

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

IMPORTANCE OF SUNNAH.

RASOOL ALLAH ﷺ

وَمَا آتَانَا مِنْ رَسُولٍ إِلَّا

رِجَالٌ بَيْنَ يَدَيْهِ

(64/4) We have not sent any messenger

But for only one purpose (which is that) HE SHOULD BE OBEYED

BY ALLAH سبحانه وتعالى

ORDERS

Its mean if we are changing our life style according to SUNNAH OF HOLY PROPHET ﷺ

Actually we are obeying order of our CREATOR رَبِّنا رَبِّنا ALLAH Because there is another order of ALLAH رَبِّنا رَبِّنا

وما ينطق عن الهوى

ان هو الا وصى الوصى (3/53) (3/24 الوصى الوصى)

He (THE HOLY PROPHET نَبِيَّنا نَبِيَّنا) Never speak according to HIS OWN DESIRE:

HIS SPOKEN WORDS ARE ONLY AND ONLY (وَصْو (WAAHI))

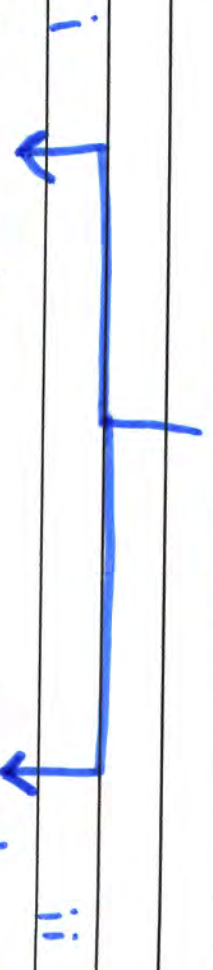
REVELATIONS WHICH ARE

REVELED TO HIM.

NOTE: From above Ayaan Mubarakah of وَصْو is clearly explaining that every word of HOLY PROPHET نَبِيَّنا نَبِيَّنا is (وَصْو (Revelation) every action, every order, is a direct revelation from ALLAH رَبِّنا رَبِّنا. May or may not we understand the

حِكْمَة (wisdom) of those orders or actions

So There are two Types of (و) (WAHI) means revelation (Arats) from ALLAH جل و علا



(WAHI-E-MATLOO) (WAHI-E-GHAIR MATLOO)
 (RECIETATION) (NOT RECIETATION)

(و) word (و) is from (و) its means it is type of (و) which is recited by Muslims. It is obligation. (و) means **HOLY QURAN**

The HOLY QURAN is such type of (و) which is believed by muslims that it is word of ALLAH جل و علا, They Reciet it, understand it, APPLY orders of HOLY QURAN in their daily life, convey and Preach the message of HOLY QURAN to other muslims and in society. Most important thing about HOLY QURAN is that it is fully (100%) completely protected By ALLAH جل و علا

ORDER OF PROTECTION

BY ALLAH بِحِزْبِهِ وَتَمَّتْ لَنَا

لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ اِنَّهُ هُوَ الْغٰفِرُ الرَّحِيْمُ

اِنَّا نَحْنُ حِفْظُكَ اِنَّكَ اَنْتَ الْاَلِيْمُ

9/15 وَ اِنَّا لَنَحْنُ حِفْظُكَ اِنَّكَ اَنْتَ الْاَلِيْمُ

There is no doubt that we have revealed the (قرآن) Holy Quran And There is no doubt that we are only its Gaurdian (Protector) Please note that ALLAH (Protector) has accepted the responsibility of protection of his word (Holy Quran) And if a muslim doubt about the authenticity of Holy Quran. Then at once he will be out of ISLAM

NO PROTECTION OF BIBLE

BY ALLAH بِحِزْبِهِ وَتَمَّتْ لَنَا (TORAH, PASCAL, GOSPEL)

Generally order for all book → But Specially for TORAH

اِنَّا اِنَّا لَنَحْنُ حِفْظُكَ اِنَّكَ اَنْتَ الْاَلِيْمُ

(هَدَى) تَوَدُّوا وَيَكْفُرُوا بِاللَّهِ
 الَّذِينَ اسْتَمِعُوا لِلَّذِينَ هَلَّاوُوا
 وَاللَّذِينَ اسْتَمِعُوا مِنْ كُفَرٍ
 وَكَانُوا عَلَيْهِ سَمْعًا أَعْمَى
 وَأَنْتُمْ نَجَّيْتُمْ بِلَاغَتِكُمْ
 وَمَنْ لَكُمْ بِمَا اتَّخَذَ اللَّهُ
 44/4

We have revealed the Tōrah, in which
 There is guidance and light, by
 which the Prophets who Surrendered
 (unto ALLAH 'الذّالّين'), And the Jews
 and the Rabbis and Priests (Judges)
 that Those (Rabbis and Priests) are
 responsible for the Protection
 of ALLAH's 'الذّالّين' Book. And They
 were also witness for this (duty of
 Protection.) So fear not mankind, But
 fear me (ALLAH 'الذّالّين'). And
 do not sale my revelations for
 a little Price. Who Judge not by
 (deed) that which ALLAH 'الذّالّين'
 has revealed: Such are disbeliever
 (It's mean Those are actual Real 'الذّالّين')

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Sign of measure no 10 of

أبْجَدِيَّةٌ (increased trilateral)

Please note this word is from the word (بِسْمِ) (NOMINATIVE)

بِسْمِ is on the 10th (measure) of

ROOT (جذره)

Same words are

بِسْمِ

بِسْمِ

بِسْمِ

(3rd) بِسْمِ

بِسْمِ

بِسْمِ

بِسْمِ

بِسْمِ

بِسْمِ

بِسْمِ

↓ (person)

↓ (passive)

↓ (past)

↓ (3rd Person)

↓ Masculine Plural

↓ VERB

فعل مضارع . THE PAST ACTIVE TENSE
occurrence of any work Task
or any action in the Past tense.

بِئْسَ مَا كَانُوا يَفْعَلُونَ

From those 3 letters we have
a word

بِئْسَ (He Protected)

بِئْسَ عَمَّ لِي بِأَبِيكَ (Protection)
(Subject is known)

Please note that in فعل مضارع [Active]
we know the subject [Tense]
in sentence. Example:-

Bakar writes a letter.
in this sentence we know subject
-> ليل which is Bakar.

فعل ماضٍ (Passive tense) in the
sentence Subject is not
indicated. AS in example
A letter is written

بِئْسَ مَا كَانُوا يَفْعَلُونَ (Past Passive tense)
in this Past tense Subject
is not indicated.
فعل ماضٍ of بِئْسَ is بِئْسَ

in this sentence we (He was Protected)
don't know Subject (He was Protected)
ليل WHO PROTECTED ?

Formula is Just change the

word on the measure (وزن)

of **فعل** so **فعل**

b'is' is from b'is' :- PARADIGM:-

فعل ماضى

ما زال - ما زال - ما زال
 ما زال - ما زال - ما زال
 ما زال - ما زال - ما زال

Subject (He Protected) is known

جمع Plural
 ما زالوا
 ما زالوا
 ما زالوا

ثنى Dual
 ما زالوا
 ما زالوا
 ما زالوا

واحد Singular
 ما زال
 ما زال
 ما زال

Third Person

ما زالوا
 ما زالوا
 ما زالوا

ما زالوا
 ما زالوا
 ما زالوا

ما زالوا
 ما زالوا
 ما زالوا

Second Person

ما زالوا
 ما زالوا
 ما زالوا

ما زالوا
 ما زالوا
 ما زالوا

ما زالوا
 ما زالوا
 ما زالوا

First Person

فعلك ما ماضي جہول

THE PAST PASSIVE TENSE

حَفِيَ : He was Protected

جمع:

تثنيه

واحد

حَفِيَ

حَفِيَ

حَفِيَ

حَفِيَ

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NOTE :: Let we discuss what is
concept and Terms

فعلك ثلاثي مجرد

SIMPLE TRILITERAL VERB

فعلك مزيد فيه

INCREASED TRILITERAL VERB

فعل ثلاثي مجرد

SIMPLE TRILITERAL VERB

This is a verb which contains only Three radical letters. It has Six Chapters (الوابع)

MEASURE

NAME OF

① لَابٍ فَتْحٍ يَفْعَلُ فَعْلًا

② لَفْزٍ رِبِّ يَفْعَلُ يَفْعَلُ فَعْلًا

③ يَفْعَلُ يَفْعَلُ فَعْلًا يَفْعَلُ يَفْعَلُ فَعْلًا

④ لَسَمِعٍ سَمِعَ لَسَمِعَ لَسَمِعَ لَسَمِعَ لَسَمِعَ لَسَمِعَ

⑤ لَسَمِعَ سَمِعَ لَسَمِعَ سَمِعَ لَسَمِعَ سَمِعَ لَسَمِعَ سَمِعَ

⑥ يَفْعَلُ يَفْعَلُ فَعْلًا يَفْعَلُ يَفْعَلُ فَعْلًا

مصرفوف (ACTIVE)

فعل ثلاثي مزدر فيه

INCREASED TRILITERAL VERB

"This is a verb which has been increased in its Three radical letters
It has 12 chapters.. (Please note that
all verbs are Active مصرفوف (we discuss
later)

1 حرف صاهي حرف منارح حرف صدر (Chapter)

أَفْعَلٌ أَفْعَالٌ أَفْعَالٌ

فَعْلًا فَعْلَانٌ فَعْلَانٌ

فَاعِلٌ فَاعِلَانٌ فَاعِلَانٌ

تَفَعَّلَ تَفَعَّلَانٌ تَفَعَّلَانٌ

تَفَاعَلَ تَفَاعَلَانٌ تَفَاعَلَانٌ

اِفْتَعَلَ اِفْتَعَلَانٌ اِفْتَعَلَانٌ

اِنْفَعَلَ اِنْفَعَلَانٌ اِنْفَعَلَانٌ

اِنْفَاعَلَ اِنْفَاعَلَانٌ اِنْفَاعَلَانٌ

اِنْفَاعَلَانٌ اِنْفَاعَلَانٌ اِنْفَاعَلَانٌ

اِسْتَفْعَلَ اِسْتَفْعَلَانٌ اِسْتَفْعَلَانٌ

اِفْعُوَعَلَ اِفْعُوَعَلَانٌ اِفْعُوَعَلَانٌ

12 اِفْعُوَعَلَانٌ اِفْعُوَعَلَانٌ اِفْعُوَعَلَانٌ

مادة ماضية معروضة

1

ع.ف.ر اسلف اسلفنا اسلفنا

عفو عفو

(FORGIVENESS) FORGIVENESS IS WISHED

2

قيل قيل قيل

FORWARD FORWARD MOVEMENT IS WISHED

3

د.ج.ع استعمل استعملنا استعملنا

GET SOME GETTING BENEFIT IS WISHED

4

د.ج.ع عمل عملنا عملنا

ACTION DOING ACTION IS WISHED

5

د.ف.ج استنظ استنظنا استنظنا

PROTECTION PROTECTION IS WISHED

Please note that ALLAH's wishes are only a demand. It is definite order and obeyed.

But Please note that all words given on the previous pages are all *isra* Active which means that Subject in the sentence is known. But our required word is

l'k'is'm,

as in the relevant ayat Mubarka of *isra*

l'k'is'm *l'k'is'm* *l'k'is'm*

From Page No -
we pick the word

l'k'is'm and impose *l'k'is'm*

before the word then according to rules of *l'k'is'm* will shift on the *l'k'is'm* and *l'k'is'm* changed with a *l'k'is'm* and word changed as

l'k'is'm

Its means **It was wished That**
They (Rabbis. Priests) Protect (Books)

Please note that in relevant Ayat Mubarakah word was not only ^{also} but it is attached with another word which is effecting on the sense of this part of Ayat Mubarakah.

لَا يَكْفُرُ بِاللَّهِ
الَّذِينَ كَفَرُوا

we need some explanation of

This word and how it effects on the meaning

لا يَكْفُرُ بِاللَّهِ → I am not in favour to touch rules of كَفَرُوا It is a too much explanation

كَلِمَاتٍ يُؤْتِيهَا الْوَعْدَ الْوَعْدِ
الَّذِينَ كَفَرُوا
الَّذِينَ كَفَرُوا
الَّذِينَ كَفَرُوا

But Please keep in mind understanding of Rules of كَفَرُوا are very important

بِ

DETAIL OF بِ

بِ is a Prepositional letter بِسْمِ
This letter is used in different meanings depends upon different circumstances and when it is attached with other Prepositional letters meaning will change in a different way.

i) Like the meaning of بِسْمِ (untill) for description of least limits
بِسْمِ إِلَى سَوَاءٍ

ii. Like the meaning of a result of some thing or in the comparison of equality
بِسْمِ فِي السَّيْرِ وَالسَّيْرِ فِي السَّيْرِ

iii. Like the meaning of بِسْمِ
It's mean to get a little part from a whole (unit) بِسْمِ فِي السَّيْرِ

iv. Like the meaning of بِسْمِ (Adverbial Nouns), also we can say like the meaning of بِسْمِ

in this reference it can be used in both reference **الزمان** (Space) **المكان** (Time) (Time and Space Phenomena)

Time Phenomena ... **الوقت** **الزمن**
 Space Phenomena ... **المكان** **المكان**

V-: Like the meaning of help or **المساعدة** **المساعدة**

VI-: To change the verb and create (Transitive) (It is a verb which need Subject as well object)

تغيرت **تغيرت** **تغيرت**
وتغيرت **وتغيرت** **وتغيرت**

VII-: Like the meaning of contact in Arabic we say **التصال** **التصال**
والصلة **والصلة** **والصلة**
فالتصال **فالتصال** **فالتصال**
والصلة **والصلة** **والصلة**

VIII-: Like the meaning of insiting which is named as **التأني** **التأني**
 This type of **ل** is normally entering **بالتأني** **بالتأني**
والتأني **والتأني** **والتأني**

IX-: Some times **ل** is used with **ل** (Subject of Nominal sentence)
بالتأني **بالتأني** **بالتأني**

X: **بِالسَّبَبِ** :- Some time **سبب** is used as to telling the cause of verb
 ... **فَمَا أَتَى النَّاسَ مِنْ بَدَأِ تَوَلَّى** ...
 ... **بِالسَّبَبِ** ...
 This type of **سبب** is also called **بِالسَّبَبِ** ...

Xi: Like the meaning of joining with some thing which is called **بِالسَّبَبِ** as well as meaning of **بِالسَّبَبِ** ...
 ... **بِالسَّبَبِ** ...

Xii: Like the meaning of **بِالسَّبَبِ** (Cover) meaning as **بِالسَّبَبِ** ...
 ... **بِالسَّبَبِ** ...
 ... **بِالسَّبَبِ** ...

Xiii: Like the meaning of **بِالسَّبَبِ** or we can say **بِالسَّبَبِ** ...
بِالسَّبَبِ means to ...
 Exceed something ...
 (Sky + clouds) ...
 Exceed → ...

(In front of Exceeding as well as right side)

XIV:- $\text{لَا يَشْكُرُ} \text{ (In this response)}$
شك is used in exchange of two thing each other, for example

$\text{لَا يَشْكُرُ} \text{ بِاللَّيْلِ}$

He accepted disbelief instead of belief (Islam)

XV:- $\text{أَشْرَى} \text{ شك}$ (This شك has meaning of أَشْرَى means Subject needed object for completing the Sence of Sentence

For example, in following Sentence both Subject and object $\text{أَشْرَى} \text{ (with شك)}$
 $\text{أَشْرَى} \text{ الْبَيْتَ}$

9

XVI:- $\text{أَسْوَدَ} \text{ شك}$ (This is kind of شك is used as the meaning of swear is needed in the Sentence.
for example أَسْوَدَ

By ALLAH أَسْوَدَ

XVII:- A different type of شك which is used as Predicate (جاء) in negative (Sence) sentences, with Presence of

كَيْفَ , for example

كَيْفَ لَمْ يَكُنْ مُؤْمِنًا

He was not a theist.

XVIII :- Some time, لا is used as Predicate of كَيْفَ in a negative Sentence. For example

لَمْ يَكُنْ مُؤْمِنًا

Zaid is not standing.

XIX :- Used as Predicate of

كَيْفَ لَمْ يَكُنْ مُؤْمِنًا

كَيْفَ means this kind of لا is used with such type of لا which is similar to كَيْفَ

for example, كَيْفَ لَمْ يَكُنْ مُؤْمِنًا

XX :- Used with the subject of كَيْفَ (Astonishing person (form of word) of كَيْفَ)

كَيْفَ لَمْ يَكُنْ مُؤْمِنًا

For example

أليس هو أجمل
أليس هو أجمل

How much he is honoured, How much
he is handsome

XXI: Some time we need the meaning
of insisting by using words

أليس و أليس

For example

أليس هو أجمل
أليس هو أجمل

Minster came himself.

أليس هو أجمل (أليس هو)

Description of truth with a special
method

XXII: Some times *sh* is used with
the object (أليس) of *sh* for
insisting some matter.

(أليس هو أجمل
in Arabic →)

Example for object is as

كفى بالإنسان كذرا أن يكذب
بما قاله من الكذب

It is enough for a person that he describes all what he heard. he is liar, if he describe all what he heard.
Please note that no viii is example of Ule

XXIII:-

And used as follows

Its means that this) For Subject him rule is decided by listening Arabic People
For example

Instead of

XXIV:- used as imagination after

ال (Imagination or just estimate or guess)

أشياء لم يرها (I did not see things)

أشياء mean is used as meaning of

for example (Suddenly or all of a sudden)

فأذا بالظن
فأذا بالظن

When I came out (from home),

Zaid was still in the way.

XXV:- she is also used with a negative subject (in jobs) for example

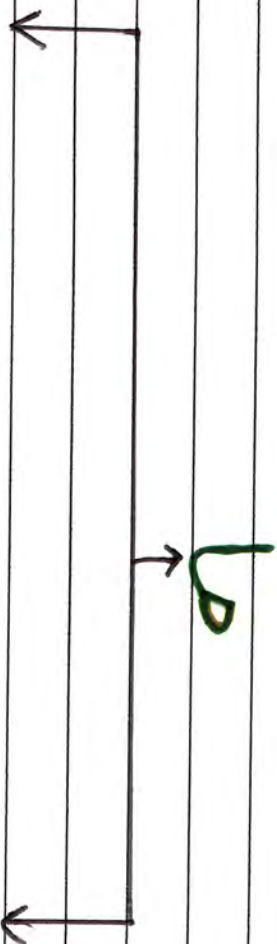
فأذا بالظن

I never came back unsuccessful.

* This type of ال is called

لَا as

This word is used mainly, two kinds which have further classifications according to different circumstances and in different locations in sentences.



سواء لا امرئ

لا used in reference of Noun

طاسسى



ما اسسى موعينه

ما اسسى نلرە ئىشكەنچە

ما اسسى موعينه تامە

ما اسسى نلرە ئىشكەنچە

ما اسسى نلرە ئىشكەنچە

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ما اسسى نلرە ئىشكەنچە

ما اسسى نلرە ئىشكەنچە

ما صرفیه



ما مبرریه

(ا) ما مبرریه غیر زما نیه

(ب) ما مبرریه زما نیه

(ج) ما زائفة کافه