

[AY: 62] وَجَدَانِ & ابْتَدَأَ - Aslame Family - فَوَائِدُ الصَّرَفِ فِي أَفْعَالِ الْقَلْبِ

what is أَفْعَالُ الْقَلْبِ ?

- It is Fi'ls of the heart.
- Fi'ls that express thoughts and feelings towards an idea

eg:-
I love that ----
I thought that ----
I see that ----
I hate that ----
I fear that ----
I hear that ----

eg-1 I love that [you are hard working]

Diagram for eg-1:

- Fi'l: I love
- MFB 1: you (labeled as mubtada)
- MFB 2: are hard working (labeled as Khabar)

Annotations:

- Have relationship with each other as mubtada & Khabar
- without the Fi'l "love"

- It has 2 MFBs by itself
- It could be Mubtad & Khabar of the Fi'l "love" which means 'I love' is أَفْعَالُ الْقَلْبِ

But it was :-

eg 2 I showed [you an example]

Diagram for eg 2:

- Fi'l: I showed
- MFB 1: you
- MFB 2: an example

Annotations:

- have no relationship with each other. They are 2 separate thing connected to the Fi'l "showed".

- Here we do have 2 MFBs but they don't act like Mubtada & Khabar
- 'You' is something else & 'an example' is something else.

eg.3

أَفْعَالُ الْقَلْبِ :-

يَحْسِبُ - he assumes

يَحْسِبُهُمُ الْبَاحِلُ أَغْنِيَاءَ

- partly flexi
- outside does
- "He assumes them."
- "wealthy"
- or
- "ignorant person"

"financially independent"

أَفْعَالُ الْقَلْبِ

"The ignorant person assumes them to be

financially independent."

MFB 2

• Khabar

• mubtada

Fi'l

MFB 1

have relationship with each other.

- So here we can separate Mubtada & Khabar.

2 MFBs as

eg4

أَفْعَالُ الْقَلْبِ :- • Khabar

MFB-2

يُحَوِّسُ مَسْعُورًا

- Isim Maj'ool
- Small family

(تَغَيَّرَ يَسْكُرُ) (فَتَحَ)

- Someone on whom spell has been cast.

• mubtada

1 MFB Fi'l of heart

إِنِّي لَأُظَنُّكَ

أَفْعَالُ الْقَلْبِ

"Indeed I"

- I assume you to be

"Indeed I, I assume you to be O Musa on whom the spell has been cast."

JK The 2 MFBs could be taken away from the sentence & made Muftada & Khabar.

2 MFBs converted
to muftada
& Khabar

[أَنْتَ مَوْجُودٌ]

"You are someone on whom the spell has been cast on!"

Note: أَنْتَ مَوْجُودٌ has 2 MFBs which can be turned into Muftada & Khabar.

[55:4] Surah Ar-Rahmaan:

egs.

MFB 2

MFB 1

الْبَيَانَ

عَلَّمَ

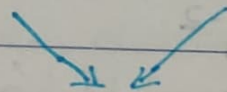
• the
speech

• He
taught
him

"He taught him clear speech".

MFB
1

MFB
2



- They are not related to each other.
- These are 2 different things.
- So it can't be أَنْتَ مَوْجُودٌ
- B'coz we can't say: "He is clear speech".

أَنْتَ مَوْجُودٌ has to be separated from other fillis who have 2 MFBs

- Only Maj'ool Bihi (who & what details) work on limited Fi's (Mud'addi Fi's)
- Sometimes it can be 1/2 or 3 & so on.
- Other Maj'ool like (Fehi, Lahoo) can go everywhere ~~where~~ the Fi' is Mud'addi or Kaazim/~~where~~ the from Brg family or small family.

what is **فَجِدْ مُتَخِدِي إِلَى مَفْعُولَيْنِ** ?

As the name suggests :- It is Transitive towards two objects.

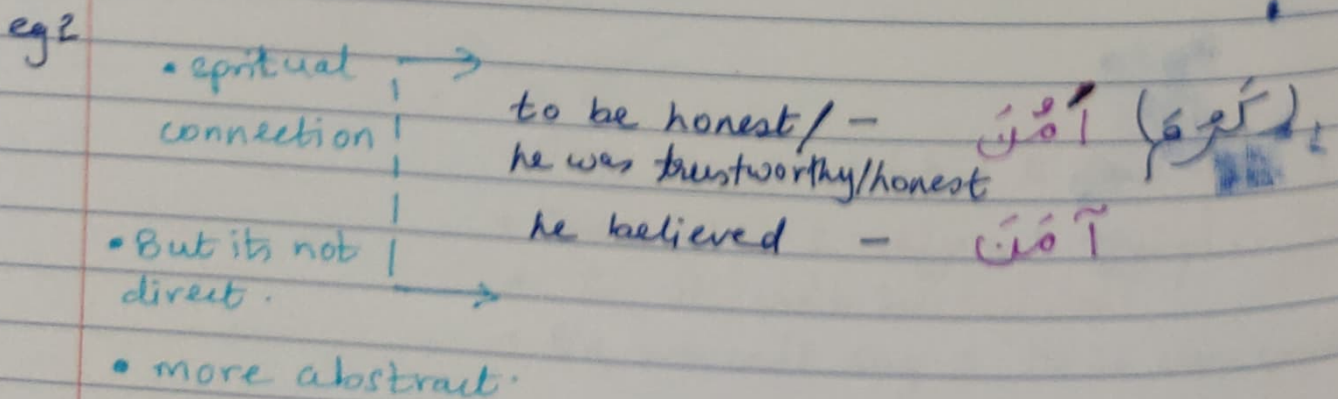
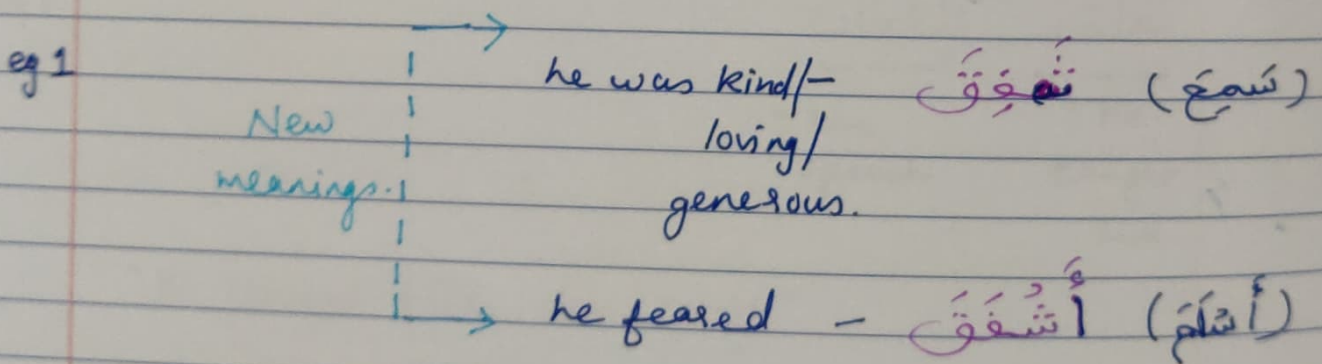
اِبْتِرَاءُ BENEFIT - 2. - ORIGINAL MEANING

What do Arabs do with أَقْرَبَ family: -

- Sometimes they create completely new meaning from small family to when it goes to big family called اِبْتِرَاءُ -

اِبْتِرَاءُ - original meanings [unrelated to the Mujarrad]

- There is a relation but it's not direct, more literally.



كَلِمَاتُ family words are "to be" words. but their ma'adhi needs to be translated as "he was".

eg. 3

Unrelated

he was healthy / he became - **سَلِمَ** (نَسَجَ)

healthy

he surrendered - **أَسْلَمَ**

eg 4

he requested / - **عَرَضَ**

he proposed /

he presented.

-- **أَعْرَضَ**

he ignored

somebody on

purpose.

eg 5

he was negligent - **سَرَفَ**

he turned away

he spent frivolously / - **أَسْرَفَ**

he was excessive /

he spent wastefully

eg 6.

to make a solemn oath - **نَذَرَ**

He took an oath

He warned - **أَنْذَرَ**

eg 7.

he divided - **قَسَمَ** (ضَرَبَ)

he took an oath - **أَقْسَمَ**

BENEFIT-3 وَجَرَانٌ - To Find a quality in someone.

- Its important to have a Maj'ool Biki here.
- وَجَرَانٌ can be associated with noun, thing, pronoun.

Example with a noun:-

(3 letter word in a quality) to be great - عَظَمَ (eg 1)

I considered Mariam - عَظَمْتُ مَرْيَمَ
to be great.
MFB
(NOUN)

- The quality of greatness is found in Mariam & word وَجَرَانٌ is used.

Example with a thing:-

I considered a city - عَظَمْتُ الْمَدِينَةَ
to be great.
MFB
(thing)

Examples with pronouns:-

(3 letter word is a quality that somebody has) he was cheap/miser - بَخِلَ (eg 3)

[3rd category has to have a Maj'ool Biki] he considered me cheap - بَخَلَ
MFB
(Pronoun)

- He found the quality of cheapness in me so the word وَجَرَانٌ is used.

- So they are taking the quality & saying that I find that quality in that person.
- That what أُبْخَلَنِي & يُنِئِلْ does.

to be great/ - عُظِمَ (eg4)
He was great

I considered her to be great - أَعْظَمْتُهَا

MFB has the quality
of 3 letter (great)

to be big/great - كَبُرَ (eg5)
He was big/great

Them ladies ~~cond~~ considered أَكْبَرْنَاهُ
him to be great.

SARF DAY 62- 24.09.21

أفعال القلب : Fils that express thoughts and feelings towards an idea. For example, I see, thought, hate, fear, love, feel, assume, claim etc.

I thought you to be hardworking.

I thought you as hardworking.

I thought you hardworking.

works like خبر & مبتدأ

complete idea

so, whenever a Fil has two or more mafool bihis with to be between the M.Bihis, it is from Afaal-ul- Quloob.

I showed you an example. (doesn't work like خبر & مبتدأ)

fragment : idea

مبتدأ

يَغْسِبُهُمُ الْجَاهِلُ أَعْيَاءُ

The ignorant one assumes them to be financially independent.

Partly Flexible

خبر

x1

x1

x1

x1

Emphasis

إِنِّي لَأَظُنُّكَ يَمُوسَىٰ مَسْحُورًا

اسم مفعول ثلاثي مجرد باب: فتح

فعل القلب → أَظُنُّ

سَحَرْتُ سِحْرًا يَشْعُرُ سَاحِرٌ

سَحَرْتُ سِحْرًا يَشْعُرُ سَاحِرٌ

Indeed I, I assume you to be, O Musa, a person on whom spell is casted. M.B1 MB2

أَنْتَ مَسْحُورٌ

عَلَّمَهُ الْبَيَانَ

He (SWT) taught him clear speech.

Can we take these two M.Bihis as Muftada & Khabar?
He is clear speech (doesn't make sense) → Not Fil Qalb

SPECIALITIES OF EACH FAMILY

BAAB ASLAMA

2. ORIGINAL MEANINGُ الْاِبْتِدَاءُ

Sometimes, a completely new meaning is created when a word goes from small family to Aslama family.

شَفِيقٌ → He was Kind

أَشْفَقَ → He feared

يَأْمَنُ → To be honest

يُؤْمِنُ → To believe

2-ابتداءً Origin

فعل مزید میں ، کسی بالکل نئے معنی کو ظاہر کرنا ، جو پہلے فعل مجرد میں موجود نہ تھے ، ابتداءً کہلاتا ہے۔ جیسے :

| فعل مجرد میں معنی | افعال کے فعل مزید میں نئے معنی |
|---------------------------|--------------------------------|
| شَفِيقٌ (دو مریباں ہوا) | أَشْفَقَ (دو ڈر گیا)۔ |
| أَمِنَ (دو دیانت دار ہوا) | أَمِنَ (دو ایمان لایا)۔ |
| سَلِمَ (دو ٹھیک ہو گیا) | أَسْلَمَ (دو مسلمان ہو گیا)۔ |
| عَرَضَ (اس نے درخواست کی) | أَعْرَضَ (اس نے منہ پھیرا)۔ |
| سَرَفَ (دو غافل ہوا) | أَسْرَفَ (اس نے فضول خرچی کی) |
| نَذَرَ (اس نے نذر مانی) | أَنذَرَ (اس نے ڈرایا) |
| فَسَمَ (اس نے تقسیم کی) | أَفْسَمَ (اس نے قسم کھائی) |

3-وَجَدَانُ یا مُصَادَفَةٌ

کسی چیز کو ماضی سے موصوف پانا ، یا کسی چیز میں ماضی کی صفت کا موجود ہونا وَجَدَانُ یا مُصَادَفَةٌ کہلاتا ہے۔ دراصل یہاں ، فاعل مفعول کو ، کسی شتق صفت سے متصف پاتا ہے۔ وَجَدَانُ میں یقین اور اعتماد پایا جاتا ہے ، جبکہ حسبان میں شک۔ جیسے :
a- بَخِلَ فعل مجرد سے [اَبْخَلَ] فعل مزید۔ (بُخِلَ = کنجوسی)
[اَبْخَلْتُهُ] ”میں نے اس شخص کو ، غلیل پایا۔“
یعنی اس کو غل کی صفت سے متصف پایا۔

كَرُمَ family: 'to be' words + states of being

كَرُمَ → He was noble بَعُدَ → He was far away

سَلِمَ → He got better / was healthy/ became healthy (س)

أَسْلَمَ → To accept Islam, to surrender.

عَرَضَ → He requested , proposed , presented

أَعْرَضَ → to ignore somebody on purpose

سَرَفَ → He turned away

He was negligent

أَسْرَفَ → He spent frivolously

He was excessive

He spent wastefully

تَجَعَلَ يَدَكَ مَغْلُولَةً إِلَىٰ
عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ
فَتَقْعَدَ مَلُومًا مَّحْسُورًا

in Quran تمثيل & استعارة

نَذَرَ → He took an oath

أَنْذَرَ → To warn

قَسَمَ (مِنْ) → He divided

أَقْسَمَ → He took an oath

فعل مزید میں ، کسی بالکل نئے معنی کو ظاہر کرنا ، جو پہلے فعل مجرد میں ، موجود نہ تھے ، ابتداء کہلاتا ہے۔ جیسے :

| فعل مجرد میں معنی | افعال کے فعل مزید میں نئے معنی |
|-----------------------------|--------------------------------|
| شَفِيقٌ (وہ مہربان ہوا) | أَشْفَقَ (وہ ڈر گیا)۔ |
| أَمِنَ (وہ دیانت دار ہوا) | أَمِنَ (وہ ایمان لایا)۔ |
| سَلِمَ (وہ ٹھیک ہو گیا) | أَسْلَمَ (وہ مسلمان ہو گیا)۔ |
| عَوَّضَ (اس نے در خواست کی) | أَعْوَضَ (اس نے منہ پھیرا)۔ |
| سَرَفَ (وہ غافل ہوا) | أَسْرَفَ (اس نے فضول خرچی کی) |
| نَذَرَ (اس نے نذر مانی) | أَنْذَرَ (اس نے ڈرایا) |
| قَسَمَ (اس نے تقسیم کی) | أَقْسَمَ (اس نے قسم کھائی) |

3-وَجَدَانِ یا مُصَادَفَہ

کسی چیز کو ماخذ سے موصوف پانا ، یا کسی چیز میں ماخذ کی صفت کا موجود ہونا
وَجَدَانِ یا مُصَادَفَہ کہلاتا ہے۔ دراصل یہاں ، فاعل مفعول کو ، کسی مشتق صفت سے
متصف پاتا ہے۔ وَجَدَانِ میں یقین اور اعتماد پایا جاتا ہے ، جبکہ حسیان میں شک۔ جیسے :

a- بَعَلَ فعل مجرد سے اَبْعَلَ فعل مزید۔ (بُعِلَ = کبجی)
اَبْعَلْتُهُ ”میں نے اس شخص کو ، غل پلایا۔“
یعنی اس کو غل کی صفت سے متصف پایا۔

3. TO FIND A QUALITY IN SOMEONE وَجَدَانِ

• Mafool Bihi is necessary here (Pronoun, noun etc.)

بَجَلَ → He was cheap, miserly

عَظُمَ → to be great

كَبُرَ → to be great

مَرَضَ → He was sick

كَفَرَ → He disbelieved

أَخْلَيْتُ → He considered me cheap

أَعْظَمْتُهَا → I considered her to be great

أَكْبَرْنَنِي → Them ladies considered
him to be great.

أَمْرَضَنِي → He considered me sick

أَكْفَرَنِي → He made me disbelieve
He considered me disbeliever.