

:- NOUN AS ADJECTIVE

(1) الفاعل والصفة

57:1 - We have studied in the

Paragraph of 5:3 of 1st part of

those notes (See page 51-52)

That there are two types of Common

Noun. No 1 is called Proper name

(الاسم الخاص) which is name of

gender (Things)

For examples (البشر) (HUMAN) (الحيوان) (BEING)

Second one is called

(NOUN AS ADJECTIVE)

Thing is meant is showing

a quality of the person, place

or a thing, for example

(السهل) (Easy) (الجميل) (Handsome)

57:2 - Some times Proper name (الاسم الخاص)

is also called (الاسم العام) (Meaning NOUNS)

Because those are names of things felt by

Senses (الحواس), means Those are names of

Sensitive things for example (الرجل) (MAN) (البيت) (HOUSE) (الرياح) (WIND) (البحر) (SEA) (الطائر) (BIRD) (الجمال) (CAMEL) (القط) (CAT) (الكلب) (DOG) (السمكة) (FISH) (الجمادى) (JANUARY) (الربيع) (SPRING) (الصيف) (SUMMER) (الخريف) (AUTUMN) (الشتاء) (WINTER) (الجمعة) (FRIDAY) (الجمعة) (FRIDAY) (الجمعة) (FRIDAY)

And Sometimes those are names of the things which can be understood by the intellect (عقل) instead of understood by senses (حس) which clearly means intellectual thing (Abstracts)

شجاعة (BRAVERY)
كبر (STINGINESS)

Now you have note that

اسماء الصفات
Can not be used as Adjective (تأنيد) However they can be used as (موصوف) depends upon the requirements and circumstances.

57:3 It is very important for students that the difference between

بين الصفات والصفات

must be clear in their minds we can understand this difference by two words

To BE STINGY IS INFINITIVE (صير)

STINGINESS IS MEANING NOUN (سِمَةُ الْبَخَالِي)

STINGY IS ADJECTIVE (بَخَالِي)

To BE BRAVE IS INFINITIVE (صير)

BRAVERY IS MEANING NOUN (شَجَاعَةٌ)

BRAVE IS ADJECTIVE (شَجِيعٌ)

That's why it is very important for students that at the time of finding the meaning of the words you have to also note the difference of the meaning [that either this word is INFINITIVE MEANING NOUN OR ADJECTIVE]

تنبه: البخالي شجيع

and Carefully consider this important issue at the time of using this word in the sentences! Now you have to note that, Some times Adjectives

are also used as the quality (صير)

of the requirements of use in the sentence [depends upon]

البخالي شجيع OR البخالي شجيع



However you have already studied 3 Patterns for formation of

(ظرف) (noun of place & time) Now you have to note that there are many

Patterns (اوزان) for (اسماء الصفات)

That's why we are using the Person of Plural (فرد)

(فعل) instead of (فعل)

(فعل)

few Patterns of (فعل)

are given as below Please note this is not the complete list of all Patterns of (فعل)

(فعل)

WORD MEAN PATTERN

كحل

حلوة

وزن

① كحل

Difficult

كحل

② كحل

Easy

كحل

③ كحل

Heavy weight

كحل

④ كحل

Sweet (water)

كحل

WORD

MEAN

PATTERN

	كَبِيرٌ		كَبِيرٌ
5	فَرْدٌ	Empty	فَرْدٌ
6	مِلْحٌ	Salty	مِلْحٌ
	[used] [Less]		
7	عَسِيْبٌ	Hard	عَسِيْبٌ
8	عَسْوٌ	Sweet	عَسْوٌ
9	مُرٌّ	Bitter	مُرٌّ
10	عَيْنٌ	Eye	عَيْنٌ
11	صَالِحٌ	Good	صَالِحٌ
12	شَاهِلٌ (used Less)	Famous Man	شَاهِلٌ
13	شَوِيْحٌ	Brave	شَوِيْحٌ
14	أَكْبَرٌ (Less used)	Alkaline	أَكْبَرٌ
15	كَسِيْلٌ	Lazy	كَسِيْلٌ
16	غَضِيْبٌ	Angry	غَضِيْبٌ
17	طَمْسَانٌ	Thirsty	طَمْسَانٌ

WORD	MEAN	PATTERN
18	كبير / Large	كبير / كبير
19	صغير / Small	صغير / صغير
20	بخل / Stingy	بخل / بخيل
21	جشع / Greedy	جشع / جشع

← غير منصرف وزني
SEMI DECLINE-ABLE PATTERNS

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57:5 When we check above patterns we think that is there any specific rule, that an adjective of words from a specific category can be formatted from a specific pattern. So please note that there is not any specific rule. Now you are correct in this case, that what is benefit of learning and memorising those patterns. Actually the benefit of memorising those patterns is that

Whenever if any similar word come across with you. Then you quickly recognise it from its pattern that this is pattern of **ADJECTIVE**. It is also very clear that with those patterns (**كبير**) you can easily

understand their meanings and sense

فهموا و (سواء) of

those words.

The second benefit of recognising words from their pattern will be explained later in this lesson

المشتق

57:6: Now you have to note this matter that

(Active Participle) الفاعل

and (فعل) Part (Passive)

also fast Participle)

Can't be used as adjective (توصيف) depends upon the requirements and circumstances (depends upon the usage of words in the sentences)

for example in (جاء طالب) and is

جاء is الفاعل and is

Adjective (توصيف) of (جاء) . Same as

مطلوب . This is the main cause

That, in many Arabic Dictionaries and also in the books of Arabic Grammar, There are 5 types of المشتق are described.

(Active Participle) **المتفاني**

المتفاني

(Passive Participle) **المفطور**

المفضلة المشبهه
(SIMILAR TO ADJECTIVE)

التففي
(NOUN OF PRE-EMINENCE)

الصالحه

(NOUN OF EXAGGERATION)
So we can say that Except

الايام AND **الايام**
(NOUN OF PLACE & TIME)

(NOUN OF INSTRUMENT)
all derivative Nouns
can be used as **المفطور**

(Adjective) **المفطور**

57:7 The main purpose of this lesson is to describe few things about

(*Assimil* *Assimil*)
(SIMILAR TO ADJECTIVE)

Please understand first matter in this regards that when we said only the word

Then normally it is understood as

(*Assimil* *Assimil*)
(Similar to Adjective)

which is written in Persian and Urdu as

Assimil

It should also be noted that the above described ^{all} (*Assimil*) patterns are actually

Patterns of *Assimil*. However

There are many other patterns of *Assimil* are existed which will be described later:
Assimil

57:8

Aḥsinā'ihī

The literary meaning of is that it is such type of adjective ~~or~~ means

adjective *Ḥamīdīn*

WHICH IS SIMILARISED

(*ḥamīdīn*)

It can be explained as under
It is called *ḥamīdīn* because
It is similar to (*ḥamīdīn*) in
two matters

No:1 Both have the meaning
and sense (*ḥamīdīn*) of *ḥamīdīn*

No:2 Both *ḥamīdīn* and *ḥamīdīn*
act as *ḥamīdīn* As Verb Noun/acted
make *ḥamīdīn* its subject
and accusate *ḥamīdīn* make *ḥamīdīn*

its object *ḥamīdīn*

Similar actions are done

by (*ḥamīdīn*) and

(*Aḥsinā'ihī*)

More matters will be discussed later
(*Aḥsinā'ihī*) At the moment you have to
understand clearly one matter.

in Next Paragraph - 57:9

57:9

First common matter according to meaning in English and Arabic (مختلف) is that both have the same sense of quality level. But there is another difference according to meaning between them is existed, which is very important to understand, Because understanding of this difference is very important for the ~~our~~ many places of Holy Quran

UNDERSTANDING OF THIS DIFFERENCE IS VERY IMPORTANT TO UNDERSTAND (MANY PLACES)

OF HOLY QURAN

فَسِخْرُ الْقُرْآنِ

MAIN OBJECTIVE OF THIS ALL EXERCISE IS TO UNDERSTAND HOLY QURAN AND HADITH MUBARAKAH

مَقَرَّةٌ دَقِيقَةٌ
فَسِخْرُ الْقُرْآنِ وَالْحَدِيثِ مَبَارَكَةٍ

Which is that there is a sense of temporarily existing of a quality

in **جلائل** which is called **جلائل** in Arabic as **جلائل**

جلائل

Which means that this quality is not existed in the 'described' **سواء** of **جلائل** before. (before this time) and this quality **سواء** came into existence only for a prescribed time or we can say that this quality came back into **جلائل** after leaving the **جلائل** as we described above on existence on temporary basis **جلائل**

for Example **جلائل** - **جلائل**

(He was angry (Happy) - **جلائل**)
But now happy)

(He was friend (OPPONENT) **جلائل**)
But now opponent)

(He was generous) Stingy **جلائل**
But now he is stingy

(He was charitable) Greedy **جلائل**

Person but now he is Greedy

SO QUALITY DEVELOPED TEMPORARILY AND THEN APPEARED IN SAME PERSON

جلائل

Opposite to that There is a sense of Permanently, Continuously and everlasting is Evident

خلود

فصل في صفة الخلود
في التواتر والديمومة

الصفة الخالدة

(Similar to adjective)
For Example word

is جليل

It means that quality of mercy (رحمة) is developed in the Described at a specific time (وقت) and Practised only at that specific time by him.

is

الصفة الخالدة

Which means that quality (صفة) of mercy is existed in Described (وصف) since the start of time

Everlasting and will exist Everlast , always & Continuous

من البراهين الخالدة

That's why Translation of **عاشق** is merciful, always, all the times Everlasting, However generally the words of always, everlasting all the times are not written in English. But "the People of under-standing **الواثقين**"

know that those above all words are always existed with the meaning of **الواثقين**

Same as the meaning of **الواثقين**

الواثقين is only 'man' word 'special' and important to write in the Translation. But however

it is understood as a Special Man, The same difference is with **الواثقين**

الواثقين

الواثقين ← **الواثقين** → **الفاعل**

الواثقين ← **الواثقين** → **الفاعل**

الواثقين

الفاعل

57:10 Please note this point in this discussion that other

المتكلمين
which mean

الفاعل - الفاعل
المفعول

المفعول

are not always used for only **used** But those used for other purposes for example you have already seen in Paragrap 57:7 you have seen that

is Adjectival compound

and in this Compound **الطالب** is adjectival (المتكلمين)

But if ^{we} say **الطالب** is adjectival (المتكلمين)

Now the word **المتكلمين** is used as **المتكلمين** (PREDICATE)

مفردات

However in the same (أما في) used (يستخدم)

Except "THIS" other things (إلا "هذه" الأشياء الأخرى)

Whenever used as adjective (عندما تستخدم كصفة)

Then it is not important that this quality is existed forever (ثم إنه ليس مهمًا أن تكون هذه الصفة موجودة للأبد)

That's why it was decided to categorise them in different groups and allocated different names. (لهذا سُميوا في مجموعات مختلفة وأعطوا أسماء مختلفة.)

the same (نفسه)

:- NOUN AS ADJECTIVE (2)

(P) Asma'ul Husna

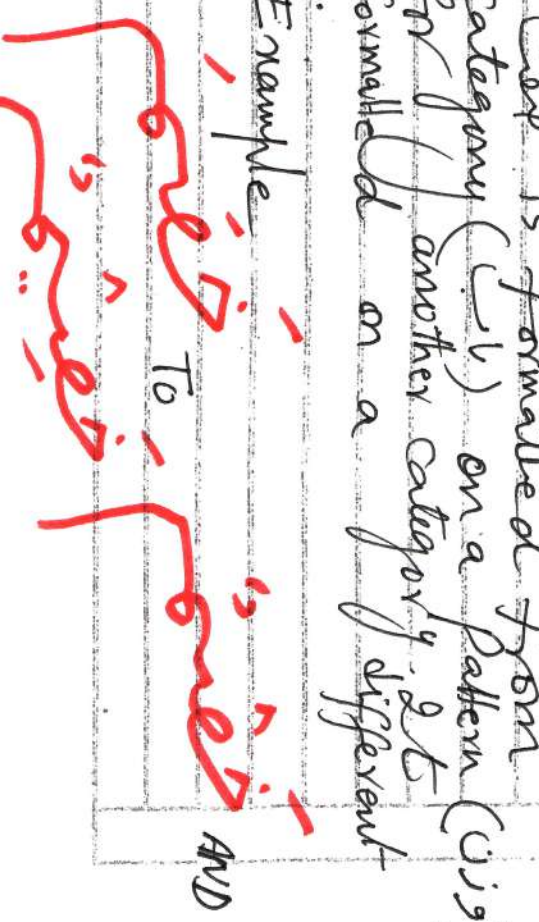
58:1

Now we have to explain few matters about the word formation and structure of Asma'ul Husna (SIMILAR TO ADJECTIVE), But before this explanation, this matter need to be clear again in your mind that there is not any specific rule for the use of pattern (وزن) of Asma'ul Husna which mean that

are not same for the every category (ب) of Asma'ul Husna (Simple Trilateral Verb) But Asma'ul Husna is formatted from one category (ب) on a pattern (وزن) and for another category. It is formatted on a different pattern.

For Example Asma'ul Husna FORON To Asma'ul Husna AND

However, many times Asma'ul Husna is of one pattern is formatted for many verbs (افعال) of different categories. (ابواب)



From **بجيتا** To **بجيتا**
STINESS STINGY

From **بجيتا** TO BE FAR TO **بجيتا**
FAR away

From **بجيتا** TO **بجيتا**

Greed Greedy

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58:2 So the main

Purpose of above discussion is that the understanding of (قصد الجيد) depends upon the

Listening from Arabic Native People specially HISAZ Province or The Arabic dictionary as compare to the specific rules.

However if you meditate (Keep in mind) following points then you can easily understand

(الصفات المشهورة)

Normally 1. ① A verb is used from the

(افعال لنزح) (INTRANSITIVE VERBS)

for فنل ثلاثي مجرد (SIMPLE TRILITERAL VERB)

However its **الشيئية** use from TRANSITIVE VERBS

(انفعال متعدي)

and **(فعل ثلاثي متعدي)**

is Least (Negligible) (Increased Trilateral Verb)

2: **أما** **تعد** is formatted mostly from The Verbs of Categories **(الواو)** of



Because all verbs from category **(كس)** of **(الواو)** and most verbs of from the category **(س)** are

(انفعال وانزاع) (INTRANSITIVE VERBS)

However Please note that There is not any Specific Pattern **(وزن مضارع)** for formatting **(الواو)** from those categories **(كس)**

those categories **(كس)** **(انفعال وانزاع)** (except **(كس)**)

3: In Exceptional Circumstances **(وزن مضارع)** is formatted on the Pattern **(الواو)** of other categories **(كس)** as well. For Example from **(كس)** **(وزن مضارع)**

From -

رفع To رفع

” مفعول To مفعول

However Examples of مفعول

’مفعول and ’مفعول

are already discussed in details in above paragraphs

S:- The same word form used on the pattern of مفعول

is normally used as مفعول

مفعول (Active Participle)

for Example

مفعول مفعول

(Very fast Person) (Greedy)

However Sometime This Pattern (وزن مفعول) مفعول مفعول

مفعول مفعول is also used as

مفعول مفعول (Passive Participle)

for Example ... (P-755)

قَاتِلٌ used as the meaning of

(one who was killed)

and

(from the root of

قَتَلَ

(one who was injured)

58:3 Sometimes قَاتِلٌ is formatted on the

Pattern of

(Active Participle) (الْفَاعِلُ)

But only for those verbs whose the sense whom have

Everlasting permanence of Eternity and

قَاتِلٌ, قَاتِلَةٌ, قَاتِلِينَ, قَاتِلَاتٍ

However in these cases many times

قَاتِلٌ is also formatted

قَاتِلٌ from

on the Pattern (Uj) of قَاتِلٌ. For example -

From قَاتِلٌ To قَاتِلٌ (companion)

Accompanying قَاتِلٌ To قَاتِلٌ (Pure or Holy)

58:4 - Few qualities are temporary in that reference that these qualities will be ended shortly after those qualities possess-ed by human beings. But in other reference and they have the sense of everlasting and Eternity as well. (فعل (فعل))

This is because (فعل (فعل)) those qualities possessed Human beings a gain and a gain in their life. For Example

HUNGER, THIRST, ANGER, HAPPINESS

Mostly those Verbs are formatted from

فعل (فعل)

Normally one Pattern out of Two Patterns are used for formatting the **فعل (فعل)** type of the verbs having this type of meaning

فعل (فعل) (Still those qualities also remove for a short time then again possess human beings (ie Hunger, Thirst, Anger Happiness))

One Pattern (فعل) is for Example

(Very happy) → **فعل (فعل)** + **فعل (فعل)** (Overlcome)

Second Pattern is **فَعْلَانِ** which is

فَعْلَانِ (Semi Declinable)

The feminine of فَعْلَانِ is

فَعْلَانِ, The plural of both masculine and feminine is on pattern of **فَعْلَانِ** and **فَعْلَانِ**

For Example

From **فَعْلَانِ** and **فَعْلَانِ** is **فَعْلَانِ** feminine is **فَعْلَانِ** and plural of masculine and feminine is **فَعْلَانِ** **WORD** **فَعْلَانِ** **FEMININE** **PLURAL** of both

① **فَعْلَانِ** **فَعْلَانِ** **فَعْلَانِ** **فَعْلَانِ**

② **فَعْلَانِ** **فَعْلَانِ** **فَعْلَانِ** **فَعْلَانِ**

③ **فَعْلَانِ** **فَعْلَانِ** **فَعْلَانِ** **فَعْلَانِ**

④ **فَعْلَانِ** **فَعْلَانِ** **فَعْلَانِ** **فَعْلَانِ**

Remember! Sometimes the pattern of

فَعْلَانِ is also used as **فَعْلَانِ** (Declinable)

which means **فَعْلَانِ** (Tired) for Example **فَعْلَانِ** (Tired)

فَعْلَانِ (Tired) **فَعْلَانِ** (Tired)

In those cases their Feminine (تيس) is formatted by adding **ابو**

For Example

علا (Angry woman) تيس
كسلا (Tired woman)

Moreover Solid Plural "فلس" is used for both Masculine and Feminine

58:5

Now you have to meditate that the Feminine of most patterns is formatted by only adding

However sometimes a common pattern is used for both Masculine and feminine specially when **جس** is used as

in the meaning of **جوس**, And

Sometimes **شركة** pattern is also used, As you have seen above **شركت** -

Some are mostly Solid Plural **ساعات**

فلس is used, But sometimes

Broken Plural **ساعات** is also used.

VOCABULARY

“كلمات”

① سُرَّ (س) سُرَّ
(INTOXICATED) سُرَّ

② جَعَلَ (ف) جَعَلَ
to (create), (To set), (To Generate)
(To Produce)

③ لَبَسَ (ل) لَبَسَ
from category of (To be weak)
(To increase)
(To double)

④ نَذَرَ (ذ) نَذَرَ
(To warn) نَذَرَ
(To you) نَذَرَ

نَذَرَ (ذ) نَذَرَ
(To be alert) نَذَرَ
(To warn) نَذَرَ
To make alert
other Person

⑤ كَسَلَ (س) كَسَلَ
(To be lazy) كَسَلَ

⑥ اَسَفًا (س) اَسَفًا (س)
(To be Sad) (Feeling sorry)

⑦ ظَمًا (س) ظَمًا (س)
(Very very thirsty)

⑧ تَوَدَّعًا (ض) تَوَدَّعًا (ض)
(TO QUARREL)

⑨ هَجَرَ (ن) هَجَرَ (ن)
(TO LEAVE)

⑩ عَذَبًا (ض) عَذَبًا (ض)
[Not able to eat any thing
due to very very Extreme Thirst]

عَذْبًا (ن) عَذْبًا (ن)
(Water is to be mossy)

عَذْبًا (ن) عَذْبًا (ن)
(Water is to be Sweet and Pleasant)

⑪ فَرَطًا (ن) فَرَطًا (ن)
[Water is to be Sweet and able to
Quenching Thirst]

EXERCISE NO. 55

رَبِّ الْعَالَمِينَ

Describe the Marked Holy Quran Verses (Below)

① Those are which type of (فعلية صيغة) Derivative Nouns

② What is Root

What is Category (Number & Gender)

③ What is the Pattern of Singular Masculine Person (فعلية)

④ What is the Cause^{of} Diacritical cause and what is diacritical (إعراب طائفة) Cause

⑤ Then Translate in English

of Complete Verse of Holy Quran)

① لَا تَقْصُ بُولَ الْاِنْسَانِ وَالْاَنْثَرِ سَمًا اِي كَيْفِي تَقْلَهُو مَا تَقُو لَوْن

2 اِنِّي جَاءَ عَلٰى فِئِ الْاَرْضِ
حَلِيْمَةً

3 وَاذْكُرُوْا اِذْ اَنْسَخْنَا فِئْلِيْكُمْ
سِرَّةَ مَوْءِنَ غِي الْاَرْضِ

4 وَطَلَبْنَا اللّٰهَ فَمَنْعَ رِجْسِيْ
وَمَنْ اَطْلَعُ مَعْدِنَ مَسْجِدِ اللّٰهِ

5 اِنَّا سَلَلْنَا لَكَ رِيْحًا نَّسْفًا
وَمَا نَكْرِهُ لِمَنْ سَلَبْنَا لَكَ
مَسِيْحِيْنَ وَاَنْتَ رِيْضٌ

6 اِنَّا الْاَوْثَقِيْنَ بِجُرْعَتِ اللّٰهِ وَخَادِيْنَ
وَاِذَا قَامُوا اِلَى الْقَلْوَةِ قَامُوا اَسَا اِلَى

7 اِنَّا الْاَوْثَقِيْنَ بِجُرْعَتِ اللّٰهِ وَخَادِيْنَ
وَاِذَا قَامُوا اِلَى الْقَلْوَةِ قَامُوا اَسَا اِلَى

8

فَرَفَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ
غَضِبَانَ إِسْمًا

9

وَلَيْسَ قَوْمًا بِالَّذِينَ هُمْ يُعْتَبِرُونَ
هِيَ أَهْلُ الْأُمُورِ

10

بَلْ هُمْ قَوْمٌ طَٰغِيُونَ
يَلْمِزُونَ

11

لِكَيْسَبُوا الْبَاطِلَ أَمْثَالَ الْبِاطِلِ

12

حَلَقَ الْإِنْسَانَ مِنْ طِفْلِهِ

فَأَبَآهُ كُمُومٍ فَسَبَّحُوا بِحَمْدِ رَبِّهِمْ
وَلَبَّيْهُمُ حَمْدٌ مِمَّا نَدُّوا

13

وَهُوَ الَّذِي يَصْرِفُ الْبِحْرَيْنِ

هَذَا عِنْدَ رَبِّهِمْ وَمِنَ الْبِحْرَيْنِ

وَهَذَا مِصْرُ آجَاوَجَ