The Effect of Morphological Structure on Transitivity and Intransitivity of Arabic Verb

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Abstract: The morphological structure of the Arabic verb has an effect on its transitivity or intransitivity. This study aims to explore this effect by examining the methods by which modern linguists have analyzed the means by which an intransitive verb can be transformed into its transitive counterpart. Some modern linguists agree with the traditional methods, while others add or reject some of the traditional methods.

Keywords: Morphological structure, Arabic verb, transitive, intransitive

Introduction:

Praise be to Allah, who has blessed His servants with knowledge. Peace and blessings be upon His Messenger, the seal of His prophets, the bearer of His message, and the chosen one of His creation. And upon his family and companions, all together.

The traditional linguists differed in the number of means of transitivity of the Arabic verb. Some counted them as five, while others counted them as seven. Some of these means can transform a transitive verb with one object into a transitive verb with two objects. However, these same means cannot transform a verb with two objects into a verb with three objects.

This study is divided into four sections. The first section discusses the hamza of transitivity or the hamza of transfer. The second section discusses the doubling of العين *aleayn*. The third section discusses the two forms of the Arabic verb: المُفَاعَلة *Al-mufa'ala*-form and اسْتَفْعَل istaf'ala-form. The fourth section discusses the formation of the verb in the form of أَفْعَلْت af'alt. The study concludes with a list of the sources and references that were used in the study.

The Effect of Morphological Structure on Transitivity and Intransitivity of Verbs

The ancient linguists recognized the effect of morphological structure in determining the type of verb, whether transitive or intransitive, by making certain changes in the structure of verbs to convert them to transitive or intransitive.

The changes that occur in the structure of an intransitive verb to convert it to a transitive verb, as the ancient linguists listed these changes as follows:

First: Hamza of transfer.

Second: The doubling of the root letter.

Third: The addition of an alif (alif of the mufa'ala) and a سين (سين of istaf'al)

Fourth: The formation of the verb on the pattern "afʿaltu".

The traditional linguists differed in the number of these means or agents; some counted them as five, and among them is al-Akhbary (d. 616 A.H.). He said: "Among the things that make the verb transitive are five: the *hamza*, as in the phrase "فرح زيدٌ وأَفْرَحَتَهُ" (Zaid was happy and you made him happy); the doubling of the *'ain*, as in the phrase "فرَّحتهُ" (I made him happy); the meaning is one, as in the phrase "فرحتُ به" (I was happy with him); the meaning is different from the first two, as in the phrase "ذهبتُ بزيِدٍ" (I took Zaid away), which means "I made him go away," as in the verse of the Qur'an: " The lightning almost snatches away their sight. Every time it lights [the way] for them, they walk therein; but when darkness comes over them, they stand [still]. And if Allah had willed, He could have taken away their hearing and their sight. Indeed, Allah is over all things competent." (Surah al-Baqara, verse 20); the letter *sin* (اسْتَفْعَل), and the ألف of the mufa'ala, as in the phrases "جلس زيدٌ وجالسته" (Zaid sat and I sat with him) and "قربت من البلد وقاربته" (I approached the town and I made it approach me).

Ibn Hisham divided the ways in which a passive verb can be made transitive into seven categories. As Almighty says (And the Day those who disbelieved are exposed to the Fire [it will be said], "You exhausted your pleasures during your worldly life and enjoyed them, so this Day you will be awarded the punishment of [extreme] humiliation because you were arrogant upon the earth without right and because you were defiantly disobedient) Verse 20 from surah Al-Ahqaaf

It is possible to transfer a transitive verb to one with two objects by adding a hamza (ء), as in "I dressed Zaid a shirt." However, a transitive verb with two objects cannot be transferred to one with three objects, except for the verbs "saw" and "knew." Al-Akhfash considered this to be the case for their three siblings verbs, "thought," "estimated," and "claimed." It has been said that the transfer with a hamza is always a matter of custom, while others have said that it is regular for apparent verbs and transitive verbs with one object. The truth is that it is regular for defective verbs and customary for others. This is the apparent opinion of Sibawayh.. Second , the ألف المفاعلة (alif of the passive participle). Third, forming the verb on the أفعلت (af'alatu) pattern. Forming the verb on the استفعل (istaf'alu) pattern for the request or the attribution to something. A verb that takes one object cannot be transferred to take two objects. The fifth rule is to double the radical consonant *ain* . The transfer of a verb with a weak radical consonant is a case of سماعي (سماعي) in the قاصر (qasir, transitive with one object), and in the المتعدي لواحد (mutaʿaddi li-wāḥid, transitive with one object), but it is not heard in the المتعدي لاثنين (mutaʿaddi li-ʾithnayn, transitive with two objects). The sixth rule is التضمين (tadhimmin, inclusion). The seventh rule is إسقاط حرف الجرّ (isqat ḥarf al-jarr, dropping the preposition).

Therefore, most of the traditional linguists followed this division, and it included what pertains to the structure of the verb, and its syntactic function, which were considered necessary means to transform the verb transitive.

As for the modern linguists , they followed the light of what the traditional linguists presented in this topic; they stopped at the morphological increases that enter into the construction of the verb; it converts it from the state of intransitivity to the state of transitivity, and this we will address in detail.

First: Hamzat *al-ta'diyah* (transitivity) or Hamzat *al-naql* (transformation)

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This hamzah is added to the verb, converting it from being intransitive to be transitive. The ancient Arab grammarians distinguished between the form of the intransitive verb (fu'ala), and the form of the transitive verb (af'ala) in terms of meaning. This is because the meaning of the verb in the form of (af'ala) implies the meaning of (transformation).

The grammarian Sibawaih explained this distinction by saying:

"You say: دَخَلَ, خَرَجَ, جَلَسَ; If you inform that someone else made him do one of these **you say: أَخْرَجَهُ, أَدْخَلَهُ, أَجْلَسَهُ".

When the action is performed by someone other than the subject, it becomes transitive with the hamza, and the meaning of the verb changes. What is on (أَفْعَلَ) differs from what is on the form (فعل) in that the first is only transitive verb, but the latter is that the verb may be transitive or intransitive , and its meaning would be different and the verb may be transitive or intransitive, and its meaning may be different as well by the issuance of the verb from its owner. In that, al-Mubarrad said: ((And if the verb is on (أَفْعَلَ), its chapter is (أَفعلتهُ ففعل), and the verb may be transitive and intransitive. This is: I took him out, then he went out; because you used to say: Zaid went out; If it happened to him to do that, it is said: Abdullah took him out; that is, he made him go out, and that: I entered him the house, so he entered it; that is, I made him enter it))

Ibn Malik said about the insertion of this hamzah: "The insertion of the hamzah into the verb makes it transitive to an object that it was not transitive to without it, and its conjugation for the object makes it limited to an object that was transitive to it before conjugation; so, that which does not transitively take an object, if hamzah al-naql is inserted into it, transitively takes one object, and the transitive verb that takes one object transitively takes two objects with it, and the transitive verb that takes two objects transitively takes two objects with it, and the transitive verb that takes two objects transitively takes three objects with it."

Ibn al-Saigh (d. 720 AH) mentioned that this hamzah only transitively takes a triliteral verb; he said: "As for the hamzah, it only transitively takes a triliteral verb."

As for the modern scholars, Dr. Khalil Ibrahim al-Atiyyah said, quoting al-Jurjani: "The hamzah (afal) is called hamzah al-naql (transformation) and hamzah al-ta'addiyah (transitivity), and it transfers the verb from intransitivity to transitivity, so that what was a verb for the intransitive verb becomes outside the scope of the verb and the subject.

He also said about this hamza: "For example, 'faḍāḥa' is intransitive; if it is transferred to أَفْعَلَ, it becomes transitive..., and what was transitive to one becomes transitive to two, and what was transitive to two becomes transitive to three with it. This hamza was not transferred to three of the transitive verbs except (saw, and knew- رأى، وعلم) according to their opinion; therefore, the hamza of (afʿal) in this case increases the number of objects if it was transferred from (faʿala).

Dr. Khalil Ibrahim Al-Atiyah mentioned that there are verbs that the traditional linguists mentioned contrary to the norm; that is, they appeared in the form of أَفعل; but they did not transit, like: "ashnaq al-baʿīr" (the camel raised its head) is a grammatically complex sentence that can be analyzed in several ways'. Al-Atiyah rejected the analysis of the ancients for the transitivity of فعلت and the

immobility of افعلت; as the ancients attributed the matter to 'al-ʿawḍ' compensation ; that is, a replacement for فعلت from the predominance of افعلت over it for transitivity (e.g., 'jalasa wa-ağlasa'), "he sat and he was sat as well as converting yā' a wāw in 'al-baqwāʾ wa-al-daʿwā'' "البقوى والدعوى as a replacement for the wāw from the abundance of the yā' entering it. Al-Atiyah attributed this matter to deletion; he said: "And I go... to the fact that the verb remains transitive even if it appears intransitive (so 'aṣnaqa al-baʿīr' (the camel raised its head himself) originally: 'aṣnaqa al-baʿīr nafsahu, or any word that conveys its meaning and is then deleted in speech. The Arab tribes began to pronounce it as أَفْعَل "af'al" and other tribes began to pronounce it as فعل "fa'l" ().

Al-Atiyah mentioned that there are verbs that have been written with a hamzah of transitivity but are not transitive. These same verbs have also been written without a hamzah of transitivity, but they are transitive. Al-Atiyah attributed this to the existence of the word "then" (ثم), which was later deleted. As a result, these verbs are pronounced with and without a hamzah, and this is how the tribes pronounced them.

Al-Atiyah also mentioned, quoting al-Suhaili, that there is a criterion that determines transitivity with or without a hamzah. He said:

"There is a criterion that al-Suhaili was aware of, and it is to look at each verb. If an adjective is achieved from it in the subject, then it is the one in which it is permissible to transfer. If you say: افْعَلْتَه "You did it," you only mean you made it in this state. This principle is rarely broken in non-transitive verbs if they are triliteral, such as: قعد وأقعدته "He sat and I seated him, he was long and I made him long. طال وأطلته " If it does not become in a form that it was not in, and no lasting quality is achieved in it, such as: "I gave Zaid water," transitivity is not preferable in his opinion. Likewise, you do not say: أذبحتهُ الكبش " I made him slaughter the ram," meaning: I made him slaughter it, because the subject did not become in a form that it was not in."

It appears that if the verb is derived from the essence of the agent (subject), then it is permissible to transfer the verb by the hamza into transitive . But if it is not derived from the agent, then the transfer is not permissible, or the transfer is not favored, as he expressed it. It seems to me that the matter is a dialectal one; each tribe speaks with its own dialect. This is the same case with (faʿalat wa-fʿalta) فَعَلْت وافْعَلْت; there are tribes that tend to the existence of the hamza according to the nature of their environment, and there are tribes for whom it is difficult to pronounce the hamza; therefore, they avoid its existence on the one hand. On the other hand, the criterion that the traditional and the modern linguists agreed upon to distinguish the verb that becomes transitive by the hamza is the meaning that is produced by the attribute of the verb that is transitivized by the hamza. But their disagreement was on the verbs that came with a hamza; the traditional linguists attributed them to (al-ʿawḍ) replacement ; but the modern linguists - including al-ʿAtiyya - rejected this explanation, and attributed the matter to deletion, as we mentioned earlier.

Similarly, the early and moderns differed about the regularity and non-regularity of the verbs that this hamza enters. Sībawayh said that it is regular, while al-Mubarrad said that it is non-regular. Dr. Salah al-Sayyid followed the opinion of Sībawayh and said that these verbs are regular, and he considered them to be an extension of the language. He said: "They said that it is regular, and it is the most appropriate for the language so that its streams expand to match the developing events of the era."

The Arabic Language Academy in Egypt has also approved the regularity of transitive verbs with hamza. Researcher Ihsan Hassan Saleh had a different opinion about the use of hamza in these verbs. She said: "It is a hamza that transfers the verb to its object, and the subject becomes the object. We should use it correctly according to the context. It does not only transfer the triliteral (i.e., the intransitive), but it also enters the transitive for one object . It made it transitive for two objects.

The context, meaning, and completeness of the sentence are the determinants of the use of the hamza (ء) when we say: (قامَ زيدٌ) (Qāma Zaid) (Zaid stood). If we change it (say): (أقمتَ زيدًا) (Aqamta Zaydan) (You stood Zaid), then the sentence is correct. When the verb (أقامَ) (Aqaama) (stood) is changed from the intransitive to the transitive by the hamza, the sentence is not disrupted. However, when we say: (عرفت زيدًا عمرًا) (ʿAraftu Zaydan ʿUmara) (I introduced Zayd toUmar), we do not say, when changing it, (أعرفت) (ʿAraftu) (I introduced). This is not allowed because the sentence does not make sense with this hamza. Therefore, it is not allowed to transit the verb (عَرَفَ) (ʿArafa) (knew) by the hamza in this position. The verb that is transited by the hamza negates the signs of transitivity. In this regard, the researcher Murad Ghalib al-Dhunaybit said:

((The intransitive verb that is transited by the hamza... is a type of verb that does not transit itself, but rather is transited by means, such as the hamza..., such as: (خَرَجَ زيدٌ وأَخْرَجتُهُ) (Kharaja Zaydun wa-ʾAkhrajtahu) (Zaid went out and I took him out).... When it accepts the signs of transitivity, it accepts the هاء الضمير (hāʾ of the pronoun) returning to something other than the infinitive ; you say: (عليًا أخرجتهُ) (ʿAlayya ʾAkhrajtahu) (I took Ali out).... without the need for a preposition.))

The verb that is transitive with the hamza, according to him, must accept the signs of transitivity, such as accepting the هاء الضمير (hāʾ of the pronoun) that refers to something other than the infinitive , such as the verb (أبصر) (to see) which was said about it by Murad Ghalib al-Dhunaybit, and ((It is a transitive verb by adding the hamza of transitivity at the beginning of it, which is acceptable to the signs of transitivity that were defined by early linguists , as in verse of Allah: And see [what will befall] them, for they are going to see. [Saffat:175], so the word (أَبْصَرَ) is an imperative verb from the verb (أبصرَ) took its object, which is the pronoun (هم)...))( ).

One of the modern researchers, Aouni Idris Abu Lahia, has pointed to a prominent issue, which is the difference in the meaning of the form when the verb is converted from intransitive to transitive through the hamza of transitivity, and he attributed the difference in the meaning of the two forms; that is (فَعَلَ) and (أَفْعَلَ) to what occurs to the form of the meaning (transformation) when the hamza enters it( ); In this, Sibawayh said: ((You say: دَخَلَ (entered), وَخَرَجَ (came out), وَجَلَسَ (sat), فاذا أُخبرتَ (told) someone else turned him to something of this, I said: أَخْرَجَهُ (took him out), وأَدْخَلَهُ (brought him in), وأَجْلَسَهُ (made him sit))( ), The meaning of creation is the conversion in the meaning of the verb and its form, the hamza of transportation is considered one of the characteristics of the transitivity of the intransitive verb, and with it, it reaches the object and makes it in accusative case( ), and it was named the hamza of transportation; because it transfers the meaning of the verb to the object, and makes the subject an object( )

Secondly: Duplication of the Hamzah (glottal stop):

Duplication is considered a means of modifying the verb (making verb transitive). Verbs with a stressed hamzah are considered transitive verbs, such as "قَطَّعت" (she cut). This verb is transformed

into a transitive verb by duplicating of its hamzah, as the letter طاء is its glottal stop. These duplicated forms serve various purposes, including emphasizing repetition. Ibn Jinni stated: "Know that the form 'فعّلت' is mostly used for emphasizing the verb, such as 'قطّعت' and 'كسّرت'. It informs that you performed an action repeatedly over an extended period" ( ). Duplicating occurs for emphasis, repetition, and negation. Al-Istrābādī (d. 686 AH) mentioned: "The form 'فَعَّلَ' is often used for repetition, as in 'غَلَّقْتُ' (I closed) and 'جَوَّزْتُ' (I restrained)... for emphasis, as in 'قَرَّحْتُهُ' (I wounded him)... and for negation, as in 'جَرَّدْتُهُ' (I stripped him). In most cases, when 'فَعَّلَ' is used, it is for repetition" ( ). Thus, most verbs with the pattern 'فَعَّلَ' are for repetition, as mentioned by Al-Istrābādī. Duplicating applies to intransitive and converts it into (transitive) verbs, transforming them into transitive verbs, and to transitive verbs, transforming them from singular to plural. For example, 'حَسُنَ' (it became beautiful), such as when it is used for the verb 'حَسُنَ' (he beautified), and it is also applied to a transitive verb, transforming it from singular to dual objects.

The ancient and modern linguists differed on the audibility and measurability of doubling. Ibn Hisham went to the fact that it is audible; Ibn Hisham said: "The transfer by doubling is audible in the limited, and in the transitive for one, like: I taught him math, he learned and understood the question, and it was not heard in the transitive for two, and Al-Hariri claimed that it is permissible in (aʿlama) the transitive for two to be transferred by doubling to three, and neither hearing nor measurement witnessed it, and the apparent saying of Sibawayh is that it is audible absolutely". The majority of the early linguists go to the fact that the doubling of the transitive verb is audible; The nature of the duplicated verb is heavy in terms of pronunciation; Therefore, they counted what was heard of these duplicated verbs as transitive, and did not give them the rule of measurement in order to escape the heaviness in the pronunciation resulting from doubling, and Sibawayh mentioned in more than one place in his book the Arabs' difficulty in doubling; He said: "Because they may find it difficult (fāʿʿala) and doubling)", and he also said: "Dislike of doubling".

As for the modern linguists , they had their own views. Dr. Attiya mentioned that transitivity by doubling occurs when there is no hamza in the speech. He said: "Transitivity may be achieved by doubling, provided that there is no hamza, such as (قَوّيت الشيء وهيّأته، وَحَكّمت فلانًا) [I strengthened the thing and prepared it, and I ruled over someone], unless the glottal stop of the word is a hamza, such as نأيت وأنأيت [I went away and I went away]."( )

Similarly, if the glottal stop of the word is one of the letters of the throat, it does not transit to the object through doubling.( ) Dr. Salah Al-Sayed mentioned his position on the permissibility of doubling the verb, transferring it from the intransitive to the transitive. He said: "This is subject to hearing and does not go beyond that. Whoever said that it is permissible to measure it is the opinion that deserves to be followed, so that the tributaries of Arabic may expand."( ) Dr. Salah Al-Sayed stopped the matter of transitivity by this means on hearing and did not go beyond it to others. However, at the same time, he agreed with those who said that this means is permissible and that it expands the tributaries of Arabic.

One of the conditions that the Modernists set for transitivity by this means is what the researcher Ihsan Hassan mentioned about the necessity of the duplicated word being appropriate for the context in which it is placed. She said: "We should also use this method correctly so that it suits the meaning for which it was intended." For example, when we say "Danna Zaid," we say "Wadannaytuhu." (دَنَا زيد) نقول: وأدنّيتُه), Zaid approached closer , and I made him draw nearer. The last word suited the meaning

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within the context. Therefore, we do not say "*Danit*." دنيت I came closer" In this case, the doubling has had an effect in creating a syntactic harmony between the meaning of the event and its occurrence.

The scholars have mentioned the difference between a transitive verb with hamza and a transitive verb with doubling. The researcher Faaiza bint Omar also mentioned this difference. A transitive verb with hamza can be used to refer to someone who does something once or to someone who does it many times. However, a transitive verb with doubling can only be used for the purpose of intensification.

Doubling makes a verb that is originally intransitive into a transitive verb with one object. A transitive verb with one object can be made into a transitive verb with two objects, but it cannot be made into a transitive verb with three objects. Doubling is simply the addition of an object to a verb that did not previously have one.

From the above, we can observe that the majority of the early scholars gave the judgment of "hearing" to this type of conjugation, due to their dislike of the difficulty of doubling. However, the modern scholars have conditioned this type on a number of conditions, namely: the suitability of the word to the context, the completeness of the meaning, and the absence of the hamza. They have also agreed with those who gave the judgment of "analogy" to this type of conjugation, in order to enrich the resources of the language.

Third: The Forms of (المفاعلة Mufa'ala) and (استفعل Istaf'al)

The forms of (mufa'ala) and (istaf'al) are two of the ways to convert a intransitive verb into a transitive one. A verb that comes in these forms is considered transitive. Al-Akbari, said that there are five means to make a verb transitive: with the hamza, doubling of the glottal stop , as you say: فرحته I made him happy, and its meaning is the same. The letter "*Baa*" and *"Sen"* are used for istaf'al, with the addition of two letters: "Hamzah" and "*Taa*," as in the example: "The thing went out (خرج) and he made it extracted (استخرجه)," and alf of mufa'ala , as in: "Zaid sat (جلس زيد) and I sat with Zaid (جالسته)," and "I approached the city (وقربت من البَلد) and I almost approached him(قاربته)." So, mufa'ala means interaction, and it only occurs between two entities, as in the expression: "Zaid struck (ḍārib) Umar" (ضارب زيد عمر).

Modern grammarians agreed with the early ones. Dr. Khalil Al-Atiyah said about the (alif of the mufa'ala): "It is the transformation of the intransitive tertiary verb into the form of the fa'il subject (فاعل) that indicates participation. We say in جلس (sat), مشى (walked), and سار (walked): جلست زيدًا (I sat with Zaid), ماشيت محمدًا (I walked with Muhammad), and سايرت سعيدًا (I walked with Saeed)." The mufa'alah in these examples is what transferred the verb from intransitive to transitive. So what comes in the form of (تفاعل) like (تضارب) (to fight) is shared in الفاعلية (the agency of subject) verbally, and in المفعولية in the meaning of the object. Similarly, the ta' (ت) that enters the form (فاعل) has an effect on the weight of the verb from one state to another. In this regard, the researcher Ihsan Hassan said: "The entry of the ta' (ت) has a clear effect on the verb in terms of transitivity and intransitivity. For example, if the form (فاعل) before the ta' (ت) is transitive to two, then it becomes transitive to one after its entry."

When the verb is in the form of (المفاعلة Mufa'ala) which means participation, then it is transitive; that is, the addition, which is (ألف المفاعلة *alif* of Mufa'ala), causes a change in the function of the verb; as we have mentioned, the verb changes from intransitive to transitive, and it also causes a

transformation in the morphological structure; the form changes from (فَعَّل verb) to (subject فَاعِل). This addition also leads to a transformation in meaning; it makes the verb mean participation between two or more, so the agency is attributed to the initiator of the action and the object is attributed to the one who conformed this action.

As for the form (استفعل Istaf'al), it is also considered one of the transitive forms, and it is also considered one of the transitive forms of the intransitive verb. It is called (طلب الفعل request for action) by the early linguists ; Ibn al-Siraj said: ((It is the request for the action, such as: I asked him to speak, so he spoke; because: اسْتَنْطَقَ is derived from (نَطَقَ), and I asked him to keep it a secret, so he kept it a secret, and I asked him to extract it, so he extracted it, and I asked him for a gift, I asked for a favor, such as: I asked for a favor and I asked for information, and it is transitive))

This form changes the intransitive verb to a transitive verb, and it converts the transitive verb with one object into transitive verb with two objects.

The modernists also made the formulation of the verb on the form (اسْتَفْعَل Istaf'al) one of the means of transforming the intransitive verb into transitive verb. As Dr. Khalil al-Atiyah said: ((The formulation of the intransitive verb on اسْتَفعل Istaf'al , indicates the request or the attribution to something. An example of the first is: I extracted the money, and I relied on God, and the two verbs were خَرَجَ extracted, both verbs were intransitive , so when they were transferred to the form (اسْتَفْعَل), they became transitive. An example of the second is: I approved of your opinion, and I despised the oppressor; that is, I attributed the good to your opinion, and I attributed the viciousness to the oppression. The form (اسْتَفْعَل Istaf'al) can also transfer the verb with one object to verb with two objects, such as: I dictated an article to Muhammad, and the original is: Muhammad wrote an article))

The addition of these three affixes changes the structure of the verb and its meaning, transforming it from an intransitive to a transitive verb.

Some modern scholars have applied this method to the Holy Quran. We realize many verses in which the verbs are used in this form, and they are transitive in the sense of طلب (request). For example, Almighty says: "How can there be for the polytheists a treaty in the sight of Allah and with His Messenger, except for those with whom you made a treaty at al-Masjid al-Haram? So as long as they are upright toward you, be upright toward them. Indeed, Allah loves the righteous [who fear Him]" Verse 7 from surah At-Tawbah

The scholar Muhammad Ahmad Abdullah Al-Marzouq has mentioned the effects of adding these affixes, saying: "The addition of the hamza, the *sin*, and the *ta* ... has led to several things:

1. Changing the morphological structure of the verb, as the base tertiary verb is transformed into a verb with three affixes.

2. Changing the meaning, as the meaning is transformed from reporting to indicating a request for the action.

3. Changing the function, as it is transformed from intransitive to transitive. The grammarians have stipulated that the verb must indicate a request in this case."

The modern scholars have clarified the changes that this form makes to the verb, and they have divided them into two categories: one related to the structure of the verb, and the other related to the function of the verb.

Fourth: The formulation of the verb on (I did) (أَفْعَلْت):

The early scholars believed that (أَفْعَلْتَهُ) is used for نقل (transfer); that is, transferring an intransitive verb to a transitive verb, the meaning of which is: making it the subject of the verb that it had, or in other words, making him do the action. Ibn Seidah (d. 458 A.H.) narrated from Abu Saeed on the authority of Sibawayh, saying: "Abu Saeed said: Sibawayh's view is that (أَفْعَلْتَهُ) which is used for (نقل transformation) means making it the subject of the verb that it had; that is, you made it do the action. وَفَعَلْتَهُ means: I made that action in it. So if you say: أَدْخَلْتَهُ, you mean: I made him enter... and if you say: أَبْنَيْتُ زيدًا الدار, it means: I built zaid the house, i.e I made him a builder for the house That is why they said: فَتَنْتُ الرجل وأَفْتَنْتَهُ I tempted the man and tempted him; So whoever said: I tempted him, he meant, I caused temptation in him , and whoever said: I tempted him; That is: I made him charming..., and Sibawayh al-Naql, which we mentioned earlier, is called al-Taghir (change).

So the early scholars, including Sibawayh, distinguished between (فعلتهُ وأفعلتهُ) by making the latter construction based on the meaning of (التغيير). Sibawayh said: "You say: The man seduced and was seduced, he grieved and was grieved, he prevailed and was prevailed over. Khalil claimed that when you said: "You tempted him and saddened him," you did not mean to say: "You made him sad and you made him tempting," just as when you said: "You entered him," you meant "You made him enter." But you meant to say: "You put sadness and temptation in him." And you did not mean by your action here to change his saying: "He was sad and tempted." And if you had meant that, you would have said: "You saddened him and tempted him."

The meaning of his saying: "That which comes in the form of (أَفْعَلْت) is that it conveys the transfer of the verb from being intransitive to being transitive, if the meaning of the form is characterized by change; that is, the occurrence of the verb is inevitable."

Likewise, the transfer of the verb from the form (فَعَلْت) to (أَفْعَلْت) is according to the position of the verb in the sentence; it may transfer it from the intransitive state to the transitive state or from the transitive state with one to the transitive state with two, and so on. In this regard, Ibn al-Siraj said: "((And if you transfer (فَعَلت) to (افْعَلتَ); if the verb is not transitive in (فَعَلت), then this is to one, and if you transfer it to (أَفْعَلت), you say: I stood it; it is not transitive to an object, if you say: (أَفْعَلتَ) from it, you say: I stood Zaid, and if the verb is transitive to one object, then you transfer it from (فَعَلتَ) to (أَفْعَلتَ), you make it transitive to two objects, like saying: I saw the crescent, it is transitive to one object, if you say: I showed Zaid the crescent, it is transitive to two objects, and if the verb is transitive to two objects (فعلت) to (أفعلت), it is transitive to three objects, you say: I recognized Bakr the best of people, if you say: I worked, you say: I informed Bakr that Zaid is the best of people, so it is transitive to three.))"

Transferring an intransitive verb to the form (أَفْعَلْتَ) makes the verb transitive if it is intransitive, and if it is transitive to one object, it becomes transitive to two objects, and if it is transitive to two objects and you transfer it to this form, it becomes transitive to three objects.

As for the modernists, they have expressed this transfer with the term (المغالبة), and المغالبة is: that one of the two things overcomes the other in the meaning of the infinitive , such as: (كارمني أكرمهُ); meaning: I overcame him in generosity.

The researcher Ihsan Hassan said, quoting from al-Suyuti: ((they adhered to the dammah in the باب المغالبة on the correct one, such as: ضاربني فضربته أضْرُبُهُ..., and al-Kisa'i allowed the opening of the العين of the present tense of this type if its لامه or عين is a bilabial letter; by analogy, such as: فاهمني (ففهمته أفهمه)); so the formulation of the verb on (أَفَعلت) which indicates المغالبة, whether it is by opening the عين of the verb or ضمّها, transfers the verb from being intransitive to being transitive, as we have mentioned previously.

We notice from the above the method in which the modern scholars have dealt with the means by which the intransitive verb is transferred to its transitive counterpart. Some of them agreed with the early linguists in what they mentioned of means with addition, by accepting or rejecting some of the issues mentioned by the early linguists related to these means. Others applied these issues to prophetic hadiths and concluded by adding two other means. Among these researchers is the researcher Awuni Idris Abu Lahia; he mentioned that there are verbs that were found to be transitive by deleting the hamza, and there is another type of verbs that are transitive by means of exaggeration. He said: ((The Messenger (peace be upon him) has used in his hadiths many verbs that have been transferred to their object by multiple means, and among those means..., the sentence with the transitive verb without the hamza, and this includes the saying of the Messenger of Allah (peace be upon him): ((when God keeps back the fruit, why should any of you take his brother's property?)) , the verb (منع) mentioned in the hadith of the Messenger of Allah (peace be upon him) was transitive to its object, and this was by means of deleting the hamza, and the sentence with the transitive verb by means of exaggeration, including the saying of the Messenger of Allah (peace be upon him): ((He has certainly told you the truth though he is a great liar. Do you know to whom you have been talking for, three nights?" When I replied that I did not, he said, "That was a devil.)). The word (كذوب) came in the form of an exaggeration of the transitive verb (كذب) (lie). So (كذوب great liar) is transitive; because it came in the form of exaggeration.

Footnotes

1- **"Al-Lubab on the Reasons for Construction and Analysis: 1/100."**
2- **"Mughni Al-Labib on the Books of Irregularities: 1/198."**
3- **Refer to: Explanation of Ashmuni on Ibn Malik's Alfiyya: 1/449, and Hashiya Al-Saban on Ashmuni's Explanation of Ibn Malik's Alfiyya: 2/140, and Explanation of Shafiya by Ibn Al-Hajib: 1/84.**
4- **"The Book: 1/347."**
5- **"Al-Muqtadib: 1/82."**
6- **"Explanation of Al-Kafiya Al-Shafiya: 2/574."**
7- **"Al-Lamha in Explaining Al-Mulha: 1/330-331."**
8- **"Transitivity and Intransitivity in Arabic: 106, and refer to: Definitions: 55."**
9- **"The same source: 107."**
10- **Refer to: 8-   "Transitivity and Intransitivity in Arabic: 108, and Taj Al-Arus (Shanq): 6/400, and Al-Khasais: 2/215.**
11- **Refer to: "Transitivity and Intransitivity in Arabic: 108.**
12- **The same source: 108.**

13- "Transitivity and Intransitivity in Arabic: 109, and refer to: Bada'i Al-Fawa'id: 1/54, and Al-Mukhtas: 14/168.

14- Refer to: Al-Kitab: 1/35, and Investigation into the Philosophy of Transitivity and Intransitivity : 48.

15- Refer to: Al-Muqtadib: 1/137.

16- Investigation into the Philosophy of Transitivity and Intransitivity : 48.

17- Journal of the Scientific Academy in Cairo: 1/37.

18- Transitivity and Intransitivity of the Verb: A Syntactic and Descriptive Study with Practical Examples from the Quran: 182.

19- Refer to: Transitivity and Intransitivity of the Verb: A Syntactic and Descriptive Study with Practical Examples from the Quran: 180, and Memorandum of the Grammarians: 203.

20- 18- Transitivity and Intransitivity between Grammatical Study and Linguistic Application: 43.

21- The same source: 43-44.

22- Refer to: Transitivity and Intransitivity of the Verb in Sahih Al-Bukhari: A Descriptive Analytical Study: 113.

23- The Book: 4/55, and refer to Transitivity and Intransitivity of the Verb in Sahih Al-Bukhari: 113, and From Transitivity to Intransitivity, a Linguistic Phenomenon Resulting from the duplicating of Trilateral Abstract Verbs: 37.

24- Refer to: The additions that convert the intransitive verb into transitive Verb: 39.

25- Refer to: Grammatical Exchange between Transitivity and Intransitivity An Applied Study on Surah Al-Muzzammil: 14.

26- Refer to: Al-Munsof: 1/72.

27- Al-Munsof: 1/91.

28- Explanation of Shafiya by Ibn Al-Hajib: 1/92.

29- Mughni Al-Labib on the Books of Irregularities: 1/680, and Transitivity and Intransitivity in Arabic with verification of "Fa'altu" and "Afa'altu": 11.

30- The Book: 4/36.

31- The same source: 3/601.

32- Transitivity and Intransitivity in Arabic with verification of "Fa'altu" and "Afa'altu": 110.

33- Refer to: Investigation of the Philosophy of Transitivity and Intransitivity in Arabic: 28.

34- Investigation of the Philosophy of Transitivity and Intransitivity: 29.

35- Transitivity and Intransitivity of the Verb: A Syntactic and Descriptive Study with Practical Examples from the Quran: 184.

36- Refer to: The same source: 184, and Memorandum of the Grammarians: 203.

37- Refer to: Transitivity and Intransitivity: Insights into Structure, Meaning, and Usage in an Educational Context: 19.

38- Refer to: The additions that convert the intransitive verb into transitive Verb: 23.

39- Refer to: Mughni Al-Labib: 2/161, and Grammatical Exchange between Transitive and intransitive : An Applied Study on Surah Al-Muzzammil: 337.

40- Refer to: Grammatical Exchange between Transitive and intransitive: An Applied Study on Surah Al-Muzzammil: 337, and The additions that convert the intransitive verb into transitive Verb: 18.

41- Al-Lubab on the Reasons for Construction and Analysis: 1/270.

42- Refer to: Al-Lamha in Explaining Al-Mulha: 1/321, and refer to: Mughni Al-Labib on the Books of Irregularities: 1/678.

43- Transitivity and Intransitivity in Arabic with verification of "Fa'altu" and "Afa'altu": 110.

44- Refer to: Analysis of the Philosophy of Transitivity and Intransitivity in Arabic : 28, and Transitivity and Intransitivity of the verb in Sahih Al-Bukhari: A Descriptive Analytical Study: 127.

45- Refer to: Transitivity and Intransitivity of the verb: A Syntactic and Descriptive Study with Practical Examples from the Quran: 185.

46- Transitivity and Intransitivity of the verb: A Syntactic and Descriptive Study with Practical Examples from the Quran: 188.

47- Refer to: Structures of Transitive and Intransitive Verbs: A Study in Syntactic Meaning: 8.

48- Al- soul fi Al- nahw : 3/127.

49- Refer to: Mughni Al-Labib on the Books of Irregularities: 1/679, and refer to: Explanation of Ashmuni on Ibn Malik's Alfiyya: 1/448.

50- 43- Transitivity and Intransitivity in Arabic with verification of "Fa'altu" and "Afa'altu": 111.

51- Refer to: Transitivity and Intransitivity of the verb in Sahih Al-Bukhari: 116.

52- Structures of Transitive and Intransitive Verbs: A Study in Syntactic Meaning: 9.

53- Al-Mukhasas: 2/397.

54- The Book: 1/347.

55- Foundations in Grammar: 1/78.

56- Refer to: Transitivity and Intransitivity in Arabic: 111.

57- Transitive and Intransitive Verbs: A Syntactic and Descriptive Study with Practical Examples from the Quran: 192, and refer to: Hima Al-Hawamaa: 2/163

58- Transitivity and Intransitivity of the verb in Sahih Al-Bukhari: Analytical – Descriptive study 133. See : Sahih Al-Bukhari, Book of alwikla , Hadith No.: 2311: 180.

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