

NOUN AS ADJECTIVE (3)

(١٣) **أَجْسَمٌ أَسْوَدٌ**

Now we have to introduce you a very special and important type of

أَجْسَمٌ أَسْوَدٌ (Similar to Adjective)

The Verbs have the meaning of (of colour, visible defect or costume) (of human beings or other nouns)

The **فعل** (Noun as adjective) formed from these verbs are Perfect and Permanent similar to adjective

(**أَجْسَمٌ أَسْوَدٌ**)

Because there is meaning of Everlasting and Eternity it is existed in those verbs

أَجْسَمٌ أَسْوَدٌ (عاشق)

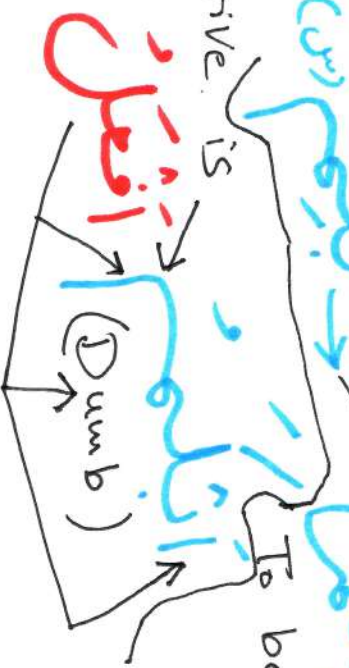
The pattern of **عاشق** is specified for this type of

"أَجْسَمٌ أَسْوَدٌ"

For Example

عاشق (To be dumb)

Its Adjective is on the pattern of



خَضِرٌ (Green)
 خَضِرًا (To be green)
 خَضِرٌ (Green)

ON THE PATTERN OF

59:2: Please those types of verbs and specially the verbs have the meaning of visible defects or costumes

(عَلِيٌّ وَزَيْدٌ)
 (علي بن زید)

are mostly belonged to the category of

(most) **سَمِعَ**

However the verbs showing the meaning of colours are not belonged to the

فَعْلٌ نِلَانِيٌّ بِجَرِّ

(Simple Trilateral Verb)

However there are 2 separate categories (الْوَابِ) are reserved will be explained later (اَلْمُنَايِلِ)

For Example

أَسْوَدٌ (Black)
 أَحْمَرٌ (Red)
 أَبْيَضٌ (White)

Anyway, those verbs, whether they

belong to any category (باب), there

Adjective (صفت) is formatted on the pattern (وزن) of **فَعَلٌ**

and the Syntan Paradigm

لَفَسَّ يَفْسُ لَفْسًا

Nominative Obsechive

Possessive

Masculine Singular **فَعَلٌ** **أَفْعَلٌ**

Masculine Dual **أَفْعَلَانِ** **أَفْعَلَيْنِ**

Masculine Plural **فَعَلٌ** **فَعَلٌ**

Feminine Singular **فَعَلَاتٌ** **فَعَلَاتٌ**

Feminine Dual **فَعَلَاتَانِ** **فَعَلَاتَيْنِ**

Feminine Plural **فَعَلَاتٌ** **فَعَلَاتٌ**

59:4 - You must remembered that in the Paragraph No. 3:3 + 3:4 (Pages No 26 To 28)

A Sign **الف مخرجه**

[ALAPH-E-MAMDOODAH]

was discussed in the referene of imaginary feminine

(سواء مني مني)

Actually that was this Pattern of

فعل

Because at that time you have not studied Patterns **انك او انك** that's why

Syntax Paradigm **نصيف جوي** of the Pattern of **الف مخرجه**

or the words of Pattern of **الف مخرجه**

we were not Practised at that time.

But Now you have to practice this Syntax Paradigm

as well.

(كسوف في جوي)

VOCABULARY

كلمات

1 سمع (اسم) (To be heard)

2 سَخَّ (ف) (To pull out)

3 اجتمعوا (ف) اجتمعوا
To Gather

4 اعمى (ف) اعمى
[To be blind] or it is

a Arabic Phrase [His eyes turn blue]

5 اصفر (ف) اصفر
(To be yellow coloured)

6 اوجع (ف) اوجع - اوجع
(To be tight) (Trouble or difficulty)

7) سَمِّي (ع) سَمِّي (ع)

(Deaf)

8) سَمِّي (ع) سَمِّي (ع)

(Red)

9) سَمِّي (ع) سَمِّي (ع)

(Black)

10) سَمِّي (ع) سَمِّي (ع) - سَمِّي (ع)

(Camel)

11) سَمِّي (ع) سَمِّي (ع)

(Blind)

12) سَمِّي (ع) سَمِّي (ع)

(ROSE)

13) سَمِّي (ع) سَمِّي (ع)

14) سَمِّي (ع) سَمِّي (ع)

(White)

15) سَمِّي (ع) سَمِّي (ع) - Then - Sudden
(all of sudden) or

[*Rosicrucianism] was a Spiritual Movement in Europe inspired by Sages of Arab world.

EXERCISE NO 56 'A'

24 التمييز (الوصف)

Format: The Noun as adjective "تمييز" (Femal)
from following Nouns (color and defects)

Then Describe the Syntan Paradigm (الوصف)

(عسر السمع) (Hearing)

① كبر (To be dumb)

② كبر

③ كبر (Black and white shades)

of eyes are highlighted and clearly distinguished)

Arabic word كبر is also used for Defect

EXERCISE NO 56 'B'

رقم التمرین ۵۶. ب

IN FOLLOWING HOLY QURAN

VERSE S

① Find the ⁴ فَسْوِئَاتٍ [Colour + defects]

(الوان، عیوب)

Then find their

① Person (فین)

② Sender (میر، مریر)

② What is its Diacritical case

(الحرکی حالات)

and what is cause of this

③ Translate in English of
the complete Verse of
Holy QURAN.

773
① وَصِيْبُ اللَّهِ مِثْلًا رَجَالِيْنَ
اُتْرَهْمَا اَبْلَعُ لَا دَقِيْرًا
عَلَى سِنِيْهِ

② وَنَحْسِيْ اَهْجِرْ مِيْنَ لَوْ مِيْرًا رَاوَا
اَلَّذِيْ جُوْعَ لَلْعَرِيْنِ الشَّجِرِ الْاَخْطَرِ
ظَارًا

③ فِي الْاَمْلَاصِ
وَالَّذِيْنَ كَدَّ كَوَا بَايِيْنَا رُحْمًا وَاوَلَمَّ
عَاذَلَهُ جَاءَلَتْ لَهْفًا

④ كَسِيْ عَلَى الْاَنْعَمِيْ حَرْجٌ وَا
عَلَى الْاَعْشْرَجِيْ حَرْجٌ وَا

⑤ عَلَى الْاَمْرِ اَرْضِيْ حَرْجٌ

7 وَرُؤُوسُهُمْ فِي سَحَابٍ

8 اَلرَّسَّالِ لِيُخْبِرَ بِهِ

9 وَيُنزِّلُ عَلَيْهَا مَائِدًا

مِنْ سَمَاءٍ لَدُنَّا

"TRANSLATE IN ENGLISH"

1 SKY is blue

2 These mountains are black

3 These trees are green

4 Red cow has been Slaughtered

Red cow was ^{or} Slaughtered

5 This blind man is lazy.

6 This rose is red and that rose is white

23/8/20

NOUN AS ADJECTIVE 4

(ن. الفعول)

(مبالغة)

(EXAGGERATION NOUN) :-

60: 1

We have described in the first lesson of Derivative Nouns (أفعال) which means lesson No: 53 of this part of the notes (Books), There are 6 Types of Derivative Nouns

1. مبالغة

أفعال

أفعال

We have studied 4 Types until now and there we described that many scholars include أفعال into the Derivative Nouns. Because أفعال is also a special kind of أفعال that's

Why we have not included it in to

أقسامه Derivative Nouns

But at this stage it is reasonable to discuss أقسامه in details.

60:2: Be careful about this issue that sense of infinitive meaning

سواء في المصدر أو في النصب

of verb is in Derivative Nouns is observed in all circumstances But a new form and a new sense will also be added in the existing meaning of Derivative Noun
 مثال: سَمِعْتُ (I heard) - سَمْعٌ (hearing) - سَمِيعٌ (all-hearing)

سَمِعْتُ (I heard) - سَمْعٌ (hearing) - سَمِيعٌ (all-hearing)

سَمِعْتُ (I heard) - سَمْعٌ (already listened) - سَمِيعٌ (Listener)

سَمِعْتُ (I heard) - سَمْعٌ (Time or Place of listening) - سَمِيعٌ (Every time and always)

سَمِعْتُ (I heard) - سَمْعٌ (Time or Place of listening) - سَمِيعٌ (Every time and always) - سَمِيعٌ (Listener)

IN REAL CORRECT MEANING ONLY اللهُ سَمِيعٌ وَتَعَالَى is

60.4: There are many patterns are existed

↓ of قائله لسانه Similar to اللفظية (الاجزائ)

There are many patterns of قائله لسانه are existed similar to قائله لسانه (الاجزائ)

Deciding of its Pattern (اجزائ) depends upon the listening of Arabs native people as compare to imagination (قياس) on the

Specific rules (قواعد مقصورة)

However its Famous Patterns are as under:

1. "فعل" - For Example "فعل" "فعل"

(ONE HE WHO EXTREME PREDOMINANCE OVER EVERY THING IN REAL AND TRUE MEANING ONLY)

الله سبحانه وتعالى

is "فعل"

عَلَّامٌ (A Great Scholar)

خَلَّافٌ (A Person who swears a lot)

This Pattern (وزن) is also used for professions named for craftsmen, businessmen or traders

خَبَّازٌ (A person who makes breads a lot) which is Baker

خَيْطَانٌ (Tailor) same as

بَشَّارٌ (Cloth Merchant)

مُغْفِرٌ For Example

مُغْفِرٌ (Too much forgiving sins)

A very prominent Name of ALIYAH BEING PRAISED

مُسَبِّحٌ (Too much Patient)

3:

فِيهِلَا

for example

رَجِيحًا

(Too much Merciful)

أَصِيحًا

(Too much honest)

4

فِيهِلَا

for Example

فَطِيحًا

(Very wise)

فَطِيحًا

(Very very alents)

5:

فِيهِلَا

for Example

فَطِيحًا

(Too much flowing
Stream, River or

young water

فَطِيحًا

(A Person who is Too

Much busy in construction)

or a very very Architect)

6. **فَتَلَانِ** For Example

جَوْدَانِ Very, Very Merciful

سَيَّالَانِ (Too much Surprised)

7 **فَاعْلَانِ** For Example

قَارِعَانِ (Very very noisy)
The terrible
Calamity

عَاطِفَانِ (Overwhelmin g
Calamity)

→ A thing who
Cover every thing

Go: 5! Now you have to note this matter, that in above explained patterns, there are many patterns are common in

الاجابة and التفسير

for Example

فصلان وفصلان وفصلان
AND فصلان وفصلان وفصلان

The meaning of the words is normally decided by according to the position of word in reference to the context

يتغير تغير المعنى حسب
سياق وسياق

And Some times both meaning or both ways of understanding accepted as correct for example the meanings of

رحيم

is merciful, always
and all times

منه استجار
والله الرحيم (الرحمة الرحيم)
وخلود

and another meaning is
most Merciful

(Abundantly too much)

مَرَّالْفَاءِ

Same as the Pattern of مَرَّالْفَاءِ
is common in

مَرَّالْفَاءِ and مَرَّالْفَاءِ

Exaggeration Noun and Instrument Noun

And the deciding of the
meaning depends upon the Place
of Word in the reference to
content

يَعْرِضُ كَرِيْمٌ اَلْحَمْدُ

سَيَاقٌ وَّ سَبَاقٌ

60:6: The Pattern of

مَرَّالْفَاءِ is فَاعِلَةٌ

and as well as feminine of مَرَّالْفَاءِ

مَوْزِنَةٌ اَلْحَمْدُ اَلْفَاعِلُ

But the Sign in the last part
of مَرَّالْفَاءِ is not Sign of Feminine
"عَلَامَةٌ تَأْنِيَةٌ"

But the symbol "خ" is actually
Symbol of "خالد بن الوليد"
For Example of

فارسية خاستا

It is very important to understand
the difference of "خ" as
a sign of feminine or
sign of خالد بن الوليد (Exaggeration
Noun)

In few exceptional circumstances
Except "فارسية" "خ" is

added as the sign of exaggeration
at the end of "few other
Patterns" (ادوات)

For Example instead of "فارسية"

فارسية خالد بن الوليد which is Masculine

as well same as the "خ" end
is also existed at the
of few masculine words, However
those words are not خالد بن الوليد
as well.

For Example-

خليفة

(CALIPH)

60:7 Please note this matter is common in

فعل الفاعل، and (فعل الفاعل) those both nouns

are formatted from **فعل الفاعل** Simple Exiliteral Verb

But opposite to **فعل الفاعل**

فعل الفاعل is mostly formatted from

فعل الفاعل (TRANSITIVE VERB)

However the **فعل الفاعل** which

is formatted on the Pattern of **فعل الفاعل**

is belonged to **فعل الفاعل** TRANSITIVE VERB AND

for example **فعل الفاعل** (Very Patient)

60:8 The forms (MOST FORBIDDEN)

of **فعل الفاعل** are mostly common

for Masculine and Feminine, But However if **فعل الفاعل** is used as meaning of **فعل الفاعل**

(SUBJECT) Then we have to differentiate between Masculine and Feminine with

تاء مذكورة "ت" and تاء مؤنونة "ة"

For Example [يسو الله الرحمن الرحيم]

انسانة زفسي زفسي
(AN HELPING MAN) AND (A HELPING WOMAN)

But if ففسي is used as ففسي (OBJECT)

Then Person (Aino) of Masculine and feminine remain same

For Example

انسانة زفسي زفسي
انسانة زفسي زفسي
(AN INJURED MAN) AND (AN INJURED WOMAN)

Opposite to above if ففسي is used as meaning of ففسي (OBJECT) Then we have to

differentiate between its Masculine and feminine with

انسانة زفسي زفسي
انسانة زفسي زفسي

(A MALE CAMEL, LOADED), (A FEMALE CAMEL LOADED TOO MUCH)

But if
as meanings

787
فَجَاءَ

is used
[فَجَاءَ]
(subject)

Then we have to
use Same Person
For Masculine and Feminine
For Example

فَجَاءَ

(A Most Patient Man)

فَجَاءَتْ

(A Most Patient Woman)

: VOCABULARY :

كلمة

- ① كبر (Kabr) | كبر (Kabr)
Be Arrogant | Be Proud
- ② تصحيح (Tasheeh) | تصحيح (Tasheeh)
Correction of broken bone or
Fix a broken bone or
Correcting something force and
Pressure, or
Being Superior and dominant
- ③ شكر (Shukr) | شكر (Shukr)
Expressing a sense of blessing
TO THANK
- ④ غدا (Ghadah) | غدا (Ghadah)
(Tomorrow)
- ⑤ نقل (Nahl) | نقل (Nahl)
Remove something from its Proper
Place. or TO OPRESS

ظلم (س)

Loss of LIGHT (OR)

To BE DARK

⑥

جحد (ف) جحد

Deliberately refusing

⑦

كفر (ف) كفر

To betray or Bad in Fidelity

⑧

كفر (ن) كفر =

To Hide something OR
TO REFUSE

⑨

كفر (ف) كفر

Covering something to
Prevent it from getting dirty
OR

Concealing sin to avoid
Punishment OR
TO COVER OR

FOR GIVE SOME ONE

⑩

حمل (ف) حمل

(To CARRY WEIGHT)

11) جہ؟ (س) آلہ؟
The mind is devoid of
KNOWLEDGE

12) کبر و
PROUD OR SELFISH

13) فلا مہم
FORWARDED

14) اِزہر - Took (or) Removed

15) بطنی (م) To CATCH

EXERCISE NO 57

رَفَعُوا الصَّوْتِ بِحَمْدِ اللَّهِ

① IN FOLLOWING VERSES OF HOLY QURAN

FIND

①

رَفَعُوا الصَّوْتِ بِحَمْدِ اللَّهِ
 Emaggregation
 Noun

THEIR ROOT (م ا د ع)

THEIR PATTERN (وزن)

THEIR PERSON (ألف)

GENDER NUMBER

مرفوعين [رفع] [وزن: أفعول]

② Their Diacritical case and Cause of Diacritical case (انحراف حالة)

③ TRANSLATE IN ENGLISH COMPLETE VERSE OF HOLY QURAN.

1 بَلْ هُوَ لَدُنِّكَ أَشْرٌ ۝

2 كَذَلِكَ يَطَّلِعُ اللَّهُ عَلَىٰ كُلِّ قَلْبٍ مِّنْهُمْ جِئَانًا

3 إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ هَسْبِئَةٍ سَاهٍ

4 سِرِّهَا لَمْ يَكُن لَّهُمْ مِنْهَا شِرْكٌ ۝

5 وَمَا أُنزِلَتْ عَلَيْهَا مِنَّا إِلَّا مُبَارَكًا وَمَا أَنتَ بِمُعْجِزٌ ۝

6 وَقِيلَ لَهُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

⑦ ذَٰلِكَ بِمَا قَدَّمْتُمْ لِأَيْدِيكُمْ
وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ

⑧ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا مَلَاحِ

سَاتِرٌ لِّقَوْمٍ

⑨ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَافٍ

⑩ إِنَّهُ كَانَ ظَلُومًا جَهُولًا

⑪ وَقَالَ الَّذِينَ الْأَعْرَابُ هَذَا
سَاهِيٌّ لِّذَاتٍ

⑫ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي

أَدْرَأَ عَنَّا الْآخِرِينَ إِنَّ رَبَّنَا
لَغَفُورٌ شَكُورٌ

13 وَقَالُوا يَا مَعْشَرَ الْفِرْعَوْنَ
مَجْعَلًا فَوَهَّابًا رَبًّا

14 وَكَانَ الشَّاطِرُ لِيَأْبَاهُ زَوْرًا

15 وَإِذَا بَطِئْتُمَا بَطِئْتُمَا
جَسَارًا ذَلِيلًا

16 رَبِّ السَّمَوَاتِ وَالْأَرْضِ
وَمَا بَيْنَهُمَا الْأَعْلَى الْأَسْفَلَى

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ
اللَّهُمَّ صَلِّ عَلَى عَلِيِّ حَبِيبِكَ وَسَيِّدِنَا مُحَمَّدٍ
وَعَلَى آلِهِ وَبَارِكْ وَسَلِّمْ وَعَدِّدْ عَلَى مَخْلُوقِكَ