

42:5

We hope that at the time of comparison of both Paradigms (نون ساكنة) as on page no: 445-448 you have carefully noted following points

① on all forms (اين) of Imperfect Indefinite (عجز عجز) which was Dhammah (همزة) of letter Lam (لهمزة) when Transferred and (ن) is written before the word, the symbol of Silent "N" is imposed on letter lam (ن) فوله.

2

∴ Noon-E-ERABI (نون ساكنة)

Diacritical Marks are omitted on all seven "7" forms (همزة) when writing ~~the~~ Imperfect Tussive OF all 7 forms of Noon-E-ERABI (نون ساكنة) of Imperfect Indefinite (عجز عجز)

3. When Noon-E-ERABI is omitted from Third Person Plural masculine

(³lī jir ʔʔ.) and 2nd Person Plural masculine (lī lī jir ʔʔ.)

then An ALIPH (ʔi) is added after its last VAVO which

is called its (ʔʔ ʔʔ ʔʔ) (Plural VAVO)

Please note this ALIPH is only written

But not read in recitation.

4

4. Third Person Plural Feminine

(ʔi lī jir ʔʔ.) and 2nd Person Plural Feminine (lī lī jir ʔʔ.)

had not accept any change.

42:6. 2nd "Tussive" word of Imperfect is



AS a Tussive word its

meaning may be or we can translate

AS **NOT UNTILL NOW**

Please note they are few more meanings of لَوَّيْ which will be

discussed later. When word لَوَّيْ is written before Imperfect then

it will make two both types of changes "Intellectual and Diacritical"

(تفسیر ان موعود و اعراب)

① It will change Imperfect into to
Jussive mood as well symbol of
Silence (Sukūn) is imposed
and secondly the meaning of

"NOT YET" or

"NOT UNTILL"

With the sense of is Produced

PAST

(فعل ماضی)

TENSE

is Present

Same time

جسٹو

This one man has not done
This task yet" or

He has not done this task
untill NOW"

(مرفوع و منکسر)

42:7

The words who will change

Two verbs of Imperfect into

Jussive mood are described later

At this stage we discuss only

the word

و

and Nouns

Remaining words will be discussed
in further lessons. If you clearly understand

The use of word **إِنْ**, Then
 then in further lessons you will
 easily understand those words, letters
 or

بِشَرْتِهَا (Conditional Nouns)
 also
إِنْ (if) is ↑ Jussive for imperfect

(جازية جازية)

and according to meaning it is
 also word of condition

Please note letter are:

بِشَرْتِهَا (letters of condition)

But **بِشَرْتِهَا** which is consisted

on two letters 'ا' and 'ن'

should be called word **إِنْ** (if)

not a letter, But Arabic teacher have

written in Books **بِشَرْتِهَا** Not

بِشَرْتِهَا

Please note that

any sentence which is started with **إِنْ**

which is first part of Conditional sentence

Means "Statement of condition" **جمله شرطية**

or called only **بِشَرْتِهَا**

(Condition)

After this condition or statement of

condition, it is most compulsory that

definitely Another sentence is required

which is called "جواب شرط" or called "جواب شرط"

ثواب (Reply of condition)

For Example (Reward) (Then)

IF YOU BEAT ME, I SHALL BEAT YOU.

In this sentence First Part is "if you beat me" which is statement a condition or just condition, and then second part is "Then I shall beat you." is reply of condition or the reward of action described in first part (in other words we can say that I shall beat you only and only if you attack me or beat me. if you never attack me then I never reply of your aggression.) IF the Imperfect (عربية) tense is present in the both parts of sentence (which is 99% case) and condition (بشرط) is also described by them before the (Imperfect) of condition "بشرط" word "is written (Imposed) and Imperfect will in Justice word "فعلية" and the imperfect

of Reply of condition will be automatically in the same mood. **جواب شرط**

(This formation will be in the same mood. (the all letters) of condition and words) **جواب شرط** (words) (condition and words) **جواب شرط**

According to this rule (described above) Now we can easily translate the sentence 'which is' IF YOU BEAT ME THEN I SHALL BEAT YOU.

اِنْ تَضْرِبَنِي فَادْرِبْنِي

43:9

before past verb, (is written) but it will never cause any Diacritical change or variation in past tense. However there should be compulsory intellectual change occurs, (which means, the sense of future)

Tense is Produced in the Past,
Because Condition is always related
with Future,

تعلیم سے تعلق ہے

For Example :-

اگر پڑھیں تو سمجھیں

IF you read then you will understand

VOCABULARY :-

سرفراش (ن) (تو) spend

سولگ (س) (Be) lazy

سرفراش (س) (Be) Shame full

سولگ (ن) (تو) wake up

سولگ (ن) (تو) Rise

سولگ (ن) (تو) Struggle
(Work hard)

سولگ (ف) (ف) To Succeed

EXERCISE NO 41 'A'

تہمتیں (تہمتیں) کے لفظ

Make Paradigm (تہمتیں) of Following Verbs (تہمتیں) and Then translate meaning of all forms (تہمتیں).

① تہمتیں

② تہمتیں

③ تہمتیں

EXERCISE NO 41. B

Translate in English.

① تہمتیں تہمتیں تہمتیں

② تہمتیں تہمتیں

3 ان تترهب الى طريقه الكيانات

تنزل على ايت خلق الله

بعض الفنون

4 ورسا كذا في الايمان على قلوبهم

5 فوالله ما لعم قلوبها

6 آية تامل ان الله على كل شيء

قد حي

7 اننا نؤمن بالله

TRANSLATE IN ARABIC

- 1 if you will help me, I shall help you
- 2 we have not drink. and deprively we shall not drink
- 3 Women had not eaten breakfast
- 4 if you will be lazy, then you will be Shamefull or ashamed.
- 5 The Sun has not risen yet.
- 6 If you (more than 3) will not write a letter then you will be sad,
- 7 Do we not know that ALLAH is most kind and most merciful.

اسلوب تاکید في الفعل :- ماضی :-

EMPHASIZED METHOD OF IMPERFECT TENSE

43: we have already studied in the lesson no 11 of 1st part of this book. that if we want to produce the emphatic sense (تأكيد) in the Nominal Sentence (Afirmative) then we use word

كأن

Now we have to study that if we want to produce the emphatic sense in the Imperfect Tense, what method is to be adopted. we have to introduce a bit different method, so that this matter will be very clear in to your mind. Then we have to tell you, Normally how it will be used.

43:2 :- Please note that the meaning of

كأن

"He does" or "He will do"

If we want to produce emphatic sense, then we impose قَسْرٌ on the letter لَاو لَاوٌ and add a silent و

نَوْنٌ (NOON-E-SAKIN)
 نَوْنٌ (NOON-E-KHAFEEFA)
 نَوْنٌ (NOON-E-SAKIN) or (NOON-E-KHAFEEFA)

So the meaning of سَوْفَ will be هَـ we will surely do

If we want to double "emphatic sense" After Single Noons (قَسْرٌ) then we add و them.

(نَوْنٌ نَوْنٌ) (Double Noon)

instead of single Noon (قَسْرٌ) So ~~the~~ the meaning of

نَوْنٌ نَوْنٌ (NOON-E-SAGALIYAH)

will be definitely سَوْفَ we can say to not only certainly but surely سَوْفَ times

We can say in English سَوْفَ will definitely سَوْفَ we can not explain the real meaning of Double Noon (نَوْنٌ نَوْنٌ)

Eloquent (عَلِيٌّ وَبَلِيغٌ) language

The real struggle of Transferring the basic Arabic intellectual Science in the British Born Muslim Students

THERE WILL BE NO THIRD PARTY BETWEEN ENGLISH MUSLIM AND THE

HOLY QURAN

<p>Arabic LIGHT تَفِيضًا</p> <p>Arabic HEAVY تَفْضِيلًا</p>	<p>LIGHT NOON نون خفيفة</p> <p>SINGLE NOON نون سائبة</p> <p>Emphatic Single Noon نون سائبة</p> <p>English meaning CERTAINLY</p>	<p>HEAVY NOON نون ثقيلة</p> <p>DOUBLE NOON نون مشددة</p> <p>Emphatic double Noon نون مشددة</p> <p>English meaning NOT ONLY CERTAINLY</p>
---	---	--

IN URDU WE CAN ONLY

مُحَرَّر

ZAROOK

BUT ALSO DEFINITELY DEFINITELY DEFINITELY IN URDU WE SAY

التيه محرر بالحق

Different ways of Expressing BOTH NOONS

The meaning of **یقیناً** will be

He will surely do. Actually in English there will be no main difference between **یقیناً** (and) normally intensity of meaning **یقیناً** is shown on page no 462.

Please note, if we need more intensity of **یقیناً** then we will add

یقیناً

یقیناً

Learn-taked

before imperfect, then it will be shaped as **یقیناً** (Learn of P intensity)

یقیناً

It's mean He will definitely, surely certainly do this task.

43:3

All above details of showing the level of intensity by the detailed method, is that to penetrate this technique in the minds of students that when there is a **یقیناً** is imposed before **عربیه** imperfect and double Noon is added after imperfect then this is the

Last limit of intensity of imperfect

در آخر استثنای تأکیدی **یقیناً** **عربیه**

However **نون اقلام** and **نون ذوق** are normally used with the **ضم** fall **لام-ه-تاء**.

However the Method of using double **نون اقلام** means is mostly in use **نون اقلام**

However the use of **نون ذوق** is most rare or we can say that single **نون اقلام** methodology is rarely used. But intensity is

43:4: Similar with **نون ذوق** 3 Times more. Point that if **لام-ه-تاء**

Law of intensity is used with **نون ذوق** Imperfect without **نون ذوق** Double noon. Then there will no change in its diacriticals)

(No Diacritical change) As well there will be no Endra intensity since will be **نون ذوق** Produced in Imperfect

نون ذوق **نون اقلام**

However Imperfect is **نقص**
Specified with Present Tense
Like ^{نقص} ^{جاء} means **نقص**
He is doing (This Task)

43:5 The imposing of Lame-Tweak
سيفل and Smile Noun or double
Noun ^{فعل}, ^{فعل}, ^{فعل} Change is not occurred
in the first Form (^{فعل}) A Imperfect
But also all the Paradigm is effected
Now in Table below, we are giving
Complete Paradigm of Emphasized Imperfect

الصفات المعززة

Paradigm of emphasized Imperfect with double Noun
So that you can easily memorise/note
All the changes being occurred in the
All forms (^{فعل}). For the Emphasis
In 1st column Simple Imperfect is
given. In 2nd column the Formation is
given which should be made without
Changes in the Shape of word of
Imperfect, and in 3rd column, the
Formation is given which is used
after the change in the Shape of
Imperfect. This Third Formation of the
Shape of the Imperfect is Practically used
after adding Single Noun or double Noun
in 4th column Change is described in words



	1	2	3	4
Letter Laam is converted as Maftooh	لَفْعَلٌ	لَفْعَلٌ	لَفْعَلٌ	لَفْعَلٌ
Noon-E-ERABI	لَفْعَلَانِ	لَفْعَلَانِ	لَفْعَلَانِ	لَفْعَلَانِ
Omitted and Double Noon				
Was converted in to Maksoor	لَفْعَلَانِ	لَفْعَلَانِ	لَفْعَلَانِ	لَفْعَلَانِ
Maoo Plural and Noon-E				
ERABI is omitted				
Laam letter became Maftooh (Eration)	لَفْعَلٌ	لَفْعَلٌ	لَفْعَلٌ	لَفْعَلٌ
Here Noon-E ERABI also OMITTED and Double Noon will be MAKSOOR	لَفْعَلَانِ	لَفْعَلَانِ	لَفْعَلَانِ	لَفْعَلَانِ
Here Noon-E-ERABI also is not omitted or disappeared	لَفْعَلَانِ	لَفْعَلَانِ	لَفْعَلَانِ	لَفْعَلَانِ

FATAN imposed → Letter is called Maftooh
 Kasrah imposed → Letter is called Maksoor
 Dhammah imposed → Letter is called Maddmoon

AS we already know that There are 3 vowels are used

- ① → FATAH → MAFTOOH
- ② → KASRAH → MAKSOOR
- ③ → DHAMMAH → MADDMOON

Erabi
 Maoo
 Erabi

1	2	3	4
			An Alaph is added to construct Noon-E
			MISWAB with double noon
			Alif 'i' and double noon
			became MAKSOOF
			سوا
			became
			Learn better
			became
			MAFTOOF & noon
			NOON-E-ERABI is disappeared
			and Noon-E is double which is called Alif 'i'
			became MAKSOOF
			Wao Plural
			ووا and Noon-E-ERABI is omitted or disappeared
			Here 's' and
			NOON-E-ERABI

what a funny word NOON-E-Double

what a mixture of Arabic and English

Actually it was double noon and Arabic

is جوني توكس

1	2	3	4
			is omitted
فَعْلَانِ	فَعْلَانِ	فَعْلَانِ	NOON-E-ERAABI
			is disappeared
			and NOON-E
			أَلِفٌ became,
			MAKSOOR
فَعْلَانِ	فَعْلَانِ	فَعْلَانِ	NOON-E - MISWAH
			بِسْمِ يُسٌ is not
			omitted or disapp-
			eared. An alaph
			is added to
			Contact NOON-E
			MISWAH with
			double NOON
			أَلِفٌ يُسٌ and
			double NOON
			became سَمَاءٌ
فَعْلَانِ	فَعْلَانِ	فَعْلَانِ	Laam letter
			became Mafbooh
فَعْلَانِ	فَعْلَانِ	فَعْلَانِ	Laam letter
			became عَسِيْرٌ
فَعْلَانِ	فَعْلَانِ	فَعْلَانِ	Laam letter
			became Mafbooh

مفرد و جمع مؤنث ثقله

Double - Noon Paradigm (تفصيلى جداول)

Plural جمع	Dual ثنى	Singular و احد	
لَتَفْعَلْنَ	لَتَفْعَلَانِ	لَتَفْعَلُنَّ	Masculine مذكر
لَتَفْعَلَانِ	لَتَفْعَلَانِ	لَتَفْعَلَانِ	Feminine مؤنث
لَتَفْعَلْنَ	لَتَفْعَلَانِ	لَتَفْعَلُنَّ	Masculine مذكر
لَتَفْعَلَانِ	لَتَفْعَلَانِ	لَتَفْعَلَانِ	Feminine مؤنث
لَتَفْعَلْنَ	لَتَفْعَلَانِ	لَتَفْعَلُنَّ	Masculine مذكر
لَتَفْعَلَانِ	لَتَفْعَلَانِ	لَتَفْعَلَانِ	Feminine مؤنث

THIRD
PERSON,
ثالث

SECOND
PERSON,
ثاني

FIRST
PERSON,
أول

43:6. The Paradigm (is sa) of Single Noon 43:6 is

is comparatively easy. The main cause is that ^{is} and ^{is} are not with all forms of Imperfect (used). We are also providing the paradigm of Single Noon Emphasised Imperfect.

اِسْتَكْرَمَ اِسْتَكْرَمَ

The Forms (4) which are not used we crossed XX in front of them. In those Paradigm the order is same as in the

Tables of double NOON = 43:6 is

NOTE - BOTH TABLES WILL BE

P.No. 411 and Page No 472

43:7 Please note Another Point that Some times Single Noon is changed by TANWEEEN # for Example

Instead of $\overset{\sim}{\text{ب}} \overset{\sim}{\text{ن}} \overset{\sim}{\text{و}} \overset{\sim}{\text{ي}}$ → $\overset{\sim}{\text{ب}} \overset{\sim}{\text{ن}} \overset{\sim}{\text{و}} \overset{\sim}{\text{ي}}$

Instead of $\overset{\sim}{\text{ب}} \overset{\sim}{\text{ن}} \overset{\sim}{\text{و}} \overset{\sim}{\text{ي}}$ → $\overset{\sim}{\text{ب}} \overset{\sim}{\text{ن}} \overset{\sim}{\text{و}} \overset{\sim}{\text{ي}}$

This one method is We dependently drag in Special dictation Normally used

Holy Quran like $\overset{\sim}{\text{ب}} \overset{\sim}{\text{ن}} \overset{\sim}{\text{و}} \overset{\sim}{\text{ي}}$ $\overset{\sim}{\text{ب}} \overset{\sim}{\text{ن}} \overset{\sim}{\text{و}} \overset{\sim}{\text{ي}}$ $\overset{\sim}{\text{ب}} \overset{\sim}{\text{ن}} \overset{\sim}{\text{و}} \overset{\sim}{\text{ي}}$

1	2	3	4
لَعْلَعِ	لَعْلَعِ	لَعْلَعِ	Lam letter became ع in
لَعْلَعِ	X	X	X
لَعْلَعِ	لَعْلَعِ	لَعْلَعِ	Waaoo Plural
			g. 3 and
			Noone. ERABI is omitted
و	و	و	
لَعْلَعِ	لَعْلَعِ	لَعْلَعِ	Lam letter
لَعْلَعِ	X	XX	became MATTOH
لَعْلَعِ	X	X	X
لَعْلَعِ	X	X	X
لَعْلَعِ	X	X	Lam Letter
لَعْلَعِ	X	X	Became Maftah
لَعْلَعِ	X	X	X
لَعْلَعِ	X	X	Waaoo Plural
			and Noone-
			ERABI IS
لَعْلَعِ	لَعْلَعِ	لَعْلَعِ	Omitted disappeared 'S' and Noone
لَعْلَعِ	X	X	ERABI omitted
لَعْلَعِ	X	X	X
لَعْلَعِ	X	X	X
لَعْلَعِ	X	X	Lam is Maftah
لَعْلَعِ	X	X	Lam is E
لَعْلَعِ	X	X	Lam is E

مفرد و جمع نون ضمیفة

Single Noun Paradigm - نون ضمیفة

Plural جمع	Dual ثنائین	Singular مفرد	
لنوفلین	X	لنوفلین	Masculine مذکر
X	X	لنوفلین	Feminine مؤنث
لنوفلین	X	لنوفلین	Masculine مذکر
X	X	لنوفلین	Feminine مؤنث
لنوفلین		لنوفلین	Masculine مذکر
X		لنوفلین	Feminine مؤنث
لنوفلین		لنوفلین	Masculine مذکر
X		لنوفلین	Feminine مؤنث

THIRD
PERSON,
ثالث

SECOND
PERSON,
ثانی

FIRST
PERSON,
أول

Now Again Read Paragraph NO 43:7
on Page NO 470.. and understand
the difference between (نون ضمیفة) and (نون تانیة)

EXERCISE - NO 42 'A'

جاءوا
جاءوا

Write the Paradigm of Single Noon and double Noon of all following Verbs and write all meaning of all forms (s & j&w)

(i) جاء (جاء) To enter

(ii) رفع (رف) To lift

(iii) رفع (رف) To Raise up

EXERCISE - NO. 42 'B'

Tell the Root of following Verbs, (2) Tell the Form (number) and write the Translation

جاءوا

جاءوا

3

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

4

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

5

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

6

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

7

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

8

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

9

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

EXERCISE NO. 42

رِيسَمُ قَسَمِينِ رَجٍ

Translate in English

① لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ عَبْدُ اللَّهِ وَآلِهِ

② لَمْ يَلِدْ وَلَمْ يُولَدْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ


③ كَيْفَ يَدْعُونَ مَا كَانُوا يَدْعُونَ مِنْ دُونِ اللَّهِ أَلَمْ يَكُنْ لَهُ الْكُتُبُ الْأُولَى أَلَمْ يَكُنْ لَهُ الْآيَاتُ الْأُولَى أَنْ يُسَمَّى بِالْأَسْمَاءِ الَّتِي سَمَّاهُ اللَّهُ

④ فَالِقَ الْفَجْرِ إِسْرَارًا وَمَوْتًا وَتَبَارَكَ الَّذِي فِي يَدَيْهِ الْمَصِيرُ

لَمْ يَلِدْ وَلَمْ يُولَدْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

⑤ وَالْحَمْدُ لِلَّهِ الَّذِي أَنزَلَ عَلَىكَ آيَاتِهِ وَجَعَلَ لَكَ الْقُرْآنَ آيَاتٍ مُمَجَّدَةً

سولجسولجس

44: 

THE IMPERATIVE ACTIVE SECOND :- PERSON :-

until now we have learned few rules of using Past Tense and Imperfect Tense. Now we have to learn Imperative Tense سولجس

سولجس :- Imperative Tense

IF An order of doing a Task is found in a Verb or Sentence. Then this Verb is called

سولجس Imperative Tense.

For Example:- We say "Do it" in this sentence.

There is an order for a Person who is Present in front of ordering Person. or if we say "He might to do this Task" in this sentence there is an order for a Person who is not in front of scene same as "This is most important for me that I have to do this Task" in this sentence. There is an order

15-5-15

for Talking Person **Chhoia**

In this lesson first of all we have to learn the method of formation of 1st & 2nd person imperative tense from first & second person for (सिद्दि) (सिद्दि) and in next lesson we shall learn the formation of 3rd person (सिद्दि) and 4th person (सिद्दि) and 5th person (सिद्दि)

45:20 Please note on important point in the Reference of

सो/सो that imperative verb is always formed by doing few changes in the (इच्छा) (इच्छा)

Now for forming or formation of सो/सो we have to do following steps...

1. Remove the symbol of imperative (इच्छा) better (इच्छा)



2) After removing the symbol of imperative (इच्छा) first letter of imperative with is silent (सिद्दि) in above example (सिद्दि)

45 mean first of all we deal with second person (सिद्दि)

for reading this silent letter
is purpose an **جائزہ**
before it **جائزہ**

3:- if there is a **جائزہ** Dhammah

of **ع** letter (is qata)
purpose Dhammah **جائزہ** on
the (جائزہ) (Joining Hamzah)
and if there is **جائزہ** or

ع on the **ع** letter (is qata)
of **ع** letter, then we impose a
جائزہ on the **جائزہ**

4:- the **ع** letter (is qata)
of **ع** letter will be imposed with **جائزہ**

or we can say **ع** letter will be **جائزہ**
According to above 4 rules **جائزہ**

From **جائزہ** → To **جائزہ**
(you help)

From **جائزہ** → To **جائزہ**
(you go)

From **جائزہ** → To **جائزہ**
You (beat)

44:3 - Obviously the forms of

فعل امرية Imperative active

6, (same as first Person, are totally Third Person (Sil), The complete Paradigm (فعل امرية) is as below. (Please

written. You can change with any Root of 3 letter word which is normally called

ثلاثي مجرد (Simple) (Trilateral)

Plural	Dual	Singular
eg. افعلوا	افعلان	افعل
(You) do	(You) do	(You) do
		Maac: جنس (Fem:)
افعلن	افعلان	افعل (مجنس)
do	(You) do	(You) do

فعل امرية

IMPERATIVE ACTIVE

SECOND PERSON

PARADIGM

44:4: We hope you have noted from the previous Paradigm on Page No. 479, that all the Diacritical Nouns

(تَوَسَّطِيَّةٌ) or disappeared, omitted (تَوَسَّطِيَّةٌ) or disappeared)

However an Alaph (ا) is added after the Plural masculine form

(تَوَسَّطِيَّةٌ) However the Women Noun

has not accepted (تَوَسَّطِيَّةٌ) any change.

which means at the time of forming (تَوَسَّطِيَّةٌ) (تَوَسَّطِيَّةٌ) Imperative active

last part of (تَوَسَّطِيَّةٌ) Imperfect tense is become

Totally in Jussive mood (تَوَسَّطِيَّةٌ), (تَوَسَّطِيَّةٌ) means There will be Symbol of silent- (تَوَسَّطِيَّةٌ), which is called (تَوَسَّطِيَّةٌ) is imposed on the last part.

Please remember this matter that Imperative Active Tense is always

in Jussive mood (تَوَسَّطِيَّةٌ). This rule is very important and it will help you for understanding further rules of

Arabic Grammar.