

From post 16 lesson 5, the footnote from here:
<http://www.sahab.net/forums/index.php?showtopic=113371>

**وقد يتعدى الفعل الأزم ، أي يتعدى إلى المفعول
بنفسه كما في قوله تعالى
(إذ حضر يعقوب الموت) .
وقوله تعالى
(و أعوذ بك ربي ان يحضرون) .
و قوله تعالى
(إذا حضر القسمة أولوا القربى)**

And an intransitive¹ verb can be made transitive², meaning that the action falls upon an object, like in Allah's, The Most High's, saying (translated):

“When death came to Ya'qoob” (2:133)

“And I seek refuge with You, my Lord, lest they come near me” (23:98)

“And when the relatives....are present at the time of division...” (4:8)

: وهذه أسباب تعدى الفعل اللازم

1 In the example: “Zaid left”, the action did not happen to an object (i.e. it didn't happen to a direct or indirect object), the action happened to Zaid himself. He himself left. He did not leave someone/something somewhere else (in which case the verb would need to be transitive). Example from: <https://sughayyirahbinaalafaal.wordpress.com/2011/09/30/binaa-al-afaal-1-yafulu/>

2Meaning, the transitive verb causes something to happen to someone or something else, other than the Doer of the action (Faa'il). In the example: “Zaid helped ‘Amr”, Zaid's action did not fall upon himself – it fell upon (or happened to) ‘Amr . Example from: <https://sughayyirahbinaalafaal.wordpress.com/2011/09/30/binaa-al-afaal-1-yafulu/>

These are the ways to make the intransitive verb transitive

: الأول: الهمزة

Firstly: Hamza أ

زيادة الهمزة وتسمى همزة التعدية كقولنا
(أَضَحَكْتُ زَيْدًا)

Adding hamza (on alif) (to the beginning of the word) and it is called the Hamza of transitivity. For example:

أَضَحَكْتُ زَيْدًا

I made Zaid laugh³

: الثاني: التضعيف

Secondly: Adding a shaddah to the middle letter of the three letter root verb

: أي تضعيف عين الفعل ومن هذا قوله تعالى
{ قَدْ أَفْلَحَ مَنْ زَكَّاهَا } .
: وقولنا

(فَرَّحْتُ زَيْدًا) .

Doubling the middle root letter of the verb and from this is Allah's, The Most High's, saying (translated),

³ صَحِيكْتُ is "I laughed". Now if we add the Hamzah of transitivity to the beginning of the verb (أَضَحَكْتُ ---> أَضَحَكْتُ) then we have أَضَحَكْتُ which is "I made (someone) laugh". See also 53:43-44 and pick out the four verbs that have this Hamzah of transitivity in them.

“And he is successful who purifies himself” 91:9

and in the saying, “I made Zaid happy”⁴

: الثالث: زيادة ألف المفاعلة

Thirdly, the addition of the Alif ʾ of Interaction

ك (جالس زيد العلماء) ... (جلس العالم وجالسته) ا

As in, “Zaid seated the Scholars”, “The Scholar sat and I seated him”

: الرابع: زيادة حرف الجرّ

Fourthly, the addition of a harf of jarr

قال ابن هشام : " وتسمى باء النقل أيضاً ، وهي
المعاقبة للهمزة في تصيير الفاعل مفعولاً ، وأكثر ما
تعدي الفعل القاصر "

Ibn Hishaam said, “It is also called the Moving Baa. And it is similar to Hamza in changing the Doer to the Object. Most of the time it changes the intransitive verb to transitive

ومنه قوله تعالى
{ ذَهَبَ اللَّهُ بِنُورِهِمْ }

⁴ فَرِحَ is to be pleased (or happy) (also see 3:188).

Now if we double the middle letter (فرح ---> فَرَّحَ) then we have فَرَّحَ which is to make someone pleased or happy.

Like in the Allah's, The Most High's, statement (translated):

“Allah took away⁵ their light” (2:17)

وقوله تعالى

(وهزي إليك بجدع النخلة) .

And His, The Most High's, statement (translated):

“Shake towards yourself the trunk of the date-palm” (19:25)

: الخامس: زيادة الهمزة والسين والتاء

Fifthly, adding Hamza أ, Seen س, and Taa ت - است

كقولنا : استخرج زيدُ المال

Like in the statement:

“Zaid extracted⁶ the wealth”

: السادس: التَّضْمِينُ النُّحْوِي

Sixthly: a Grammatical Conveyance

وهو أن تُشْرَبَ كلمةٌ لازمةٌ معنى كلمة متعدية ، لتتعدى
تعديتها
وذكر أبو حيان أن بعض النحاة قاس هذا في التعدية ،

⁵ دَهَبَ is normally intransitive, for example:

ذهب حامد Haamid went.

But the baa turned it into a transitive verb (verb where the action falls upon other than the doer)

⁶ خَرَجَ is an intransitive verb like ذهب:

خرج زيد Zaid left. Adding the “ist” to the beginning of the verb made it transitive.

، وَأَنْ بَعْضُهُمْ قَصْرَهُ عَلَى السَّمَاعِ
نحو (وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّىٰ يَبْلُغَ الْكِتَابُ أَجَلَهُ)
البقرة: 235

ضُمَّنْ تَعْزَمُوا مَعْنَى تَنْوُوا، فَعُدِّي تَعْدِيته

This is when an intransitive verb takes a transitive meaning. Abu Hayyaan mentioned that some of the Scholars of Grammar considered these types of verbs transitive while others considered them intransitive due to common accepted usage.

For example:

“And do not consummate the marriage until the term prescribed is fulfilled.”⁷
(2:235)

Here تَعْزَمُوا (they decide) is given the meaning of تَنْوُوا (they intend), so it has been made transitive

: السابع: حذف حرف الجرّ توسعاً

كقول الشاعر

تَمَرُّونَ الدِّيَارَ وَلَمْ تَعُوجُوا *** كَلَامُكُمْ عَلَيَّ إِذَنْ حَرَامٌ

Seventhly: the removal of a harf of jarr

Like the saying of the poet:

You passed the houses and didn't stop by, so your speaking to me is prohibited

ويطرد حذفه مع أَنَّ وَأَنْ، نحو قوله تعالى

(شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ)

آل عمران: 18 .

وقوله تعالى (أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ) .

الأعراف: 63

And the removal of a harf of jarr may be combined with the addition of أَنَّ or أَنْ

⁷ Translation of this verse taken from www.thenoblequran.com

Like in the statement of Allah, The Most High (translated):

“Allah (God) bears witness that none deserves to be worshiped except for Him”

(3:18)

And:

“Do you wonder that there has come to you a Reminder from your Lord?”⁸

(7:63)

**: الثامن: تحويل اللازم إلى باب نَصَرَ لقصد المغالبة
نحو: قاعدته فقعدته فأنا أقعده**

Eighthly: changing the intransitive verb to the pattern of **نَصَرَ يَنْصُرُ** for the purpose of intensification

For example: I seated him (using قاعد) (is changed to) I seated him (using قعد which is normally intransitive⁹)

**والحق أن تعديّة الفعل سماعية ، فما سُمِعَتْ تعديته
بحرف لا يجوز تعديته بغيره ، وما لم تسمع تعديته لا
... يجوز أن يُعَدَّى بهذه الأسباب**

The truth is that making a verb transitive is according to common, accepted usage. So when it is commonly accepted that a verb becomes transitive when using a particular harf, then it is not allowed to try and make it transitive with a different harf. And it is not allowed to make a verb transitive using these (above) methods if they are not commonly accepted for that verb.

⁸ Translation of this verse taken from: <http://www.thenoblequran.com/sps/nbq/>

⁹ For example see 9:46