

(66:1) (1) - ضَمُّونَ

You have already studied in the previous lesson that if ضَمُّونَ existed in the root of a verb ضَمُّونَ, then this verb is called ضَمُّونَ.

Now you have to note if ضَمُّونَ is existed in place of ضَمُّونَ, then it is called ضَمُّونَ.

:- ضَمُّونَ الْفَنَاءِ :-

HAMZATED WITH FĀA

For Example

ضَمُّونَ

If ضَمُّونَ is existed in the place of ضَمُّونَ " ضَمُّونَ ضَمُّونَ " Then this is called

HAMZATED WITH AIN

ضَمُّونَ الْعَيْنِ
For Example → ضَمُّونَ

If ضَمُّونَ is existed in the place of ضَمُّونَ " ضَمُّونَ ضَمُّونَ " Then it is called

ضَمُّونَ ضَمُّونَ

ضَمُّونَ الْاَلَاءِ

HAMZATED WITH LAAM

For Example -

ضَمُّونَ

66:2 ∴ Most changes are occurred in the

الفاء
 "HAMZATED WITH FAH"

However There are negligible changes occurred in the

صعوز العيين
 (Least changes)
 صعوز الان

Those changes are of Two types

① Compulsory Changes

(2) OPTIONAL CHANGES

The meanings of compulsory changes is that all of Arab world including all different Tribes must change word definitely when speaking and writing.

And optional changes are that changes, which, many of Tribes

PRONOUNCE AND WRITE IN ITS ORIGINAL FORMATION AND MANY OF TRIBES (A WORD)

PRONOUNCE AND WRITE THOSE

WORDS IN CHANGED FORMATION

That why Both FORMATIONS ARE CORRECT AND ACCEPTED, CUSTOMISED & FUNCTIONAL -

On the Pattern of First Person of باب افعال

According to rule

2ND HAMZA will CHANGE

IN TO الف And then used as

Its infinitive "مَرَّ" on the Pattern of will be formatted

مَرَّ as أَفْعَالٌ will be

But used as

أَيْحَالٌ [Pattern of]

Same as First Person

of imperfect (مَفْعَالٌ) باب افعال is

أَفْعَالٌ on that Pattern the

Word مَرَّ is Formatted

مَرَّ

مَرَّ is used

But

44:5

We can describe this rule (for memorising) By Following formula (66:5) For



2nd *sin* changed in to *ss*

Because There is *as* on First Hamzah



2nd *sin* changed in to *SS*

Because There is a *s* under First *sin*



2nd *sin* changed into *ss*

Because There is a *as* on the




First *sin*

Please note This matter that if an *is* is existed after a


FATHATISED HAMZAH (أهـ و هـ و يهـ)


Then there are 3 methods of writing

Please read from Right Side AS Arabic is from Right to left

Third method is  (1)
 Common in Arabic  (2)
 But also used in the
 URDU language  (3)

However 2nd and Third method
 is only used Holy QURAN

66:6 Please note There are many
 rules of optional changes for the
 formation of 

which are ultimately the Result
 of difference of used of
 optional changes in 

And effects of those differences
 are found in the Famous Seven

Recitation Styles of Holy QURAN



However their usage in the Common
 Arabic books is negligible
 However it is very important
 to describe few important rules
 you have to clear one point in your mind

(Page-883 to 886 are not added) *
But nothing is missed 887

We just studied in the Paragraph
no 66:3 that

**COMPULSORY CHANGES
ONLY OCCUR WHEN THERE
ARE TWO HAMZAH'S IN
ONE VERB**

Now Please note that
**OPTIONAL CHANGE OCCURED
WHERE IS ONLY ONE HAMZAH**

و يروى

which means only one Hamzah

66:7.. First Rule of optional change
is that - if there is one *roo*
and before it a Vowelled letter


(مترى)

In this situation it is allowed to
**CHANGE THIS HAMZAH
COMPATIBLE TO THE LETTER
OF FIRST HAMZA VOWEL**

Materials of Arabic Grammar are not missed.

* Actually 5 Pages are Reserved
for to insert more details But those details were
added as Page No: 876 (a) To (E) - so Page nos missed But

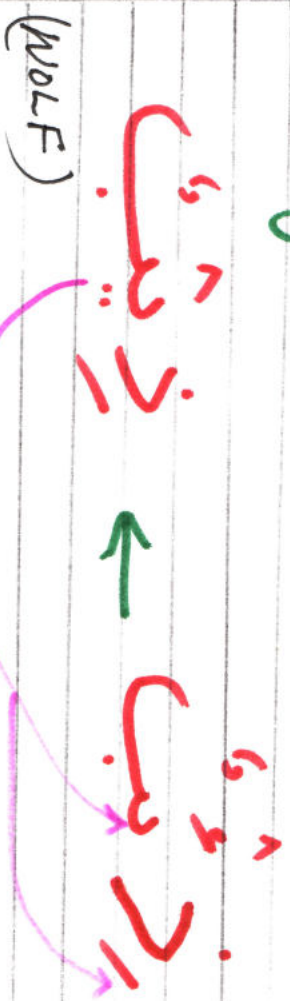
(مترى)

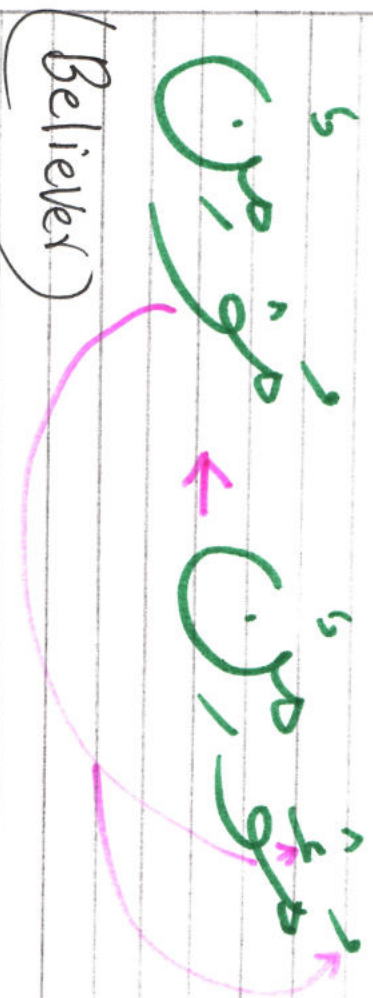
888
(HEAD) 

Here رأس is changed into (الف) in accordance with the

vowel of letter which is before

رأس because there is فتحة on ا That's why ا is changed into الف

(WOLF) 

(Believer) 

are or can be spoken or written and in many recitation styles those words are written and recited.

66:8 - Second rule for optional changes is that

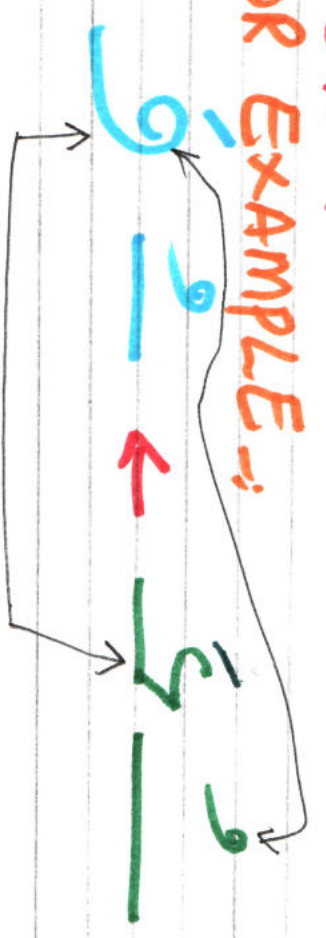
IF حَ حِ حِي حِي حِي
Single is FATAHISED
Hawzah \rightarrow (حَوَاحِي)

and there is أَ or إِ أَ إِ
is on the letter before it
Then this Hawzah is allowed to be changed into

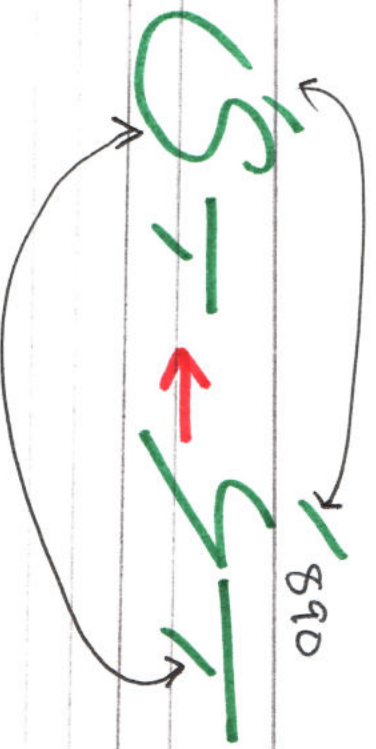
Compatible to Letter
OF حِ حِي حِي "VOWEL"

But أَ حِ will be still
Existed on the changed
Letter.

FOR EXAMPLE:

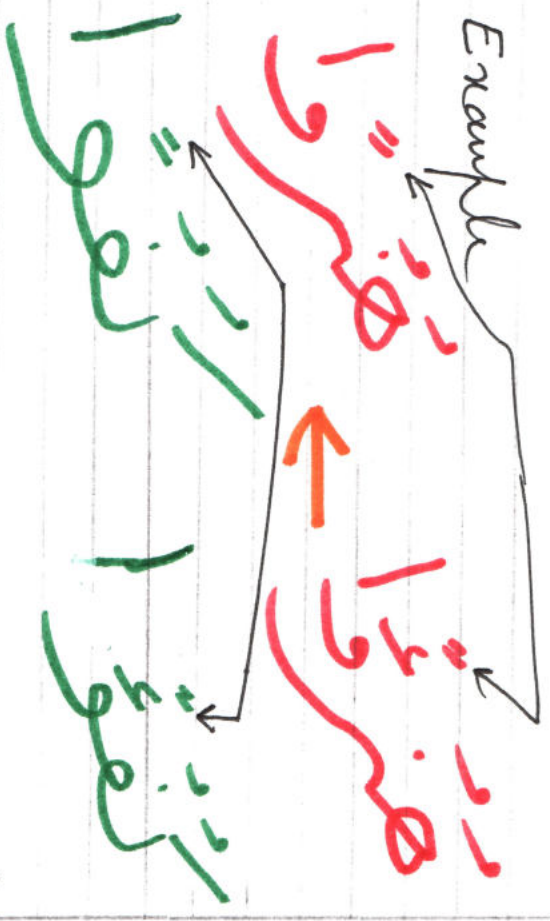


DHAMAAH is changed into حِ
But أَ of Hawzah is still أَ



KASRAH is changed into **S**
 But "S" of Hamzah is still on "S"

For Example



in Both cases Hamzah is eliminated and only **س** is pronounced.

Please note

قدرات حصص

which is Customised, Functionalised (الراجح)

in South Asian countries and as well in eastern countries like Indonesia, Malaysia. above words are pronounced in their **Changed**

سوا - سوا

Version or FORMATION

But قرات و رشتی

Pronunciation of WAFA SH which is customised/functionalised in the most AFRICAN

COUNTRIES

Those words are being Pronounced in their original formation

هتو وا كوتو ا

Please note in original formation **وا** is only used as a base or foundation

of **ش**, However in changed

formation

Clearly Pronounced, **وا** is same as from

هتو وا كوتو ا can be pronounced as

هتو وا كوتو ا " " " " " "

هتو وا كوتو ا " " " " " "

هتو وا كوتو ا

And in many Recitation Styles

Those words are pronounced as above

66:9 The ^{Third} Rule of optional Change is that if

is vowel (صَوْرَة) and a silent

919 or a silent S is existed before it then this سين سينه changed into the letter which a is before Hamzah and then we can assimilate both letters

For Example

is Formatted on the Pattern of
From the word

and this word in many recitation styles is also recited (استلوه بي هرات)

However in many recitation styles it is changed and recited as



66:10 - You have to describe the a brief Small conjugation.

صرفيات صغيره

SMALL CONJUGATION

A conjugation in which each Third Person Singular (واحد من كل جنس) of

Past, Imperfect (Active, Passive), Imperative, Prohibitive, Active (Present) Participle,

Passive (Past) Participle, Noun of Place, Time, adjective, Stative, Instrument Noun, Exaggerational Noun

So it is very important

Exercise Per

A Arabic Grammar intelligent student

By describing this

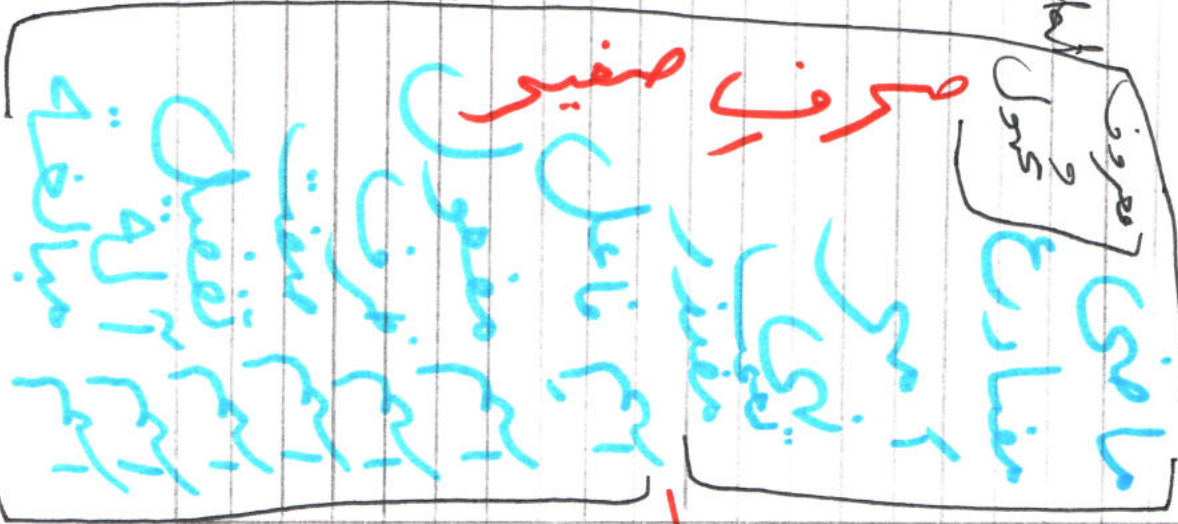
مرفوع خبر

A Student can describe the

whole Arabic Grammar within just one

Paragraph. Higher level students are

should must be perfect in this مرفوع خبر Exercise



For Brief Picture and want to finish this chapter as soon as possible we are providing 3 Types of verbs and 3 Types of Nouns

We are providing the half small conjugation

of word

from the باب الافعال

of ثلاثي كسر



Please note in first line it is in its original formation

in Second Line its changed form is given.

And the Symbols which are given in Second line, Their default is as under

P -: Permanent Compulsory Change

A -: Allowed (means optional change)

X -: There will be no change

صرفی لفظیں

Small conjugations

ماضی مضارع امر تمام انفعال اسم المفعول مصدر

أَمْرٌ - يَا مَرْءٌ - يَا مَرْءٌ (تثنية) - يَا مَرْءٌ - يَا مَرْءٌ

مَا مَرْءٌ - مَا مَرْءٌ - يَا مَرْءٌ - يَا مَرْءٌ

مَا مَرْءٌ - مَا مَرْءٌ - يَا مَرْءٌ - يَا مَرْءٌ

باب
ثلاثی مجرد

أَمْرٌ - يَا مَرْءٌ - يَا مَرْءٌ - يَا مَرْءٌ

باب
انفعال

أَمْرٌ - يَا مَرْءٌ - يَا مَرْءٌ - يَا مَرْءٌ

P - A - A - P - A - P

EXERCISE NO 62

رقسم اللفظین (۶۲)

Describe a small conjugation
(صرفی لفظ) similar to above example

For word

الف

Except

الف

and

for

ثلاثی مجرد
ابواب منزیلہ فیہ

The meanings of yothuis word used in different categories (تصنيفات) are given as below

تَفَاهُلٌ

To be familiarised

To be loved

(إفلال) To get acquainted

To get Habituated

تَجْمِيعٌ :-

To gather somebody

To collect somebody

مُضَاعَلَةٌ

Love each other

To Love each other

another word → Showing affection

تَجْمَعُ

To gather

for each other

تَفَاهُلٌ

To gather

تَفَاهُلٌ

To want love

تَفَاهُلٌ

To write

HAMZATED (2)

(٢) **أَوْجَزُ**

67:1 You have studied many rules of **جَزْ** and practised as well. Now you have understood few more matters about **جَزْ**.

67:2- There are 3 verbs of **جَزْ**

جَزْ

The original formation of their imperative verb

(To order) **أَوْجِزْ** ①

بالألف نفس الجذر

(فعل أَوْجِزْ)

Should be

(To eat) **أَوْجِزْ** ②

(To catch) **أَوْجِزْ** ③

① **أَوْجِزْ**

② **أَوْجِزْ**

③ **أَوْجِزْ**
Respectively

But all Arab People (اعراب لغة) only used 2nd Person of Imperative Verbs **فعل ثلاثي مجرد** of those 3 Verbs of simple Trilateral

against The rule as below

فعل ثلاثي مجرد

Respectively -

According to rule Those should be

أَوْضَحُ . أَوْفَلِحُ . أَوْخَرُ

67:3 Another characteristic of word **أَوْضَحُ** is that it is also used against rule

باب افتعال

in which its original Formation is as under

أَوْضَحُ . أَوْفَلِحُ . أَوْخَرُ

مَوْضِع (Infinitive)

مَوْضِع (Imperative)

مَوْضِع (Past)

(To clarify **أَوْضَحُ** of ت, written again) **أَوْضَحُ**

Which should be changed according to rules and under

اَيْتَخِزْ يَا تَخِزْ اَيْتَخِزْ اِ

Read

But Arabic People (اهل لغة) Specially for This Verb (فعل)

They change ت in ت and then Assimilate باب انفصال

Which Mean

اَيْتَخِزْ اِ ← اَيْتَخِزْ اِ

past

يَا تَخِزْ ← يَتَخِزْ

Imperfect

اَيْتَخِزْ اِ ← اَيْتَخِزْ اِ

Infinitive

Read

Please be careful at the time of reading must read from right side as Arabic from right to left

The main cause of using of and practicing those 3 verbs is only that,

66 The difference Persons (مبنيات) from changed formations

of 2nd Person Imperative Verbs

فِي الْمَرْكَبِ وَالْمَرْكَبِ
مَنْ فِي الْمَرْكَبِ وَالْمَرْكَبِ

are used repeatedly in abundance

بَشَرَاتٍ وَبِأَنْتَلِرَ

in Holy Quran

الْقُرْآنِ الْمَجِيدِ

Please note all the struggle to learn Arabic is to understand Holy Quran and HADITH Mubarakah without any translation.

67:4 Please mediate Far matters

(تَرْكِبُ جَلْبِ لِلْجَوِي)

about a word →
its original formation of imperfect (مبنيات) is →

سَأَلْتَهُ
سَأَلْتَهُ

not only written but also pronounced as well

But in Holy Quran it is also written as

But Sometimes **يَا** **يَا**

it is used as **يَا**

against customised rule.

Same as its original formation of imperative verb **يَا** is

يَا

if it is existed in between the sentence, Then mostly it is used as **يَا**.

But if it is used in the beginning of sentence then it is used as **يَا**

For Example - **يَا** **يَا** **يَا**

(الجنه - 211)

67:5 Please note in the persons of Hamzah with **ya**

يَا **يَا** **يَا**

where original Hamzah of letter **يَا**

يَا **يَا**

it will be pronounced and written after.

وَأَنْتَ جَاهِلٌ

Some as imperative verb of

was formatted.

But actually it will be pronounced in Holy Quran

فَأَنْتَ جَاهِلٌ بِمَا أَنْزَلْنَا

(سورة النور - 62)

"O my beloved Holy Prophet"

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ

وَأَنْتَ جَاهِلٌ بِمَا أَنْزَلْنَا

"Give Permission to whom you please of them"

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ

Please note in both examples Returned back and

is deleted

be Praised

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ

Please note صَلِّ is a Prayer/request to ALLAH for Elevating the Grades of our beloved Holy Prophet. You can pray to ALLAH be Praised as you wish.

However in This Situation **فعل أمر** of imperative verb

فعل أمر , **فعل أمر** also return back and became

فعل أمر But Please note

فعل أمر never returned back but

Read and written as

فعل أمر

67:6 if a Noun definite with Article **ال**

is existed after **فعل أمر**

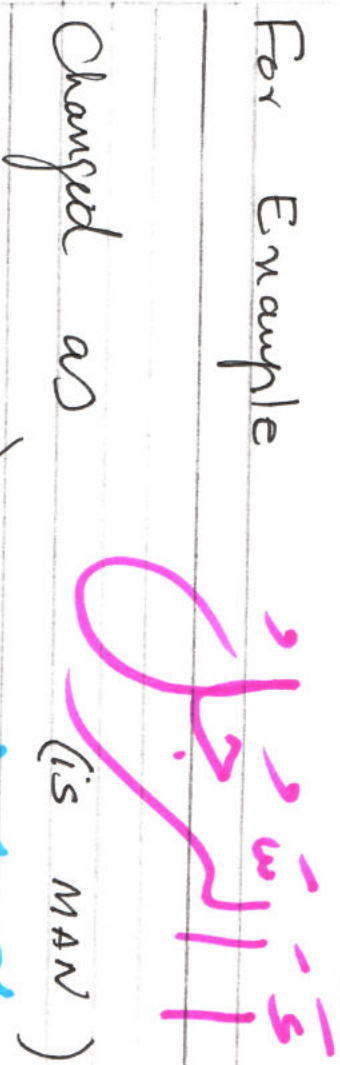
which is

فعل أمر

Then in This situation **فعل أمر** is prolonged with a **فعل أمر**

لام تعريف
(Laam - of admiration)

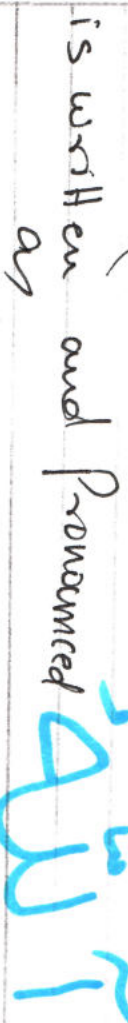
For Example

Changed as  (is MAN)

written and pronounced as well

Same as

(is ALAH)

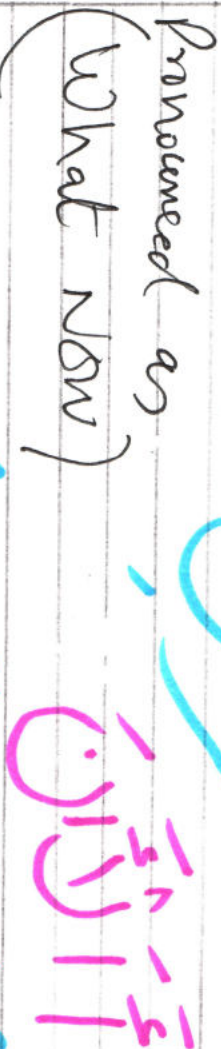
is written and pronounced as 

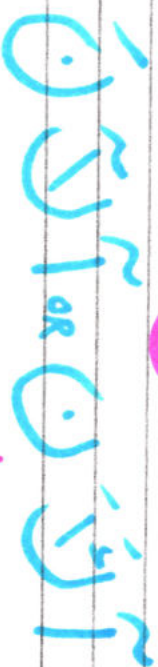
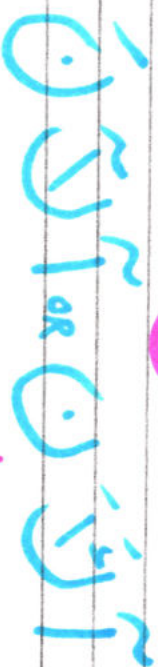
Are Two male animals



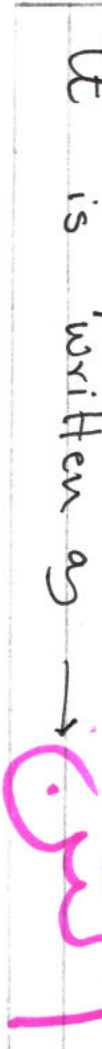
is written and

Pronounced as

(What NOW) 

 or 

But in Holy Quran

it is written as 

67:7 Second option is that

after **المستقبل** There may be a verb existed, with which begins with

Example For any Person **عزيمه** (عزيمه) of **باب الاستعجال**

In This situation only **المستقبل** is pronounced and written however

المستقبل is deleted in Pronunciation and writing.

For Example

(Do you People consider will be red)

أستخبر

Pronounced and written Same as

Are you arrogant **أستلبر**

Pronounced and written **أستلبر**

Did you ask for Giveiness

أستفسر

Pronounced and written as

أستفسر

67:8

Please note This matter very carefully that the rule

of compulsory change is not applied on the above both situations of

الصلوات على النبي وآله

There are two conditions for the Rule of compulsory change

① Two HAMAZAH need to be existed in one word

But *al-ṣalawāt* is not a letter of relevant word in above situation That's why this condition is not fulfilled

② Second condition is that 'ayn must be silent
There will be vowel of *ayn* on the *ayn*

But in above situation is vowelbed *ayn*
That's why end condition is also not fulfilled

This is the main cause above changes are written Separately

VOCABULARY

كلمات

- ① لِمَا أَمِنَّا * (س) آمِنًا (س) آمِنًا
To be Safe
لِمَا أَمِنَّا (س) آمِنًا
To be Satisfied
- ② رَجَعْنَا (س) رَجَعْنَا
To give Peace - Verify
رَجَعْنَا (س) رَجَعْنَا
To back
رَجَعْنَا (س) رَجَعْنَا
لفظنا - Stay behind
رَجَعْنَا (س) رَجَعْنَا
Secondary = Last
- ③ تَقَبَّلْنَا (س) تَقَبَّلْنَا
To take
تَقَبَّلْنَا (س) تَقَبَّلْنَا
To accept
- ④ حِكْمَةٌ (س) حِكْمَةٌ
Wisdom - Understanding
حِكْمَةٌ (س) حِكْمَةٌ

5) أخذ (أخَذَ) = To catch

اصنع = To make

6) عدل (عَدَلَ) = To equalize

عدل = Something equal
Justice

7) حجل (حَجَلَ) = Hurry up

حجل = To Hurry

8) أمر (أَمَرَ) = To order (س-أ-م-ر)

أمر [أمره] = To order
باب سمع يسير
بفتح تاء
بفتح هاء

be
To rule
To be an administrator

9) أحب (أَحَبَّ) = To love
أحببت (أَحَبَبْتُ) = To be acquainted

أفعل = To get acquainted,
To see family
To get used to listening

عسى (س) لسا (س) = To Love
To be acquainted

عفا = To get acquainted
To see familiar
Get used to listening

It is revised again for clarification

رفع (ف) رفع (ف) To Remove
To repel

هجر (ن) هجر = To Leave
Abandon

مهاجرة = To migrate

أذن (ن) أذن = Listen carefully
To give Permission

أذن - To inform
The call to Prayer

أذن (س) - أذن (س) = Having a
wheatish color

(14) قوي (ق) قوي = To be Strong

قوي (ق) = To be Very Poor

اكتئب = To be Very Sad

EXERCISE NO 63

رغم التمسرين (43)

(i) Describe Person **أبنة**, Root **كاد**,
Kind of Hamzated Nouns and Verbs

مكشور of

underlined words from the
[Pointed]

Following Ayats of Holy Quran

(ii) Describe their Diacritical case **المراني حالة**
and what is the cause of this diacritical case.

(iii) Now Translate in English
Complete Ayat Mubarakah

- ① وَ مِنَ النَّاسِ مَن تَقُولُ
 آمَنَّا بِاللَّهِ وَيَأْتِيهِمْ الْآيَاتُ
 مَا فَهَمُوا بِهَا مِن شَيْءٍ
- ② يَا أَيُّهَا الَّذِينَ آمَنُوا
 أَتَىٰ جُنُودَكُمُ الْيَهُودُ
 وَمَنَاةَ رَبِّهَا فَكَرِهَتْ
 وَقَدْ أَخَذَ مَن لَّهُمْ
 وَلَئِن لَّمْ يَكُنِ الْيَهُودُ
 لَمَّا خَسَفُوا بِكُمْ مَا لَكُم
 بِمَا آتَاكُمُ اللَّهُ مِن بَارئِن
 فَكُلِّمُوا فِي ذُنُوبِكُمْ
 وَلَقَدْ آتَيْنَا لُقْمَانَ
 الْحِكْمَةَ أَنِ اطَّاعُوا اللَّهَ
 وَرَبَّهُ وَأَطَاعُوا أُمَّةً
 وَقَدْ آتَيْنَاهُ الْحِكْمَةَ
 وَنَزَّلْنَا مِن بَيْنِ أَيْدِيهِ
 الْوَحْيَ الْغَيْبَ وَالْحَمْدُ لِلَّهِ
 الْعَلِيِّ الْعَظِيمِ
- ③ وَمِنَ الَّذِينَ آمَنُوا
 بَعَثْنَا فِيهِمُ الرَّسُولَ
 قَالُوا إِنَّا هُمُ الْمُؤْمِنُونَ
 فَلَمْ يَكُنْ لَهُم بَاقِيَةٌ
 فِي الْآيَاتِ إِلَّا يَوْمَ
 الْقِيَامِ فَذُكِّرُوا
 بِالْحِكْمَةِ وَنُزِّلُوا
 مِنَ الْآيَاتِ الْآتُونَ
- ④ فَلَمَّا آتَاكُمُ
 الرَّسُولُ فَذُكِّرُوا بِالْحِكْمَةِ
 وَنُزِّلُوا مِنَ الْآيَاتِ
 الْآتُونَ
- ⑤ وَأَمَّا الْيَهُودُ
 الَّذِينَ آمَنُوا بِمُوسَىٰ
 وَآتَيْنَاهُمُ الْكِتَابَ
 وَآتَيْنَاهُمُ الْوَحْيَ
 وَإِن كُنَّا لَنَاصِرِينَ
- ⑥ وَاللَّهُ عَلِيمٌ
 خَبِيرٌ

٧ وَفَاتُوا أَخْبَرَ اللَّهُ وَآلًا

٨ هَمِّنْ لَعَجَلٍ فَمَا يُؤْمِنُ فَلَا أَهْمَ عَلَيْهِ

وَمَنْ تَأْخُذْ فَكَالْأَهْرِ عَلَيْهِ

٩ أَيَأْمُرُكَ بِاللُّغْرِ بَعْدَ إِذْ أَنبَأَهُمْ

مَسَائِلَهُمْ

١٠ فَإِنَّ أَنسِيخَهُمْ مِنْهُمْ وَشَلَا

فَلَا وَطُوا إِلَهُهُمْ أَمْوَآكُهُمْ

١١ فَلَا تَسْخِرُوا لَهُمْ أَوْلِيَاءَ حَتَّى

يَخْرُجُوا فِي سَبِيلِ اللَّهِ

975
يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ

رِسْوَٰلِهِ

وَمَا كَلَّمُوا إِلَّا مُؤَلَّفًا مِّمَّا لَمْ

يُذِئِرْ أَسْمَ اللَّهِ عَلَيْهِ

عَٰذَاتِنَ مَوْزُونٍ بَيْنَهُمْ إِنْ

لَحِزَّهُ اللَّهُ عَلَى الظَّالِمِينَ

فَخِذِّهَا بُعْثًا وَّأَمْحُ

قُوَّةَ مَلَكٍ يَا خُذُوا بِأَسْمِيهَا

وَلَا تَأْكُلُوا حَيْثُ أَلَّيْتُمْ يَلْدِكُمْ أَسْمَ اللَّهِ عَلَيْهِ

وَأِذِ امْرَأَتِي الْقُرْآنَ وَأَسْمِعْهَا لَهُ

كُوِّدَ الْاَفْهَمَاتِ مَا فِي الْاَكْرَهِيْنَ ⑩

جَمِيْعًا مَا اَلْفَتْ بَيْنَ قُلُوْبِهِمْ
وَاللَّيْلِ اَلْفَ بَيْنَهُمْ

وَمِنْهُمْ مَنْ يَقُوْلُ اَلَّذِيْنَ ⑪

فَلَا يَبْسُطُ بِيْهَا تَوَافِعُهُمْ ⑫

وَلَقَدْ عَلِمْنَا الْاَوْسَمَاتِ ⑬

مَا اسْتَلَكُمْ عَلَيْهِ مِنْ اَخْبَرٍ ⑭

وَبَدَا خَلْقَ الْاِنْسَانِ مِنْ طِينٍ ⑮

TRANSLATE IN ARABIC

① My mother recite Holy Qur'an
After Fajar Prayer.

② "O" my Sisters, allow me to eat

③ Have you seen any wisdom
in this boy?

④ Our Lord, put love in the
Hearts of Muslims.