

Human being is only better than animals if Look after creation of God.
اولئك قالوا نعم بل هو اصل الفرقان-44

77:5

Except الفاعل

The 6th Rule of (The active Participle)
(مفعول ناقص)

is also applied on

(THE NOUN OF TIME AND PLACE)

For Example The الفاعل ظرف of

ذئبا ذئبوا is originally

ذئبوا on the Pattern of

ذئب First converted into

Then first its ذئب will be omitted, Because there is

فتى on the letter before ذئب

That's why There will be Nunnation of Fataha

ذئب فتى فتى

is imposed on it (Letter before ذئب)

Hence This word will be converted in to

ذئب فتى

our not well today. That's why not good Progress today. Just want to complete the Project.

All Biological units (botanical and zoological) have 4 stages, Born, grow, Reproduction and die. Then physical structure convert into nitrogen + Phosphorus (decomposed) if a Human being do not follow islam and benefit creations of ALLAH be Praised Then what is difference between Human being and animals.

77:6 There is not any new Rules for formatting

المتعجب (Past Passive Participle)

من ناقص

for Example The جفرت of

جفرت is formatted originally

on the Pattern of

جفرت جفرت جفرت

There is Mutation of Dhammah

تتولين تينها

is Existed on the Letter before not Vowelled

تتولين تينها

Rule No 6 is not applied on it. Of course, Situation here is that Two Some letters are combined

(ناتق امثلة هـ) (ناتق امثلة هـ)

A Large majority is Just thinking about themselves Think and Strive for the Benefit of all mankind, Animals and Plants as well. (Best way is Follow ISLAM) خير الناس من نفع الناس (SELFISHNESS)

First Letter is motionless
and 2nd letter is vowelled

سألون متحرك

That's due to First Rule of Assimilation

Both Letters are assimilated

(ادغام)

(مدرغمة)

and used as

مدرغمة

77:7. Please note

أتم المفصول

of ناقص يأتي is used

against to the Speculations خلاف تياس

First of all "و" of "مفصول"

(which is Pattern (وزن) is changed into

"س" and then "س" of "فصل"

will be changed into "س" →

Then both "س" will be Assimilated

So Pattern (وزن) of (مدرغمة)

From أتم المفصول will be kept as

فصل

مفصول

For Example

Formatted for

مَنْزِلَةٌ رَمِيَّةٌ

and

مَنْزِلَةٌ رَمِيَّةٌ

for

مَنْزِلَةٌ رَمِيَّةٌ

77:8

7th Rule of Deficient

تاقص

is as under 'Extra' before the weak letter

الف (الف زائدة) حرف علة

of any Noon Then

This Extra ا will be changed into

صَمِينَةٌ

This is the same action as we have already studied in the

Paragraph No: 73:3 Page No: 1024

that when we are creating form for ا ج و ف

فصل ثلاثي مجرد

(Sample Trilateral Verb)

Then we change حرف علة into

بَعِيرَةٌ

Now back to لافجر

For Example From

(SKY) سَمَاوٍ

To سَمَاوِي

From بِنَايٍ

To بِنَايِي

Please note لاف زائفة is that لاف

Which is not formatted by changing 'و' or 'ي' of the root (سماو)

of any word. But This لاف ONLY M3

MUST BE EXISTED IN THE PATTERN

(و ز ن ف)

77:9 Due to This 7th Rule of

Deficient Verb we change لاف (which is existed in the place of first side of لاف) changed in to ز as explained in above examples

This Rule is mostly used in ناقص (Hollow) But limited in جوف

جوف (Hollow)

It will be used in few
Infinitives of Simple Trilateral

مسادير فعل ثلاثي مجرد

Few Patterns of Broken Plurals

→ (INFINITIVES)

and in all
Those end with

جمع مكسب
of Increased Trilaterals
Verbs

مسادير فعل ثلاثي منجزية

ALL Infinitives of Increased
Trilateral verbs which are end with

For Example

أَفْعَالٌ

فِعَالٌ

أَفْعَالٌ

أَفْعَالٌ

أَفْعَالٌ

From the Infinitives of Simple Trilateral

مصادر من ثلاثي مجرد

وَعَلَىٰ

From

وَعَلَىٰ

and

وَجَرَىٰ

From

وَجَرَىٰ

and from the Patterns of

جمع مكسر
(BROKEN
PLURAL)

أَفْعَالٌ فِعَالٌ

أَفْعَالٌ

From

أَفْعَالٌ

فِعَالٌ

From

فِعَالٌ

And From the Infinitives *من يرضى*

اِخْفَى FROM (TO HIDE) *اِخْفَى*

لَقِيَ FROM (TO MEET) *لَقِيَ*

اِتَّلَى FROM (TO TEST) *اِتَّلَى*

اِسْتَقَى FROM (Demanding Water)

77:10 Now we have to understand few those Nouns

Whose *تَقَى* will be omitted and the word will be just left consisted on 2 LETTERS which means-

This type of many words are used in Holy Quran *تَقَى* & *تَقَى*

قرآن اللہ سبحانہ

THE WORD OF ALLAH BE PRAISED

THIS IS PAGE NO 1139 AND MAY
MORE 1000 PAGES NEED TO BE
WRITTEN

MAIN OBJECTIVE OF
THIS ALL EXERCISE
IS TO
UNDERSTAND

HOLY QURAN
AND
HADITH MUBARAK

خَيْرَ كَرِيْمٍ تَعَلَّمَ الْقُرْآنَ
وَعَلَّمَهَا

THE BEST PERSON AMONG YOU IS ONE HE (SHE)
WHO LEARN HOLY QURAN AND TEACH HOLY QURAN

There are many words used in Holy Quran.

For Example

آج آج

There is an exercise for Students

If you try to write its Noon of

Nunation

جوئی تینویں in

its full appearance (expand it)

اظہار مکمل

and keep in mind all Previous Rules and keep in mind all Previous Rules and keep in mind all Previous Rules of word, then you can easily understand the changes which are happened in the structure formation.

77:11

The word

was actually

آج

When we expand it

تینویں

It will be changed or converted in to

آج

Now weak letter is vowelled

متركة حرف علة

and the letter before حرف علة

is motionless **سالتين**, now according

to Rule No 2 of **اجوف** The vowel (متركة)

will be Transfer to the letter before it (ما قبله)

Now it is converted into

الاجوف

Then according to Rule no 3 of **اجوف**

و will be omitted now only

واجب left which

will be written as

واجب

So This is the Same Rule applied to on all Letters as below

واو

واجب

واو

واجب

SAME AS

أَخٌ = أَخُو = أَخُونَ = أَخْنٌ = أَخَجٌ

خَلٌّ = خَلُّو = خَلُّونَ = خَلُّونَ = خَلٌّ

رَمِيٌّ = رَمِيٌّ = رَمِيٌّ = رَمِيٌّ = رَمِيٌّ

يَلِيٌّ = يَلِيٌّ = يَلِيٌّ = يَلِيٌّ = يَلِيٌّ

That's why 'و' and 'ي' will be returned in Dual

مثلي (or) مثليتي

in those Nouns I

For Example

أَجْوَالِنِ

However Please note

رَمِيَّانِ

يَلِيَّانِ is used as only

Target of 09/05/21 is completed

يَلِيَّانِ

:- VOCABULARY

گہرائی

گہرائی : (ادراک) : (حسی)

The Deep Perception
of Something

(ادراک) (حسی)

With feelings

Enlightenment (بصیرت)

OR Something found

OR Something come in front

To THROW
To put something
افسار

Giving something to
Somebody
تفصیل

(To learn, OR To gain
Some thing)
تفہیم

Face to Face :- تفاعل

or
To meet

Face to Face :- افتعال

Lying on the back :-

استفعل

Face to face
or
To meet

مفاعلة :-

Those all above words are
for the Root

ل ق ي

س ق ي (رضي)

②

To Fill

To Feed

To instill

س ق ي :- سقيا

Give to drink

انفعل :-

Asking For Water :-

استفسار

VERY IMPORTANT NOTE

خاصیات الواجب

CHARACTERISTICS OF

CATEGORIES

Please ^{note} There is a Very Very important

Part of Arabic Grammar is known as فنیات الواجب

As we know There are Two main types of verb

SIMPLE

فعل ثلاثی مجرد

INCREASED
فعل ثلاثی منجز

There are many categories of Increased
trilateral verbs as we discussed
in Paragraph no: Page no.

ROOT IS SAME BUT

ALL HAVE DIFFERENT

MEANINGS - depends upon the structure and
formation of word. I shall explain in details
in another part of the collection of those notes

(ض)

هَدَى

هَدَى

(3)

To Guide Somebody

هَدَايَةٌ

Getting Guidance

اِسْتِشَارَةٌ

Finding Guidance

(س)

رَضِيَ

رَضِيَ

(4)

To be happy

رَضِيَ

To Like

(س)

خَشِيَ

خَشِيَ

(5)

Fearing in heart

خَشِيَ

By knowing Somebody Greatness

رَدَّ

(ن)

رَدَّ

رَدَّ

(6)

Calling for Help

To call

رَدَّ

رَدَّ

(OR) Requesting Somebody
(OR) Calling Somebody OR

Praying in the favour
of Somebody

دَعَا لَهَا

Praying against

دَعَا عَلَيْهَا

(the benefits) of Somebody

⑦ اَتَتْ وَ اَتَتْهَا

Fruit Spread out (on the tree)

High Productivity ^{OR} of Fruit or Vegetables

⑧ اَتَتْ بِهَا (ض)

اَتَتْهَا بِهَا اِيَّاكَ

Coming, or be Present

اَوْفَلَ

Sending something to
Somebody OR Giving something
to Somebody

٩) نَاهِي : نَهَى (ن)

نَهَى / نَاهِي :

نَهَى (ن) نَهَى

To FORBID , To Stop

(Stopping from a banned task)
or
انتعال

Some one Reaching to the end of
the Thing (Physically) or a destiny or
Reaching to the Goal. of a Target

١٥) خَلَوَ : خَلَا / خَلْوَةٌ

A Space is empty or

Meeting Somebody in a Private Place

(To PASS)^{OR}

IF ALWAYS BE PRAISED BLESS ME WITH GOOD HEALTH
AND PLENTY OF TIME. INSHALLAH I SHALL COMPLETE
THIS PROJECT.

عَطَوْا 149
عَطَوْا (ض)

Taking, Holding,

Giving

افطال -

شَرَى: شَيْءٍ (ض)
(12)

Buying or Selling

شَرَاةٌ

Buying

افتعال

مَشَى: مَسِيرًا (ض)
(13)

(To WALK)

كَفَى: كَفَايَةً (ض)
(14)

To make Some one Needless (or)
To enough in reference of

all requirements

قَضَائِي قَضَائِي (ض) قَضَائِي (س) ⑤

To decide a Special matter
or a Case

To completion of a Task
OR
(or ISSUE)

نَدِي: نَدِي (س) ⑥
نَدِي: نَدِي (س)
Wetting something

To Raise the voice مَفَاعَلَةٌ

To Call or Somebody. (By Soaking the Throat)

Walking very fast سَعَى: سَعَى (ف) ⑦
OR To STRIVE, OR Struggle

To be Proud (Proud) ⑧
سَرِحَ: سَرِحَ (س)

EXERCISE NO: 73 (A)

رِصَمُ التَّجْمِيعِ يَتَمَّعُ (الف)

Describe brief conjugation **صرف مختصر**

of original and changed structure

(شَعَلٌ بِرَأْسِهِ شَعَلٌ بِرَأْسِهِ)

of Simple trilateral verb and its increased ^{all categories of}

trilateral verb Except (انفعال)

فَطَلٌ ثَلَاثِيٌّ بِجُرْدٍ فَفَطَلٌ ثَلَاثِيٌّ بِجُرْدٍ

For The Root

(ل ق ي) (رس)

EXERCISE NO 73 (B)

دفعہ الہستین (ب)

Describe Root, (سازہ)

Category (باب)

Person (شخص)

Kind (نوع)

of following Nouns and Verbs

① سنی (سنی)

② اظہر (اظہر)

③ شہو (شہو)

④ تہنہ (تہنہ)

⑤ اتنی (اتنی)

⑥ تلقی (تلقى)

⑦ استہو (استہو)

⑧ خلو (خلو)

تَلْفِي ٩
١٠ تَلْفِي

١١ تَلْفِي
١٢ تَلْفِي

١٣ تَلْفِي
١٤ تَلْفِي

١٥ تَلْفِي
١٦ تَلْفِي

١٧ تَلْفِي
١٨ تَلْفِي

١٩ تَلْفِي
٢٠ تَلْفِي

٢١ تَلْفِي
٢٢ تَلْفِي

٢٣ تَلْفِي
٢٤ تَلْفِي

تَهْتَرِي ٢٥
 تَهْتَرِي ٢٦

مَلَقْتِي ٢٧
 مَلَقْتِي ٢٨

مَلَأْتِي ٢٩
 مَلَأْتِي ٣٠

لَأْتِي ٣١
 لَأْتِي ٣٢

رَفَعْتِي ٣٣
 رَفَعْتِي ٣٤

رَفَعْتِي ٣٥
 رَفَعْتِي ٣٦

رَفَعْتِي ٣٧
 رَفَعْتِي ٣٨

رَفَعْتِي ٣٩
 رَفَعْتِي ٤٠

EXERCISE NO: 73 (C)

رَضِمَ التَّمِيمَةَ (ج)

Describe the diacritical case

(اعرابي حالة)

of Dificient Verbs

in the following Ayats of HOLY QURAN -

(افعال ناقصة)

Also describe what is cause of this diacritical case.

Then translate the complete Ayat.

① وَ سَقَمَ رَجُلٌ شَايًا
طَوَّارًا

② أَهْرَبْنَا الصَّخْرَةَ الْمَسْتَوِيَةَ

3 رَضِيَ اللهُ عَنْهُمْ وَرَضُوا عَنْهُ
ذَلِكَ لِجَنَّةٍ خَيْرٍ مِنْ رِجَالِهِ

4 أَدْنَىٰ إِلَىٰ سَبِيلِ رَبِّكَ

5 إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ
الْمُفْلِحِينَ

6 لَا تَخْشَوْهُمْ وَاخْشَوْنِ

7 سَلَفِي فِي مَلَأْتِيبِ الَّذِينَ
كَفَرُوا وَالْأَشْرَعِيبِ

⑧ وَمَا أَكْثَرَ الشَّاكِرِينَ
فَمَنْ لَمْ يُدْعِ وَمَا أَكْثَرَهُمْ غُرُورًا
مَا يَشْعُرُونَ

⑨ وَإِذْ لَقُوا الَّذِينَ آمَنُوا
قَالُوا آمَنَّا وَإِذْ خَلَوْا إِلَىٰ
نَسِيحَتِهِمْ قَالُوا إِنَّا مَعَكُمْ

⑩ وَلَسَوْفَ يَكْفُرُونَ بِالَّذِينَ آمَنُوا
لَا تَسْمَعُ لَهَا سَمْعًا وَلَا تَعْلَمُ

⑪ لَئِنْ لَمْ يَنْزَلْنَا بِهَا آيَاتٍ لَلَّهِ لَمَّا قَلِيلًا
لَا تَهْتَفُ بِهَا السَّمْعُ إِلَّا إِلَىٰ عَرْشِ
⑫ رَبِّهَا لَوْلَا إِذْ سَمِعَتْ النَّحْلَ وَمَا

فَسَيُؤْتِيهِمْ مِنْهَا
اللَّهُ

وَقَهْصِي رَبِّكَ إِلَّا تَعْبُدُوا إِلَّا آيَاتَهُ

وَمَنْ يُؤْتِ الْإِنْسَانَ فَضْلاً

أَوْ تِي خَيْرًا كَسَيْتُهَا

فَقَالَ أَتَقِيماً بِهِمْ سَيِّئاً فَلَمْ يَسْأَلْهَا

فَلَمَّا إِذَا هِيَ دَيْمِيَّةٌ نَسِيحَةٌ

إِذَا نُودِيَ لِلْقَوْمِ بِهِيَ

يَوْمَ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ

وَذُرُوا الْبَيْعَ

18 مَا أَقْبَضَ مَا آذَنَكَ فَأَعْيِنِ أَسْمَا
تَقْبِضِي هَذِهِ الْكَيُومَةَ اللَّهُ تَبَا

19 إِنَّ الَّذِينَ اسْتَبَسَّوْا الْكَيْبُومَةَ لِلدُّنْيَا

بِالْأَخْطَرِ فَلَا يَخْفَفُ عَنْهُمْ الْعَذَابُ

20 أَلَيْسَ اللَّهُ بِعَافٍ عَبْدًا

21 وَإِذَا اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ

22 وَالَّذِي هُوَ يُطَهِّرُنِي وَيَسْتَعِينُ

23 الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا

وَمَا أَنَا بِمُتَعَبٍ لِّمَوْلَانَا

هَدَانَا اللَّهُ

اللهم صل على حبيب وسيدنا محمد وآله وبارك وسلم بعد كل معلوم لك

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مَنْ يَجْهَرُ لِلَّهِ

فَوَسَّوْا أَلْسِنَتَكُمْ

فَأَنْتُمْ يَهُوسُونَ أَمَا أَنْ تَلْقَى وَأَمَّا

أَنْ تَلْقُونَ بَحْرٍ الْهَالِقِينَ

قَالَ الْقَوْمُ

وَمَا يَلْقَهُمْ إِلَّا الَّذِينَ هَبَرُوا

قَالَ الَّذِينَ يظنون أنهم

مَلَأُوا اللَّهَ

فَتَلْقَى أَوْصِيًا مِنْ رَبِّهِ
وَلَهَا تَفَاتُكُ عَلَيْهِ

اللهم صل على حبيب وسيدنا محمد وآله وبارك وسلم بعد كل معلوم لك
اللهم صل على حبيب وسيدنا محمد وآله وبارك وسلم بعد كل معلوم لك

اللهم صل على حبيب وسيدنا محمد وآله وبارك وسلم بعد كل معلوم لك

:- HIGHLY DEFICIENT VERBS

لصيف

78:1 We have already studied in Paragraph 65:5 that if 2 weak letters are existed in the Root of a verb, then it is called **لصيف** HIGHLY DEFICIENT VERB. (صرف علة)

if weak letters are existed in Place of **فلهنا** and in the Place of **فلهنا**

Then there will be a SOUND LETTER

صيح and **صوف** in between **لهنا** and **لهنا** This type of

Verb is called

لصيف مفروق

(SPACED HIGHLY DEFICIENT VERBS)

For Example **يا (وقى)**

وسى (وقى)

(To save)

If both Weak Letters are existed together Then this Verb is called

لفيف مقرون

(COUPLED HIGHLY DEFICIENT VERB)

For Example

(رودى)

(رودى) (رودى) (رودى)

(To NARRATE)

78:2 Now you have to clear this matter in your mind that, as a weak letter is existed in Place of كوله That's why

is

مثال (ASSIMILATED)

and as a Weak letter (مرفعة) is existed in Place of

That's why لفيق مقرون (كوله) (رودى) is also

مقال

لفيف مقرون = مثال مقرون

As a weak letter (درنيعة) existed in Place of *سنة* *هولة* That's why it is why **اجوف** (HOLLOW VERB) and weak letter (درنيعة) is *هولة* existed in Place of *هولة* Then -t is also **ناقص** (DEFICIENT VERB)

لضيف مقرون = اجوف + ناقص

78:3 There is no need to learn any new rules for the understanding of changes in

and **لضيف مقروق**

لضيف مقرون

Just memorise this Rule That That both Rules of

مثال ناقص + مثال
ASSIMILATED VERB + DEFICIENT VERB
are applied.

Which means its weak letter **درنيعة**

of *سنة* will change in accordance with the Rules of **مثال**

and its weak letter **مرفعة**

of **ف** will change in accordance with the rules of

ناقض

However The rules of **اجوف** (Hollow Verb) are not applied on **on** the

(لفيف مقنون)

However only Rules of **ناقض**

are applied, which means its weak letter of **ف** will

not be changed and weak letter of **ف** will be changed in accordance with

the Rules of **ناقض**. We have to keep in mind that **WITH THOSE RULES**

if we memorise few Explanations relevant to the Roots of **ف**

Then it will definitely **لفيف** help not only for the understanding of those Rules But also their usage

فحص المسائل