

# ANALOUGE (VERB)

فعل مثال

71:1

You have already studied in Paragraph No 65: S. that if wear

Letters (WAW + YAA) are existed in the place of

(كلمة فا)

Letter FAA Verb is Analogue Verb Then this

When you have to note this speed matter that if in the place of is called

مثال و ا و ي

ANALOUGE VERB WITH WAWO SUBSTITUTE

س

If is existed in the Place of is called Then it is

مثال ي ا و ي

ANALOUGE VERB WITH 'YAA' Substitute Analogue Verb is also called Assimilated Verb

Now we have to study the

Rules of changes in the Analogue  
Verb

"مثال"

مثال

71:2: There will be no changes  
occur in Part indefinite Active  
Tense and Part indefinite Passive  
Tense

فعل ماضی مصروف

فعل ماضی مجسوم

From Simple & Trilateral

فعل ثلاثی مجرد

However There are changes in  
few Persons **بینات** of part tense  
from Increased Trilateral

فعل ثلاثی مزید فیہ

There are less changes occur in 3<sup>rd</sup> class as compared to 1<sup>st</sup> & 2<sup>nd</sup> class. However and whatever changes, most of changes come into existence according to following Rules.

**11:3** There are changes occur in the imperative active Tense

فعل مضارع معرف  
of Simple Trilateral Verb

فعل ثلاثي مجرد

of Analogue Verb with Waavo Substitution  
(مثال داری)

Its rule is that if واو is from the categories اوبی of

فَسَّحَ ، فَتَرَّبَ ، فَسَّحَ

Then the Waavo of it Imperative will be omitted (Removed or deleted)

For Example Imperative

فَسَّحْ  
[ To give  
To award ]

is **يُوصَفُ** instead of **يَهْتَبُ**

Same as **تُوصَفُ** of **وَعَدَ (ض)**

is **يُؤَيَّلُ** instead of **يُعَدَلُ**

And imper of **(ع)** **وَرَثَ**

is **يُورَثُ** instead of **يُورِثُ**

Please note This rule will also be applied on those Verbs

Category

**سَبَّحَ** **انفَلَ** where guttural letters are ERISked

in their roots

**سَبَّحَ** **مَرَفِي حَلْفِي**

For Example :-

The Imper (فعل) of **وسَّعَ (س)**

To spread out,

To be wide

is **يُوسَّعُ** instead of **يُوسِّعُ**

The super

of (ع)

وَلَبَّيْ

To Trample  
To Crush

is لَبَّيْ instead of

لَبَّيْ

However this rule is not applied

for the other verbs of category  
of (ع)

فَرَسَ

For Example

وَجَبَّ

To be afraid

لَسَ تَمْطَرُ

(ع) لِينُ

will be

لَسَ تَمْطَرُ

As asp Expected according to  
Standard rule and regulation

71:4 Please note There is no use of any Verb from 2 f

مثلا واري or مثلا ياتي

However, above rule is not applied on

ياك اتر هو

For Example (Be alone)

It Imperfect will be

يوحل

71:5 Please note omitted Waavo will be returned back in the Imperfect Passive Tense (واو)

فعل عارض مجزول

For Example The Imperfect Passive of يفتل on the Pattern of يوصف is

يوصف

Imperfect Passive of **يُحَلِّقُ** is **يُحَلَّقُ**

Imperfect Passive of **يُثَرِّثُ** is **يُثَرَّثُ**

**71:6** Second rule, which is used in

**مثال** is that if there is

a **ا** before motionlessness.

**واث ساكن**

Then we have to change this **واو**

which means

**واو = و**

Read from Right Hand Side

and if there is a **دھا** (muan) is existed before

**دھ ساکن**

Then we shall change

**س INTO و**

which means

**س = و**

Read from Right Hand Side

The Imperative Verb of  
is

أَوْجَلْ

which will be  
According to this Rule

أَوْجَلْ

Same as

أَيُّظْ

is Formatted in

بَابِ افْعَالٍ

from The word

يَعِظُ

and its Imperfect (To wake up)

will be changed according to this

Rule and formatted as

أَوْظْ

71:7 Third Rule is only related  
with

أَوْظْ

which is as

follows That Waa' ʾ or Yaa' ʾ  
of ʾi ʾ (Faa letter) of ʾi ʾ will be



Changed into ت and then this ت will be assimilated in

the ت of "ص غ خ" باب افتعال

Please note this matter relevant to above rule that changing of Maooḍ is compulsory of But changing of yAA is optional

داخليا رى

For Example formatted in و ه ل is

باب افتعال

as او و ه ل

which will be formatted according to This rule is

اتشعنه

and then converted in to However

اصول

is used in باب افتعال and

ايشعنه

71:8 You definitely remember that

in **صهحوذ الفنا**

only one verb, **صهحوذ** of

**ت** was changed into **ت**

in **باب افتعال** But in the

**باب انتقال** for all verbs of **انتقال**

Change of **و** into **ت** is compulsory

Please note there are many

verbs are omitted. **باب انتقال**

in **انتقال**.

However only 3 or 4 verbs are

from **انتقال** in **انتقال**. Please

note this matter that the above

rule of **انتقال** is applied on all

small conjugations **صرف مضارع**

For Example

اَوْتَصَلَ اَوْتَصَلَ اَوْتَصَلَ  
 يُوْتَصِلُ يُوْتَصِلُ  
 اَوْتَصَلَ اَوْتَصَلَ اَوْتَصَلَ  
 هُوَ يُوْتَصِلُ هُوَ يُوْتَصِلُ  
 هُوَ يُوْتَصِلُ هُوَ يُوْتَصِلُ  
 اَوْتَصَلَ اَوْتَصَلَ اَوْتَصَلَ

71:9 Please note those Verbs of Imperfect

مَنَالِ وَاوِي of مَنَالِ وَاوِي  
Whose Waaw is omitted (or deleted) -

IF there infinitive مَنَالِ

IS existed on the Pattern of

مَنَالِ

OR مَنَالِ. Then those infinitives are also used according to their correct Patterns

مَنَالِ وَاوِي

And Sometimes there will be a changed occurred. in their Formations which methodology is as under

1- That Waaw مَنَالِ of مَنَالِ will be removed.

2. Now Motionless Letter AIN

مَنَالِ will be Normally

KASRATISED (A & س) will be imposed under the letter AIN مَنَالِ

However if Imperfect is FATATTISED with letter AIN مَنَالِ

مَنَالِ مَنَالِ

Then we can impose a 750 on on motionless letter AIN

كلمة غير ساكنة

3- At last we a 750 is added after 750

So changed Infinitive will be formatted of the Pattern of **كَلِمَةٌ** or **كَلِمَاتٌ**

For Example

يَسْرَعُ **←** يَسْرَعُ **←** يَسْرَعُ **←**

وَصَلَّاهُ **←** وَصَلَّاهُ **←** وَصَلَّاهُ **←**

وَصَلَّاهُ **←** وَصَلَّاهُ **←** وَصَلَّاهُ **←**

وَصَلَّاهُ **←** وَصَلَّاهُ **←** وَصَلَّاهُ **←**

**NOTE** - : As we know English is from left to right and Arabic is from right to left, whenever an Arabic explanation is given **Don't forget to read and understand from right to LEFT**  
A PINK ARROW IS ALWAYS REMINDING THIS IMPORTANT ISSUE

71:10 There are many Verbs in

مستعملون whose infinitives are

used on Sound Patterns (وزن سجع)

فعل أو فعل

or changed Patterns.

علاء  
علاء

However There are few Patterns of such type whose infinitives

are only used on Sound Patterns

وزن سجع

For example <sup>af</sup> <sup>af</sup> <sup>af</sup> is only <sup>af</sup> <sup>af</sup> (To happen)

and infinitive of <sup>af</sup> <sup>af</sup> is <sup>af</sup> <sup>af</sup> (To be weak)

However there are few words whose infinitives are not used on the Sound Patterns, but used only on changed Patterns.

For Example <sup>af</sup> <sup>af</sup> (To TRUST) <sup>af</sup> <sup>af</sup> only <sup>af</sup> <sup>af</sup>

71:11 There are many words of

مِثَالِ وَاوِي which are used in

Holy Quran against the rules

You have to memorise them

For Example The Imperfect of

يَسْتَجِيبُ is يَسْتَجِيبُ

Please note here 'و' 'Waaw' is not omitted.

But its Infinitive 'يَسْتَجِيبُ' is used.

يَسْتَجِيبُ

Same as يَسْتَجِيبُ of

وَقِيَّتِهَا وَوَقِيَّتِهَا

is changed in يَسْتَجِيبُ and

used as يَسْتَجِيبُ

يَسْتَجِيبُ

71:12 Please note the Imperative

فَسْتَجِيبُ of فَسْتَجِيبُ is

Formatted according to the Rule  
of **USED FORMATION OF IMPERFECT**

For Example the imperfect of

هو is used as هو

When we want to format the

Imperative هو, then we  
have to omit the

Symbol of Imperfect  
لاستعمل

Then we found first letter ه

is Voweled "ه" That's

why there is no need of

هـ (Joining Hawzah)

only we have to impose the

Symbol of motionless "لاستعمل"

on letter haam to change it as هـ

هـ



Then the Imperative

سأكون جميل  
will be formatted

The Imperfect of

is  
سأكون جميل  
[ To be beautiful

When we need to format it

Imperative, After removing Elation tails  
"s" Then we impose  
before  
سأكون جميل

and impose "Symbol of motionless  
Cyan tails on the letter haam

Then Imperative  
is formatted.  
سأكون جميل

# VOCABULARY

## كَلِمَات

① <sup>Root</sup> وَكَلَّ وَكَلًّا  
 (و ك ل) (ض) وَكَلًّا  
 To Handover

Guarantee of Success  
 (تَفَضَّل) <sup>Root</sup> تَفَضَّلَ

To Trust for Success  
 (عَلِيَّة) <sup>Root</sup> تَفَضَّلَ

② <sup>Root</sup> (ع.ج.و) وَكَلَّ وَكَلًّا  
 (ع.ج.و) وَكَلَّ وَكَلًّا  
 To Enter

To Insert: انضال

③ <sup>Root</sup> (ع.ر.ض) عَزَّزَ عَزَّازًا  
 (ع.ر.ض) عَزَّزَ عَزَّازًا  
 To Present

Going to the edge of something  
 (ع.و) عَزَّزَ عَزَّازًا

To be wide  
 (ع.و) عَزَّزَ عَزَّازًا

To Turn away : افعال

To obstruct

وَرَّادٌ (ج) وَرَّادٌ (ج) وَرَّادٌ (ج) (4)

(To carry weight) Place of Refuge  
in a Mountain

Weight

وَرَّادٌ (ج) وَرَّادٌ (ج) وَرَّادٌ (ج)  
Plural

Clear and Proved. رَقِيصٌ (ج) رَقِيصٌ (ج) رَقِيصٌ (ج) (5)

Proved.

To believe + افعال

وَرَّثَ (ج) وَرَّثَ (ج) وَرَّثَ (ج) (6)  
To inherit

Inheriting Some one افعال

وَعِظَ (ج) وَعِظَ (ج) وَعِظَ (ج) (7)

To advise Somebody (ج) (7)

To found وَجَلَّ (ج) وَجَلَّ (ج) وَجَلَّ (ج) (8)  
Something To be deprived.

9) وَزَيْجٌ (ف) وَوَهْلًا (ف) زَيْجٌ  
996 (وَضْعٌ)

To deliver a child (baby)  
To put something, to create

10) وَزَيْجٌ (ف) وَوَهْلًا (ف) زَيْجٌ

To weigh something

11) سَتَرٌ (ج) سَتَرٌ سَتَرًا (ج) سَتَرٌ

To spread,

To make spacious,

To explain the meaning of

Special definitions or words

For example the details of Holy Quran or Hadith Mubarakah. Another important and most suitable word is used

”تَفْصِيلٌ”

12) تَفْصِيلٌ (ف) تَفْصِيلٌ (ف) تَفْصِيلٌ

تَفْصِيلٌ

To make easy  
Prosperity

وَدَّعَىٰ ذِي الْقُرْبَىٰ ۙ

(17)

To Give up Something Peacefully

Putting Something  
as deposit

استودع

To Leave Something

وَدَّعَىٰ ذِي الْقُرْبَىٰ ۙ

(18)

To Tear Something

وَدَّعَىٰ ذِي الْقُرْبَىٰ ۙ

(19)

To Promise

(وَدَّعَىٰ)

To Fell down

وَدَّعَىٰ ذِي الْقُرْبَىٰ ۙ

(20)

To make Something to happen

Trapping Some body in -

انفالج

Some Problem.

(وَدَّعَىٰ)

To Afraid

وَدَّعَىٰ ذِي الْقُرْبَىٰ ۙ

(21)

To feel Fear, To be saved

وَدَّعَىٰ ذِي الْقُرْبَىٰ ۙ

(22)

Connecting Something  
uniting Something, Joining Something





- 6) سَيُؤْتِيهِمْ مِنْهَا دَرَاهِمَ كَثِيرَةً يَوْمَ الظُّلُمِ ۝  
 7) يَوْمَ تَوَقَّعَ الَّذِينَ كَفَرُوا وَيَجْعَلُونَ لِكُلِّ دِينٍ كِتَابًا  
 8) يَوْمَ تَوَقَّعُونَ مَوْتَ اللَّهِ لَأَن يَأْتِيَ بِلِجَنِةٍ  
 9) وَيُجْعَلُ لِكُلِّ أُمَّةٍ أَجْرًا ۝  
 10) يَوْمَ تَجُودُ بِكَافِرِيهَا تَعْتَدُ ۝  
 11) يَوْمَ تَجُودُ بِكَافِرِيهَا تَعْتَدُ ۝  
 12) يَوْمَ تَجُودُ بِكَافِرِيهَا تَعْتَدُ ۝  
 13) يَوْمَ تَجُودُ بِكَافِرِيهَا تَعْتَدُ ۝  
 14) يَوْمَ تَجُودُ بِكَافِرِيهَا تَعْتَدُ ۝  
 15) يَوْمَ تَجُودُ بِكَافِرِيهَا تَعْتَدُ ۝  
 16) يَوْمَ تَجُودُ بِكَافِرِيهَا تَعْتَدُ ۝  
 17) يَوْمَ تَجُودُ بِكَافِرِيهَا تَعْتَدُ ۝  
 18) يَوْمَ تَجُودُ بِكَافِرِيهَا تَعْتَدُ ۝  
 19) يَوْمَ تَجُودُ بِكَافِرِيهَا تَعْتَدُ ۝  
 20) فَآيِسَتُمْ مَأْتِلًا ۝  
 21) لَأَن تَوَجَّهَلَّ ۝  
 22) نَزَّلْنَا ۝  
 23) نَزَّلْنَا ۝  
 24) نَزَّلْنَا ۝  
 25) نَزَّلْنَا ۝



وَأَزْرَعُ ②6

سَيَكْفُرُونَ ②7

كَيْسًا نَا ②8

سَيَرَانِ ②9

لَا تَتَذَر ③0

لَيْسَ يَقُولُونَ ③1

## EXERCISE NO 67 (ج)

### رَفَعُ الْاَلْمَجْرُومِ (ج) ٤٢

Describe the Diacritical case

and its cause in **حالة المجرور**

of the Analogue Verses (انفال مثال)

from Following Verses of Holy Quran

Then Translate them in English.

① فَهَنَ لَحْمٍ فَجِئَ فَوَيْلٌ لَهُمْ نَارًا

اَيُّهَا

② وَ أَسْمَ يُونُسَ سَعَةَ مِثْلِ الْمَالِ

③ أَلَسْتَ بِمُؤْمِنٍ إِذْ كُنْتَ الْفَقِيرَ

④ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ

الْحَيِّ وَضَعْتَهَا أَنْحَى

⑤ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ

لِلدَّارِ بِبَلَدِهِ

⑥ فَإِذَا عَزَمْتَ فَتَوَمَّلْ

عَلَى اللَّهِ إِنَّ اللَّهَ بِكُمُ الْأَعْمَى

⑦ إِنَّكَ لَا تُخْلِفُ الْوَعْدَ

⑧ مَا كَانَ اللَّهُ لِيُخْلِفَ الْوَعْدَ

⑨ مَا عَصَى عَنْهُمْ وَعَلَىٰ لَعْنِهِمْ

⑩ وَ لَوْ أَنَّهُمْ فَمَلُوا مَا كُفَرُوا لَ مَا لَوْ عَزَمُوا  
بِهِ كَمَا كَانَ خَيْرًا لَّهُمْ

⑪ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ  
يُوقِعَ بَيْنَكُمُ الْاِتِّخَارَ وَلَا

⑫ وَ هُمْ يَحْمِلُونَ أَوْثَارَهُمْ

عَلَى ظُهُورِهِمْ إِلَّا سَاءَ مَا  
يُرِيدُونَ

⑬ وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ مَنْعًا

ثَقَلَتْ مِمَّا زَيَّنَّا لَهُ فَأُولَئِكَ

هُمْ الْمُفْلِحُونَ

١٤) وَلَا يَدْرُؤُونَ الْجِبَّةَ حَتَّىٰ يَلِجَ الْجَحْلُ

مِنِي سَعَمَ الْخِيَاطِ

١٥) قَدَّ وَجَدْنَا مَا وَعَدَنَا رَبَّنَا حَقًّا

١٦) وَمَنْ أَظْهَرُ مِنَ اللَّهِ كَلِمًا يُفَوِّصُ لِوَهْمُونَ

١٧) وَقَالُوا دُرُّنَا كُلُّهُ سَمْعُ الْقَضْمِ بِرَبِّكَ

١٨) وَإِجْلَامُ صِدْقِهَا وَسُورٌ وَعِهَا

١٩) عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ

٢٥) وَالَّذِينَ كَفَرُوا مِنْ أَهْلِ الْبَيْتِ

بِهِ إِنَّ يَوْمَهُمْ

٢١) وَافْتَرَسَتْ فِيهَا مِنْ لَوْمَةٍ

وَقَعُوا فِيهَا سَجِيرًا

قَالُوا لَا تَفْجَلْ ②②

وَلَا تَنْزِرْ وَانزِرَةٌ وَانزِرَاطِي ②③

وَأَمْ فَوَا الْكَلْبَاحِ إِذَا وَجَلْتُمْ وَزِنَا ②④

بِالْمَسْطَاحِ الْمَسْتَقِيمِ

رَبِّ شَيْخِي لِي صَدْرِي وَيَسِيرِي ②⑤  
أَسْرِي -

الَّذِينَ يُرْتَدُونَ الْعَمْرُودَ ②⑥

سَوَاءٌ عَلَيْنَا أَوْ عَنَّا أَمْ ②⑦

كَمْ تَلَوْنَ مِنَ الْوَعْدِطِينَ

أَنْ اللَّهُ يُرِيحَ الْبَلَّ فِي الْبَحَارِ ②⑧

عَلَىٰ أُولَٰئِكَ نَسْأَلُكَ ۖ (29)

وَ أَوْ رَسُلًا بِي إِسْرَائِيلَ (30)

أَلَّا تَدَّبْ

فَأَنبَأَنَا نَبِيَّهُ بِبِسْمِ اللَّهِ (31)

وَالشَّعْرَاءَ رَفَعَهَا وَوَضَعَ (32)

الْهَيْسَةَ الْكَلْبَ

رَبِّ كَلِّ تَلَا عَلَى الْأَرْضِ (33)

مِنَ الْإِنْفِرِينَ

لِيَسْمِعِينَ أَلَّذِينَ أُولُوا الْأَلْتَابِ (34)

لِيَسْمِعِينَ الَّذِينَ...  
لِيَسْمِعِينَ الَّذِينَ...