

50) أَكُنْ

كَانَ يَكُونُ كَوْنًا كَائِنٌ

No Passives

كُنْ لَا تَكُنْ فَكَانَ فَكَيْتٌ مَكَائِنٌ

Present Tense

Present Tense

Normal → أَنَا - أَكُونُ

هُوَ - يَكُونُ

Right → أَكُونُ

Lightest → أَكُنْ ← أَكُونُ

2 sukoon so drop the weak vowel.

(Since Ism we make صَالِحٌ it heavy & Raj')

اِصْلَاحٌ

Ism blog
ال

• It rhymes with Ism Faail of small families

فَامِ نَصْرٌ ← صَالِحٌ يَصْلَحُ صُلِحَ فَهُوَ صَالِحٌ
he was good he is being good he is good that he is good

No Passives W y i l i Laazim.
أَصْلَحَ لَا تَصْلَحُ صَوَّلَحَ صَوَّلَحَ صَوَّلَحَ أَصْلَحُ

↓
Ism Tajdeed.

Note:-

Passive line only exist for transitives مُتَعَدٍّ
That means words that you can add "who/what"
(someone or something) to as مَفْعُولٌ (Maf'ool/Bih)

eg. I ate something] cs شيء - so here there will be a passive line.
 I hate someone]
 • We know its Muta'addi b'g it comes from the meaning.

eg. He was good (something/someone) makes no sense so its Laazim.

eg. جَلَسَ - he sat (something/someone) makes no sense so its Laazim.

فام. ضَرَبَ < جَلَسَ يَجْلِسُ جُلُوسٌ فهو جالس
 (Laazim so no Passives) he sits. he sat

اجْلِسْ لا تجلس مَجْلِسٌ مَجْلِسٌ مَجْلِسَةٌ اجْلِسْ
 ↓ dim Tafdeel ↓ Place where people are sitting. (gathering)

Words from Surah Al-Munafiqun:-

Muta'addi - Transitive	Laazim - Intransitive
he said <u>قَالَ</u>	he came <u>جَاءَ</u> (its complicated. <u>جَاءَ</u> has multiple meaning. for later studies)
he witnessed <u>شَهِدَ</u>	
he knew <u>كَانَ</u>	he was hypocritical <u>نَافَقٌ</u>
he lied <u>كَذَبَ</u>	he was/he existed <u>كَانَ</u>
he took <u>اِتَّخَذَ</u>	he deviated. <u>أَفْلَأَ</u>
he blocked <u>صَرَّ</u>	he was noble <u>تَعَالَى</u>
he did <u>عَمِلَ</u>	he was corrupt <u>فَسَقَ</u>

mutā'addi

he understood

فَقَدَ

he saw

رَأَى

he impressed

أَعْجَبَ

he heard

سَمِعَ

he thought

تَسَبَّعَ

he screamed

صَاحَ

he feared

خَزِرَ

he fought

قَاتَلَ

he asked forgiveness from

أَخْلَ اسْتَغْفَرَ

he was arrogant

اسْتَكْبَرَ

he delayed

أَخَّرَ

he forgave

عَفَرَ

he guided

هَدَى

he spent

أَنْفَقَ

he returned

رَجَعَ

Laazim

it broke apart
(collapse)

→ انْقَلَبَ
fam

Anything from انْقَلَبَ
family is always Laazim.

he was noble

عَزَّ

he was good

صَاحَ

he was humiliated

زَلَّ

52) لَتَّ يُوَفِّرُ to delay

↑ makes it light Haef

Normal Version - أَخَّرَ - (mutaa'ddi)

ARABIC SARE.

MUSHTAQ

(we do Saef of these words)
it comes from some family

eg أَخَّرَ , نَصَرَ

JAAMID

(we don't do Saef)

eg نَفَسَ , اَللَّهُ

- So the word of which we don't do saef is called Jaamid.
- The word of which we do saef is called Mushtaq.

is Jaamid نَفَسَ

- we can get Fil's from these root ← ن ف س letters.
- This root letter has Saef but the word in particular نَفَسَ is Jaamid. So this word will not come under any family.
- We need to separate Tija from the word. Root letters can be put in different families.

eg.

عَبْرَ > عَبْرٌ



can't fit in any say
family b'g it is
Jaamid.

it happen it in different
families. like:-

نَصَرَ > عَبْرَ يَعْبُرُ عِبَارَةٌ عَابِرٌ

كَرُمَ > عَبْرَ يَعْبُرُ عُبُورِيَّةٌ عَابِرٌ

تَفَلَّمَ > تَعَبَّرَ يَتَكَبَّرُ

اسْتَفْقَرَ > اسْتَعْبَرَ يُسْتَعْبَرُ

عَلَّمَ > عَبَّرَ يُعَبِّرُ

Similarly other Jaamid words:-

deadline - أَجَلَ

oaths - أَيُّضًا

shield. - حِشَّةٌ

They don't belong to any of the Say family.

Different types of Ism's:-

Ism Sifah. - صفة (53)
(can be from any 6 small families)

To describe an ism - the Arabs use the following Ism's:-

- 1) Ism Faa'il - doer
- 2) Ism May'ool - done to
- 3) Ism Mubalaghah - (later study) Ism for extreme.
- 4) Ism Sifah - permanent quality.
- 5) Ism Masdar - idea (mother of all its sayf children)
- 6) Ism Tafdeel - Comparatives.
- 7) Ism Tasgheer - (not too much in Qur'an) Not studied yet.

Explanations:-

- 1) Ism Faa'il - is a doer. It is related to an act taking place. It is closer to Fi'l in Balaghah. It can be observed.

eg رَجُلٌ أَمْرٌ - A commanding man. You
You can observe him giving commands.
Ism Faa'il أَمْرٌ - command.

رَجُلٌ عِلْمٌ - A knowledgeable / knowing man.
Ism Faa'il Man is described with Ism Faa'il

كتابٌ مُبَيَّنٌ
Ism Faa'il

2) **Ism Maj'ool** - it is a done to.

eg. رَجُلٌ مَعْرُوفٌ - A famous man
Ism Maj'ool

كِتَابٌ مَكْنُونٌ
Ism Maj'ool

3) **Ism Mubalaghah** - it is an ism for extreme.
They are different types.
(Yet to be studied)

eg. رَجُلٌ جَبَّارٌ - A bullying man.

4) **Ism Sijah** - it is a permanent quality. It can be hidden. It is a quality which is always there.

eg. رَجُلٌ كَرِيمٌ - A noble man.
Ism Sijah.

other examples: خَسِيْبٌ, سَمِيْعٌ, نَصِيْرٌ, خَيْرٌ

They all sound similar and have 'س'.

They can come from any 6 small families just like Ism Tajdeed.

Difference between Ism Faa'il & Ism Sifah.

2 adjectives are used in different forms:-

Ism Faa'il.	Ism Sifah
A commanding man $\text{أَمْرًا} \text{ eg}$	A commanding $\text{أَمْرًا} \text{ eg.}$ man
- You can observe giving a command. - When the Ism Sifah أَمْرًا comes into action it turns to Ism Faa'il. - أَمْرًا temporarily. - It's the action happening that time.	- It's a hidden quality. - Authority is always there. - Even when he is not giving command or even if he is sleeping. - If come into action turns to أَمْرًا
to know something - $\text{أَلَمَ} \text{ eg}$ at that time	$\text{أَلِيمٌ} \text{ eg}$ A knowledgeable person. (always knowledgeable)
Raahim - $\text{رَاحِمٌ} \text{ eg}$ Allah is doing Raahim. (SWT)	Allah (SWT) - $\text{رَاحِمٌ} \text{ eg}$ is Raheem
Sitting. - $\text{جَالِسٌ} \text{ eg}$ If you are doing an act of sitting its Ism Faa'il	Most of Allah's names eg are Sifah's رَاحِمٌ, عَزِيزٌ

- 5) Masdar - • it's an idea. It is a mother of all its say children. Mother of the actual idea. A Masdar is the family that turns to Present Tense / Past Tense / Command / done to / adjective / comparative / place.
- Masdar is a source from where other words are derived.
 - In English we can describe by Ism Sifah (adjective) not by Masdar (idea).
 - But in Arabic sometimes things are described by Masdars.

eg In Eng we don't say "A beauty house."
Beauty is a broader concept than beautiful.

Masdar describes the entire vast concept of beauty which is squeezed in the house. At times it is an exaggerated form when people use it.

But when Allah (SWT) uses Masdar it is not exaggerated. It is the accurate truth!

eg 2:177 (Surah: Al Bakarah) Allah uses the word ^{يَتَّقِ} "Goodness in somebody who believe in Allah. He took the goodness of entire universe in different forms that like charity, good deeds all come alive. It's the entire idea of 'Goodness'.

But a good person would be Ism Fa'il / Ism Sifah.

Ism Fa'il can sometimes be temporary so why not use Fi'l itself.

إِنِّي خَائِلٌ فِي الْأَرْضِ خَلِيفَةً

• a Khalifa

• on the earth

• placing

• I am

• May'ool bihi (Nasb)

• detail of جَاءَ عَلَيْهِ

↓

here. Ism fa'il is

acting as Fi' (can act)

• Ism is solid but Fi' is liquid.

• Here it is not about permanent or temporary but rather solid vs liquid (in terms of decisiveness)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

SARF DAY 52-10.04.21

SURAH MUNAFIQOON SARF

He was : كان

He is : يكون

He will be

He continues be

كَانَ	يَكُونُ	كَوْنًا	كَانِثٌ
تَكُنْ	لَا تَكُنْ	مَكَانٌ	مَكِثٌ مَكَاتٌ

وَأَكُنْ ←

نَعَرَ يَنْعَرُ

أَنَا ← أَتَوْنُ ← أَكُونُ ← أَكُنْ

Lightest Light

صَلَحَ	يَفْضَحُ	صُلْحًا	صَرَحَ
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الصَّالِحِينَ ← مَرَحَ

أَصْلَحَ	لَا تَصْلَحُ	مَفْضَحٌ	مَفْصَحٌ	مَفْصَلَةٌ	أَصْلَحَ
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نَعَرَ يَنْعَرُ (اسم فاعل)

TRANSIVITY AND INTRANSITIVITY

No passive line bcoz they only exist for transitives / متعدى. That means words that you can add "who/what" to as a Mafool Bihi. e.g. I ate something/someone. ✓

He was good (someone/something) ✗

جَلَسَ → He sat something ✗ → Intransitive (لازم)

He sat on something → extra word.

جَاءَ → He came someone/something ✗

→ supposed to be passive but its more complicated & will be discussed later.

نَاقَ → Intransitive

عَلِمَ → transitive

قال → transitive

كَذَبَ → He lied to → transitive

شَهِدَ → transitive

اِتَّخَذَ → transitive

صَدَّ → transitive	حَلَّ → transitive	دَأَى → transitive
كَانَ → intransitive	فَقِهَ → transitive	أُحِبَّ → transitive
سَمِعَ → transitive	حَسِبَ → transitive	صَاعَ → transitive
خَذَرَ → transitive	قَاتَلَ → transitive	أَفِكَ → intransitive
تَعَالَى → intransitive	إِسْتَعْفَرَ → transitive	إِسْتَكْبَرَ → intransitive
عَفَرَ → transitive	هَدَى → transitive	فَسَقَ → intransitive
أَنْفَقَ → transitive	انْفَعَى → intransitive	رَجَعَ → transitive
عَزَّ → intransitive		ذَلَّ → intransitive

مُؤَخَّرٌ	تَأْخِيرًا	يُؤَخِّرُ	أَخَّرَ	لَنْ يُؤَخِّرَ ← to delay / extend deadline عَلَّمَ يَعْلَمُ
مُؤَخَّرٌ	تَأْخِيرًا	يُؤَخِّرُ	أَخَّرَ	
مُؤَخَّرٌ		لَا تُؤَخِّرُ	أَخَّرَ	

WORDS THAT ARE JAMID

نَفْسُ → جامد → Although we get root letters of it in form of fil as well from different families.

مُتَنَفِّسٌ	تَنَفَّسًا	يَتَنَفَّسُ	تَنَفَّسَ	ن ف س + عَلَّمَ
		يَتَنَافَسُ	تَنَافَسَ	ن ف س + تَسَاءَلَ

نَفْسُ → doesn't belong to any family → جامد

* We've to separate جذر (root) from words. *

إِسْتَعْفَرَ, تَعَلَّمَ, كَرَّمَ, نَفَرَ → عِبْدُ although root جامد → عَبَدَ

ع - ب - د	نَصَرَ يَنْصُرُ	عَبَدَ يَعْبُدُ	عَبَدَ
أَجَلَ ← جَامِدٌ	كَرُمَ يَكْرُمُ	عَبَدَ يَعْبُدُ	عَبَدَ
	تَعَلَّمَ يَتَعَلَّمُ	تَعَبَّدَ يَتَعَبَّدُ	تَعَبَّدَ
	عَلَّمَ يُعَلِّمُ	عَبَدَ يَعْبُدُ	عَبَدَ
	إِسْتَقْفَرَ يَسْتَغْفِرُ	إِسْتَعْبَدَ	لِيسْتَعْبِدُ

عَبَدَ
↓
doesn't fit any family so it is جَامِدٌ & doesn't belong to any sarf family.

5 KINDS OF ISMS FOR DESCRIPTION OF ISMS

To describe an ism, the Arabs use following:

1. An Ism Faail
2. Ism Mafool
3. Ism Mubaalgha
4. Ism Sifah
5. Masdar
6. Ism Tafdeel
7. Ism Tasgheer

a knowing man

رَجُلٌ عَالِمٌ

↓

اسم فاعل

↓

كِتَابٌ مُبِينٌ

a famous man

رَجُلٌ مَعْرُوفٌ

↓

اسم مفعول

↓

كِتَابٌ مَكْنُونٌ

a bullying man

رَجُلٌ جَبَّارٌ

↓

اسم مبالغة

Ism for extreme

a noble man

رَجُلٌ كَرِيمٌ

↓

اسم صفت

it can come from any of six families

4 What is Ism Sifah?

A quality that is always there.

فَسِيَتْ نَعِيْرٌ سَمِيْحٌ

What is the difference between Ism Faail & Ism Sifah? (v. Imp)

رَجُلٌ أَمَرَ / عَالِمٌ / رَاحِمٌ

A commanding man
(associated with action
happening that time)

رَجُلٌ أَمِيْرٌ / عَلِيْمٌ / رَفِيْعٌ

A commanding man
(permanent quality)

In Balaghah sense, Ism Faail is closer to a Fi'l whereas Ism Sifah is a permanent quality. Ism Faail can be observed whereas Ism Sifah can be hidden.

Ism Faail can sometimes be temporary so why not use the Fi'l itself.

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

This Ism Faail is being used in the meaning of "I am placing" or "I am engaged in the act of placing". It is acting like a Fi'l because خَلِيفَةً is nasb. An Ism is solid but Fi'l is liquid. Here it is not about permanent or temporary rather solid vs liquid (in terms of decisiveness)

5 Use of masdar: A beauty house
An ugliness cat.

Masdar is mother of all its sarf children hence core & source of all other words in family.

Masdar is limitless (beauty) as compared to Sifah. (beautiful)

When Allah (SWT) uses it, it is not exaggeration rather accurate truth.

إِنَّهُ لَقَوْلٌ فَصْلٌ (١٣) وَمَا هُوَ بِالْهَزْلِ (١٤)

Allah (SWT) used the masdar 'قَوْلٌ' for Quran rather than 'فَاصِلٌ'. The idea of something being final, unchanging, not subject to any negotiation, final verdict.

↓
'Decisiveness' itself
Expected: فَاصِلٌ

فَصِيْرٌ ← اسم صفت