

## ASSIMILATED OR

:- DOUBLED VERB -:

1) *تأجلت*

This word is also written as

*تأجلت*

(Rules of assimilation)

**68:1** You have already studied in the lesson no 65 that the verbs which are Noun in which if a letter is existed two times then it is called

(*تأجلت*) We also describe there that mostly both letters are pronounced by assimilation (mix both letters in a such manner so it looks and pronounced one letter)

For Example

*تأجلت*

and this is called *تأجلت*  
Please *تأجلت* is a very special  
in Topic of *تأجلت* (IDGHAM)

(CORRECT PRONUNCIATION OF HOLY QURAN)

Sometimes Two similar letters *تأجلت* are not assimilated and pronounced separately

For Example **مَدَد** (To help)

It is called

(When two similar letters not assimilated) **فَاكْرَة** (FAKRE - IDGHAM)

And now we have to study specific rules relevant to assimilation. And we shall study rules of non-assimilation (فولسيق).

## ان شاء الله

**68:2** Please keep in mind this special matter that there are two types of formation of

**متشابهين** two similar letters

① The **س** and **ش** are same letters.

**س** and **ش** are same letters. **قلوب** (Anxiety)

**س** and **ش** are same letters. **فسل** and **فسل** are same letters.

**س** and **ش** are same letters. **سلسل** (one third)

Those are two same letters **س** and **ش** but are written separately. There is a third letter in between them. That's why those letters are not assimilated and pronounced as they are written (فولسيق).



68:3 There are two possibilities for assimilation of those letters

No-1. if  $\text{٤}$  and  $\text{٥}$  are same

For example Playing Enterprising Game

There is no assimilation in this situation (LION)

There is second situation in which

$\text{٤}$  and  $\text{٥}$  are same

For Example

in this situation we have to carefully decide that is it

$\text{٤}$  or  $\text{٥}$

Now please note this matter that now we are describing/studying the rules which are only related with the kind of

$\text{٤}$  (assimilated)

where  $\text{٤}$  and  $\text{٥}$  are same letter

There is no relation or connection of those rules with Remaining kinds of **الفيصل**

Now Please note that we shall use

The Term **مبدأ اول** For **مبدأ** the letter of **مبدأ**

and **مبدأ** For **مبدأ** The letter of **مبدأ**

**68.4** First rule for **فعل** is

that if **اول** is silent (**ساقط**)

and **مبدأ** is Voweled (**متردد**)

Then we have to ASSIMILATE (**فعل**)

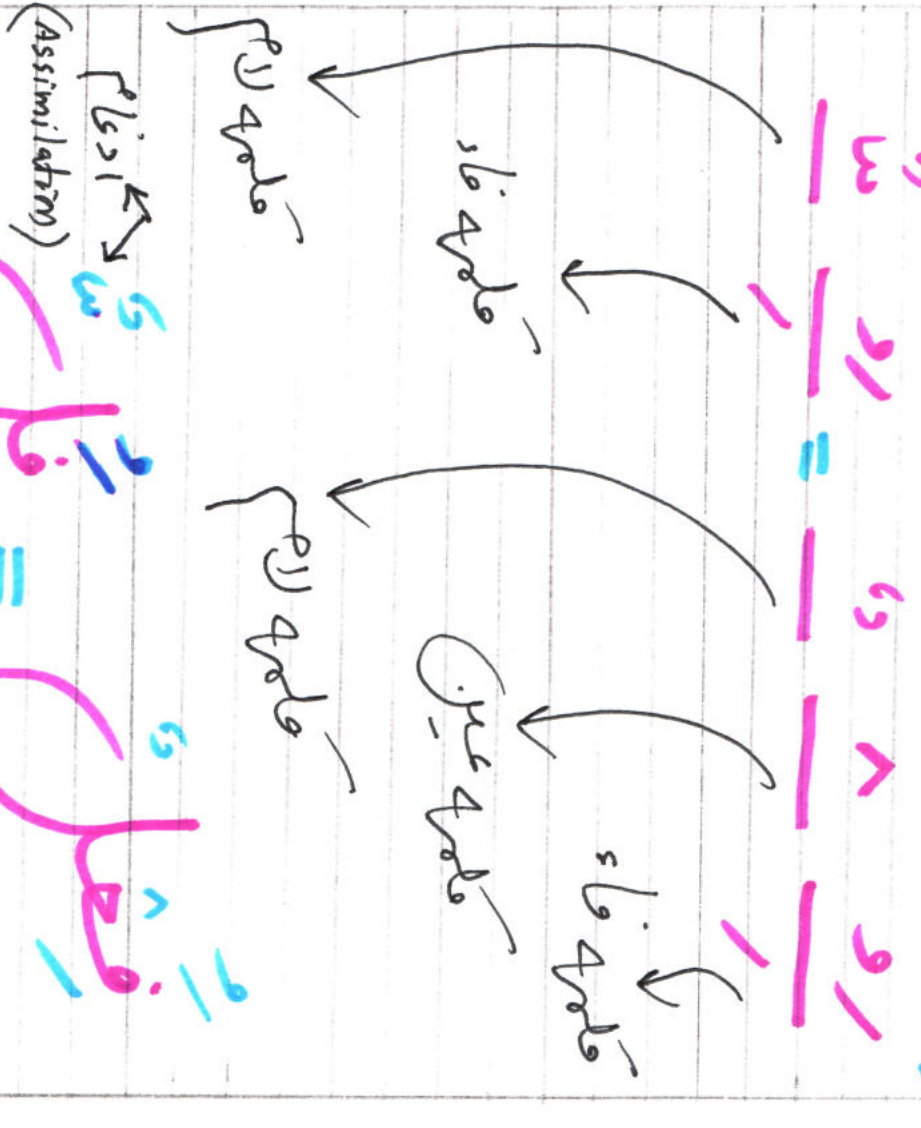
Them

From **مبدأ** → **مبدأ**

**مبدأ** → **مبدأ**



or we can say that



When ع and ج are same

68:5 Second rules (مثلين) ←

of ع is that if ج in and the ع in one vowel (صوت) and the

Letter before them is also vowel (صوت) Then remove the vowel (صوت) of ج and convert it into silent (صامت) of ج Then according to first rule Assimilate (ت assimilate) them

For Example

مَلَدٌ مَلَدٌ مَلَدٌ

When this rule is pronounced from

باب انتحال

Then its Past and Imperfect

(سَلَدَ) (سَلَدُ)

will be originally

سَلَدٌ سَلَدٌ سَلَدٌ

Which be first revolutionised first

or

سَلَدٌ سَلَدٌ سَلَدٌ

Then according to above rule

First

سَلَدٌ سَلَدٌ سَلَدٌ

it will be سَلَدٌ then سَلَدٌ and above in color combination words





**68:7** For the Exercise of above rules you have to [at least] conjugate (brief) صرفِ مختصرِ The of given word.

We are giving the brief (small

Conjugation صرفِ مختصرِ of word

from Sample Tiletard

for تفصیل: بابِ مفاعلة

نسخِ ثلاثی مجرد  
بابِ تفصیل  
بابِ مفاعلة

In first line original formation is given, and in second line

changed formation is given

Where change is not required there we have **X** pointed.

Please note instead of 12 Persons (شکلات) we are giving only 5 Persons (شکلات)





## VOCABULARY

مَدَدٌ - مَدَدٌ - مَدَدٌ - مَدَدٌ

① مَدَدٌ = To Pull = مَدَدٌ  
 مَدَدٌ = To Spread  
 مَدَدٌ = To Spread

اَفْضَلَ = To help

تَفْصِيلاً = To Spread

مَفَاعَلَةٌ

↳ Procrastination

تَفَشَّلاً = Spread out  
 = To Pull

تَفَاعَلَ = Pull together  
 = making a thread  
 or a cord

اِسْتَعَالَ = To be stretched  
 or stretched

اِسْتَعَالَ = Ask for help



V.IMP → Just with one root, when this one root is patterned with different categories as in **شلاقي بزبه فيه** - Then meaning is changed with new باب according to its special characteristic of باب.

شقق (Root, شقق)

شقق (شقق) - To split

To dig

To Tear

شققه = To be difficult

تفصيل = To split  
To Tear

مفاعلة = To oppose

تفعل = Explode

تفاعل = Enmity

انفجالت = Explode

انفجالت = Take a torn Piece  
Please note with same root, different categories are showing, different meanings

### خاصیات ابواب

Please note There is Special Episode of ARABIC GRAMMAR which is called **خاصیات ابواب** [characteristics categories] In this episode we have to learn the properties of which will be discussed in separate part of notes.

## EXERCISE. NO. 64

## رغم التحسين (44)

Describe complete brief conjug-  
tion (صرف ماضي) of word ملاد

From ثلاثي مجرد

Except

باب انفعال ..

2 Describe <sup>complete</sup> brief conjugation (صرف ماضي) of word شقق

of word شقق From categories of

Which means

6 Persons of افعال

6 Persons of مشتق

طائي، مضارع، ماض، امر، انشائي

انفعال، اسم المفعول

اسم ظرف، اسم صفت

اسم تفعيل، اسم آلة

اسم الصلة

باب تفاعل

تفاعل

اقتضال

انفعال

\* Please make تامة صرف و مجهول Both active & passive  
\* Both should be in صرف ماضي





We have already studied the rules of assimilation for above two

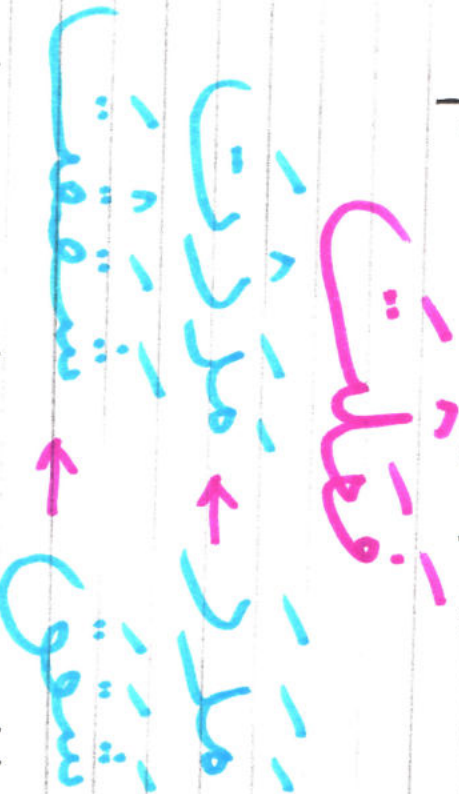
Possibilities. Now we have to study the rules for third possibility

69:2 Please note if ج or ح is vowelized ج or ح and ك or ق is in a case then

They → (must not assimilate)

which clearly means Assimilation is Prohibited

For Example on the Pattern of



Both above words will be pronounced in their original formation

69:3 We have to clear few matters in our mind before starting the discussion about third possibility we have to revise this matter in our mind that the 14 persons

of past active tense

(cont)



۱ فعلی و فعلی  
 ۲ فعلی  
 ۱ فعلی  
 ۱ فعلی

۱ فعلی  
 ۴ فعلی  
 ۴ فعلی

۱ فعلی  
 ۸ فعلی  
 ۷ فعلی

۱۲ فعلی  
 ۱۱ فعلی  
 ۱۰ فعلی

۱۵ فعلی  
 ۱۴ فعلی  
 ۱۳ فعلی

۱۸ فعلی  
 ۱۷ فعلی  
 ۱۶ فعلی

Please note First 5 Persons

۱۸ فعلی is vowel **متحرک**

Then from 6th Person to last 18th Person

۱۸ فعلی is silent **ساکن**

Please note in the Conjugations

(فعلی) of ع/یا/هو

۱۸ فعلی is silent in both

Plural Female Persons **جمع مؤنث**

From above Two Points

You have a clear idea that the application of above rule of فعلی will be in which situations (where rule of فعلی will be applied)





For Example the imperfect (عَلِمَ)

of عَلِمَ is originally عَلِمَ

And from this Imperative verb

عَلِمِي

is formatted → عَلِمِي

this formatted use is also correct

69:6 When we need to format

the عَلِمِي (imperative verb)

from the assimilated imperfect

عَلِمِي (عَلِمِي)

which is عَلِمِي

Then following step will be performed

After eliminating or removing

the symbol of imperfect عَلِمِي

It will be written as عَلِمِي

2 Then *ḥaḥ* will be changed into

### JUSSIVE MOOD

Symbol of Silence *هـ* on

*ḥaḥ* and it will be written as *ḥaḥ*

which can't be properly pronounced

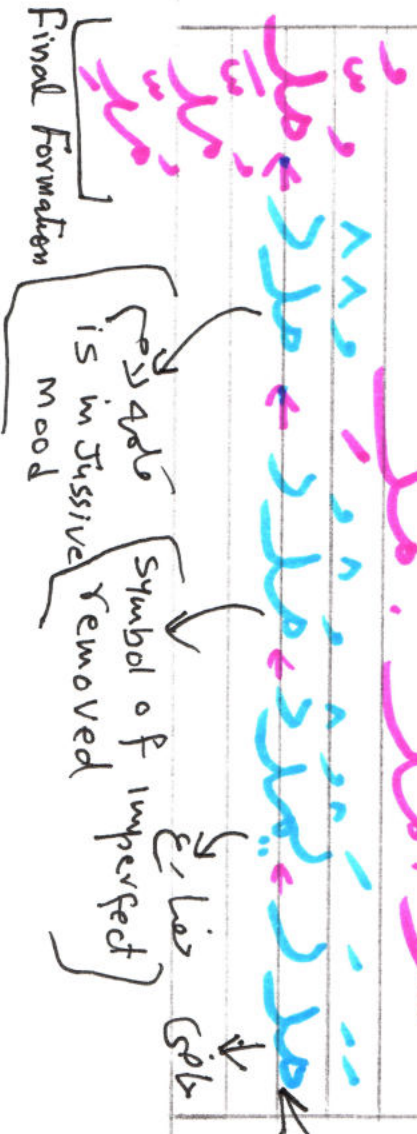
3 For correct Pronunciation we have to impose a vowel (*ḥaḥ*) on the *ḥaḥ*

4 This is the rule that if a *ḥaḥ* is on the letter which is before

(*هـ*) [the letter which is silent]

Then we can impose any vowel on the *ḥaḥ* (*هـ*, *ا*, *و*, *ي*, *و*)

That's why all three formations of Imperative are correct as follows *هـ*, *ا*, *و*



Changes in Formation Briefly



### IMPORTANT NOTE..!

If there is <sup>on</sup> <sup>qasid</sup> before the letter which is before the <sup>on</sup> <sup>qasid</sup> Then we can't impose <sup>on</sup> <sup>qasid</sup> on <sup>on</sup> <sup>qasid</sup>, However we can still impose <sup>on</sup> <sup>qasid</sup> or <sup>on</sup> <sup>qasid</sup> on the <sup>on</sup> <sup>qasid</sup>

For Example..

فَسَا <sup>To</sup> اِفْرَا <sup>To</sup> فَسَا

فَسَا <sup>To</sup> اِفْرَا <sup>To</sup> فَسَا

### A CONFUSION ABOUT

عِلْمِيَّةٌ سَلْوَةٌ <sup>(Jussive Mood)</sup> Symbol of Silence

Please differentiate The Term

عِلْمِيَّةٌ and عَلْوَةٌ

عِلْمِيَّةٌ (TAZM) is a Special Mood or Condition of Imperfect

Verb, lies in which There is Symbol of Silence عَلْوَةٌ is imposed on 5 Persons عَلْوَةٌ

## سكون (Symbol of Silence)

Symbol of silence is a vowel from all vowels like  $\text{اَ}$ ,  $\text{اِ}$ ,  $\text{اُ}$  and  $\text{اَ}$  like

We can also translate  $\text{سكون}$  as symbol of motionlessness

A letter which has no vowel is called  $\text{سكون}$  (Sakin) a motionless letter. With applying this symbol a letter is motionless as it is pronounced in continuity.

Please note a large majority of students confused with both terms and think  $\text{سكون}$  and  $\text{سكون}$  symbol of motionless same.

However  $\text{سكون}$  is mood of  $\text{عزلة}$  (Isolation) in which  $\text{سكون}$  is imposed by 'A'.

$\text{سكون}$  - is just a symbol to show the motionlessness of a letter like  $\text{سكون}$   $\text{سكون}$ .

For more details please consult Paragraph No. 40:9 at Page No. 414 & 415 in part 2 of these notes.

(TASS)



69:7 - You know that there are many meanings of one word in Arabic. This is also possible in the case of

صياغة

In this type of situation normally we use one word with assimilation and other word without assimilation

الغلاف

without assimilation

For Example

نكاد الغلاف

Stretching

ملا دلا

To help

قصة (To Tell) (a Tale)

سبب (Cause)

Please note صياغة is not used

from the category (باب) of Simple

Trilateral

فعل ثلاثي مجرد

However صياغة is used from all categories of

فعل ثلاثي مزير فيه

# !- VOCABULARY

## !- مفردات !-

① ظِلٌّ (س) ظِلٌّ, ظِلٌّ, ظِلٌّ  
To be shady

To cast a shadow

= To shade

تَضْيِئُ  
ظُلُومٌ - أَظْلَمُ - ظِلٌّ (ج) ظِلٌّ

Shadow - Honour - Satisfaction

or  
Comfort

② أَضْرَبُ = To hurt (or)  
أَضْرَبُ = To force it on  
Comfort

مَفَاعِلَةٌ = To Harm

ضَرْبٌ = Damage - Hardness



③ ضَلَّ سَبِيلَهُ ، ضَلَّ سَبِيلَهُ  
To be Lost

افضل - To mislead  
To kill

تفصيل - To waste

④ عَدَّ عَدًّا To count

افضل - To Prepare

عَدَّ عَدًّا Counting  
عَدَّ عَدًّا - Few - Numbers

⑤ عَزَّ عَزًّا  
عَزَّ عَزًّا and عَزَّ عَزًّا  
To be Strong, To be difficult  
To be Honoured.

افضل - Give respect

⑥ خِزْلًا (مفعول) خِزْلًا To be humiliated

تَفْعِيلٌ = To Subdue

رُحْمًا - Mercy, Gentleness

زِيْلًا - obedience

⑦ حُبًّا (مفعول) حُبًّا To Love

اِظْفَالٌ = To love

تَفْعِيلٌ - Making someone beloved

حَبْرًا - Grain

⑧ حُجًّا (مفعول) حُجًّا = Overcoming the Argument

To intend

مُخَالَعَةٌ = To quarrel

أَرْجًا = Argument



9 رَجَعْتُ (ن) رَجَعْتُ = To return

انتعاش = Get back on your feet

10 رَوَّضْتُ (ن) رَوَّضْتُ = Turn (OR)  
Changing style of Performance

رَوَّضْتُ (ن) رَوَّضْتُ = Second time

11 ظَنَنْتُ (ن) ظَنَنْتُ = To Guess (OR)  
To believe

ظَنَنْتُ (ن) ظَنَنْتُ = Conclusion from the symptoms  
OR Guess or Believe

12 فَارَّ (ن) فَارَّ = To Run away  
To Run

## EXERCISE NO 65 (A)

رَقِّعِ الْتَمْرِيْنَ (4A) (الف)

Conjugate briefly (مختصراً)

Following verbs and describe all possible formations of Imperative Ver

فعل آخر

① فَرَسَا (ف) فَرَسَا

② ظَلَمَ (م) ظَلَمَ

③ عَلَّمَ (ن) عَلَّمَ





11 أَظْرُنْ

12

صَالِحٌ

13 تَرْتَدُّونَ

14

أَعْرَابٌ

15 شَاوُوا

16

كَيْ جَاءُونَ

17 أَهْلُوا

18

أَعْدَتْ

19 شِعَابٌ

20

مُحَرَّبٌ

21 كَيْ جَاءُوا

## EXERCISE NO 65 C

رَقْعُ الْبَنَاتِ (7. 4A)

Translate following Ayats of Holy Quran

And Describe original Pattern  
of underlined words

وَمَا تَلَايَنَّ أَفْعَالُكُمْ وَأَنْتُمْ  
عَلَيْكُمْ وَالْحَمْدُ لِلَّهِ

عَلَيْكُمْ وَالْحَمْدُ لِلَّهِ



② وَمَا هُمْ بِضَالِّينَ بِهِ مِنْ أُلْحَادِ آلِ

يَا ذِي اللَّهِ

③ وَعَمَّا يَتَذَكَّرُ أَلَّا يَمَانُ  
فَقَدْ ضَلُّ سَوَاءَ السَّبِيلِ

④ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي آلِ سَبِ  
لَفِي سِمَاتٍ يُهْمَلُ

⑤ وَمَنْ كَانَ مِنْهُمْ أَوْعَىٰ أَعْلَىٰ سَمْعِ  
فَعَدْلًا مِنْ أَيَّامِ الْأَمْرِ

⑥ وَلَا يَصَارُ رَبِّبًا وَلَا شَيْعِلًا

⑦ وَلَا يَمُنُّ مِنْ تَشَاؤِمٍ وَتَذَلُّ مِنْ تَشَاؤِمٍ

بِدَارِ الْخَيْرِ

قُلْ إِنَّ لَنَا لَنُحْيِيكُمُ الْحَيَاةَ فَإِذَا سَأَلْتُمُوهُ

يَكْتُمِبْ لَكُمْ آلَاءَ اللَّهِ وَلَئِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَكُمْ رِزْقًا فَالَّذِينَ

أُولُوا ذُرِّيَّةً مِنْ دُونِهَا إِلَى اللَّهِ تَرْجُوا

الْأَمْوَالَ مِنَ اللَّهِ

لِتَسْأَلُوا بِهَا لِيُؤْتِيَنَا اللَّهُ

مِنْ فَضْلِهِ أَجْرًا مُسْتَقِيمًا

وَالَّذِينَ يَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ

12

11

10

9

8



وَلَا تَسْبُحُوا آلَهُاتًا قَوْمًا مَدَّ

ضَلُّوا مِنْ بَلَدٍ وَأَهْلُوا كَثِيرًا

وَأَنْ يَسْأَلَكَ اللَّهُ بِرُفْسِي فَلَا تَأْسَفُ

لَهُ إِلَّا أَنْ تَهْوَى

وَكَأَجْرَهُ قَوْمَهُ قَالَ أَنْيَأُجُوبُكَ

فِي اللَّهِ

ذَلِكَ بِأَنَّهُمْ سَأَلُوا اللَّهَ وَرَسُولَهُ

وَمَنْ يَسْأَلْهُ فَقَالَ اللَّهُ وَرَسُولُهُ فَإِنَّ

اللَّهَ شَدِيدُ الْعِقَابِ

أَعْرَأَ اللَّهُ كُفْرَهُمْ حَيْثُ

وَسُئِرُوا إِلَى عَالِمِ الْغَيْبِ

وَالشَّهَادَةِ

فَلَا تَرَاكَ لَفْظًا ١٩

وَهُوَ الَّذِي مَتَّأَلَا رُغْوًا ٢٠

وَمَنْ يَقْضِ مِنْ رُحْمِهِ رَبَّهُ  
إِلَّا الْأَفْطَارُونَ ٢١

لَسَمَّ زِدْنَا لَلْمِ الْأَلْسَةَ عَلَيْهِمْ  
وَأَمْزَجْنَا لَلْمِ بِأَسْوَالٍ ٢٢

لَنْ يَنْفَعَهُمُ الْفِرَارُ إِنْ فَرَرُوا  
مِنْ الْعَوَاتِ ٢٣

وَيَوْمَ نَسْفَعُ الْمُشْرِكِينَ ٢٤

الْمَنْ تَرَا إِلَى رَبِّكَ لَيْفًا مَدَّ أَظْفَارَهُ ٢٥



950  
وَالَّذِينَ آمَنُوا بِاللَّهِ وَآتَيْنَاهُمُ الْإِيمَانَ

حُفُوفًا إِلَى اللَّهِ (27)

كَأَنَّ مَقَرًّا لَهُمْ آفَافٌ مِنْهَا  
حِصْنًا لِيُظَاهَرُونَ (28)

وَدَلَّاهُمْ لَحْمًا مِنْهَا أَوْ رِجْلًا  
وَمِنْهَا يَا مَعْشَرَ الَّذِينَ

### FROM ABOVE AYATS OF

### HOLY QURAN

Point out the words which are related with same root and used in one place with (ASSIMILATION) and used in 2nd place with

ادْعَانَا (MUST NOT ASSIMILATED)

For Examples From

ادْعَانَا ← To  
ادْعَانَا ← and  
ادْعَانَا ← To  
ادْعَانَا ← and

## TRANSLATE IN ENGLISH

- ① A muslim does not harm a muslim
- ② Hold Holy Quran, you will never go astray.
- ③ Some scholars mislead People
- ④ ALLAH (BE PRAISED) is the one who gives honor and disgraces
- ⑤ ALLAH almighty defeated the disbelievers

الْحَمْدُ لِلَّهِ الَّذِي  
 أَقْلَمَ رُوحَهُ بِالْقَلَمِ

with the Special blessing of ALLAH be Praisedy  
 Part 3 is completed today 27-12-2020

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ  
 وَبَارِكْ وَسَلِّمْ بِفَرْدٍ عَلَى خَلْقِكَ كُلِّ

24-12-2020