

73:11 "و" will be changed into "و" (lo4)

"و" in the infinitive (ruer)

Categories of اجوف وادی from the

باب افتعال

باب انفعال

خ و ن

original Infinitive

For Example from Root

The infinitive

اِخْتَارَ اِنْ

will be converted into

اِخْتِيَارًا

However from the Root

اِخْتِيَارًا

is changed into s

original Infinitive of

أَتَلَّ بِأَيْتَانِ

will be

أَتَلَّ بِأَيْتَانِ (Back Biting)

and there be no any change is required it will be joined as it is (because ؤ is already there)

Same as from the Rest

The original Infinitive (فعل) will be from category of فعل

will be

أَتَلَّ بِأَيْتَانِ

will be changed into

أَتَلَّ بِأَيْتَانِ

(س) is changed into (س)

(FELL DOWN)

73:12 We have already studied that Part Passive Verb

ما تسمى جمل

of Hollow verb ^{mostly} is formatted on the Pattern of

اجوف فيعل

Now Please note that the Rule of Part Passive of Simple Trilateral Verb

فعل ثلاثي مجرد

of اجوف is also applied on the Part Passive Verb of

باب افتعال

However the changes in باب افعل

باب استفعال

will be occurred according to

the Previous Rules. Please note that there will be no Part Passive Verb is Formed from باب افعل (جمل)

باب انفعال

The main cause is that all Verbs from Jussive are

انفعال لازم

TRANSITIVE VERBS

Please note that the changes in Imperfect Passive Verb

مفرد مع جمل

فعل ثلاثی مزیدیه Trilateral
of Increased Trilateral will be occurred according to previous Rules Same as from

نقل ثلاثی مجرد و اجوف

In Brief we can say that For اجوف Some Rules are used for

Both type of Verbs either Simple or Increased Imperfect Passive Verb فعل اجوف مع جمل

73:13

Few verbs of *Jabwīl* ل

are precepted *Siim* from the change

of *JaD* / which mean There

are just few verbs of *Jabwīl* ل

which are used in their original formation. In stead of changed formation.

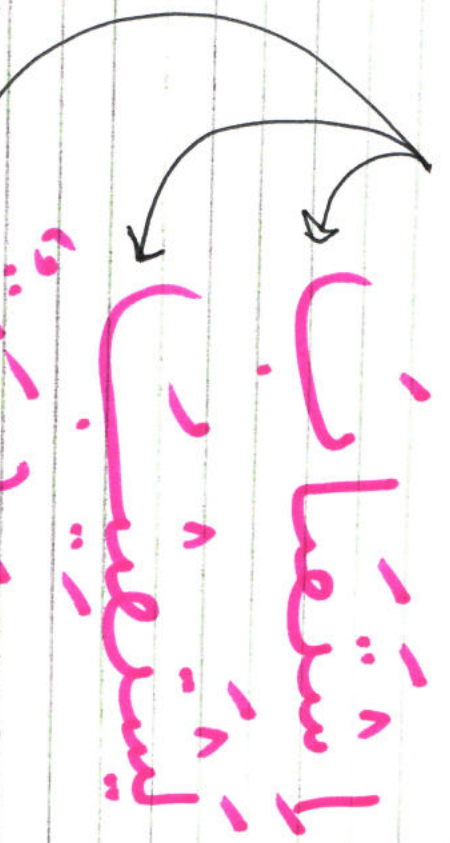
For Example From Root *ووب* و

Want a matter to be approved

ووبو
ووبو
ووبو

According to rules it should be

ووبو



However

it is allowed to use in its

original formation (according to rules)

But mostly used as in green colour writing.

Same as another verb from the

Rast

استحوذ

(To overcome)
or

استحوذت

(Take over)

استحوذت

(the thought of
Some body)

استحوذت

This verb is also used without any change and also used in Holy Quran without any change

استحوذت

استحوذت

استحوذت

استحوذت

VOCABULARY

ملاجئ

ملاجئ

ع و ز عا ذ (ن) ع و ز ①

Seeking Refuge from Someone
for Some Possible danger

Asking ^{OR} Refuge from some for
Some Possible danger

Giving Somebody Refuge in
: افلاج

Some Place or Giving Somebody
Protection with a Strong Personality

Giving Shelter
to Somebody. :-- افلاج

Demanding

المُتَمَدِّد

Refuge from Somebody from
any type of danger.

(ج) > (س) > (ج)

②

Increase

تَزِيدُ (ت) > (ز) > (د)

To increase Something

Adding Something

Growing Something

To be more Something

(فعل) (تزيد، يزدن)

INTRANSITIVE AND TRANSITIVE

(VERB)

تَزِيدُ (ت) > (ز) > (د)

③

Wandering in Search of Something

To intend anything: **اِفْعَالٌ**
 or intention to do something

④ تَابُوتٌ (ن)

Returning something to its original State

Place of Return

Reward **مَنَابِتٌ** **مَنَابِتٌ** **تَوَابِتٌ**

Reward for action or deed.

Which will be returned towards the Person who has done this deed.

Cloth - **تَوَابِتٌ** **تَوَابِتٌ**

⑤ تَابُوتٌ (ن)

Returning from one state to another state

Returning
Human being towards ALLAH
Be Praised

تَوَابٌ عَلَيْهِ

Returning
of ALLAH be Praised's Mercy and
blessing towards Human being
Accepting of repentance

وَوَسَّوْا
هَآءِ (ن) هَآءِ

⑥

Descending

To ARRIVE

To INSTALL

تَآرِبٌ (ف)
Targeting

To hit the target

To Hit the target

انْفَالٌ

Correct thing
Correct matter

صَوَابٌ

ج و ب

⑦

جَابِبٌ (ن)

To interrupt somebody
To answer somebody

اِفْهَالٌ + اِسْتِفْهَالٌ

To Explain Something

To obey somebody
Accepting someone's request

اِطَاعَةٌ (ن)

⑧

To be obedient with whole heartedly
To be obedient with happiness.

To Be obedient
To carry out the orders

اِطَاعَةٌ

obeying the order

By carrying out

Burden.

OR

To Perform Supererogatory
worship

تفويض

(العبادة الاناقلية)

استيفاء

To Provide the necessary means
to carry out (obey) The orders
OR

(To Have Power)

بِأَمْرٍ بَيْنَ يَدَيْهِ

To appear

9

To clarify

(افعال + تفويض)

(Cherim + Chai)

To be clear

(10) (چ) چار چار

(10)

Moving something

Reaching to the end

"س (1) س س س

(11)

To be bad

To Grieve

To misbehave

To describe

bad things about

Somebody

Chai

(or commenting of the bad habit of somebody in a sorrowful style)

قوام قائم (ن) قياما

To stand

To make Someone Stand : افعل

To be straight

استسج

Stick to something or

Firmly stick on a Point of view

ذوق (ن) ذوقا

To Taste Something

To Degust : افعل

عصر خال (ض) خيرة

To Dominate Somebody

To Like Somebody

To Choose : افعل
Somebody

To Choose Somebody :- **اختيار**

Seeking Morality :- **استفعال**

The Thing which is Liked by every one **خبره**

Morality

To intend - To contemplate **شيء شَاءَ (ف) شَاءَ شَيْئًا مَشِيئَةً** (15)

The entity which is able to be known and able to be informed **شئ**
Somebody else.

To Sell Something or a Business activity **بِشَاءِ بَاعَ (ص) بَاعَ** (16)

To Buy and Sell

مفاعة

Mutual agreement (To Pledge)

مفاعة

To Return **بَوَّأَى** (ب) **بَوَّأَى** (ب)

To Replace

To Populate

To Settle

تفصیل

Take up Somewhere

Residence

تفصیل

كَيَّدَ (ض) **كَيَّدَ** (ض) **كَيَّدَ** (ض)

Planning a Secret Plot

To be Hungry **جَاعَ** (ن) **جَاعَ** (ن) **جَاعَ** (ن)

To be Scared **خَوَّفَ** (ف) **خَوَّفَ** (ف) **خَوَّفَ** (ف)

To be afraid of

To Scare Somebody **تفصیل + تفصیل** (افعال)

Doubting

Somebody
in any issue or matter

دوب (ض) ريب (ض) ريب (ض)

(21)

To doubt

افتعال

ض (ض) ضاع (ض) ضاع (ض) ضاع (ض)

(22)

To be wasted

To waste :- افعال

EXERCISE NO 69A

رقم التحسين وهزائف

Brief conjugate صرف منفرد the

original and changed formations

of following Roots with the

Categories (ابواب) written beside them

1 ق (ن) ول (ن)

2 ب (ض) ي (ض) ع (ض)

3 ح (س) و (س) ف (س)

4 ر (ض) و (ض) د (ض) (افعال)

5 ر (ض) ي (ض) ب (ض) (افعال)

6 ج (ض) و (ض) ب (ض) (استفعال)

EXERCISE NO 69. 'B'

رَضَمُ التَّمْرِ يَنْ وَ ٤ (مِزْب)

Describe the kind, Root, Category and Person of following Nouns and Verbs

رَضَمٌ، مَادَّةٌ، نَابٌ، لَمِيضَةٌ

1) اَ تَوَدُّ

2) مَنَّا دَلَّ

3) تَدْبُ

4) فَلَئِنَّ حَيِّبُوا

5) أَطَهَّنَا

6) أَلَمَّعِ

7) أَيْبَدُ

8) تَبَّكُ

9) فَلَمَّعَ

10) أَظَنَّ ر

11) اَبِيْهِ وَاُمِّهِ

12) اَبَايْهِ وَاُمِّهِ

13) اَبَايْهِ وَاُمِّهِ

14) اَبَايْهِ وَاُمِّهِ

15) اَبَايْهِ وَاُمِّهِ

16) اَبَايْهِ وَاُمِّهِ

17) اَبَايْهِ وَاُمِّهِ

18) اَبَايْهِ وَاُمِّهِ

19) اَبَايْهِ وَاُمِّهِ

زَكَرَ (20)

سَتَعِدَّ (21)

مُنِيحًا (22)

أَجْمَعُهَا (23)

ذَوِقْ (24)

تَمِيزُهَا (25)

أَنْتَ بِهَا (26)

رَأَى (27)

أَزَاقَ (27)

مَا سَتَعِدَّ (28)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

(29)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

(30)

EXERCISE NO 69

رقم التحسين و 4 (جزج)

Describe the Diacritical case

(المرآة حالة)

and its cause of Hollow Verbs
in the following verses of

Holy QURAN

The Translate WHOLE VERSES

IN ENGLISH

١١) قُلُوْا بِحَمْدِ رَبِّكَ وَرَدِّهِمْ

اللَّهُ مِنْ مَّا

٢) مَا ذَا ارَادَ اللَّهُ بِهَذَا

مَثَلًا

٣) اَعُوْذُ بِاللَّهِ اِنَّ الْوَيْلَ مِنْ

الْجَهْلِيْنَ

٤) وَ اِذْ جَعَلْنَا الْاَيْتَانَ مَثَلًا

لِلنَّاسِ

٥) وَ اَرْنَا مَنَّا سَبِيلَنَا وَ نَبَّ عَلَيْنَا

٦) فَلَيْسَتْ حِيْرًا لِي وَ لَيْسَتْ حِيْرًا

لِي

7 وَقَالُوا سُبْحٰنَا وَآلٰهِنَا غَفَرٰتُكَ
رَبِّنَا وَاللّٰتِ الْكٰهِنٰتِ

8 الْقُرْآنِ هٰدِي لِلنَّاسِ وَبَيِّنٰتِ

9 وَآيٰتٍ اَعْمَدُهَا يٰلَكَ

10 وَاِنْ يُهَيِّلْهُمْ سُبْحٰتَهُ لِيُقْرٰتُهَا

11 تَوٰجِبًا حَتّٰى يَنْزِلَ عَلَيْهِمُ الْوَحْيُ
عِبْرَةً لِّمَنْ اَشَاءُ

12 قَالَ اِنّٰى نُبَيِّنُكَ الْاٰتِ

13 وَ اِذْ لَنْتَ فِيْهِمْ فَاَقَمْتِ

لَهُمْ الْأَقْلَابُ فَلْتَمِعْهُمُ طَائِفَةٌ
فِيهِمْ مَمْلُوكٌ

أُولَئِكَ الَّذِينَ يُحْمَلُونَ مِنَ اللَّهِ

الْأَنْطِقِيهِمْ قُلُوبُهُمْ

أَوْ عَدُلْ ذَلِكَ عِيسَى مَا يُبَدِّلُونَ

وَبِالْأَمْثَلِ

وَإِخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا

عِزًّا أَلَيْسَ بِهِ مِنْ نَسَائِدِ

فَاَسْتَسْتَجِيبُوا وَابْتَغُوا الْبِرَّ بِالْعَمَلِ

لُحْمٌ يُذَبِّحُ وَيَقْذِرُهُمُ الْعَذَابُ الشَّدِيدُ ①٩

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ ②٥

يَسْبِقَ أَتَوْا مَلَمَّا بَعَثْنَا نَبِيًّا

وَأَنَّ يُزَادَكَ بِخَيْرٍ فَلا ②١

رَأَىٰ لِفَظِهِ لَيْسَ بِهِ

مَعْنَى يَسْتَأْذِنُ مِنْ عِبَادَةٍ

فَأَسْتَفْضِرُّوهُ لِحْمِ تَوْبُوا إِلَيْهِ ②٢

أَنَّ رَبِّي كَرِيمٌ

لَذَلِكَ لَدُنَّا لِيُوسُفَ ②٣

وَأَقَامُوا الصَّلَاةَ وَآتَوُوهَا

صِمًا رَزَقْنَاهُمْ

فَلَقَرْتِ يَا نَعِمْ اللَّهُ فَإِذَا قَعَصَا اللَّهُ

لِبَاسِي الْجُوعِ وَالْخَوْفِ

إِنَّهُ عَالَفَ فَأَدِثْتَهُ وَسَاءَ سَبِيلًا

وَلَا تُطِيعُ مَنْ أَعْتَدْنَا قَلْبَهُ

عَنْ ذُرِّيَّتِنَا

رَبِّ زُرْنِي عِلْمًا

أَلَيْسَ الْغَيْبُ

إِنَّ الَّذِينَ فَاتُورُوا رَبَّنَا اللَّهَ
تَمَّتْ أَسْتَقَاتًا مَوَاتًا

فَاَسْتَعِزَّ بِاللَّهِ

وَمَنْ أَسَاءَ وَبَعَثَ فِيهَا

إِلَى اللَّهِ تَصْيِيرًا لَكُمُورًا

إِنَّهُ لَكُلِّمٌ عَدُوٌّ مُبِينٌ

وَلَقَدْ أَهْمْتُمْ نَاهُكُمْ عَلَىٰ عِلْمٍ

عَلَىٰ الْأَعْيُنِ عِينًا

وَقَدْ أَنْكَرَ أَنْتَ الْفَرِيرَ الْبَلْبَلُومُ

(30)

(31)

(32)

(33)

(34)

(35)

(36)

وَلَا تَقْعَمُوا عَلَىٰ قِسْرَةٍ

(37)

إِنَّا تَنَوَّجْنَا إِلَى اللَّهِ

(38)

مَا أَهَارَ مِنْ مَهِيْبَةٍ إِلَّا

(39)

بِأُذُنِ اللَّهِ

أَبْهَمَ يَلِيدُونَ كَيْدًا وَ أَلِيدًا

(40)

كَيْدًا

وَاللَّيْلُكُمْ فَتَنِيْكُمْ الْفَسَاكِيْكُمْ

(41)

وَبِرِّبِّيْكُمْ وَارْتَبِيْكُمْ

وَلَا تَنْرُدُوا الظَّالِمِيْنَ إِلَىٰ صِلَا

(42)

وَمَا تَشَاءُونَ إِلَّا أَنْ

يَشَاءَ اللَّهُ

إِنْ جَاءَ لَكُمْ فَاسِقٌ بِنِسَاءٍ
فَتَبَيَّنُوا أَنْ لَيْسُوا بِكُمْ

بِحُجَّتِ أَلْفِهِ

وَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ

وَأَسْمِعُوا وَأَطِيعُوا وَالْفُؤَادَ

إِنَّمَا الْأَوْعِي صُنُونِ الَّذِينَ

أَمَرُوا بِاللَّهِ وَرَسُولِهِ

لَكُمْ تَرْتَابُونَ

فَأَسْتَجِيبُ لَهُمْ رَجْعَةً
(47)

الَّتِي لَا أَهْرِجُ بِهَا

عَاقِلٌ مِّنْكُمْ

وَقَالَ رَسُولُ اللَّهِ ﷺ

(48)

اللَّهُمَّ صَلِّ عَلَى طَيْبٍ وَرَسَدْنَا مُحَمَّدٌ وَآلِهِ وَبَارِكْ وَسَلِّمْ

تَعَدُّ عَلَى تَعْلُوهم لَكَ

مِنْ لَذَى عَلَى مَتْعَمِهَا
فَلْيَسْتَبُوا مَعْرَاضَ مَسْنِ
الْبَالِ