Arabic. We will talk more about these issues and explain what a reflexive meaning means .in detail later on in this review

:Examples of the transformative meaning

Noun		Form II Verb	
عَرَبٌ	(<i>arab(un</i> "	عَرَّبَ	(<i>arrab(a</i> "
	(.Arabs (masc		he) Arabized) he) made Arab) =
مِصْرٌ	(<i>misr(un</i>	مَصَّرَ	(<i>massar(a</i>
	(.Egypt (masc		he) Egyptianized) he) made Egyptian) =
حَجَرٌ	(<i>hajar(un</i>	حَجَّرَ	(<i>hajjar(a</i>
	(.a stone (masc		he) petrified) he) made stone-like) = he) became stone-like)
	(<i>qaws(un</i>	قَوَّصَ	(<i>qawwas(a</i>

قَوْسٌ	(.an arch (masc	قَوَّسَ	he) arched, bowed) he) made arch-like) = he) became arch-like)
غَيْرٌ	(<i>rayr(un</i>	غَيَّرَ	(<i>rayyar(a</i>
	"an "other than (.masc./fem. prep)		he) other-ized) he) made be another) (.he) changed (tr) →

The transformative meaning is not very different from the causative meaning, because we are still broadly following the formula "(he) made do" but we are using the verb "be" in place of "do" and adding a complementary noun to the formula.

In Arab mentality, and some other mentalities I guess, "he made be" can sometimes be not meant literally. "He made be beautiful" or "he beautified" can mean "he made it look beautiful whereas it was not" or "he made it look more beautiful than it was." In other words, these verbs can have a **factitious transformative** meaning, by which I mean that they can denote figurative transformation rather than real actual one. I made up the "factitious transformative" term, but I am going to be using it a lot from now on.

A more dangerous situation is when the factitious quality is used for **accusation**. E.g. "he made traitor" figuratively means "he accused with treason," etc.

Examples:

Noun		Form II Verb	
جَمِيلٌ	(<i>jameel(un</i>	جَمَّلَ	(<i>jammal(a</i>
	(.a beautiful (masc		he) beautified) he) embellished) → he) exaggerated the beauty) of
كَبِيرٌ	(<i>kabeer(un</i>	كَبَّرَ	(<i>massar(a</i>
	(.a big (masc		(he) made big(ger) he) exaggerated the size) → of

خَائِنٌ ^{٢٩}	(khaa'in(un	خَوَّنَ	(khawwan(a
	(.a traitor (masc		he) made traitor) he) accused with) → treason
كَافِرٌ ^{٢٩}	(kaafir(un	كَفَّرَ	(kaffar(a
	(.a disbeliever (masc		he) made disbeliever) he) accused with) → disbelief

When the reflexive transformative quality is used to make verbs out of time and place ". expressions, it can figuratively mean "(he) headed into *noun*" or "(he) was in *noun*"

Examples:

Time/Place Expression		Form II Verb	
شَرَقَ ^{٢٩}	(sharq(un	شَرَّقَ	(sharraq(a
	(.east (masc		he) east-ized himself) he) headed eastward) →
غَرَبَ ^{٢٩}	(rarb(un	غَرَّبَ	(rarrab(a
	(.west (masc		he) west-ized himself) he) headed westward) →
صَبَحَ ^{٢٩}	(subh(un	صَبَّحَ	(sabbah(a
	(.a morning (masc		he) morn-ized himself) he) was in morning) → he) spent morning) →
صَيْفٌ ^{٢٩}	(sayf(un	صَيَّفَ	(sayyaf(a
	(.a summer (masc		he) summer-ized himself) he) was in summer) →

Form II verbs are always transitive except when they carry a reflexive transformative meaning.

Now to another meaning of form II, the **intensive** meaning. This means intensifying the action denoted by the corresponding form I verb, whether by character, duration, or frequency.

Intensive

He) did much)

:Examples

Form I		Form II	
كَسَرَ	(<i>kasar(a</i>	كَسَّرَ	(<i>kassar(a</i>
	he) broke, fractured) (.tr		he) broke much) he) smashed) →
حَطَمَ	(<i>hatam(a</i>	حَطَّمَ	(<i>hattam(a</i>
	(.he) broke (tr)		he) broke much) he) smashed) →
قَطَعَ	(<i>qata"(a</i>	قَطَّعَ	(<i>qatta"(a</i>
	he) cut)		he) cut much) he) chopped) →
حَرَقَ	(<i>haraq(a</i>	حَرَّقَ	(<i>harraq(a</i>
	(.he) burned (tr)		he) burned much)

قَتَلَ	(qatal(a	قَتَلَ	(qattal(a
	he) killed)		he) killed much) he) massacred) →
غَلَقَ	(ralaq(a	غَلَقَ	(rallaq(a
	(.he) closed (tr)		he) closed much)
فَجَرَ	(fajar(a	فَجَرَ	(fajjar(a
	(.he) burst (tr)		he) burst much) (.he) blew up (tr) →

What I believe is that the intensive meaning is just a connotative meaning of this structure but not an original one. The initial causative meaning of these verbs evolved and became figuratively intensive.

Finally, we reiterate here the fact that it is not always easy to identify the meaning relationship between the different verb forms of one root. This is primarily due to the fact that some roots have developed multiple meanings over time, so each verb form now can pertain to one of the meanings.

Examples on form II verbs that have quite unexpected meanings compared to the corresponding form I verbs:

Form I		Form II	
قَبَلَ	(qabal(a	قَبَلَ	(qabbal(a
	he) fronted)		he) kissed)
جَرَبَ	(jarib(a	جَرَبَ	(jarrab(a
	he) had scabies)		he) tried)

غَنِيَ	(<u>ran</u> iy(a	غَنَّىَ*	<u>rann</u> aa
	he) became rich)		he) sang)
حَرَّ*	(<u>harr</u> (a	حَرَّرَ	(<u>harrar</u> (a
	he) became hot)		he) freed) he) edited)
قَرَّ*	(<u>qarr</u> (a	قَرَّرَ	(<u>qarrar</u> (a
	he) became cold) he) stayed still)		(.he) decided (tr)
رَكَّزَ	(<u>rak</u> az(a	رَكَّزَ	(<u>rakk</u> az(a
	he) poised)		he) concentrated) he) poised well)
سَلَّمَ	(<u>sal</u> im(a	سَلَّمَ	(<u>sall</u> am(a
	he) was safe)		he) handed) (.he) greeted (intr) he) made safe)
قَدَّمَ	(<u>qad</u> im(a	قَدَّمَ	(<u>qadd</u> am(a
	he) came) he) became old)		(.he) presented (tr) he) brought to the front)

.This is an irregular defective verb. The last root letter in such a verb is turned into a weak 'alif*

.Those are irregular doubled verbs. They end with two identical letters with no vowel in between*

Summary of the meanings of form II:

Basic Meanings of Form II

he) made do)		to do	Causative
he) made be <i>noun</i>)	Genuine		

he) claimed to be <i>noun</i>)	Factitious	Simple	to be <i>noun</i> (Transformative
he) made himself be <i>noun</i>) he) became <i>noun</i>) →		Reflexive	

Connotative Meaning of Form II

he) did much)	Intensive
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Form III

Form III of Arabic Verbs (Active Voice)

فَاعِلْ	(<i>faa"al(a</i> .tr./intr	Causative to be <i>Active</i> <i>Participle</i> He) made be doing/doer) .prep (He) made himself be doing/doer prep.
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Called the L-stem (L for "lengthened"), this is one of the most common structures of Arabic verbs, and also one of the most vague in meaning. It is formed by elongating the short A vowel after the first root letter to become a long A, or an extended 'alif. This extended 'alif .is the additional letter in the structure

Determining the exact meaning of this structure has always been a difficult task. However, the inherent meaning of this structure is really close to previous one, the D-stem. The

difference here is that this structure will always have a **transformative** meaning (causative
(to be *noun*

Moreover, the difference here pertains also the type of the noun in the formula. Unlike the
previous structure, the noun here will be a **participle**. Participles are nouns in Arabic
grammar. If you don't know what a participle is, it is simply any adjective ending with -ing
(like in "a dancing bear" = a bear that is dancing, or a bear that dances). Those are the
present participles. Similarly, the past participles are adjectives that look like verbs after
".have," like in "a spoiled brat

a walking, talking, annoying something	Present (Imperfect) Participles
an upset, angered, infuriated someone	Past (Perfect) Participles

In Arabic, the "active participle" corresponds to the English present participle, and the
"passive participle" corresponds to the English past participle. Participles in Arabic
grammar are considered nouns not verbs

:Back to the form III verbs. These verbs will mean the following in the active voice

(He) made (the object) be doing

:Or more often

(he) made himself be doing

→ (he) became doing

he) made do) he) made be <i>noun</i>)	Form II
he) made be doing/doer) he) made himself be doing/doer)	Form III

The Arabic active participle can be translated to both "doing" and "doer." The reflexive
transformative meaning "(he) became doing/doer" is more common than the other one

This is only half the meaning of the form III structure. The other half is the **transitive** aspect
of the meaning. This structure is always transitive if understood literally, which means it will
always affect an object (or sometimes two objects). However, there are form III verbs that
are intransitive by custom

:The simplest way to express transitivity would be by adding an "of" to the formula

he) made be doing of)

he) became doing of)

However, in the real world, the verbs will often have transitive meanings indicated by other
".prepositions than "of

.e.g

he) became doing with)

he) became doing at)

he) became doing to)

.etc

:For example, the verb

شَاهَدَ
shaahad(a)

:means

(he) became witnessing of (something)

(he) watched (something) →

:Whereas the verb

كَاتَبَ
(kaatab(a)

:means

(he) became writing to (someone)

(he) became someone who writes (=writer) to (someone) =

(he) corresponded with (someone) →

It all depends on what the guy who invented the verb meant by it. Any preposition can be
meant, the only general thing is that this structure takes an object, or more than one object.

Of course, verbs whose corresponding form I verbs are intransitive cannot mean "(he)

".became doing of

:Now the full meaning of the structure has become

Causative to be *Active Participle*

.He) made be doing/doer prep)

(He) made himself be doing/doer prep.

:This general meaning is, in fact, very unspecific. There are so many possibilities here

The transformative meaning can be affecting others "(he) made be" or it can be self-
".affecting (reflexive) "(he) became

The active participle "a doing" can mean "someone who is doing" or "someone who
".does," a difference that can affect the general meaning of a verb

.The verb to be inserted in place of "do" can be transitive or intransitive

The implied relation between the action and the object (the implied preposition) is
".arbitrary and identified by custom

All these variables make the possible meanings of form III verbs very diverse. This is why
people often have different explanations for the meaning of this structure; some people
explain it as "(he) tried to do," others as "(he) exchanged doing with," etc. In fact, all these
".meanings are possible depending on the specific verb

The meaning "(he) became doing of," which is very common, can often, but not always, be
translated to things like "(he) tried or sought to do." Although this is a connotative meaning
".and not original to the structure

Conative

(He) made himself be doing/doer prep.

→ (he) sought to do

This meaning can be understood in light of what we explained before about the factitious
transformative meaning; "(he) made himself be doing" means in this case that he was not
really "a doing," but he was sincerely "making himself one" or "seeking to be one." So the
".factitious meaning here has a sincere motive behind it

:Examples

Form I		Form III	

مَنَعَ	(mana"(a	مَنَعَ	(maana"(a
	he) prevented)		he) made himself) preventing of {he) sought to prevent}) he) opposed) → he) minded, objected)
نَصَرَ	(nasar(a	نَصَرَ	(naasar(a
	he) rendered) victorious he) supported) →		he) made himself) supporting of he) sought to render}) {victorious he) supported) →
دَفَعَ	(dafa"(a	دَفَعَ	(daafa"(a
	he) pushed, repelled)		he) made himself repelling) {he) sought to repel}) (.he) defended (intr) →
وَصَلَ	(wasal(a	وَصَلَ	(waasal(a
	he) connected) he) arrived)		he) made himself) connecting of {he) sought to connect}) he) continued) →
هَجَرَ	hajar(a	هَجَرَ	haajar(a
	(he) abandoned, left		(he) made himself abandoning {(he) sought to abandon} → (he) migrated (intr.)

سَفَرَ	safar(a)	سَافَرَ	saafar(a)
	(he) cleared out		(he) made himself clearing out {(he) sought to clear out} → (he) left town, country (he) traveled (intr.)
حَرَبَ	(harab(a	حَارَبَ	(haarab(a
	he) robbed)		(he) made himself robbing of {(he) sought to rob}} → (he) warred with
لَزِمَ	(lazim(a	لَازَمَ	(laazam(a
	he) stayed at/with)		he) made himself staying) at/with {(he) sought to stay at/with}} he) persisted with) → he) stuck to)
شَرَكَ	(sharik(a	شَارَكَ	(shaarak(a
	he) made himself tangled he) partnered with)		he) made himself partnering) with (somebody) in ((something he) sought to partner with}} {((somebody) in (something he) participated with) → ((somebody) in (something takes two objects

<p>عَانَ*</p>	<p>(aan(a"</p> <p>he) assisted)</p>	<p>عَاوَنَ</p>	<p>(aawaa(a"</p> <p>he) made himself assisting) of {he) sought to assist}} he) assisted) →</p>
<p>جَازَ*</p>	<p>(jaaz(a</p> <p>he) crossed, moved) past he) was) → acceptable</p>	<p>جَاوَزَ</p>	<p>(jaawaa(a</p> <p>he) made himself moving) past {he) sought to move past}} he) moved past) → he) exceeded) →</p>
<p>حَالَ*</p>	<p>(haal(a</p> <p>he) rotated, moved) (.around (intr he) transformed) → (.intr he) separated) →</p>	<p>حَاوَلَ</p>	<p>(haawaa(a</p> <p>he) made himself moving) around he) sought to move)) {around (.he) tried (tr) →</p>

.Those are irregular [hollow verbs](#). The middle root letter in such verbs is turned into a weak 'alif*

".Rarely will form III verbs mean "(he) made doing" instead of "(he) made himself doing

Form I	Form III
<p>سَعِدَ</p> <p>(sa'id(a</p> <p>he) was happy)</p>	<p>سَاعَدَ</p> <p>(saa'ad(a</p> <p>he) made be happy) he) helped) →</p>

	(fa"al(a		(faa"al(a
فَعَلَ	he) did)	فَاعَلَ	he) made be doing) he) made chemically) → react
	afaa"		aaftaa"
عَفَى*	he) pardoned) :original sense he) left) he) was left)	عَافَى*	he) made be left) he) cured) → he) saved from harm)
	(jaab(a		(jaawab(a
جَاب*	he) went through) (.he) voyaged (tr)	جَاوَبَ	he) made be going through) he) answered) → :original sense he) helped to reach) →

.Those are irregular [defective verbs](#). The last root letter in such verbs is turned into a weak 'alif*

.This is an irregular [hollow verbs](#). The middle root letter in such a verb is turned into a weak 'alif*

For many from III verbs, especially when the implied preposition in the meaning formula is
:"with," the verb can be translated to the following

Mutual

He) initiated mutual doing with)

This means an action carried by more than one person, but one of them (the subject of the verb) is responsible for starting it. This is the principal meaning of form III verbs according to classical Arab grammarians. However, there are so many form III verbs that do not fit into this principal meaning

I explain this meaning to myself as though they combined or couldn't separate between the "simple causative "(he) made be doing" and the reflexive causative "(he) became doing

Mutual

(He) made (the object) and made himself be doings/does prep.

→ (he) initiated mutual doing with

:Examples

Form I		Form III	
	(raqas(a		(raaqas(a
رَقَصَ	he) danced)	رَأَقَصَ	he) made and became) dancing with he) initiated mutual dancing)) {with he) danced with) =
	(jalas(a		(jaalas(a
جَلَسَ	(.he) sat (intr)	جَأَسَ	he) made and became sitting) with he) initiated mutual sitting)) {with he) sat with) =
	(katab(a		(kaatab(a
كَتَبَ		كَأَتَبَ	he) made and became) writing to

	he) wrote)		he) initiated mutual writing}} {with he) corresponded with) →
	(<i>hasab(a</i>		(<i>haasab(a</i>
حَسَبَ	he) calculated)	حَاسَبَ	he) made and became) calculating with he) initiated mutual}} {calculating with he) settled an account) → with he) held responsible for) →
	(<i>wa"ad(a</i>		(<i>waa"ad(a</i>
وَعَدَ	he) promised)	وَأَعَدَ	he) made and became) promising of he) initiated mutual}} {promising with he) made appointment) → with he) dated)
	(<i>qabal(a</i>		(<i>qaabal(a</i>
قَبَلَ	he) fronted)	قَابَلَ	he) made and became) fronting of he) initiated mutual fronting}} {with he) fronted) = he) met with) →
	(<i>amil(a"</i>		(<i>aamal(a"</i>
عَمَلَ	he) worked)	عَامَلَ	he) made and became) working with he) initiated mutual working}} {with he) worked with) = he) treated, behaved) → toward

نَزَلَ (nazal(a	نَزَلَ he) went down,) descended <i>:in battle</i> he) dismounted)	نَزَلَ he) made and became) dismounting with he) initiated mutual)) {dismounting with (he) fought with (in battle) →	نَزَلَ he) made and became) dismounting with he) initiated mutual)) {dismounting with (he) fought with (in battle) →
بَاعَ (baa"(a	بَاعَ he) sold) <i>:classical</i> he) transacted) ((business	بَاعَ he) made and became) transacting with he) initiated mutual)) {transacting with he) made deal with) → he) pledged allegiance to) →	بَاعَ he) made and became) transacting with he) initiated mutual)) {transacting with he) made deal with) → he) pledged allegiance to) →
حَارَ (haar(a	حَارَ he) was perplexed) <i>:original sense</i> he) went back)	حَارَ he) made and became going) back with he) initiated mutual going)) {back with he) conversed with) →	حَارَ he) made and became going) back with he) initiated mutual going)) {back with he) conversed with) →

Those are irregular [hollow verbs](#). The middle root letter in such verbs is turned into a weak 'alif*

For many verbs it gets really impossible for me to decide whether the supposed meaning is
 .one of mutuality or seeking. Therefore, I'm going to combine both

Mutual + Conative

He) initiated mutual seeking to do with)

.It is too long, but it is the shortest I could work out

:Examples

Form I	Form III
(darab(a	(daarab(a

ضَرَبَ	he) hit)	ضَ ارَبَ	he) made and became) hitting of he) initiated mutual)) {seeking to hit with he) fought) →
قَتَلَ	he) killed)	قَاتَلَ	he) made and became) killing of he) initiated mutual)) {seeking to kill with he) fought) →
صَرَعَ	he) threw) (someone) down	صَارَعَ	he) made and became) throwing down of he) initiated mutual)) seeking to throw down {with he) wrestled) →
لَكَمَ	he) punched)	لَاكَمَ	he) made and became) punching of he) initiated mutual)) {seeking to punch with he) boxed with) →
جَذَبَ	he) pulled)	جَاذَبَ	he) made and became) pulling of (something) with ((someone he) initiated mutual)) seeking to pull (something) {(with (someone takes two objects

ذَرَعَ	(naza"(a	نَازَعَ	(naaza"(a
	he) plucked)		he) made and became) plucking of (something) (with (someone he) initiated mutual)) seeking to pluck (something) with (((someone he) disputed over) → (something) with ((someone <i>takes two objects</i>
ذَقَّشَ	(naqash(a	نَاقَشَ	(naaqash(a
	he) extracted) he) engraved)		he) made and became) extracting of (something) (with (someone he) initiated mutual)) extracting of (something) {(with (someone he) discussed) → (something) with ((someone <i>takes two objects</i>

Sometimes, the verbs will have neither a meaning of conation nor of mutuality. Those are
 regarded to have an emphatic meaning

Intensive

He) did much)

:Examples

Form I	Form III

بَلَغَ	(balar(a	بَالَغَ	(baalar(a
	he) reached)		he) made himself reaching) {he) reached much}) (.he) exaggerated (intr) →
جَاهَدَ	(jahid(a	جَاهَدَ	(jaahad(a
	he) was tired) he) struggled) →		he) made himself) struggling he) struggled much) →
سَأَلَ	(sa'al(a	سَأَلَ	(saa'al(a
	he) asked)		he) made himself asking of) {he) asked much}) he) interrogated) →
شَهِدَ	(shahid(a	شَهِدَ	(shaahad(a
	he) witnessed)		he) made himself) witnessing of {he) witnessed much}) he) watched) →
طَلَبَ	(talab(a	طَلَبَ	(taalab(a
	(he) requested		(he) made himself requesting from (someone) {(he) requested much from} → (he) demanded (intr.) from
	(samah(a		(saamah(a
			he) made himself generous) with

سَدَمَحَ	he) was generous) he) allowed) →	سَأْمَحَ	he) made himself} {generous much he) forgave) → :ultimate etymology ?he) made happy)
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Finally, there are few verbs of form III that appear to be derived from simple nouns, but this is probably not true.

Examples:

Noun		Form III	
ضِعْفٌ	(di"fu	ضَاعَفَ	(daa"af(a
	a multiplied amount a doubled amount (.masc		he) became) multiplying/doubling of he) multiplied,) → doubled
غَيْرٌ	(rayr(un	غَايَرَ	(raayar(a
	"an "other than (.masc./fem. prep)		he) became being) other than he) was/became) → different from
هَاتِفٌ	(haatif(un	هَاتَفَ	(haataf(a
	(.a telephone (masc		he) became) telephoning of he) telephoned) → modernization of an archaic verb

Basic Meanings of Form III

he) made (the object) be) (an object) that is doing	he) made be doing)	Simple	Causative to be <i>Active</i> <i>Participle</i>
he) made (the object) be) (an object) that does			
he) became (a subject)) that is doing	he) made himself be doing) he) became doing) →	Reflexive	
he) became (a subject)) that does			

Connotative Meanings of Form III

he) sought to do) <i>factitious reflexive transformative</i>	Conative
he) initiated mutual doing with) <i>combined causative & reflexive causative</i>	Mutual (initiated by one side)
he) did much)	Intensive

Etymology Note

Arabic does not have any real long A vowel. Here is the ancestral form of the form III structure according to my guess:

فَوَعْلَ
(faw"al(a

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