

LESSON 29

In this lesson we learn the following:

1) The *muda'af* verb (المُضَعَّف). In this verb the second and the third radicals are identical, e.g.: حَجَّ ، مَرَّ ، شَمَّ

The verb حَجَّ is originally حَجَجَ . Here both the second and the third radicals are ج .

Here are the changes that the *muda'af* verbs undergo.

In the *mâdi*

The second radical loses its vowel when the verb is isna'ded to the *sâkin* pronouns: حَجَّتْ ، حَجَّ حَجُّوا (hajja for hajaja).

It retains its vowel when the verb is isna'ded to the *mutaharrik* pronouns:

حَجَجْنَا ، حَجَجْتِ ، حَجَجْتُمْ ، حَجَجْتُمْ ، حَجَجْتُمْ ، حَجَجْتُمْ ، حَجَجْتُمْ ، حَجَجْتُمْ

In the *mudâri'*

The *mudâri' marfû'*

The second radical loses its vowel when the verb is isna'ded to the *sâkin* pronouns: يَحُجُّ for يَحُجُّجُ . In the same way تَحُجُّ for تَحُجُّجُ (ya-hujj-u for ya-hjuj-u)

It retains its vowel in case of *isna'd* to the *mutaharrik* pronouns يَحُجُّجُنْ ، تَحُجُّجُنْ

The *mudâri' majzûm*

In the four forms لَمْ يَحُجَّ ، لَمْ تَحُجَّ ، لَمْ أَحُجَّ ، لَمْ نَحُجَّ there is اِلْتِقَاءُ السَّاكِنَيْنِ because both the second and the third radical have no vowel (lam ya-hujj). As both are strong letters none of them can be omitted. So the third radical takes a *fathah* to remove اِلْتِقَاءُ السَّاكِنَيْنِ : لَمْ يَحُجَّ ، لَمْ تَحُجَّ ، لَمْ أَحُجَّ ، لَمْ نَحُجَّ (lam ya-hujj-a)

There is no اِلْتِقَاءُ السَّاكِنَيْنِ in other forms, e.g.: لَمْ يَحُجُّوا (lam ya-hujjû), لَمْ يَحُجُّوا (lam tahujjû)

The *amr*

After removing the initial 'ta' and the final *dammah* from تَحُجُّ (ta-hujju) what remains is حُجَّ (hujj). The third radical takes *fathah* to remove اِلْتِقَاءُ السَّاكِنَيْنِ . So it

becomes حُجَّ (hujja). As the word does not commence with a *sâkin* letter, no *hamzah al-wasl* is needed.

If the verb is of i-a group like شَمَّ and مَسَّ the *kasrah* of the second radical appears when the verb is *isnâded* to the mutaharrrik pronouns, e.g.: شَمِمْتُ، شَمِمْتُ etc. The *mudâri* 'marfû' is يَشُمُّ. The *amr* is شُمَّ. Note that that *amr* is identical with the *mâdi*.

2) لَمَّا : We have learnt لَمْ and لَمَّا in Lesson 21. There we have seen that لَمَّا يَرْجِعُ means 'he has not yet returned'.

There is another لَمَّا which means 'when', e.g.:

لَمَّا سَمِعْتُ الْجَرَسَ دَخَلْتُ الْفَصْلَ 'When I heard the bell, I entered the class.'

لَمَّا ذَهَبْتُ إِلَى مَكَّةَ زُرْتُ صَدِيقِي 'When I went to Makkah, I visited my friend.'

This لَمَّا is used only with the *mâdi*. With the *mudâri* 'عِنْدَمَا' is used, e.g.:

عِنْدَمَا أَذْهَبُ إِلَى الْمَسْجِدِ أَجْلِسُ فِي الصَّفِّ الْأَوَّلِ 'When I go to the mosque, I sit in the first row.'

3) قَطُّ / أَبَدًا : Both these words are used to emphasise a negative verb. قَطُّ emphasizes it in the past and أَبَدًا in the future, e.g.:

لَمْ أَكْتُبْ إِلَيْهِ قَطُّ 'I never wrote to him.'

لَنْ أَكْتُبَ إِلَيْهِ أَبَدًا 'I will never write to him.'

The word قَطُّ is *mabni* (indeclinable), and has only this ending.

4) لَا شُكْرًا 'No thanks'. It is wrong to say لَا شُكْرًا without the و as it signifies a denial of thanks.

Exercises

1. Answer the following questions.
2. Learn these examples of the *muda* 'af' verbs.
3. Read the following.
4. Write the following verbs with *isnâd* to the pronouns of the first person singular.
5. Learn the formation of the *amr* from the *muda* 'af' verbs.

6. Read the following.
7. Learn the formation of the *mudâri' majzûm* from the *muda'af* verbs.
8. Answer the following questions in the negative using *لَمْ*.
9. Fill in the blank in each of the following sentences with the verb given in brackets preceded by *لا الناهية*.
10. Learn the *isnâd* of the *muda'af* verbs to all the pronouns in the *mâdi*.
11. Learn the *isnâd* of the *muda'af* verbs to all the pronouns in the *mudâri'*.
12. Learn the *isnâd* of the *muda'af* verbs to all the pronouns of the second person in the *amr*.
13. Learn the following examples of *قَطُّ* and *أَبَدًا*.
14. Learn the examples of the comparative.

📖 Vocabulary

حَجَّ يَحُجُّ (a-u) to perform hajj	حَزَنَ يَحْزَنُ (i-a) to be sorrowful
ظَنَّ يَظُنُّ (a-u) to think	مَرَّةً once
جَرَّ يَجْرُ (a-u) to drag, to pull	كَفٌّ palm
مَرَّ يَمُرُّ (a-u) to pass	مَزِيدٌ more
عَدَّ يَعُدُّ (a-u) to count	غَافِلٌ unmindful
سَبَّ يَسُبُّ (a-u) to abuse	دِيْبَاجٌ brocade
رَدَّ يَرُدُّ (a-u) to reply	رَائِحَةٌ smell
صَبَّ يَصُبُّ (a-u) to pour	كَرِيهٌ unpleasant
سَدَّ يَسُدُّ (a-u) to block	لَيِّنٌ soft
شَمَّ يَشُمُّ (i-a) to smell	نُسْخَةٌ copy
مَسَّ يَمَسُّ (i-a) to touch	هَنِيهَةٌ a while
دَفَعَ يَدْفَعُ (a-a) to push	بَالُوْعَةٌ drain, sewer
مَرَضَ يَمْرَضُ (i-a) to fall sick	طَيِّبٌ good

THE SEVENFOLD CLASSIFICATION OF THE VERB

1. *Sâlim* (السالم) : A verb (a) which does not have *hamzah*, *wâw* or *ya* as one of the radicals, and (b) in which the second and the third radicals are not identical, e.g.:

سَجَدَ دَخَلَ كَتَبَ

2. *Mahmûz* (المهموز) : A verb which has *hamzah* as of the radical, e.g.:

أَكَلَ (*hamzah* as the first radical).

سَأَلَ (*hamzah* as the second radical).

قَرَأَ (*hamzah* as the third radical).

3. *Muda‘af* (المضعَّف) : A verb in which the second and the third radicals are identical, e.g.: حَجَّ ، مَرَّ ، شَمَّ

4. *Mithâl* (المثال) : A verb which has *wâw* or *ya* as the first radical, e.g.:

وَزَنَ ، وَقَفَ ، وَضَعَ ، يُؤَسِّ ، This is also called الْمُعْتَلُّ الْفَاءِ .

5. *Ajwaf* (الأجوف) : A verb which has *wâw* or *ya* as the second radical,

e.g.: قَالَ يَقُولُ ، سَارَ يَسِيرُ ، نَامَ يَنَامُ . This verb is also called الْمُعْتَلُّ الْعَيْنِ .

6. *Nâqis* (الناقص) : A verb which has *wâw* or *ya* as the third radical,

e.g.: دَعَا يَدْعُو ، بَكَى يَبْكِي ، نَسِيَ يَنْسَى . This is also called الْمُعْتَلُّ اللَّامِ .

7. *Lafif* (اللفيف) : A verb which has *wâw* or *ya* as more one than radical. It is of two kinds:

a) *lafif maqrûn* (اللفيفُ المَقْرُونُ) : It has *wâw* or *ya* as the second and third radicals, e.g.: كَوَى يَكْوِي .

b) *lafif mafrûq* (اللفيفُ المَفْرُوقُ) : It has *wâw* or *ya* as the first and third radicals, e.g.: وَقَى يَقِي ، وَعَى يَعِي .

In *lafif mafrûq* only the second radical remains in the *amr* because the first radical is omitted in the *mudâri‘*, and the third radical is omitted in the *amr*. The *amr* from وَقَى يَقِي is وَقِ ‘save!’, and from وَعَى يَعِي is عِ ‘understand!’