

There (أفعال ثلاثية) base is a
ROOT OF 3 LETTERS

26:4: Let we think about the following roots.

جاء - جاءوا - عرج - عرجوا - عرجوا
 1

جاء - جاز - جازوا - عرجوا - عرجوا
 2

Those all roots have the ability for the existence of base of different words of Arabic language. However it is possible that you can understand and the meaning of few ثلاثية you have noted that all roots of

first group are came in to existence by only changing the order of 3 letters ج ر ع, And in the same manner all roots of

Second group are came into existence by changing the order of 3 letters ج ر ب

26:5: You have already studied in the Paragraph No 2:3 (Chapter-No.2) that There is a strange quality of (* basically) changing of ج ر ب

(Vowels $\text{اَ، اِ، اُ، اَوَّ، اَوَّ، اَوَّ}$) of Nouns of Arabic languages. In the same manner when you have to observe another string range quality of Arabic and which is that ^{from}

If you get 3 letters of 28 Alphabets of Arabic, with any order those 3 letters are used as roots for many words. It means from those 3 letters many nouns and verbs can be formed. This technique or formula is not a 100% rule.

There are many collections of 3 letters, which are not used for a single word of Arabic language for example

ح د ل - ر ت ث

ش ك ت - ع ر ح

However it happened mostly, that words are formed with ^{3 letters} it means that any ³ letters of Arabic are used for ^{root of} many meaningful words.

For example, if you try to make many ³ collections of 3 letters with different order of different letters of Arabic language

Then there are more than 70 to 80 collections of letters out of 100 collections of letters. Which have ability for forming the root of different meaningful words.

26:6 This root concept is too much important in the education of Arabic specially in Etymology (علم أصول الكلمات) (LM-US-SURF). The topic and aim of this science (Etymology) is only that how to create different words (Nouns and Verbs) from the root. The different words which are created by a root, in those words, many words are created by definite rules. It means the technique for formation of, a special meaningful word from the basic meaning of a root is same for formation of same type of word for all roots.

For Example

The person who is wanted He wanted

ك ت ب is root

ك ت ب

* Basic meaning is to want

It's means the main root was
 sub Then the technique which
 was adopted is that add a و
 before the word the add a
و before last letter is
 So new word will be read as

مطلبو means the Person
 who is wanted

So we can adopt same technique
 or for formula for all roots and
 we can get same result, and
 same meaning of the basic root
 but in the sense of object مطلبو

The مقتول Person who was killed → قتل He killed

The مغفور Person who was forgiven → عفو He forgave

مقتول ← قتل

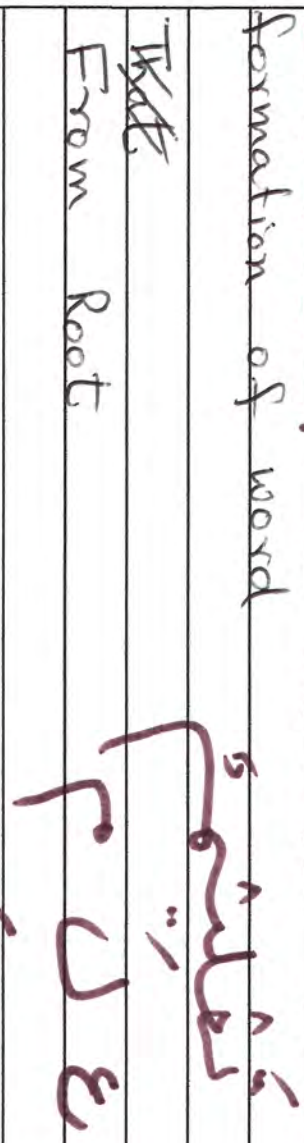
مغفور ← عفو

* Basic meaning
 is to kill

For this Purpose, we need to impose not only few vowels (ا, ي, و, هـ, اء, ؤ, ة) on the letters of Root (كسب) (Please note that the letter of roots are called basic or original letters (حروف باس) but also many letters are added. (as we have already explained in above example)

Another way is to carefully check the words given in Paragraph 26: 2, and it is very easy to understand because the roots of all those words are already informed.

EXAMPLE: To describe the method of formation of word



1. First of all impose **ت** then after it, first letter write impose **ا** (ا) on first letter **ع**, New form formed, Then write **ع** is letter with **ا**, and add a **ا** with **ع**, untill new formation is **تعلى** and at last attach the last letter of Root, which is **ع**

and impose a "تَنْوِينِ رَفْعٍ" on the ^{فِعْلٍ} (This Tanween can be changed at the time of use of words) So a New word

تَعْلِيمِيَّةٌ (Education) is formed.

Same as

From فَعْلٍ To ^{تَقْبُلُ} Acceptance

" - قَوْلٍ To ^{لِقَاءٍ} Meeting

" كِتَابٍ To ^{تَمَامٍ} complete

" كِتَابٍ To ^{تَسْبِيحٍ} Praises of God

" كِتَابٍ To ^{تَحْوِيلٍ} change

" قَوْلٍ To ^{تَوَلَّى} Action

" فَعْلٍ To ^{تَوَلَّى} Luck

" كِتَابٍ To ^{تَفْصِيلٍ} Detail

تَبْلِيغٍ Preaching

26:7 You have guessed that, the method of teaching of, formation of word from a root is too much difficult, long and complicated, (as we have explained in Paragraph no-26:6).

The scholars, who made the Rules of Arabic Grammar, introduced a method to ease this difficulty, which is as follows.

They defined (Fixed) the name of 3 letters of (1, 2, 3) of root [for example in the case of 'سلس' root was 'س', 'ل', 'س' or 'لس', so letter NO 1 is 'س' letter NO 2 is 'ل' and letter NO 3 is 'س']

The method was that instead of saying letters of root, and with imposing NO 1, NO 2, NO 3 or saying First, middle and last They (Scholars of Arabic Grammar) say Letter NO 1 or First → "س" Letter NO 2 or Middle → "ل" Letter NO 3 or Last → "س"

EXAMPLE: IN WORD "سلس" (EAA-E-KALIMAA) means the

letter in place of "ف" is "ق"

and "ف" is "ق"

and "ف" is "ق"

and "ف" is "ق"

and "ف" is "ق"

↓

↓

↓

↓

Please Note that this fundamental rule helps through all future lessons of علم الحروف

ETYMOLOGY

So whenever we need to format a word from a decided roots

Then first of all from "ف" is "ق"

a word is formatted as a sample,

then according to this sample, from any relevant root, a new word

can be formed.

I hope, Now Student's understand that how new words are formed according to (Structure) of Sample from the ROOT, And now you also understand that word

كَلِمَاتٌ was formed according to the structure of the Sample كَلِمَاتٌ from the

Root "ك ل م"

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26:8 : And Now Please understand and memorise this matter that the word formed from

كَلِمَاتٌ as Sample is called كَلِمَاتٌ (MEASURE) in the Language of Arabic Grammar (Lazan)

You have noticed two Measures in Page No 250, Means,

كَلِمَاتٌ is a measure "كَلِمَاتٌ" مَوَاقِفٌ is also a measure

At this stage you have to study only
 that, how words are formed
 according to different **اوزان**
 Plural of **وزن** (measure) from
 any **اسماء** Root.

The Recognition of Root and meas-
 ure is related with the use of
ARABIC DICTIONARY

قاموس الصرفي

This matter will discuss later

EXERCISE NO. 25. A

عيسى بن مريم

There are few roots (عيسى) and are given alongwith few measures (عيسى) in following Paragraph

You have to format words according to those all measures (عيسى) in this group from all roots (عيسى)

Please note that There are 3 groups are given as under

GRÖP. NO. 1

ROOTS

MEASURES

عيسى

(عيسى)

عيسى

عيسى

عيسى

عيسى

عيسى

عيسى

عيسى

عيسى

GROUP. NO. 2

ROOTS

MEASURES

شرب

شرب

شرب

شرب

شرب

شرب

شرب

شرب

شرب

شرب

GROUP-NO. 3

ROOTS

MEASURES

شرب

شرب

شرب

شرب

Roots

MEASURES

جس

جس

جس

جس

جس

جس

EXERCISES

EXERCISE NO. 25B

جس

In Paragraph 26:2 there are five groups

of words are given, the root of every group is explained to you in Paragraph

no. 26:3. Now on the base of this

knowledge you have to write the MEASURE

(is) of every word,

for example.

A word "فَكَاتِيَتْ" is given in Group No 4. And you have already told that the root (جذرة) of all words of this group is "ك ت ب". Now you have to do the following method

No. 1. in the word "فَكَاتِيَتْ" Change first letter of root "ك" (which is ك) with "ف"

No. 2. Change 2nd letter of root "ت" with "ع"

No. 3. And change last letter of root "ب" with "ج"

And remaining all letters, keep stick them their own places, and do not change any vowels (and 'ajza' (جزء))
By using this method you can find the measure "وزن" of word

فَكَاتِيَتْ = فَكَاتِيَتْ
 [change with ف] [change with ع] [change with ج]
 فَكَاتِيَتْ = فَكَاتِيَتْ

فعل ماضى معروف

:- PAST INDEFINITE TENSE

تعرّف، وزّن، وعرّف (أركان)

DEFINITION, MEASURE AND PARADIGM

27: In Previous lesson, you have not only understood the meaning of **كَلِمَة** (ROOT) and **لِزْنٍ** (MEASURE) but as well as you are able to guess that the different words (including nouns and Verbs), which are formed from different ROOTS must have Special (Specific) **MEASURES (لِزْنٍ)**

In Arabic There are too much quantity*1 of such types of MEASURES But fortunately the measures which are mostly used, are comparatively less, (in numbers) and it is not difficult to memorise those measures.

And our aim is to inform you slowly and steadily those measures (لِزْنٍ), which are mostly used in Arabic (Specially, Quranic Arabic)

NOTE: Please note that Quranic Arabic

is bit different from simple spoken Arabic.

* [IN Numbers] Slang Arabic, in different Areas of Arabic world. There are different shades, and accents...

AIM OF THOSE ARABIC NOTES

The aim of those Arabic notes are only and only that a British Born Muslim child can understand the PURE QURANIC ARABIC, SO HE/SHE CAN EASILY UNDERSTAND HOLY QURAN AND COLLECTION OF HADEES MUBARKS FROM ARABIC TEXT. There will be no Third Party between you and Holy Quran. Third Party mean the Translator, It is my Personal experience that every translator translate Holy Quran according to his Sectarian background, And a normal reader miss the actual meaning of word of ALLAH 'لا اله الا الله'.

The level of student for those Arabic notes is an intelligent or most Hardworking student of A, Level. or may be a Good student of G. C. S. E. I have visited many times Book Stores, and there are dozens of Books for Arabic, but from those it is hard to develop a quick ability for understanding of Holy Quran, Before those Arabic Notes, **القبلي** (GATEWAY TO ARABIC) By DR IMRAN HAMZA ALAWIYE, SERIES ALL 8 books are a very good start, **القبلي** them

Those Arabic notes are most easy to understand
 * Age 7 year is reasonable, to start 1st
 Book of **القبلي**, then gradually improve...
القبلي

R:R:

You have observed in Previous lesson

that at the time of making words from any root, we have to add more (extra)

letters in the letters of ك ت ل ه (root)

and need to impose vowels (ا ء و)

For example ROOT ك ت ل ه . To make

(format) word كَلِمَاتٌ , except imposing vowels, a letter $\text{ا$ is added.

But from the same root, when we need to make word كَلِمَاتٌ except im-

pose vowels, we have to add ا ت و (3 more letters). So due to this situa-

tion a student is confused that which are the letters of Root of a noun

or verb (in this "Noun" or "Verb" for

example a word كَلِمَاتٌ in this

noun there are 5 letters, but which letters are ROOT (ك ت ل ه) of this noun

in this word, ا ء و those are extra

letters and ROOT is ك ت ل ه)

We need to develop this ability in the students)

For the solution of this confu-

sion please note that, A WORD MADE

BY any ROOT

1. In which there is not a single extra word letter existed from the Root's letter

(It means if the root has 3 letters then

This word has also 3 letters not 4 letters)

2.: This word can be made from all roots with same rule. (تسعة)

3.: That word is also meaningful (سنة) and more meaningful. Some words can be made from it with a specified (Single) rule.

This word is only 1st A'in (Seeḡah) of Part Tense (سنة)

It is very important to explain this word "A'in" for students because, it

will be most familiar with students of Arabic and Holy Quran throughout their life. It is an Arabic word, its meaning is special form of a word, like a

Pattern in the Foundry Shop, it means from a single pattern or a mold, many shapes of parts can be developed, or we can say that the practice the art of Goldsmith, from a single pattern

or mold they can make 100 of different designs of Jewellery, other meanings of A'in is, forming, shaping, molding, fashioning, creating. So A'in is a basic decided form, it is not an uncertain term, (Composing, Formulating and drafting, designing since it is also existed in the word of A'in)

There will be more discussion about the 1st kind of isla'le' Part Tense in this lesson (last part of this lesson)

PC: P-: Now we have started the 1st step of discussion of Verb. Now we shall learn to format (make) the Verb from different roots and shall study the measures (isla'le') of different Verbs. But it looks most important that, to describe, few basic matters about the use of VERB in Arabic.

PC: Q-: We have already informed to you in the Paragraph no 1:8 of the 1st Part of book that a word is also a Noun (فعل) in which the sense of doing a task or work is existed in its meaning, But there will not any tense from three tenses like Present Part, Future (فعل ماضٍ) Those Nouns are called فعل (infinitive) which are actually Nouns. With this reference, please note this matter again that they, sense of Time and Tense is also existed in the Verbs of Arabic language like every language. Only the sense of doing a task (work) is not

Same division of verb according to Tense is used in Persian (صرف) and Urdu (صرف) languages. And in English those are called PAST, PRESENT and FUTURE Tense.

The formation of different words who have the different tenses of verbs (meaning of) " **ايند** " which are called **ايند** is a most important part of learning a new language. However this is a most hardworking task for students. So now we have to discuss the different **ايند** (forms) of PAST TENSE (صرف) and Present Tense (صرف) and future Tense (صرف) will be discussed in (next) further lessons (صرف).

PL: 4 You have already studied in Paragraph No 13:2 of 1st part of this book, in Arabic, at the time of using Pronouns (ضمائر), we need to carefully consider not only the difference of 1st, 2nd and 3rd Person (شخص) but also consider the difference of Gender (جنس) and Number (عدد). Then for Number there are separate Pronouns (ضمائر) for singular, dual and Plural (عدد), so there are 4

Pronouns in Arabic. In the same way the no of different SEE GHAS (A'ayn) of verb in Arabic are 14. The main cause for this (14 no of a'ayn) is that, in the all languages of world the no of a'ayn are according to the no of Pronouns (Z'ayid) used in this language. In any language the formation of a'ayn of verb from Pronouns (Z'ayid) is called Conjunction or Persons of verb. In URDU and Persian (S'asle) it is called (S'asle) (Gardam) of verb and in Arabic it is called (Z'ayid) (Tasreef) of Verb (Z'ayid).

27:7:- The Pronouns are also described in a decided form every time, when Persons of Verb (Z'ayid) are written, at the time of construction of Verb (Z'ayid) is being described in many languages of world.

JUST TO INTRODUCE URDU WORDS TO STUDENTS:

For Example in URDU Language normally the conjunction (Z'ayid) of Part is as follows

10-09-09

ہم نے (P) سے لڑا۔ (S) توڑا۔ (S) خراب کیا۔ (S)
 We went. I went. You went. You went. They went. He went.

ہم نے (P) سے لڑا۔ (S) توڑا۔ (S) خراب کیا۔ (S)
 We went. I went. You went. You went. They went. She went.

ہم نے (P) سے لڑا۔ (S) توڑا۔ (S) خراب کیا۔ (S)
 We went. I went. You went. You went. They went. They went.

How ever few construction of verb is
 Such type that masculine and feminine
 are same

for example..

آپ نے لڑا۔ (S) توڑا۔ (S) خراب کیا۔ (S)
 You beat. They beat. He beat.

ہم نے لڑا۔ (S) توڑا۔ (S) خراب کیا۔ (S)
 We beat. I beat. You beat.

In English the construction of Past is
 as under

I went, we went, You went, He went

They went

Have you noted that, Urdu construction
 started from Third Person Pronoun
 and ended on 1st Person Pronoun
 however in English order
 of persons are opposite, it started
 from 1st Person and ended on
 3rd Person. (Practice in English)

S → singular - س
 P → Plural - پ

Masculine

Feminine

27:8 Pronouns are not used every time with every SEE GHA (ʔiɳ) of Conjunction (ʔiɳ) in many languages of world.

However See gha's (ʔiɳ) are made (Formatted) in such a style that the Pronouns of subject in every See gha can be understood from the formation of that See gha's. The conjunction (ʔiɳ) of VERB (ʔiɳ) is formatted in this manner exactly in Arabic and Persian. So in Arabic, the conjunction (ʔiɳ) of ~~Arabic~~ Verbs is also formatted in 14 SEE GHA'S (ʔiɳ) according to the in use (ʔiɳ) quantity (14) of Pronouns in Arabic,

Normally this Quantity (14) looks too much. But when you compare its regularity and similarity with the irregular conjunction of Verbs of URDU and complicated forms of Tenses, and excessive numbers of Verbs of English, then you found it (Arabic conjunction (ʔiɳ)) comparatively more easy.

27:9 According to different Pronouns of Subject, The Conjunction of Past tense will be Formatted as under P.T.O

PAST INDEFINITE TENSE

27:9. In Arabic the construction (فعل) of Past Tense according to different Pronouns of Subsect

PLURAL	DUAL	SINGULAR	will be as under
They (many) men) did فَعَلُوا	They (Two) men) did فَعَلَا	He did فَعَلَ	Masculine مذكر
They (many) women) did فَعَلْنَ	They (Two) women) did فَعَلَتَا	She did فَعَلَتْ	Feminine مؤنث
You (many) men) did فَعَلْتُمْ	You (Two) men) did فَعَلْتُمَا	You (one man) did فَعَلْتَ	Masculine مذكر
You (many) women) did فَعَلْتُنَّ	You (Two) women) did فَعَلْتُنِي	You (one woman) did فَعَلْتِ	Feminine مؤنث
We (many) men) did فَعَلْنَا	We (Two) men) did فَعَلْنَا	We (one man) did فَعَلْتُ	Masculine مذكر
We (many) women) did فَعَلْنَا	We (Two) women) did فَعَلْنَا	We (one woman) did فَعَلْتِي	Feminine مؤنث

THIRD PERSON
عاب

SECOND PERSON
عاب

FIRST PERSON
عاب

27:10: To memorise and to stick (this conjunction (جاء) in your mind. It is very important to repeat this conjunction many times with your tongue. But the change in every SEE GHA (Ain) can be stick in your mind by following Table. In this table the letters (ف, ع, ل) are Presented with 3 Small lines.

You can easily understand the vowels (Ain, Sam' and Alif) of three letters and addition with every SEE GHA (Ain) with them (3 letters (ل, ع, ف)).

Plural	Dual	Singular	
فِئَاتٌ	فَتَاتٌ	فَاتٌ	3RD Person ثالث
عِئَاتٌ	عَتَاتٌ	عَاتٌ	
لِئَاتٌ	لَتَاتٌ	لَاتٌ	
فِئَاتٌ	فَتَاتٌ	فَاتٌ	2nd Person ثاني
عِئَاتٌ	عَتَاتٌ	عَاتٌ	
لِئَاتٌ	لَتَاتٌ	لَاتٌ	
فِئَاتٌ	فَتَاتٌ	فَاتٌ	1st Person متكلم
عِئَاتٌ	عَتَاتٌ	عَاتٌ	
لِئَاتٌ	لَتَاتٌ	لَاتٌ	

PK:11 - we have described in the Paragraph no PK:10 of this lesson, that roots of a word is recognised by the First SEEGHA (First of Part Indefinite Tense (isla'la)). Now if you carefully check the Table in Paragraph no PK:10, you will guess that in this table only first SEEGHA Third Person Singular (isla'la) is only word in which there is not addition of any letter with letters of SEEGHA (isla'la).

That's why

The recognition of the roots of word are possible by the First SEEGHA of Part (indefinite) Tense (isla'la).
For Example **isla'la** "He (one man) wanted, the root of this word is **isla'la**

isla'la He (one man) opened, The root of this word is **isla'la** etc.

PK:12 Please understand a second matter that there are

3 measures (isla'la) of Part Tense (isla'la)

*1 or we can say that roots of words are recognised by the First SEEGHA of Part Indefinite Tense (isla'la)