

- 9) Her Son was killed in Fight (war)
 10) Teacher of school sent me to Lahore.
 11) I was sent to Lahore.
 12) Where were your son and servant sent?
 13) They were sent to Markets.
 14) Where homework finished?
 Yes we finished homework.

EXERCISE NO. 33-B

‘ ‘
 پاپو سے ’ ’

Impose Vowels (ت، ث، ج) and diacritical
 Points (نقطہ) [Please check Page no 15-16-18]
 Part 1 of this Book Paragraph no 2:3,
 2:4, 2:5. and 2:6] on following Sentences.

Where are multiple chances of Diacritical
 Points (نقطہ)، then impose Diacritical
 Points according to all possible situations
 (in same sentence).

And Translate all sentences (of all
 possible situations)

1) مثل سو ا لیس

2) قتل

3) شہداء اور شہداء

4 مشربیت القحوجا

5 مسر زید و شیری غنیسا

6 مسرب و شیری غنیسا

7 طلبت و لاکت

8 طلبت و لاکت

9 لعینت غلامی الی المسوقا

10 لعینت الی المسوقا

! VOCABULARY !

11 سئل (ask, beg)

2 وجل Feeling fear

3 سئل

4 سئل Home work of School

5 سئل East of Ramadhan

6 سئل Insult

7 سئل Weakness/Poverty

8 سئل When

9 سئل Burried alive Female infant

IMPERFECT VERB (TENSE PARADIGM OF AND MEASURES OF IMPERFECT ACTIVE TENSE

فعل مضارع
: لصرىف (أرطى) وأوزان مضارع صروف

35: In the Paragraph no: 27:5 of Lesson no: 27, we have already explained four that division (Types) of verb according to Tenses (Time) in Arabic is as well in Three Means Part, Present and Future. After this discussion we understood few matters about Part Tense Now we have to understand few matters about Present Tense (الجزى) and Future Tense (المضارع) and this regard you have to understand (note) First matter that in Arabic only one Tense (Verb) is used for both Tenses (Present and Past) (المضارع والجزى) which is called (مضارع) (مضارع)

IMPERFECT TENSE

For Example

It means He opened

فتح

اِسْتَأْنَسُ اِسْتَأْنَسُ
اِسْتَأْنَسُ اِسْتَأْنَسُ اِسْتَأْنَسُ
اِسْتَأْنَسُ اِسْتَأْنَسُ اِسْتَأْنَسُ

اِسْتَأْنَسُ اِسْتَأْنَسُ اِسْتَأْنَسُ
اِسْتَأْنَسُ اِسْتَأْنَسُ اِسْتَأْنَسُ
اِسْتَأْنَسُ اِسْتَأْنَسُ اِسْتَأْنَسُ

اِسْتَأْنَسُ اِسْتَأْنَسُ اِسْتَأْنَسُ
اِسْتَأْنَسُ اِسْتَأْنَسُ اِسْتَأْنَسُ
اِسْتَأْنَسُ اِسْتَأْنَسُ اِسْتَأْنَسُ

OR

اِسْتَأْنَسُ اِسْتَأْنَسُ اِسْتَأْنَسُ
اِسْتَأْنَسُ اِسْتَأْنَسُ اِسْتَأْنَسُ
اِسْتَأْنَسُ اِسْتَأْنَسُ اِسْتَأْنَسُ

Like this way the Sence (فهم) of Present (حاضر) and Future (مستقبل) is Erieked same time in the (اِسْتَأْنَسُ) (Imperfect Tense)

35:2: Few Symbols are used for Formation of اِسْتَأْنَسُ (Imperfect Tense) from اِسْتَأْنَسُ (Part Tense) which are four اِسْتَأْنَسُ means "اِسْتَأْنَسُ"

Collection is called → اِسْتَأْنَسُ (or اِسْتَأْنَسُ) which Symbol will be imposed on which Form (اِسْتَأْنَسُ)? This matter will be explained by the Paradigm (اِسْتَأْنَسُ) on the next Page. You have to carefully study This Table, (Paradigm, or اِسْتَأْنَسُ or conjugation), Then with the reference of this Table, you have to understand few matters.

IMPERFECT TENSE

فعل غير مكتمل

PLURAL جمع	DUAL ثنائي	SINGULAR واحد	
They يَفْعَلُونَ	They يَفْعَلَانِ	He does or He will do يَفْعَلُ	Masculine مذكر
They يَفْعَلْنَ	They يَفْعَلَانِ	She يَفْعَلُ	Feminine مؤنث
You تَفْعَلُونَ	You تَفْعَلَانِ	You تَفْعَلِينَ	Masculine مذكر
You تَفْعَلْنَ	You تَفْعَلَانِ	You تَفْعَلِينَ	Feminine مؤنث
We نَفْعَلُ	We نَفْعَلَانِ	We نَفْعَلُ	Masculine مذكر
We نَفْعَلْنَ	We نَفْعَلَانِ	We نَفْعَلْنَ	Feminine مؤنث

THIRD PERSON
ثالث

SECOND PERSON
ثاني

FIRST PERSON
أول

35: 4 -: After carefully attention of

Table, described on last page. one matter should be understood early, that for the formation of ع ل from يسل

We have to impose Symbol of Imperfect (ع ل) on Part (Verb) and impose a SAKOON (و) on letter و (و) and impose a DHAMMAH (ا) on letter و (و)

of و changed due to change in the forms (ا) But the و of letter و (و) and the و of Symbol of Imperfect (ع ل) always oriented (as it is), however all three

Vowels Means, DHAMMAH (ا) are

FATAH (ا) and KASRAH (ا) are

imposed on letter ع (ع) its means

The Three Measures (ا و ي) of Part tense

(و ل ا) i.e. فعل , فعل , فعل

are oriented, in the same manner

There are Three measures of Imperfect

Tense ا و ي are existed

as يفعل , يفعل , يفعل

You have to read from right to left

The discussion related to these three measures

will be explained in next lesson ا و ي

At this moment you have to pay special attention to vowel of letter "ع" (ع) of ع ل

The way by which

of given in the exercise of this lesson and conjugate according to this (Special Point)

35:5 Please note another matter with

the help of above table (Given on page no.) that Symbol of Imperfective is

"S" is imposed on not only the Three forms Third Person Mas-

Culine (ثالثية) But also imposed on the Form (ثالث) of Third Person

Feminine Plural (ثلاثية) The Symbol (ALAPH) (ALAPH) is imposed only on

1st Person Singular (أنا) and Symbol (أنا) is imposed on rest of all forms

Plural (أنا) and Symbol (أنا) is imposed on rest of all forms (بقايا أنا)

35:6 We hope that you have also

noted that word (أنا) is common in two forms (أنا) in

the Table of conjugation. (أنا), (أنا) Don't worry on this bare. (ماتري)

When those words (أنا) used in the Sentences, then with the help of passage

(أنا) in the Paragraph, decision (أنا) of correct form () is not difficult.

35:7, It is very important to memorise the Conjugation (تصريف) before try to understand the more matters of Imperfect Tense (الزمان المضارع). There are 6 such imperfect verbs are given, whose meaning are of parts are already studied by students

at the time their conjugation of ع ل و you have to carefully consider the vowel signs of letters ع ل و (ends) of all those words

EXERCISE NO 34

(تصريف ع ل و)

- ① يُحِبُّ
- ② لَفِيحٌ
- ③ يُكْسِبُ ④ يَكْتُوبُ
- ④ لِفَالٍ
- 5 يُنْخَلِعُ

Discussion of Imperfect
(TENSE)

FORMATION OF IMPERFECT PASSIVE

AND METHOD OF PRODUCING MEANING
OF negative sense and future sense
IN The IMPERFECT TENSE

اسلوب توكيد المضارع في الماضي
مضارع و اسلوب توكيد المضارع في المستقبل
ع

36: After the memorising the Paradigm
(يُضَرِّبُ or يَضْرِبُ) of Imperfect Tense.

and recognising of its Forms (يَضْرِبُ)
It is more suitable that you have
to Exercise ^{to use} those (Imperfect forms & lessons)

In the Sentences. But before starting
the Exercise you have to carefully under-
stand (fix in your mind) few more
matters about Imperfect Tense (يَضْرِبُ)

36: 1 If you need to specify the
future meaning in the Imperfect Tense
Then we have to impose a 'ض' before
Imperfect Verb (يَضْرِبُ)

EXAMPLE: (يَضْرِبُ) Meaning of ضَرْبٌ
يَضْرِبُ is He opens or
He will open
But has only one meaning
which is He will open:

36:3. There is a second method for specifying the future meaning in the Imperfect Tense (عِلْيَا جَوِّ), which is that Add word **سَوْفَ** before Imperfect Verb (عِلْيَا جَوِّ). The meaning of **سَوْفَ** is **Soon**,
EXAMPLE سَوْفَ تَكُونُ كَاتِبًا
 . Soon you will come to know

36:4. If we want to introduce the negative meaning in **عِلْيَا جَوِّ** (Part Tense) Then we have to write **لَا** before Part Verb (عِلْيَا جَوِّ)

EXAMPLE لَمْ تَكُنْ كَاتِبًا
 (I did not write)

For introducing the negative meaning (أَجْزَائِيَّةٌ فَجْزَائِيَّةٌ) in the Imperfect Verb a word **لَا** is added before Imperfect Verb (عِلْيَا جَوِّ)

EXAMPLE لَمْ تَكُنْ كَاتِبًا

You do not go,

OR

You will not go.

But some times the word **لَا** is also added before Imperfect Verb,

EXAMPLE

He does not know

لَمْ يَكُنْ يَعْلَمُ

OR He will not know.

He

36:5 There is a same facility for the formation of Passive verb of Imperfect Tense (ماضي جازم) which is in the Part Passive (ماضي جازم)

It's means that the measure (اوزان) of Passive verb is only one, for all three Measure اوزان يَفْعَلُ ، يَفْعَلُونَ ، يَفْعَلُونَ

of Imperfect active (مضارع فعول) [There is only one measure of (مضارع فعول) of all three Measures of (مضارع فعول) of

which is **يَفْعَلُ**

from **يَفْعَلُ** To **يَفْعَلُونَ**
 (He opens or He will open) [It was opened or It will be opened]

يَضْرِبُ to **يَضْرِبُونَ**
 He beats or [He is beaten (or)]
 He will beat [He was beaten]

يُسَاعِدُ to **يُسَاعِدُونَ**
 He helps or [He is Helped]
 He will help [He will be helped]

EXERCISE NO: 35

رسول فسين . ٣٥

TRANSLATE IN ENGLISH..

① هل تفهم القرآن؟ لا أفهم القرآن

② هل يفهمون اللسان الطري؟
لا نعم يفهمونه

③ هل تبتعدوا و اجابت الهدى؟

لا اجل سوف نلتجها

④ هل تشي بن اللهوة؟

نحن لا نشي رب اللهوة

⑤ هل يعيننا الى الاستخوان الجوه؟

أَلَا بِأَنَّ نُبُعْتُمْ نَارًا

الَّذِينَ هُمْ وَالشَّيْءُ وَكَسِبُوا النَّارَ

فَسَتَأْتِيهِمْ مِنَ النَّارِ هَوَاجِلٌ مَرِيضِينَ

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ النَّاسِ نَسِيئًا

قُلْ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَعْبُرُوا
مَّا أُخْرِجُوا مِنْهَا

TRANSLATE IN ARABIC..

- ① Door of Garden will open today
- ② Door of Garden will not open today
- ③ Where is door keeper?
- ④ Who do you (Plural for People) worship.
- 5 Do you know, who create you.
- ⑤ Yes you know ALLAH (الَّذِي خَلَقَكُمْ) created me
- ⑥ You (Plural for People) know, what you do, and you know what you (Plural) do.

CHAPTERS OF SIMPLE

TRILITTEAL :-

اَبُوادِي تَلَا فِي حَجْرٍ :-

37: You have already understood this matter in Previous Chapters that Ok because due to cause of changes in the vowels of letter ع (عَوَلُو) Three measures of Past Tense (فَعَلُوا) are formatted.

Means
فَعَلُوا - فَعَلُوا - فَعَلُوا

and in the same manner Three measures (اَوَّلُوا) of imperfect (عَلِمُوا) are formatted

Means
يَعْلَمُونَ - يَعْلَمُونَ - يَعْلَمُونَ

Now there is a question that if we know the Part (اَوَّلُوا) of a verb, then on which Measure (اَوَّلُوا) we have to format (يَعْلَمُونَ) the Imperfect (عَلِمُوا) Verb. In this lesson we have to understand and learn this matter:

37:2 :- If this option is possible that the vowel (وَوَلُوا) which is on the letter ع (عَوَلُوا) This vowel will be in same position in the Imperfect Tense (عَلِمُوا) means

عَلِمُوا :- PAST TENSE

From فروم to إلى

فروم to إلى

and فروم to من

Then, our and your work will be so easy.

But situation is not like this (manner)

However, the real situation is that,

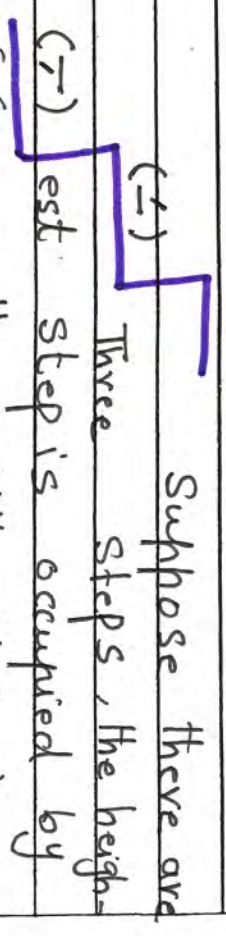
For Example. all the verbs which are on the measure (is) of فروم in Part (is), few of them imperfect (فروم) is on the measure (is) of فروم . But few verbs of imperfect are on the measure of فروم and few are on فروم .

Because of this situation a large majority of students worried too much. But this is not such a matter of worry, as you (the students serious) are being worried. Real purpose of this lesson is that to told you, how you find (know) the measure (is) of imperfect (فروم) and how you memorise it. But before understanding these methods, you have to carefully understand the complete sketch of real situation with your complete attention. Then only you will find any difficulty.

37.3 - you have found in above example

*1 It is very important that... before

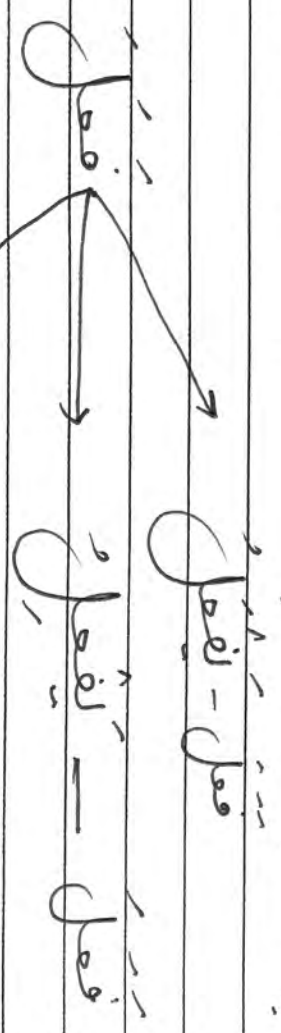
6 groups are used. Now we have to understand that, which 3 groups are not used
37:4. Now we ~~have~~ try to understand this matter with the help of a hypothesis (Airiyo) for this look at following ~~was~~ sketch



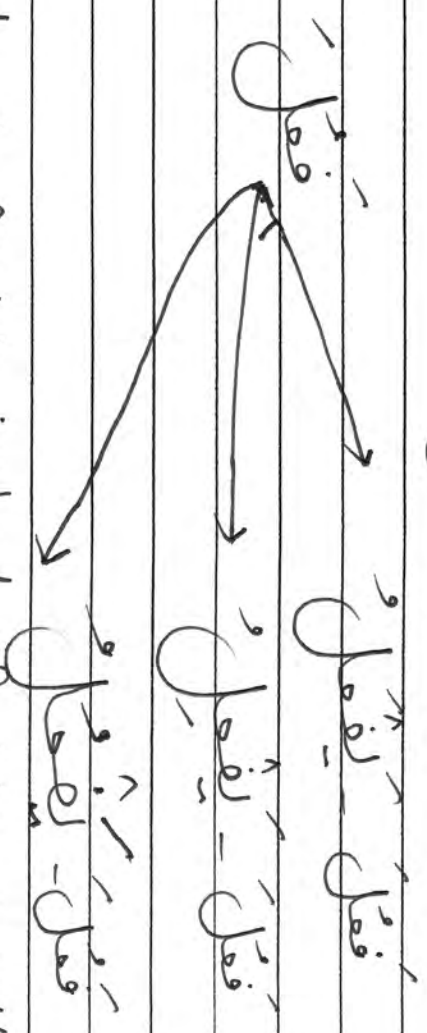
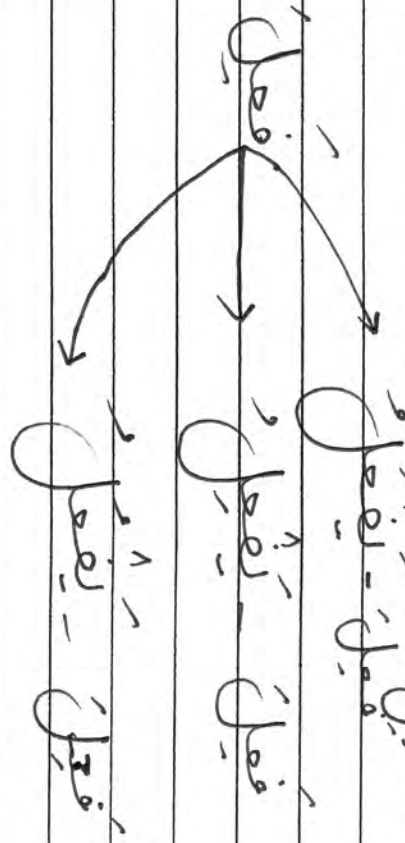
DHAMMA Dhammā , on the middle step is taken over by PATAH (1), and the lowest step is in the control of gam (2). And when we request Dhammah (1). Could you please step down on the place of gam (1) and gam (2). Then the Proud Dhammah refused to step down for any lower grade. It means all the verbs who are on the measure of gam , Their only one group gam - gam (can) only be used and remaining 2 groups never be used.

37:5 in the similar way when we request gam (2) could you please step upwards and sit on the place of gam (1) Fortunately, gam accept this request but when we have further requests for highest step gam (2) refused, and argued I am not panted (tired and can't breathe well), and I can't step upwards for highest step. It means, that

all verbs of Past who are on the measure (قياس) of فَعْلٍ are divided in Three Groups and this division is based on the Measure of their Imperfect عِلْيَانِ مَعْلُومٍ



Same as if we distribute (توزيع) the Past Verbs (فعلات) which are on the measure of 'فَعْلٌ' and 'فَعْلٌ', Then There are Total 9 groups Came in to existence (being) Means



But in Arabic instead of nine, mostly

two groups of verbs who are on the measure (is is) of 'jei' means,



and 'jei' - 'jei' Third group

only be used and the 'jei' can not be used.

Vowel 'jei' (—) so it feel no difficulty to change the position of up or down. That's why the all three groups of verbs which are on the measure of 'jei' can be used. So

• Total Six groups are useable (jeiim) you can understand this matter by this way.

That according to vowel of letter E, possible nine forms of past and imperfect will be as under: **Letter E of Past Letter E imper:**

1	—	—	—
2	—	—	—
3	—	—	—
4	—	—	—
5	—	—	—
6	—	—	—
7	—	—	—
8	—	—	—
9	—	—	—

The groups which are crossed can't be used or rarely (0.001%) used.

Remaining 6 are normal useable (jeiim) forms

37:6 -: Now there is a problem (الف), To

recognise every group from six groups.

This is needed for this purpose that

for Example we are informed that

the **ROOT** (جذرها) ع.ف.ع is related to

Group no-1 then we can easily under-

stand that its Past (ماضي) is **فَعَّ**

and Imperfect (عربي) is **يَفْعِلُ**

Same as if we are told **فَعَّ** that,

فَعَّ is related with group

no-2 then we will format (نمط)

it as **فَعَّ** in **فَعَّ**

(فعل في فاعل)

(in the similar Presumption)

37:7 The People who compiled the

Rules of Arabic Grammar, they adopted

This method that, every group named

as a **فعل** (Chapter). and choose a

Verb from the verbs used in every

Chapter **فعل** And appointed it as a

representative of this **فعل** (Chapter)

(Group). And named the **فعل** on This

Verb (فعل)

Example -: Name of Group - No - 1

is **فعل** and Name of Group no 2

is **فعل** is **فعل** . Now

we are giving the allotted name of every

usable group (فعل).

Abbreviated Symbol

(فعل) is also being given with

every **فعل** (Chapter), for this **فعل**, which is

First Letter of the name of this **فعل**.

NOTES: ملاظرات

Chapters on last page are called Chapters of Simple Triliterals

الواجب ثلاثي مجرد

① الواجب is plural of الواجب and in the concepts of Morphology and Syntax (التركيب والاشتقاق), what is the vowel (الحرف) of letter ع in the forms of Past and Imperfect Verbs (الماضي والماضي المضارع). This matter you can easily understand by the table on last page.

② Those are called Chapters of Triliterals (الواجب ثلاثي). Because actual roots (الأسس) of all those chapters are 3 letters. Meaning of الواجب is owner of 3 and understood (المعروف) as owner of 3 root of 3. You will study in next chapters, that some times actual root will be of 4 letters. This root is called "رباعي" Rubai. All the detail of الواجب will be explained in next chapters. Here (الواجب) is only introduced for explaining the sense of الواجب (المعنى).
Mostly verbs are Triliterals (الواجب ثلاثي)

3. The Meaning of **قُرئ** (MUTARAAD) is "A Tree whose skin is peeled off" or a Human whose clothes are taken off". And if a Passage **تُرثب** is left for vowels (**تُرثب**) or **بُرثب** Symbols of control, This Passage is also called **قُرئ**. Its means. The meaning of **قُرئ** IS **IN ITS ORIGINAL FORM** you will find in next chapters that few letters are added with **قُرئ** of **قُرئ** and Forms **قُرئ** of Part and Future Imperfect (**قُرئ**) This type of (Extra and added letters) Verb is called **قُرئ** (Increased) There are few chapters of **قُرئ** (قُرئ) increased verb, which will be studied by you later. At this place **قُرئ** is described only for explaining the Sense (معنى) of **قُرئ**.

So in this case the meaning of **قُرئ** is: that those are Such chapters of **قُرئ** whose actual root is of 3 letters and in **قُرئ** (FORM) of Part, There is not any extra letter other than **قُرئ**.

4: Chapters of Simple Trilateral S (**قُرئ**) are normally named with

Speaking with both first form of part and imperfect (سئلوا يسألون) similar as given in the table on page no. عس ليو

However some times abbreviated as limited, for speaking only form of Part (سئلوا يسألون) described as عس ليو

For Example: عس ليو

So it is supposed that listener can understand imperfect from (عس ليو) from Part Form (سئلوا يسألون) So, Now you have to perfectly memorise those عس ليو from the table given in page no. These memorised table will be needed in the next chapters.

37:8 We hope that the sketch of 6 groups or 6 عس ليو should be clear in your mind. But now there is a question that: How we know that which verb is belonged to which عس ليو (Chapter). It means what will be the vowel of letter ع on the عس ليو or عس ليو? So now please note that source of this knowledge is Arabic people (عس ليو). How they use Part or imperfect, we have to learn and memorise in the

Similar manner. For Example in English (Language) the Three Forms of Verb,

Know	knew	known
Say	Said	Said

walk	walked	walked
------	--------	--------

Which are needed to be memorise

According to the way of English People. And we know this

From Dictionary, we memorise not

only the meaning of Verb but also

we memorise its كـ لـ ي as well.

or if we have memorised the mean-

ing and كـ لـ ي from any book or from

any person, and then we forget

or we doubted. Then in this

case we use dictionary as a help.

37:9 This is a special

quality of Arabic dictionary

that words are not written in

the Alphabetical order. But their

roots are given in Alphabetical

order. And with the root (of every

verb) First of all its Part and

Imperfekt (كـ ليسـ كـ لـ يـ) meaning are

written. For Example word

$\text{كـ لـ يـ كـ لـ يـ كـ لـ يـ}$ can not be found in

the Range of كـ لـ ي its

root is كـ لـ ي That's why we can

found it is the Range of كـ لـ ي under

root كـ لـ ي ...

with it, in most dictionaries, this matter is also clearly pointed, this root (كسب) is belonged to which كسب or كسبوا

37:10. There are two ways to show the name of كسب with Part and imperfect (كسبوا/كسبوا)

(1) :- in old dictionaries normally the symbol of كسب relevant كسب is written in the brackets (كسب) with the root (كسب)

EXAMPLE :-

كسب = (كسب) كسبوا

It means كسبوا will be the real Part and imperfect

Now you will translate كسبوا according to understanding the form of Paradigm (كسبوا/كسبوا) or (كسبوا/كسبوا)

"You all women will happy!"

This is the translation of كسبوا

(Please note 5 words are required for translating one word of Arabic)

كسبوا = كسبوا/كسبوا/كسبوا/كسبوا/كسبوا

2.: In the Modern dictionaries of Arabic the form of Part (سَلْبِيَّةٌ) is written with Vowel of letter ع (عِيسَالِيَّةٌ), then they write a line, and on this line they write the vowel of letter ع of imperfect (عِيسَالِيَّةٌ)

EXAMPLE:

Its means is Same

فَرِحَ فَرِحَ فَرِحَ

We will use first method to tell the عِيسَالِيَّةٌ of any verb (فَرِحَ) for Example, There (in this book) will be a (فَرِحَ) is

written in front of فَرِحَ and meanings are written "Happy" by noticing (فَرِحَ) you understand that its Part is فَرِحَ and Imperfect is فَرِحَ Same as فَرِحَ فَرِحَ فَرِحَ and فَرِحَ فَرِحَ فَرِحَ you will be found (فَرِحَ). By this method, Knowledge of فَرِحَ is clarified in the vocabulary of this lesson, by writing again the Verbs of Previous lessons, and also pointing the chapters of those verbs (فَرِحَ فَرِحَ فَرِحَ), so that you can memorise their meaning by the specific

method, which is being told (to) you.

37:11 Now we are on this question that what is (easy and correct) Method to memorise the (الاسماء), So now you need not to memorise the meaning of Verbs with old method,
 For Example: don't say that "meaning of سَرِيح is Happy", or the meaning of كَتَبَ is "To write"
 But however, you have to say Same time Past and imperfect (عَلِمَ , سَرِيح) and then say infinitive meaning (سَرِيح)

EXAMPLE : Meaning of

سَرِيح - يَسْرِيحُ is Happy

OR

سَرِيح - يَسْرِيحُ - فَرِحَ
 ↓ Imperfect ↓ Past

infinitive

يَكْتُبُ is to write

يَكْتُبُ - كَتَبَ

etc will be written in the dictionary.

You need to memorise (و) عَدَّ means to enter.

in this way

عَدَّ means to enter.

OR

عَدَّ means to enter.

If you forget or miss, then check the dictionary. Now you are comparatively able to check the dictionary.

مَا سَأَلَ اللَّهُ وَلَا خُولَ وَلَا قَوْمَهُ

إِلَّا بِاللَّهِ

From this moment, you need to be habitual (تتبعه) for using the dictionary.

37:12: This lesson is too lengthy but it is more suitable to describe qualities of few chapters (بعض) for your facility and interest. So you have to note that most chapters (not all) from عَدَّ, There is description of such a

Quality or a matter, which are temporary or for a less time. For Example

سعيد : Happy

حزين : Sad

Another matter is that most verbs (not all) from this باب are (فعلية) Intransitive verbs.

However the verbs belonged to the باب are with such a quality or a matter which is not temporary

But Permanent (ثابتة) For Example جميل Beautiful

Another matter is that all verbs belonged to this باب are (فعلية) شجاع Brave (Intransitive verbs).

The Special quality of this باب is related with letters of roots (أحرف) and which is that, There is a letter from Sufferal letters (أحرف صغرى) [ح ع ا س]

must be in the place of letter ع or Letter ح, [أحرف صغرى أو حرف عا] only few