

ii) :- After it subject of actual verb means apparent Noun "يَكْتُبُ" will be written. "which is now called Noun of 'فعل'.

iii) :- After it actual verb will be written according to the form (gender) of apparent Noun (فعل) (Means Singular Plural, Masculine, Feminine)
For Example

يَكْتُبُ الْوَلَدُ الْكِتَابَ
يَكْتُبُ الْوَلَدُ الْكِتَابَ
يَكْتُبُ الْوَلَدُ الْكِتَابَ
يَكْتُبُ الْوَلَدُ الْكِتَابَ

39:7 :- Word "يَكْتُبُ" (Perhaps)

By using word "يَكْتُبُ" the meaning of Part Probable can be Produced in the Sentence But Please note that 2 matters about the use of "يَكْتُبُ"
No. 1 word "يَكْتُبُ" can't be written before any Verb. But However it is imposed before apparent Noun (فعل) or imposed before any Pronoun. "said"
No. 2 it will change its Noun into

Accusative case (نائب التاني) Same as
word "عَلِمَ" وَأَمَّا فِي أَنَّ أَنَّ أَنَّ

Perhaps: Teacher had written a letter

" " has written a letter

Perhaps Teacher wrote a letter

Perhaps Teacher had been written a letter

Perhaps Teacher has been written a letter

Please note above Arabic Sentence
can be compatible with 5 English
Sentences, i) Present Perfect Tense
ii) Present Perfect Tense (iii) Part Indefi-
nite Tense (iv) Part Perfect Tense
(v) Part Perfect continuous Tense.

عَلِمَ

Perhaps, he has written a letter

39:8 You can understand from above
examples that those types of sentences
can not be called or understood
as a kind of "part" "عَلِمَ" as

Actually this is a matter of
improving عَلِمَ in the Nominal
Sentence (جملة اسمية), by which the
meaning of part Probable (ممكن
الجزء) can be produced in the Arabic

Sentences. This matter is only possible in only one way, that when the Predicate of Nominal Sentence is Form "and" of Past tense.

For Example :- From $\text{كَتَبَ} \text{مُتَمَرِّدًا}$ Teacher has written مُتَمَرِّدًا

To $\text{كَتَبَ} \text{مُتَمَرِّدًا} \text{مُتَمَرِّدًا}$

Perhaps Teacher has written a letter.

But if the Predicate (فعل) of Nominal Sentence is Imperfect Verb (فعل ناقص)

Then the meaning of doubt/Probability will be produced. but this meaning is in the future tense

For Example :- $\text{سَأَلْتُ} \text{مُتَمَرِّدًا} \text{مُتَمَرِّدًا}$

$\text{سَأَلْتُ} \text{مُتَمَرِّدًا} \text{مُتَمَرِّدًا}$

Perhaps teacher ~~will~~ will write a letter.

39:9 :- $\text{مَتَمَرِّدًا} \text{مَتَمَرِّدًا}$

(Past conditional)

In Past Conditional there are two verbs are used. In first verb condition is described. (مَتَمَرِّدًا). And in second Verb Reply of this condition is described. for Example.

IF You have seen. Then you could cut

Always

فعل ماضي 394

:- PAST PROBABLE TENSE :-

PLURAL	DUAL	SINGULAR	
كُتِبَ كَتَبُوا	كُتِبَا كَتَبَا	كَتَبَ كَتَبَتْ	
Perhaps They	Perhaps They	Perhaps He	Masculine
كُتِبَتْ كَتَبْنَ	كُتِبَتَا كَتَبَتَا	كَتَبَتْ كَتَبَتْ	Feminine
Perhaps They	Perhaps They	Perhaps She	
كُتِبُوا كَتَبُوا	كُتِبَانِ كَتَبَانِ	كَتَبْتَ كَتَبْتِ	Masculine
Perhaps You	Perhaps You	Perhaps You	
كُتِبْتِ كَتَبْتِ	كُتِبْتِ كَتَبْتِ	كَتَبْتِ كَتَبْتِ	Feminine
Perhaps You	Perhaps You	Perhaps You	
كُتِبْنَا كَتَبْنَا	كُتِبْنَا كَتَبْنَا	كَتَبْنَا كَتَبْنَا	Masculine
Perhaps We	Perhaps We	Perhaps We	
كُتِبْنَ كَتَبْنَ	كُتِبْنَ كَتَبْنَ	كَتَبْنَا كَتَبْنَا	Feminine
Perhaps We	Perhaps We	Perhaps We	

THIRD PERSON
كُلُّ

SECOND PERSON
فَاعِلٌ

FIRST PERSON
مُفَاعَلٌ

* We can also use may be

the crop). In this sentence Sow and cut are two verbs. "Sow" is description of condition (بشرط) and cut is the reply of condition.

In Arabic, for producing the meaning of condition in the Part Tense (عَلَيْهِمْ) we impose word (عَلَيْهِمْ) before the description of condition, because of this (عَلَيْهِمْ) The meaning of Conditional Part. or (Part conditionally) is produced.

For Example: أَنْ تَسْرِبَ تَسْرِبَ تَسْرِبَ تَسْرِبَ
if you have sown, then you could cut the crop.

تَسْرِبَ تَسْرِبَ تَسْرِبَ تَسْرِبَ
if you have sown, then you could definitely cut the crop.

39:10 ∴ Sometimes in Conditional Part word عَلَيْهِمْ is added after "عَلَيْهِمْ" you can use Part indefinite (عَلَيْهِمْ) after عَلَيْهِمْ. with this method the sense of FAR Part or Part Perfect (عَلَيْهِمْ) is produced in the (عَلَيْهِمْ) sentence. We can also use Imperfect Tense (عَلَيْهِمْ). For using عَلَيْهِمْ. The meaning of Part Progressive (عَلَيْهِمْ) is produced in the sentence. But in both cases

Sentence will be Past Conditional
 اظريه، اظريه means

Past Conditional Perfect ماضي شرطيه

ماضي شرطيه

Past conditional Progressive

But there will be difference in the
 meanings. Please note This matter.

ماضي شرطيه

if you had sown (with meaning of Past Perfect
 اظريه) then you had definitely cut
 the crop.

ماضي شرطيه

If you memorised your lessons (with
 meaning of Past Progressive اظريه) then you
 definitely succeeded.

Should must be imposed before

the verb of reply of condition

(ظريه) for making / formation
 of conditional sentence

(ظريه). In English / Urdu it
 will give as the meaning of

definitely. Please carefully check
 the above sentences.

39:11 - ما ربي تسمى أو تسمى

PAST OPTATIVE

Imposing the word (عاطية) before Part indefinite Produced the meaning of optation "the Sentence. within Part Sense"

و ما ربي تسمى

Alas, I was Succeeded. If we impose word **تسمى** it also Produce the meaning of optation but Please note that, (at) the time of using **تسمى** Like **تسمى**, word **تسمى** is not imposed with a Verbo (فعل). That's why in the above Sentence it was changed as **تسمى** and then used before a Verb (فعل) **تسمى** is used always with a Noun or "Pronoun (ضمير)" and changed its Noun in to objective case (مجرور) for Example:

Alas, Zaid was **سعى** Succeeded.!

Alas, I was Succeeded. **سعى** **سعى**

if we check carefully then it is clear that this is also a Nominal Sentence

(فعل) whose Predicate (فعل) is a Verbal Sentence (فعل). **سعى** is imposed

before Subject (विधि). And Now the
Name Subject is called Noun of
विधि which is Accusative case like
Noun of विधि and विधि

EXERCISE . NO 38

رفع خبر تبتن - م

Translate in English, and also
Tell which kind of Part is

used

① يا ذبيبا! لعل عفتيت العجوة

على ائتلت؟

ما كانت حفتت روتها

؟

② هل انت كونا مل يوم رتلت

انا لنت اةنا مل يوم

للنت بالالتس ما كفتت

③

هل ولدتت في البيت؟

قد خرجت الان.

④

وايها! ولتت سفوف؟ لفل

ذقت بالي العتت

5 أَوَّلُنَا نَسِيحٌ أَوْ نَعْقِلٌ مَا

كُنَّا مِنْ رَهِيٍّ أَلَسْتُمْ

وَأَقْوَمُ الرَّاهِيٍّ أَلَسْتُمْ

وَلَسْتُمْ شَرًّا لَنَا

7 وَكَانَ فِئْتِ اللَّهِ كَلِمَةً

بَكْبَسْ

8 لَوْ كُنَّا نَعْلَمُ

TRANSLATE IN ARABIC

1 School boys went to Garden
Perhaps They came back a bit
before sun set

2 Have you not been memorised
your lesson yesterday?

3 I have memorised my lesson yesterday.

4 Has Maryam written her home work today.

5 Yes! She has written today

6 We shall finish home work tomorrow

7 boys of ward have learned their lesson daily.

They all Passed their Exams.

VOCABULARY..

الذات اللغوية

Every day

Yesterday

Companion

تُرابٌ - Dust, Soil, Earth

يَسْمَعُ (س) To Hear

يَسْمَعُ سَمْعًا

الْيَوْمَ Today

الغَدَ Tomorrow

يَسْفِرُ Blowing fire (HELL)

يَسْفِرُ A bit before

يَقْرَأُ (ق) To understand

يَقْرَأُ كِتَابًا

يَقْرَأُ IF (or) ALAS

Ala
22-04-2012

تَفْرِيقُ اَرْتِ مَفَارِجٍ

(جز اول)

لَصَلِّ وَجِزِي

“ VARIATIONS OF IMPERFECT ”

SUBJUNCTIVE AND JUSSIVE

(MOOD)

(MOOD)

(PART-ONE)

40: Verb of Part (جز اول) of

Arabic verbs is non declinable.

[Mabni (صيغة) It means that the Faal

is of Law **أَدَلَّ** of its 1st

form of 3rd Person Masculine Sing-

ular (أَدَلَّ) is not changed.

However in the Paradigm There will be

Dhawm (أَدَلَّ) imposed on Law **أَدَلَّ**

For Example Third Person Plural

Masculine (أَدَلَّ) | **أَدَلُّوا** and

also many other forms for persons it

will also be silent (صامت) But

because in the First Form of

Part Tense the vowel of Law

أَدَلَّ is always **أَدَلَّ** and can

not be changed with any cause

that's why it is said the Part

Tense is always Non-declenable due to *is* (عاشية في غير قابله في)

40:2...: opposite to Past Tense, imperfect Tense (عاشية في) is declinable (قابله في). It means its first form can be changed. Normally there is dhawma (قاع) on its Law (القاع) However in few cases there will be *ash* (أش) can be imposed instead of Dhawma (قاع) (قاع). And in few cases the symbol of Silence (أش) is also imposed on Law (القاع). It means the first form (عاشية) can be changed from *ash* (أش) to *ash* (أش) and as well *ash* (أش) ,

Those changes can effect on the Paradigm of imperfect (عاشية) which will be discussed later

40:3...: As there are three cases of noun which are Nominative (عاشية) objective (عاشية) and Possessive (عاشية) Same as there are three cases of imperfect tense (عاشية) They

are also called Nominative, Subjunctive and Jussive (فعل مضارع، فعل مجازي)

When imperfect Tense is in the Nominative case it is called فعل مضارع Nominal imperfects Same as in the case of فعل مضارع it is called فعل مضارع Accusative imperfect] or imperfect in Subjunctive Mood. and in case of فعل مضارع it is called. فعل مضارع Jussive mood

40:4-: You have already learned that, There are few cases for a Noun's Cases of Nominative, oblective and Possessive (فعل مضارع , فعل مضارع) Now Please note that There are few causes of فعل مضارع and فعل مضارع in the imperfects Verb (فعل مضارع). But there is no cause of فعل مضارع in the imperfect Verb mostly we can say that if there is just any cause of فعل مضارع or فعل مضارع in imperfect then imperfect is فعل مضارع indicative. In other words we can say when imperfect is in its actual form (As which is clearly shown in its Paradigm in Previous chapters) then it is called (فعل مضارع) However it is Subjunctive or Jussive due to some cause. Actually the * Nominative also accepted is indicative

(Today)

Experts of Grammar decided 3 cases of imperfect comparing to the 3 cases of Noun. However

These will be the Nominative case ya (يا) of imperfect is not came into existence due to any change. The cause of change ~~is~~ is only in the Subjunctive and Jussive Mood of imperfect. ~~where~~ will be described later.

40:5 -: Please note that ya (يا) (Nominative) and wa (وا) Subjunctive

is also in Noun. and as well same as in ya (يا) job (Imperfect Tense). But Jussive mood wa (وا) is only ^{one} condition of ya (يا) imperfect. However

wa (وا) Possessive (Preposition) is only in Noun (fa (فا)). You have already studied the different forms of Noun (fa (فا)) according to change of last letter of Noun which means the Symbols according to and compatible with the Nominative, Objective and Possessive cases (fa (فا), wa (وا), ya (يا)). And you have also studied the few causes of being a Noun as in Nominative, Objective and Possessive cases.

Same as in Imperfect Tense ya (يا) job first we shall explain

The form or impige (عجز) (form) of فاعل (ع) Nominative, Subjunctive and Jussive mood. then we shall discuss the causes of its three moods or forms, wags etc.

40:6-: Nominal imperfect

عجز is 100% same which we have already studied as

عجز Imperfect Tense. And you have already introduced

the 14 forms (أشكال) of its Paradigm. However Subjunctive

Mood of imperfect or its objective case (عجز) is a change which

will come into existence in the last part imperfect verb (عجز) and

its 3 symbols or forms can be understood with following table,

Please check Page No. 408, we hope you have noted that (from table)

is that the Dhammah (أ) (أ) which is imposed on the lam

letter (أ) of 5 forms (أ) (أ) (أ) (أ) (أ) Nominal imperfect (عجز) (عجز)

In Subjunctive Mood (عجز) (عجز) (عجز) (عجز) (عجز) (عجز) (عجز) (عجز) (عجز) (عجز)

A FATAH (أ) zabar is imposed on those 5 forms (عجز) (عجز) (عجز) (عجز) (عجز)

فعل مضارع

Nominal Imperfect

Tense

PLURAL جمع	DUAL ثنتين	SINGULAR واحد	
يَفْعَلُونَ	يَفْعَلَانِ	يَفْعَلُ	Masculine مذكر
يَفْعَلِينَ	يَفْعَلَانِ	يَفْعَلُ	Feminine مؤنث
تَفْعَلُونَ	تَفْعَلَانِ	تَفْعَلُ	Masculine مذكر
تَفْعَلِينَ	تَفْعَلَانِ	تَفْعَلُ	Feminine مؤنث
أَفْعَلُونَ	أَفْعَلَانِ	أَفْعَلُ	Masculine مذكر
أَفْعَلِينَ	أَفْعَلَانِ	أَفْعَلُ	Feminine مؤنث

THIRD PERSON
ثالث

SECOND PERSON
ثاني

FIRST PERSON
أول

It means from فَرَمٌ to فَرَمَاتٌ
 and from فَرَمٌ to فَرَمَاتٌ
 Same as from فَرَمٌ to فَرَمَاتٌ
 and from فَرَمٌ to فَرَمَاتٌ

2-: In the Paradigm of Imperfects (فعلات) which (9) forms which have a أ (i) noon as a last letter, Except 2 forms, remaining 7 forms This noon (i) is deleted (omitted) in the Subjunctive mood (مضارع) for Example from يُفَرِّمُ to يُفَرِّمِ and from يُفَرِّمُونَ to يُفَرِّمُوا etc

3-: in the Paradigm (فعلات) of imperfect last two forms (Seghars) are such type of forms whose noon is not deleted in the Subjunctive mood. It means These two forms are still same as in Subjunctive mood as in the Nominative mood (حالات رفع) And both forms are Third Person Feminine Plural (ثلاث نسوة) and 2nd Person feminine Plural (ثلاث نسوة) and 2nd Person feminine Plural (ثلاث نسوة)

⊕ This NOON is called (Diacritical NOON) نون عَرَائِي (NOON-E-ARABI)

Because these both Forms are used for Plural feminine (isra etc.). That's why These last Noon of those forms are used for women's hence These noon are called

نون النساء (Noon of women)

In other words we can also say that Noon's of Paradigm of 'Jussi' Subjunctive mood (Jussive mood) of Imperfects - Except (نون, جوني) all Noon's are omitted (Jussive mood) all deleted or vanished.

4:7-: Both "Jussive mood of Imperfect"

(مفاتيح جزيئة) (مفاتيح جزيئة)

are just a change in the Imperfect Active Tense (مفاتيح جزيئة) which take place in the last part of (مفاتيح جزيئة) and it has also 3 symbols or

Forms: It means...

Symbol of Skoon (N) [or JAZM]

is imposed in (مفاتيح جزيئة) on all S Forms (Jussive) of Imperfect

Active (مفاتيح جزيئة) which was dhammah (a) of their letter of lam

(فعل فاعل)

From فَاعِلٌ يَفْعَلُ to فَاعِلٌ

and فَاعِلٌ to فَاعِلٌ

2 The diacritical Noon (نون تانيه) of 7

forms is dropped from the 9 forms (4 kind) of Imperfect Active (فعل مضارع) which are ended with Noon (نون) in the Paradigm of (فعل مضارع) (نون)

Please note 2 forms are Excepted from this rule (cause will be disclosed later)

FOR Example

From: يَكْتُبُونَ → يَكْتُبُونَ To يَكْتُبُونَ

يَكْتُبُونَ To يَكْتُبُونَ

Etc....

3 As in Subjunctive Mood (حالات الجزية) (نون تانيه)

the 2 forms of Women Noon (نون تانيه) (نون تانيه)

(NOUN-E-NISWAATH)

are not dropped in Jussive Mood فِي السُّوَالِ
 Its means those two forms are same
 in فِي السُّوَالِ As they were in فِي السُّوَالِ

CAUSE " Because both feminine plural
 forms indicates a Nominative Pronoun
 (فِي السُّوَالِ) that's why those فِي السُّوَالِ
 are not dropped.

Paradigm of فِي السُّوَالِ is given
 on next page.
 (علات الـ و الـ)

Diacritical Symbols AS

under

فِي السُّوَالِ فِي السُّوَالِ فِي السُّوَالِ فِي السُّوَالِ

فِي السُّوَالِ فِي السُّوَالِ فِي السُّوَالِ فِي السُّوَالِ

فِي السُّوَالِ فِي السُّوَالِ فِي السُّوَالِ فِي السُّوَالِ

فِي السُّوَالِ فِي السُّوَالِ فِي السُّوَالِ فِي السُّوَالِ

فعل مضارع مجزوء

413

JUSSIVE MOOD OF IMPERFECT TENSE

Plural جمع	Dual ثنائي	Singular واحد	
يُفَعِّلُونَ	يُفَعِّلَانِ	يُفَعِّلُ	Masculine ذكر
يُفَعِّلُونِ	يُفَعِّلَانِ	يُفَعِّلُ	Feminine مؤنث
تُفَعِّلُونَ	تُفَعِّلَانِ	تُفَعِّلُ	Masculine مذكر
تُفَعِّلُونِ	تُفَعِّلَانِ	تُفَعِّلُ	Feminine مؤنث
نُفَعِّلُونَ	نُفَعِّلَانِ	نُفَعِّلُ	Masculine مذكر
نُفَعِّلُونِ	نُفَعِّلَانِ	نُفَعِّلُ	Feminine مؤنث

THIRD
PERSON,
ثالث

SECOND
PERSON,
ثاني

FIRST
PERSON,
أول

40:8 We hope you have understood this matter from above Statement that (1) - This is a common rule of imperfect

عزلية, whether it is in the Subjunctive Mood (عزلية) or in the Jussive Mood. (عزلية عزلية) that in the Forms (Ain) Except Feminine Noun's (Basis is no). Remaining 7 diacritical Noon's (نون الاعراب) are dropped in the Paradigm (تسقط النون الاعرابية)

(2) - And the difference between both Imperfect's Paradigms is that in the Subjunctive Mood A FATHA اَتْحَتْ is imposed on the Lam letter (عزلية) of S Forms (Ain) where (before imposing اَتْحَتْ) A Dhammah (أَمْ) was imposed on the Lam letter (عزلية)

In Jussive Mood (عزلية عزلية) Symbol of Silence or motionless (سكون) is imposed on the Lam letter (عزلية) of those S Forms (Ain) where (before imposing اَتْحَتْ) A Dhammah was imposed on the Lam letter (عزلية)

40:9 - Please note this point at this stage that because in the S Forms of Jussive

Mood. Symbol of Motionless (سكون) is imposed on the Last part/Letter of (عزلية عزلية) that's why symbol of motionless (سكون) is addressed as **عزلية** wrongly

CLARIFICATION - SOLUTION OF CONVEUSION MISUNDERSTANDING

سلاست سلاست و جزی

A Common confusion or misunderstanding of Symbol of Motionless/Silence سلاست , and Jussive Mood. (سلاست)

This is a similar mistake, As many people mistakenly addressed (اسلا) (Diacritic) to سلاست (Vowels)

Please remember (keep in mind that) سلاست (Tazim) is a special condition of Imperfect, which is also effected on the Paradigm (سلاست). Tazim (سلاست) is not a countcalling symbol (سلاست) (like Vowels)

Tazim (سلاست) is not imposed on the base letter (سلاست) of 5 Forms (سلاست) of Jussive Mood (سلاست) But this is Symbol of Motionless (سلاست) (is سلاست), which is Symbol of Jussive Mood (سلاست) of Verb in the 5 Forms, And the letter on which Symbol of Motionless (سلاست) is imposed is called Motionless (سلاست), Not سلاست Jussive Mood.

40:10 -:

Please also note that

Some times if a symbol of stopping (is'casi) came after 1st form of Part Verb (فعل جازم) or a Noun (فعل)

It means stopping on an Ayat. Then in this case last letter is ^{only} read always motionless (موتوم).

For Example: **يَتَأْتِي** (يَأْتِي) **وَيُحَدِّثُ**

وَيُحَدِّثُ

In this case (ي) or (ج) are read motionless "موتوم"

But for this case This Noun or Verb is not called "موتوم" (Motionless) (Tussive mood)

موتوم

Some ay Some times last letter of Tussive Imperfect (فعل غير تام) is imposed with sukun (ْ) (Vowel letter which is normally imposed under the letter)

For connecting (فعل غير تام) with next word

For Example

يَأْتِي الْبَيْتَ الْبَيْتَ

In this example Actual word is

or "هذه" "

Law of word "هذه" is imposed with "في" in the Ayat Mubarka of Holy Quran only for connecting This word with next word

هذه

In those cases Imperfect (عجز) is not called

هذه (GENETIVE)
(GENETIVE)

Because there is no relation of Possessive case "ذات" and with VERB "هذه". This is only a Condition or case of Noun, which may a Symbol of "في" (sometimes)

40:11 Now we have to tell you

That Those Variations (تفاوت) are based on which factors (عوامل) and Reasons (اسباب). Please note that There is no reason for

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في الفطر

Perfect Indefinite (عزف استعجاب)

However There is a reason for changing of Perfect Indefinite in the Subjunctive and Jussive Mood of Imperfect Tense.

So Now we need to discuss the factors and reasons of changing the Imperfect Indefinite into Subjunctive and Jussive mood.

EXERCISE NO-39

مقرر (عزف استعجاب)

Decide Indefinite (عزف استعجاب) and Subjunctive

(Nominal) from the following verbs

1. يُحِبُّ يُحِبُّ

2. يُحِبُّ يُحِبُّ

3. يُحِبُّ يُحِبُّ

4. يُحِبُّ يُحِبُّ

5. يُحِبُّ يُحِبُّ

7 تَفَوَّسَ بُوَا (8)

9 تَفَوَّسَ بُوَا (10)

11 تَفَوَّسَ بُوَا (12)

2 :- Deicide Jussive (فجس) and Nominal (فجس) from Following Verbs

1 تَفَوَّسَ بُوَا (2)

3 تَفَوَّسَ بُوَا (4)

5 تَفَوَّسَ بُوَا (6)

7 تَفَوَّسَ بُوَا (8)

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