

Active →

وَاقٍ	يَقِي	وَقَى
protector	he protects	he protected
↑	↑	↑
حَافٍ	يَهْدِي	عَزَى

like →

Passive →

like →

يُوقَى	وُقِيَ
He is being protected	He was protected
↑	↑
يُولَى	وُلِيَ

Passive Present Tense is a bit different.

Sayf Kabaei :- Present Tense.

يَقُونَ	يَقِيَانِ	يَقِي
يَقِينِ	تَقِيَانِ	تَقِي
تَقُونَ	تَقِيَانِ	تَقِي
تَقِينِ	تَقِيَانِ	تَقِي
نَقِي	أَقِي	

Saif Kabir :- Present Passive Tense :-

يُوقَى يُوقِيَانِ يُوقُونَ

تُوقَى تُوقِيَانِ تُوقُونَ

تُوقَى تُوقِيَانِ تُوقُونَ

تُوقَى تُوقِيَانِ تُوقُونَ

أُوقَى أُوقِيَانِ

weirdness in light / lightest - Lafef.

Lightest

Light

Normal

Active:

(get rid of ى) يَقِي

يَقِي

1) يَقِي

(has sukoon)
(weird)

Passive:

يُوقَى

changes

يُوقَى

يُوقَى

identical

* when Ji'l ends with 'aa' sound
the light & normal are identical.

Active:

يَخْفَى

يَخْفَى

2) يَخْفَى

'aa' sound so identical.

Active:

يُؤْتِ

يُؤْتِ

3) يُؤْتِ

Passive:

يُؤْتَى

يُؤْتَى

يُؤْتَى

'aa' sound so identical.

Quran example:-

أَنْ يُوْتِيَ أَخْرُ مِثْلُ مَا أُوتِيتُمْ

• Light Present Tense

May

(doesn't show)

lightest b'g its Conditional:

وَمَنْ يَعْظَ شَحْ نَفْسِهِ
 ↳ ↳ ↳
 • was to • whoever and
 be protected

We know lightest Half are:-

إِنْ لَمْ نَلَمَّا وَلَ فَلِ ل

* But in addition to this if we say something conditional then Fil is lightest too.

eg:- "whoever eats ice cream, will be fat."

So there is a condition here → that you will be fat if you have ice cream.

In Lafeef the light & lightest gets a bit trickier:-

	Lightest	Light	Normal	
Present Active:	يَخْفُ	يُخْفِ ↔	يُخْفِ	1)
		'aa' sound: identical		
Passive:	يُخَفَ	يُخْفِ ↔	يُخْفِ	
Present Active:	يَرُعُ	يُرْعُو	يُرْعُو	2)
Passive:	يُرْعَ	يُرْعَا ↔	يُرْعَا	
		when alif then identical		
Present Active:	يَقِ	يَقِي	يَقِي	3)
Passive:	يُوقَ	يُوقِي ↔	يُوقِي	
		'qa' sound so identical.		

Lafaz has overlapping Raj' & Jarr status like Naagis.
for Ism Jaail:-

واقٍ ← protector

(can be Raj/Jarr)

Jarr	Nasb	Raj'	
واقٍ	واقياً	واقٍ	1)
If 'Al' is added then there are 2 ways of saying:- (Raj/Jarr)			
الواقٍ or الواقِ	الواقِي	الواقٍ or الواقِ	
مُهْتَدٍ (اِقْتَرَبَ)	مُهْتَدِيًا	مُهْتَدٍ	2)
المُهْتَدِ (لا)	المُهْتَدِي (لا)	المُهْتَدِ (لا) or المُهْتَدِي	

Qul'an example:-

فَهُوَ المُهْتَدِ
• Khabar • mubtada

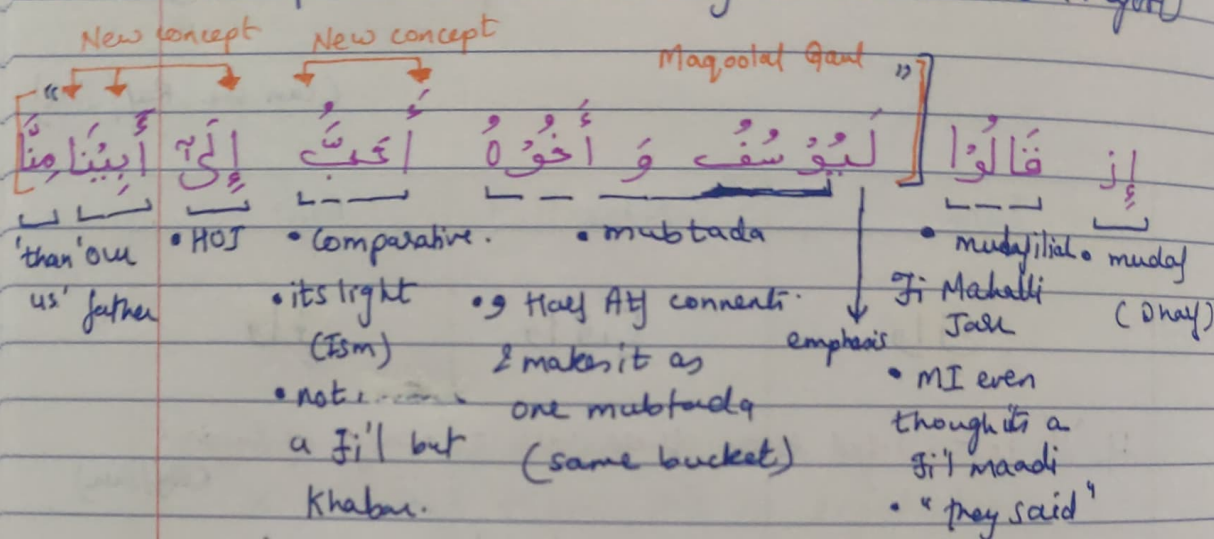
(here it's Raj' status)

- Since it's not showing Raj' status clearly we say:
- Fi Mahalli Raj'.

CB'z damma is assumed
but not there)

Isim Tajdeed can be Tajdeed of Isim Fa'il or Isim May'ool.

(Comparatives:- can be of Isim Fa'il or Isim May'ool)



The idea started much before & if nothing comes before then scholars say "Remember when".

- It is not a ^{Fi'l} b'og its does not have a khabar here ^{أَحَبُّ} & in it - like talking about Yusuf & his brother - أَخُوهُ
- أَحَبُّ is light for one of the 4 reasons:-
 - x i) Mudaf
 - ✓ ii) Partly flexible.
 - xiii) someone being called
 - xiv) Absolute negation No (Nafiya AH Jinns)

Partly flexible can be:- ^{Non-} Arab names / many places / comparatives

(7 categories for partly flexi) for further studies.

Comparatives are about quality & quantity.

More on Comparatives -: Partly Flexible.

④ Ism Tafdeel comes only from 6 small families, never from big families.

Farr

Nasb

Raf'

أَخْبِرْ أَخْبِرْ أَخْبِرْ

أُخْبِرْ أُخْبِرْ أُخْبِرْ

[more loving / more beloved] أَحَبَّ أَحَبَّ أَحَبَّ

↓ ↓
أَحَبُّ
(mud'aaq)

More on Comparatives & Mud'aaq:-

Comparative

Mud'aaq

أَخْلُ
to be more lost

ضَلَّ < ضَلَّ
to be lost

أَعَزُّ
more authority

عَزَّ < عَزَّ
authority

أَشَقُّ

شَقَّ < شَقَّ

أَظْلُ

weaker

زَلَّ < زَلَّ
weak

• add 'ا' to make it comparative.

(تسميع)

Sarf Saqheer:-

(Ism Faail)

praised

حَمِدَ يُحَمِّدُ حَمْدًا he praised

(Ism Majbool)

the one being praised

مُحَمَّدٌ يُحَمِّدُ حَمْدًا

New concept:- 1

It can be comparative of

Isim Faa'il

→ جَالٍ

(OR)

Isim Maj'ool

→ مَجْزُوءٌ

∴ جَائٍ

Isim Tajdeel.

↓

[since its from the small families it can be related to Isim Faa'il or Isim Maj'ool]

- If its comparative of جَالٍ (Isim Faa'il) - it means:-

Someone who praises more/better ← جَائٍ (Isim Tajdeel)

- If its comparative of مَجْزُوءٌ (Isim Maj'ool)

Someone is praised more/better ← جَائٍ (Isim Tajdeel)

[Isim Tajdeel can be about more & better]

- So the translation of the ayah would be:-

① Isim Faa'il:- "Either Yusuf or his brother is more loving to our father".

② Isim Maj'ool:- "Yusuf or his brother are more loved/beloved to our father".

[Isim Tajdeel can be Tajdeel of Isim Faa'il or Isim Maj'ool]

Out of the the above 2, only one makes more sense which is:- Isim Maj'ool.

So theoretically Ism Tajdeed can be of Ism Jaail & Ism Majool but practically we need to see which one can be applied with its meaning & context.

[Sometimes one makes sense sometimes both of them make sense].

مِنَّا
أَبِينَا
إِلَى

• than
• our
• HOJ.

us
father

New
concept
2

- Some Ism/Fi'l are paired together with certain Harfs & they make particular meaning with فِي & comparative it means someone loved more by the father/someone dearest to someone.

- He is more dearest to our dad.

- Here the role of فِي → HOJ with أَحَبُّ (comparative)

New
concept
3

- Also when ever we see مِنْ with comparative it means:-

- i) greater than
- ii) better than
- iii) dearest than

- Here مِنْ is not HOJ

مِنَّا
+
مِنْ
←
مِنَّا

us
than

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

SARF DAY 59- 21.09.21

LA FEEF (LONTD.)

هَدَى	يَهْدِي	هَادٍ	هَادِيًا	هَادِيَانِ	هَادُونَ	هَادِيْنَ
وَقَى	يَقِي	وَاقٍ	وَاقِيًا	وَاقِيَانِ	وَاقُونَ	وَاقِيْنَ
هَدِي	يُحْدِي	•	•	•	•	•
وَقِي	يُوقِي					

He protects He protected

He/It is being protected He was protected

Arabic

Science
Nahw
Sarf
Balaghah
(slow)

Skill
Reading
Writing
Listening
Speaking
(fast)

يَقِي يَهْدِي	يَقِيَانِ	يَقُونَ
تَقِي	تَقِيَانِ	تَقِينَ
تَقِي	تَقِيَانِ	تَقُونَ
تَقِينَ	تَقِيَانِ	تَقِينَ
أَقِي		نَقِي

يُوقِي يُحْدِي	يُوقِيَانِ	يُوقُونَ
تُوقِي	تُوقِيَانِ	تُوقِينَ
تُوقِي	تُوقِيَانِ	تُوقُونَ
تُوقِينَ	تُوقِيَانِ	تُوقِينَ
أُوقِي		نُوقِي

LI4HTEST	LI4HT	NORMAL	
يَنْفِرُ	يَنْفِرُ	يَنْفِرُ	Active
يَقِ	يَقِي	يَقِي (sukoon)	Active
يُوقِ	يُوقِي Light version is Same as normal	يُوقِي (aa) Firl ending in aa sound	Passive
يُؤْتِ	يُؤْتِي	يُؤْتِي	Active
يُؤْتِ	يُؤْتِي	يُؤْتِي	Passive
يُخَفِ	يُخَفِي	يُخَفِي	Active
يُخَفِ	يُخَفِي	يُخَفِي	Passive
يَدْعُ	يَدْعُو	يَدْعُو	Active
يَدْعُ	يَدْعَا	يَدْعَا	Passive
	اسم فاعل (with AI)	اسم فاعل (normal)	
	أَلْوَاقِ، أَلْوَاقِي R,T أَلْوَاقِي N	وَاقٍ (R,T) وَاقِيًّا (N)	وَقِي يَقِي
	أَلْمُحْتَدِ أَلْمُحْتَدِي R,T أَلْمُحْتَدِي N	مُحْتَدٍ (R,T) مُحْتَدِيًّا (N)	إِشْتَدِي يَحْتَدِي

QURAN TIME

وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ (٩)

Jawab-us - shart

Jumla Al-Shart

Whoever was to be protected from the greed they have inside themselves

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ ءَايَاتٍ لِّلسَّائِلِينَ (٧)

إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا أَيْنَا مِنَّا وَنَحْنُ

عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ

إِذْ → It always connects to something before. If you don't find anything before, then the scholars say اذْكَرُوا [Remember when]. In this Ayah, it is linking back to previous Ayah no. 7.

مضاف + اسم ظرف → إِذْ

فعل ماضٍ: فاعل (هم) → مضاف اليه في محل جر → قَالُوا

لِيُوسُفُ → RIMP → Muftada with Laam of Emphasis
" Really Yusuf " " For real Yusuf " (emotion)

لِيُوسُفُ وَأَخُوهُ → Muftada

أَحَبُّ → Past Tense? X Command? X Present Tense?

أنا as فاعل doesn't make sense grammatically here
So, it is an ism so why it is not heavy?

أَفْتُ → Mudhaf ✗ Absolute no ✗ Munaada ✗

Partly Flexible ✓ (Non Arab, places, comparatives)

Note: Comparatives are about quantity & quality.

(Mudaf) أَكْبَرُ أَكْبَرُ أَكْبَرُ
↓ ↓ ↓
أَحَبُّ أَحَبُّ أَحَبُّ
↓ ↓ ↓
أَفْتُ أَفْتُ أَفْتُ

ض، ل، ل ← أَضْلَلُ أَضْلَلُ أَضْلَلُ
↓ ↓ ↓
أَمَلُّ أَمَلُّ أَمَلُّ

ع، ز، ز ← أَعَزُّ أَعَزُّ أَعَزُّ

ش، ق، ق ← أَشَقُّ أَشَقُّ أَشَقُّ

ج، ل، ل ← أَجَلُّ أَجَلُّ أَجَلُّ

The comparatives always come from 6 small families.

سَمِعَ يَسْمَعُ سَمِعَ يَسْمَعُ سَمِعَ يَسْمَعُ
سَمِعَ يَسْمَعُ سَمِعَ يَسْمَعُ سَمِعَ يَسْمَعُ
سَمِعَ يَسْمَعُ سَمِعَ يَسْمَعُ سَمِعَ يَسْمَعُ

أَتَمَدُّ could be the comparative of تَمَدُّ (فاعل) or تَمَدُّ (مفعول)

- someone who praises more / better
- the one who is praised more / better

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَبْنِي إِسْرَءِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي أُسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ (٦)

He praised a lot

He praised continuously.

He made somebody praise.

مَجَّدَ	تَجَمَّداً	يُجَمِّدُ	مَجَّدَ
---------	------------	-----------	---------

مَجَّدَ	تَجَمَّداً	يُجَمِّدُ	مَجَّدَ
---------	------------	-----------	---------

أَحَبُّ (meaning of Ism Faail): "Yusuf & his brother are more loving to our father than us"

أَحَبُّ (meaning of Ism Mafool): "Yusuf & his brother are more beloved to our father than us"

أَحَبُّ إِلَى → Some isms or firls are coupled with certain harfs
 "Someone more loved by someone"
 "someone dearer to someone"

إِسْم تَغْفِيل + مِنْ → Whenever we see مِنْ with comparative, it means greater than, better than, dearer than someone.

وَأَحْسَنُ مِنْكَ لَمْ تَرَ قَطُّ عَيْنِي

And more beautiful than you, my eye never saw.