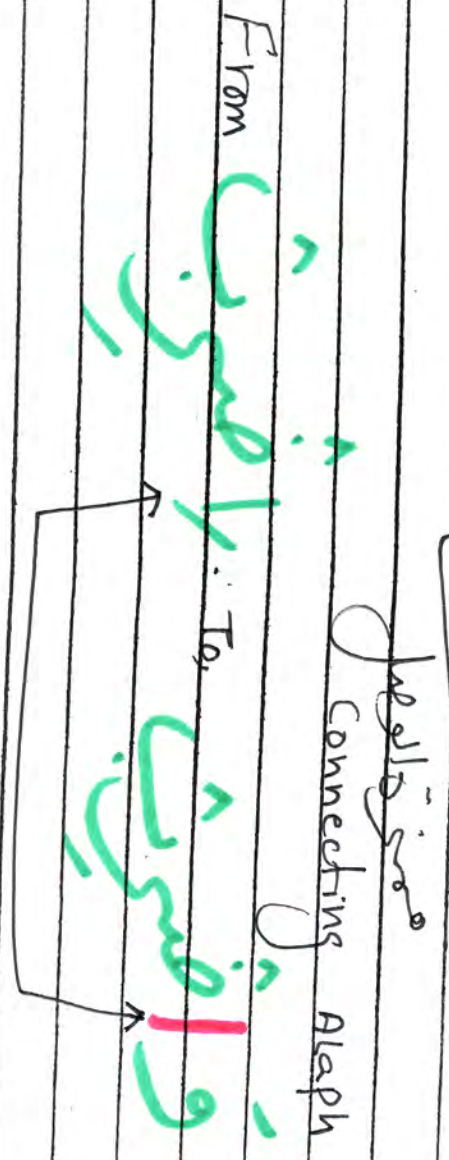


44:5 :- Please note this most important matter that Because initial is (is) (is) of imperative active tense is

جاءت (Connecting Alph)

That's why this is is omitted disappeared (at the time of Speaking) (Talking) when doing the word which is before (is) (is) However in writing thing (is) (is) is Present as shown below



EXERCISE NO: 43 A

Made/Form the Paradigm (كردان، نشاء، امر) of Imperative active second person

and write the meanings of every form (فعل مضارع)

1. أَسْبَغْ (ن) To worship

2. جَعَلْ (ف) To Make

3. شَرِبْ (و) To Drink

EXERCISE NO: 43 B

تَعْلِيلُ وَتَفْصِيلُ الْمَعْنَى

Tell the cause of Diacritical Points (اعراب) of the underlined words and translate in English:

- ① تَعَالَى (ت) وَأَجْلَسَ (س) عَلَى (س) اللَّهُ (ل) سَيِّدِ (س) الْعَالَمِينَ (م)

Also describe the Details of Diacritical Points of those words

بلان تفصیل سے اعرابی حالتہ الہامیاتی آئی تمہا خطوط

2 يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَأْذِنُوا مَن فِي الدِّمَارِ مِنَ الْقُرْآنِ

يا ايها الذين آمنوا استأذنوا من في الدمار من القرآن

3 يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَأْذِنُوا مَن فِي الدِّمَارِ مِنَ الْقُرْآنِ

يا ايها الذين آمنوا استأذنوا من في الدمار من القرآن

4 يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَأْذِنُوا مَن فِي الدِّمَارِ مِنَ الْقُرْآنِ

يا ايها الذين آمنوا استأذنوا من في الدمار من القرآن

وَأَرْسَلْنَا فِيهَا رُسُلًا مِّنْ قَبْلِكَ

TRANSLATE IN ARABIC

1 O Fatimah Sit on this Chair and SEE towards this garden.

2 You both worship ALLAH (الله)

Please translate (This both) for masculine and feminine (This is Problem with english that only word you is used for 6 persons (بني آدم))

3 You (all men) Entire in the House.
and sit there.

4 O Hawid Thank ALLAH (سبحانك يا ذا الجلال والإكرام)

5 You (all (women)) go to School
(Madrasah) and read Hsly Quran.

VOCABULARY

تَوَّاجَعُ (Come)
You

قَرَأَ (ف) To read

جَعَلَ (ف) To make

قَنَسَ (ن) To worship

رَلَعَ (ف) To bow down

هُنَاكَ = There.

هِنَا = Here
هِنَا (Just Here)

زَقَقَ = To give

سَجَدَ = To Prostrate

رَأَى = To See:

أَلَا تَرَى أَنَّ اللَّهَ يَخْتَارُ
مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ
وَيَهْدِي مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ

IMPERATIVE ACTIVE THIRD AND FIRST PERSON

فعل امر ثالث

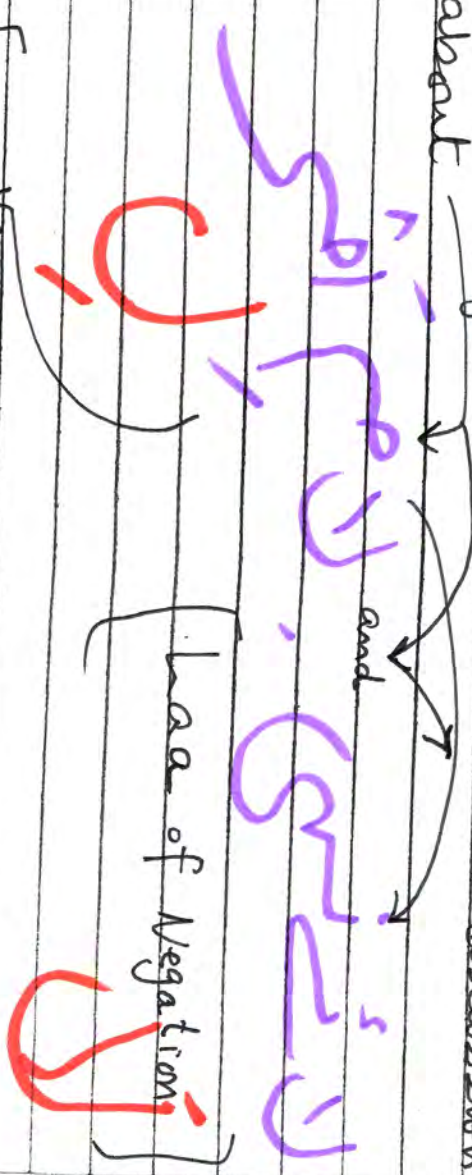
مؤنث

45:

Imperative Verb of Third Person (ثالثي) and First Person (أولي) is also formed from Imperfect Tense (عليا) and it is called Imperative Active Third Person. In the Terms (ثالثي) (أولي) of Grammar (الجزء الثالث) the Imperative Verb of First Person (أولي) is also included as Imperative Verb of Third Person (ثالثي). Because the Method of formation

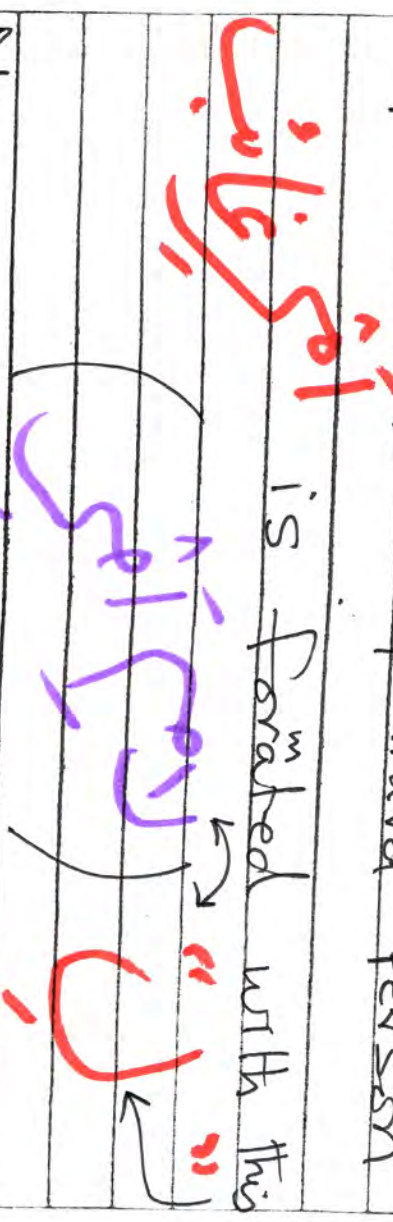
of Third Person and First Person
(فعل في جملته) is same.

45:2: Please note that we have described in the Paragraph No: 42:6 on the Page No: 449, that the discussion about



[Laaam of order] will be described

in Details in further Chapter.
Now you have to understand that Imperative Verb of third Person



It should be translated in English as [should be] [might be]

And the method of formation of "سلیقہ" is that attach or impose this سلیقہ (Learn of order) before the Third Person (سلیقہ) and First Person (الوں گے) without omitting or vanishing or disappearing the symbol of Imperfect (عجزتوں) and (make) Last part of Imperfect (عجزتوں) As (Jussive) By imposing the Symbol of Silent (تسکین) (Symbol of Silence) تسکینتوں

For Example

From سلیقہ to تسکینتوں

Please carefully study the Complete Paradigm (تسکینتوں, or تسکینتوں) of Imperfective Active of Third Person (تسکینتوں) and First Person (الوں گے) on Next Page. 488 (الوں گے)

تصريف فعل ان غانك وشالك

Paradigm 2nd Person	Imperative 1st Person	Active Person
PLURAL انهم	DUAL انهم	SINGULAR انهم
Those many men	Those two men	That man should need to do
انهم	انهم	انهم
Those many women	Those two women	This one woman
انهم	انهم	انهم
You do	You do	You do
انهم	انهم	انهم
We should do this task	We should do this task	I should do this task
انهم	انهم	انهم
انهم	انهم	انهم

THIRD PERSON

SECOND PERSON

First Person

Page no 479

FIRST PERSON

Please note انهم is a straight order. (should or might not mean that it is a request)

→ That man should need to do this task. (Please note that 8 words are in the Translation of one Arabic word.)

Learned IN 1985 TAJWEED

45:3 Untill Now you have studied 4 Types of

one is

and three are

It is most reasonable to discuss all those 4 Leams altogether so that there will be no confusion in the minds of students

is (Law of intensity)

This Lam (فعل) is mostly used with

Emphatic Single Verb

The Lam Provides the Sense of Intensity

as explained on page No: 463 and 464.

if this is attached or imposed with Fel'elias (Simple Imperfect Tense). Then

its Meaning is Specialised with Present Tense.

Arabic Grammar From Maulana Abdurrahman Chattrali

And the Master FAZAL KAEM (ARABI FAZIL)

And also From HAFIZ SAMAL DIN (معلمي اذري) He was officer in Pakistan AIR FORCE. once my teacher asked

When you will rest! My angwer was "GRAVE" انشاالله
فانك ستريح في قبري وانا في قبري
فانك ستريح في قبري وانا في قبري
فانك ستريح في قبري وانا في قبري

2: حرف جار (ل)

(Prepositional Lam) It is imposed in the starting part of a noun **فعل** and converting this lateral Noun as a genitive by imposing **فعل** under the last letter of the Noun And normally its meaning is AS **FOR**

For Example

﴿ **للمسلمين** ﴾ (for any muslim)

﴿ **للمسلمين** ﴾

﴿ **للمسلمين** ﴾

Now the word **فعل**, is called a **GENETIVE**

﴿ **للمسلمين** ﴾

3: حرف جار (ل)

Detail on Page No 432, 433, 434, Lam-E-KAAI

﴿ **للمسلمين** ﴾

The meaning of this lam

﴿ **للمسلمين** ﴾

is same as the word **عَلِيَّ** (عَلِيَّ)

which means **so that** عَلِيَّ (Imperfect Verb) in to Subjunctive mood

or we can say this laam made **عَلِيَّ** as a (عَلِيَّ) or it gives

عَلِيَّ to Imperfect or we can say that they laam impose a

letter of Imperfect Verb **عَلِيَّ** (ZABAR) on the last

for Example (عَلِيَّ)

This is **عَلِيَّ** or **عَلِيَّ** converted the

ZABAR which converted the عَلِيَّ into **عَلِيَّ** (so that He listen)

عَلِيَّ Position or Subjunctive Mood.

4:- **عَلِيَّ** laam of order or Ordering laam.

It converted عَلِيَّ into **عَلِيَّ** Mood and give the meaning

عَلِيَّ of **should be** or **might**

This is **عَلِيَّ** laam - E-AMAR

عَلِيَّ HE should Listen

A Silent symbol **عَلِيَّ** He might Listen

(عَلِيَّ) is imposed on last letter

of عَلِيَّ Imperfect Verb:

45:4 It is very easy to recognise the

سُورٍ and سُوْرٍ

of the five 'S' Forms (Aim) who

has aim (DHAMMA) on their Lam Letter (ayawo) of Imperfect Verb (E-lin-lin)

As we have already discussed in the Examples of

سُوْرٍ and سُوْرٍ

on page No-491. But please note that in remaining forms (Aim) Subjunctive Imperfect

and Imperfect in Jussive Mood سُوْرٍ & سُوْرٍ

سُوْرٍ & سُوْرٍ are identical

identical means look! same in formation For Example

سُوْرٍ

Now in this case There is a question that how to recognise that this سُوْرٍ is سُوْرٍ or سُوْرٍ

سُوْرٍ or سُوْرٍ

Please note in this regards,
 Normally due to the resemblance to the
 content (ساق, ساق) of the Paragraph
 and with the sense/meaning (معنى)
 of the sentence the identification (تعرّف)
 of

ساق and ساق

is not difficult. However if you
 keep in mind a very important
 difference between them. Then the
 matter of identification of both
 loans will be more easy

45:5: That most important
 difference between those two loans
 is that ساق became silent

If there will be a ساق (ساق)
 is imposed before
 Subjunctive Imperfect or
 Jussive Mood Imperfect

By ساق never be silent
 (ساق)

For Example

فليخرج
 (So he should be drawn out)

(So he should be drawn out)

والتلخيص

Those words were actually

فليخرج
 and

and

But when we impose letter and letter

then because of imposing these two letters they converted haam and silent (سكتة)

However the meaning of will be "So that he will write"

Please note that There is also a **س** before **ع**'s **ع** but this never made silent **س** (سکوت)

Now it is a hope by Instructor that Students must keep in mind the difference of **س** and **س**

:- VOCABULARY :- (کلمات)

WORDS	MEANING	Word	Meaning
رَحْمَةٌ	To Mercy	'رَحْمَةٌ'	Plural
لُحُوبٌ	To Play		of student

شَهِيدٌ (ش) To witness 'دَوَابَّةٌ' Bicycle

كَسَلٌ (ف) To work hard 'كَلْبٌ' Dog

شَرَحٌ (ف) To Explain

سَهَكَ (س) To laugh

رَكَبَ (س) To Ride

Balls
Bicycle

NOTE :- Before we need to start the Exercise it is important to Explain the matter of

सो (so) and सि (si)

(This is another way to Explain This matter, it was in the old edition of Basal but it will also help.) This matter is already Explained from Page no-489 to 495

45:3 Like सि (si) you have already told that There is another

laam -E-kai सि (si) which

Meaning is "so that"

So, when this सि (si) is used as सि (si) (ordering laam) Then its Meaning is "Should be"

Should be or Might be

and this same laam is when used as सि (si) Then its meaning is "so that" It will not be difficult for you to identify the differentiate between them, if you will keep in mind two main differences,

45:4

This difference which you already know, just remind it that

بِسْمِ اللَّهِ (Subjunctive)

It will convert into Acausa five (عوضاً و ليس)

A Fatah 'ib will be imposed on

the last letter of Imperfect verb however convert Imperfect into

سَوْفَ Imperfect mood

A symbol of **فَوَيْسَ عَالِيَا** Silent (isim)

is imposed on the last letter of Imperfect verb

For Example: the Meaning is **سَوْفَ** So that he

shall help

However the word

Means **HE SHOULD HELP** سَوْفَ

Please do not confuse with the sense of word should or might, because in English it may mean a person is requesting another and second may listen may not listen.

BUT IN ARABIC IF سَوْفَ

Then it is an order not a request
So if 2nd Person Neuter listen he should be ready for consequences (if AN WORKER ON DUTY)

You have noted that **ج** is used in both Places Same Letter

in one Place its **ج** Meaning is

So THAT is that's why it is called

ج

(Mean that the learn of word **ج**)

Please note in Holy Quran word **ج** is used many times.

لَا يَخْلُقُونَ إِلَهًا مِثْلَهُ بَعْدَ الْإِسْلَامِ

لَا يَخْلُقُونَ إِلَهًا مِثْلَهُ

لَا يَخْلُقُونَ إِلَهًا مِثْلَهُ

Also used with **ج** Muddled with other letters.

جَازِلًا

[**جَازِلًا**] [**جَازِلًا**]

and Second Place it is called
 (ثاني) and its meaning was

Should be,
 might be } ordering
 may be } know

Because it is ordering that's
 why it is called

أمر

أمر (ثاني) في

EXERCISE NO. 44. A

Write the Paradigm (المرادف) of
 Imperative Active Third and First Person
 (أمر ثالث و أول) From the following
 Verbs. (الافعال) and write the Meaning of
 all Forms (أشكالها).

- ① أكل (أكل) To Eat ③ رجع (رجع) To Return
- ② سبح (سبح) (To Praise)

EXERCISE 44-B and → Describe

Explain in details the causes of
Diacritical Points (الحرار) of under-
lined words and translate in
English.

١ "جسین ریحیم اللہ ب"

① الرَّحْمَنُ الرَّحِيمُ فِي الْأَرْضِ لَيْسَ خَلْقًا

مَخْنُوعًا فِي الشَّحْمِ بِرِ
فَلَيْفَتَا لِحَا قَلِيلًا

② الرَّحْمَنُ الرَّحِيمُ فِي الْأَرْضِ لَيْسَ خَلْقًا

مَخْنُوعًا فِي الشَّحْمِ بِرِ
فَلَيْفَتَا لِحَا قَلِيلًا

③ الرَّحْمَنُ الرَّحِيمُ فِي الْأَرْضِ لَيْسَ خَلْقًا

④ الرَّحْمَنُ الرَّحِيمُ فِي الْأَرْضِ لَيْسَ خَلْقًا

⑤ الرَّحْمَنُ الرَّحِيمُ فِي الْأَرْضِ لَيْسَ خَلْقًا

بناں تفہیل بحرانی حالتہ الہامات الیٰی تحتہا خطوط
و سبب کشیدہ بحرانی

تَرْجُمَ الْعَرَبِيَّ إِلَى الْإِنجِلِيْزِيَّةِ

⑥

تَرْجُمَ الْعَرَبِيَّ إِلَى الْإِنجِلِيْزِيَّةِ

⑦

TRANSLATE IN ARABIC

① All those women should (need to) read Holy QURAN

② We should need to Play after ASR (see) Prayer

③ He should need to work hard so that He will Succeed.

④ We should need to laugh here.

⑤ Those two boys should need to ride a bicycle.

⑥ Those all men should need to worship their LORD, So that their Lord will forgive them.

(Should need to be) is another way of Expressing the English way of Explaining

محتاج، محتاج

Should be, might be, need to, may be are words must be dealt in ordering Sence. (Not in English Sence of Speech AS given in footnote of Page. No: 497

السبت
يوم السبت
1434
Saturday

IMPERATIVE PASSIVE VERB

فعل امر سلب

40:1 - Until know we have learned all those forms of imperative verb, which were **ACTIVE** (مفعول) Now we have to learn how to form the imperative passive tense (فعل امر سلب) But before we start imperative passive verb, we have to revise what is difference between Active and Passive Verbs of imperative verb For Example when we said

Mahmood Should need to Take medicine " (Form)
This is imperative Active of Third Person

لا تأخذ دواءك

But if we say will say "Medicine should be taken"

Then this is Imperative Passive
Tense of Third Person

जोग्यो/जुलि अंज

Similar as **You beat** or
Just Point towards a Person as
and Just say **Beat**
This is Imperative Active Tense
and If Somebody say

You SHOULD BE BEATEN.

They This is called Imperative
Passive Second Person.

MAIN DIFFERENCE BETWEEN

ACTIVE AND PASSIVE ?

जोग्यो
HAS SUBJECT

जुलि

HAS NO SUBJECT

46:2 Now we have to learn that

what is method of Producing/developing
the Sense of Imperative Passive
Tense in Prose/First matter
to note/Keep in mind in this regard is
that for the formation of Imperative

Tense, the required change was done in the in the imperfect ~~the~~ Active

Imperfect Active **يؤجر** **عز** **ليو** **جيو**

Same AS the ~~imperfective~~ ^{change required} ~~imperfective~~ ^{imperfective} ~~Passive~~ ^{Passive} for formation of ~~imperfective~~ ^{imperfective} ~~Passive~~ ^{Passive}

Then we need to **جيو؟** **عز** **ليو** **جيو**

Change Imperfect ~~Passive~~ Verb

Which means:

Imperative Verb ^{Active} made from Imperfective Active

Imperative ~~Passive~~ made from Imperfect ~~Passive~~

46:3 Second Important Matter is that Method of formation Second Person of Imperative Active is different from the method of formation of 1st and Third Person of Imperative Active Tense AS given on Page No: 479 and 488, which is that for Second Person

the symbol of Imperfect **عز**

which is "عز" is omittedly

disappeared, and impose a attaching Hamza **جيو** and transfer Imperfect in **جيو** to **جيو** Stative Mood **جيو**

17-7-15
hollis
osill

However for First Person **ahla aho** and Third Person **ahliqina** The symbol of Imperfective (**li**) exists As it is And one ordering **ah** is imposed before **soi** And then convert Imperfect into **soi** Jussive Mood. But for Imperative Passive Tense there is not any type of difference like this existed in Imperative Passive tense **ah** So for all persons of Imperative Passive Tenses Method of formation is Same.

46:4 which Method is As follows

That A **Laam-e-Amr** (ordering **laam**) of Imperfect **ah** is imposed before symbol **ah** then convert Imperfect into Jussive Mood. For Example

From **ah** to **ah**
(He drink of Yushrah - **ah**)
(He will be drunk) **ah** (that 'He' should be drunk)
Li-Yushrah

on next page Both Paradigms **ah** of Imperative Active and Imperative Passive are given so that you can easily

- understand the difference between the Forms of Third Person of Imperative and Second Person of Imperative Passive Tense)

اہل مصروف

اہل مجبور

Imperative Active Imperative Passive

(واو) اُضْرِبْ

He should beat

(واو) اُضْرِبْ

He should be beaten

(ثانیہ) اُضْرِبْ

(ثانیہ) اُضْرِبْ

Third Person

(جمع) اُضْرِبُوا

(جمع) اُضْرِبُوا

Masculine

(واو) اُضْرِبْ

(واو) اُضْرِبْ

(ثانیہ) اُضْرِبْ

(ثانیہ) اُضْرِبْ

Third Person

(جمع) اُضْرِبُوا

(جمع) اُضْرِبُوا

Feminine

(واو) اُضْرِبْ

(واو) اُضْرِبْ

(ثانیہ) اُضْرِبْ

(ثانیہ) اُضْرِبْ

Third Person

(جمع) اُضْرِبُوا

(جمع) اُضْرِبُوا

Masculine

Second Person

Masculine

امر مہرروف

امر مجسول

اولاد (ولاد) لَأَهْرِيْ

لَأَهْرِيْ

تثنيه (تثنيه) لَأَهْرِيْ

لَأَهْرِيْ

جمع (جمع) لَأَهْرِيْ

لَأَهْرِيْ

اولاد (ولاد) لَأَهْرِيْ

لَأَهْرِيْ

تثنيه (تثنيه) لَأَهْرِيْ

لَأَهْرِيْ

جمع (جمع) لَأَهْرِيْ

لَأَهْرِيْ

اولاد (ولاد) لَأَهْرِيْ

لَأَهْرِيْ

تثنيه (تثنيه) لَأَهْرِيْ

لَأَهْرِيْ

جمع (جمع) لَأَهْرِيْ

لَأَهْرِيْ

مؤنث
كاتب

Second

Person

Masculine

مؤنث
مؤنث

First

Person

Masculine

مؤنث
مؤنث

First

Person

Feminine

تہذیبی فعلی اہم صفروں

IMPERATIVE		ACTIVE VERB		(Standard Form of Paradigm)	
PLURAL	DUAL	SINGULAR			
لُفِیْوْا	لُفِیْوَا	لُفِیْ	He should beat	Masculine	
لُفِیْوْا	لُفِیْوَا	لُفِیْ		Masculine	
لُفِیْوْا	لُفِیْوَا	لُفِیْ		Feminine	
لُفِیْوْا	لُفِیْوَا	لُفِیْ		Masculine	
لُفِیْوْا	لُفِیْوَا	لُفِیْ		Feminine	
لُفِیْوْا	لُفِیْوَا	لُفِیْ		Masculine	
لُفِیْوْا	لُفِیْوَا	لُفِیْ		Feminine	

THIRD PERSON
عاب

SECOND PERSON
مناظر

FIRST PERSON
مناظر

509
تفسیری فعل آہستی مجسول

Imperative Passive VERB Paradigma:-

Plural جمع	DUAL ثنائیں	SINGULAR ادگ	Standard form
لَتَفْسِرُونَ	لَتَفْسِرَا	لَتَفْسِرُ	Masculine مذکر
لَتَفْسِرُنَّ	لَتَفْسِرَانِ	لَتَفْسِرِي	Feminine مؤنث
لَتَفْسِرُوا	لَتَفْسِرَا	لَتَفْسِرُ	Masculine مذکر
لَتَفْسِرُنَّ	لَتَفْسِرَانِ	لَتَفْسِرِي	Feminine مؤنث
لَتَفْسِرُوا	لَتَفْسِرَا	لَتَفْسِرُ	Masculine مذکر
لَتَفْسِرُنَّ	لَتَفْسِرَانِ	لَتَفْسِرِي	Feminine مؤنث

THIRD PERSON
تالپ

SECOND PERSON
تالپ

FIRST PERSON
مقالہ

(۱۵) راجی (۱۵) س

EXERCISE NO 45

From the

VERB

راجی

(۱۵)

Make the Paradigm

(راجی)

of Imperative Active

and Imperative passive

(راجی)

And write the Meaning of all Forms.