

وَجِدَانُ الْمُبْرَأَ - Aslana Family [Day: 62] أَفْعَالُ 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]
[you are hard working]
Fi'l MFB 1 MFB 2
• mubtada • Khabar
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]
[you an example]
Fi'l MFB 1 MFB 2
They are 2 separate things connected to the Fi'l "showed".
have no relationship with each other

- 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 أفعال القلب :-
he assumed يجيئ

أعني الجاحد يجيئ

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

"financially independent"

"The ignorant person assumes them to be

• mabtada
Fitil MFB

financially independent?

MFB • Khabar
2

have relationship with
each other.

- So here we can separate 2 MFBs as
- Mabtada & Khabar.

eg.4 أفعال القلب :-

[17:101]

• Khabar

MFB-2

• mabtada

1 MFB Fitil of heart

عَنِي لَكُمْ يَمْكُشُونَ مَسْكُونًا

أفعال

القلب

القلب

القلب

القلب

القلب

(سَعَرَ يَسْكُونَ) (فتح)

• I am Maj'ul

• Small family

• someone on

whom spell has been cast.

• I assume
you to be

Indeed I

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

The 2 MFBs could be taken away from the sentence I made Mubtada & Khabar.

2 MFBs converted
to mubits

أَنْتَ مَسْحُورٌ

2 Khabar

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

Note: أحوال المقلب has 2 MFBs which can be turned into Mubtada & Khabar.

[55:4] Surah Ar-Rahmaan:

eg 5.

MFB 2	MFB 1
البيان	البيان
the speech	• He taught him

"He taught him clear speech".

MFB MFB
1 2

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

:- **أفضل الباقي** has to be separated from other girls who have 2 MFBs

- Only Maj'ool Bihī (who & what details) work on limited Fi'l's (Mutāaddi Fi'l's)
- Sometimes it can be 1/2/ or 3 & so on.
- Other Maj'ool like (Fehī, Lahū) can go everywhere whether Fi'l is Mudāddi or Kaazīm/whether from Big Family or Small Family.

what is فِعْلٌ مُّتَّخِذٌ لِّيْلَيْنِ ؟

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

ابناء BENEFIT - 2. - ORIGINAL MEANING

What do Arabs do with ابْنَاء family :-

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

ابْنَاء - original meanings [unrelated to the Miqarrad]

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

eg 1

→ he was kind/- تَعْلُق (تعاقب)
New | loving/
meanings. | generous.
→ he feared - اشْفَق (أشفقم)

eg 2

• spiritual connection → to be honest/- اُمُّن (أُمُّن)
he was trustworthy/honest
• But it's not direct. → he believed - اُمُّت
• more abstract.

اجْنَان family words are "to be" words. but their maadi needs to be translated as "he was".

eg. 3

Unrelated

he was healthy / he became - فُحِشَ (فَحِشَ)

healthy

he surrendered - أَسْلَمَ

eg. 4

he requested / - عَرَضَ

he proposed /

he presented.

- أَعْرَضَ

he ignored

somebody on

purpose.

eg. 5

he was negligent - أَفْجَسَ

he turned away

he spent frivolously / - أَسْرَفَ

he was excessive /

he spent wastefully

eg. 6.

to make a solemn oath - نَزَرَ

He took an oath

He .. warned - أَنْزَرَ

eg. 7.

he divided - $\text{أَنْقَسَ} (أَنْقَسَ)$

he took an oath - أَقْسَمَ

BENEFIT-3 وجہان - To find a quality in someone.

- It's important to have a Maf'ool Bihī here.
- وجہان can be associated with noun, thing, pronoun.

Example with a noun :-

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

I considered Mariam - فیض ماریم
 to be great. فیض
 MFB
 (NOUN)

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

Example with a thing :-

I considered a city - ایرانیہ مراہلہ
 to be great. مراہلہ
 MFB
 (thing)

Example with pronouns :-

[3 letter word is he was cheap / miser - بخلی
 a quality that
 somebody has]

[3rd category has.
 to have a Maf'ool
 Bihī]

he considered me cheap - أبخل

ن
 MFB
 (pronoun)

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

- So they are taking the quality & saying that I find that quality in that person.

- That what يُخَلِّي & أَيْتَلَّنِي does.

to be great / - . غَظِيْعُ (eg 4)
He was great

I considered her to be great - لَجِيَّلَيْتُ

MFB has the quality
of 3 letter (great)

to be big/great - جَبْرُ (eg 5)
He was big/great

Them ladies cond's considered كَبِيرًا
him to be great.

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.

غير مبتدأ
works like

complete idea

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

I showed you an example. (doesn't work like) **غير مبتدأ**
fragment: idea

أعنيأه يَخْسِئُنَ الْجَاءِلُونَ

Partly
Flexible

The ignorant one assumes them to be
financially independent.

مبتدأ

غير

x1 x1 x1 x1 Emphasis

إِنِّي لَأَظُنُكَ يَمْوَسِي مَسْحُورًا

اسم مفهول ثلاثي مجرد باب: فتح

فعل القلب → أَظُنُّ

سَاحِرٌ	سَاحِرٌ	سَاحِرٌ
سَاحِرٌ	سَاحِرٌ	سَاحِرٌ

M.81
Indeed I, I assume you to
be, O Musa, a person on
whom spell is casted. M.82

أنت مسحور

عَلْمَهُ الْبَيَانَ

He (swt) taught him clear speech.

Can we take these two م. Bihs as Mbtada & Khabar?
He is clear speech (doesn't make sense) → Not Fit Qalb

SPECIALITIES OF EACH FAMILY

BAAB ASLAMA

2. ORIGINAL MEANING الابتداء

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

شَفَقٌ → He was kind

أَشْفَقُ → He feared

آمِنٌ → To be honest

آمِنٌ ، يُؤْمِنُ (أَسْلَمَ) → To believe

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

كُرْمٌ → He was noble بَعْدُ → He was far away

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

أَسْلَمَ → To accept Islam, to surrender.

عَرَمَ → He requested , proposed , presented

أَغْرَمَ → to ignore somebody on purpose

Origin 2-ابتداء

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

فعل مجرد میں معنی اقبال کے فعل مزید میں نے معنی

شَفَقٌ (وہ سریان ہوا) سے أَشْفَقُ (وہ ذُرِّیْگا)۔

آمِنٌ (وہ دوست دار ہوا) سے أَمِنٌ (وہ دوست دار ہے)۔

سَلَمٌ (وہ نجیک ہو گیا) سے أَسْلَمَ (وہ مسلم ہو گیا)۔

عَرَضٌ (اس نے درخواست کی) سے أَعْرَضَ (اس نے من پھیرا)۔

سَرْقَتْ (اس نے نسلول خرچی کی) سے أَسْرَقَ (وہ عاقل ہوا)۔

ذَنَرٌ (اس نے تدریانی) سے أَذْنَرُ (اس نے تدریا)۔

أَقْسَمَ (اس نے تقسم کی) سے أَقْسَمَ (اس نے قسم کھائی)۔

3- وجودان یا مصادفان

کسی چیز کو ماغہ سے موصوف پا، یا کسی چیز میں ماغہ کی صفت کا موجود ہو، وجودان یا مصادفہ کہلاتا ہے۔ دراصل یہاں، فاعل مفعول کو، کسی مخفف صفت سے تصرف پاتا ہے۔ وجودان میں یقین اور احتمال پہلا جاتا ہے، جبکہ حسیان میں تکم۔ جیسے:

- بَخْلٌ فعل مجرد سے أَبْخَلٌ (بَخْلٌ = کنگوی)

أَنْفَلَةً "میں نے ان ٹھوک کو، خیل پہلا۔"

لیکن اس کو خل کی صفت سے تصرف پا۔

سَرَفَ → He turned away
 He was negligent

أَسْرَفَ → He spent frivolously
 He was excessive
 He spent wastefully

تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى
 عَنْقَكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ
 فَتَقْعُدَ مَلُومًا مَحْسُورًا

تَعْتِيلٌ & استعارة in Quran

نَذَرٌ → He took an oath

أَنذَرَ → To warn

قَسْمٌ (من) → 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 کلاتا ہے۔ جیسے:

فعل مجرد میں معنی	فعل کے فعل مزید میں نئے معنی
شَفَقٌ (وہ سریان ہوا)	أَشْفَقَ (وہ ڈر گیا)۔
أَمْنٌ (وہ دیانت دار ہوا)	أَمْنَ (وہ ایمان لایا)۔
سَلَمٌ (وہ ٹھیک ہو گیا)	أَسْلَمَ (اس نے ڈھونڈ لیا)۔
عَرَضٌ (اس نے درخواست کی)	أَعْرَضَ (اس نے منہ بچرا)۔
سَرَفَ (وہ غافل ہوا)	أَسْرَفَ (اس نے فضول خرچ کی)۔
نَذَرٌ (اس نے نذر مانی)	أَنذَرَ (اس نے ڈر لیا)۔
قَسْمٌ (اس نے تقسیم کی)	أَقْسَمَ (اس نے قسم کھائی)۔

3- وجہان یا مُصادفہ

کسی پیڑ کو ماغہ سے موصوف پانا، یا کسی پیڑ میں ماغہ کی صفت کا موجود ہونا و وجہان یا مُصادفہ کلاتا ہے۔ دراصل یہاں، فاعل مفعول کو، کسی مُشقتنے صفت سے متصف پاتا ہے۔ و وجہان میں لیقین اور اعتماد پایا جاتا ہے، بکھر جسیان میں شک۔ جیسے:

- بَخْلٌ فعل مجرد سے أَنْبَلَ فعل مزید (بُخْلٌ = کنگوی)

أَنْبَلَتْهُ "میں نے اس شخص کو، خیل پایا۔"

یعنی اس کو خیل کی صفت سے متصف پایا۔

وِجْهَانِ سُبْعَةٍ

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

بَخْلٌ → He was cheap, miserly

عَظِيمٌ → to be great

كَبُرٌ → to be great

مَرِضَ → He was sick

كَفَرَ → He disbelieved

أَجْلَانِي → He considered me cheap

أَعْظَمَهُمَا → I considered her to be great

أَكْبَرَنِي → They ladies considered him to be great.

أَمْرَضَنِي → He considered me sick

أَكْفَرَنِي → He made me disbelieve
 He considered me disbeliever.