

NOUN OF PRE-EMINANCE OR RELATIVE

(1) **فِيهِ الْعِلْمُ**

GT: 1 As we revise English Grammar that for showing the Superiority of Description **فِيهِ**

* Excess (or)

of Described **(فِيهِ)**

from one to another we use words comparative degree and Superlative degrees For Example

From **Good - Better - Best**

Same as in Arabic "The Noun" for showing the comparison of Superiority or Excess of

Description (تفسير) of Described (موصوف) from one to another, is called

فِيهِ الْعِلْمُ
(RELATIVE)

The Verbal Meaning of -ELATIVE

جزيئي is THE NOON
- which is used for showing the
Superiority. The sense **دوام**

of "Good or bad" Showing in a Description
The Noun used for (is or so)

Showing the superiority or Excess
of both qualities (good or bad)
is called

جزيئي ELATIVE

We can understand in English
Grammar by using the Example

Good is

أجيد (NOUN AS ADJECTIVE)

Better & Best

أفضل (NOUN OF
PRE-EMINANCE
OR
ELATIVE)

Same as

BAD is أسيء

WORSE & WORST

أفقر (ELATIVE)

61:2

Please note there is
Sense of Abundance (كثرة)
is also existed in
the Noun of Exaggeration
عجالة

But in عجالة there is the sense of
more quantity (or abundance) of this
Noun without the comparison of this
quality to any other Noun same time

However in عجالة → There
is clear sense (معنى)
of عجالة (معنى)

Superiority or Excess of same quality
in comparing this quality with another
person (same time or in same
sentence) / We can also use the
words of عجالة & عجالة

for explaining above details

Simply we can understand that in
Comparative عجالة There is a
comparison of qualities (quantities of
abundance) between different
Nouns same time or in same
sentence

We can understand by Example of
English sentence "VERY
HE IS A GOOD BOY"

IN above sentence VERY GOOD is
عجالة EXaggeration Noun.

But if we say

HE IS BETTER THAN HIM

OR

HE IS BEST

Then the words BETTER

are BETTER

ELATIVE

Because There is Sense of Comparison

Both words "أفضل" Better and Best

61:3

أفضل when used

in Sense as Comparative degree for example (BETTER)

Then it is called

(مقارن) (مقارن)

and when أفضل is used as Superlative degree for Example

"BEST" Then it is called (أفضل)

But Please note The Pattern

in both case is Same, But The way of the usage in Sentence will be different.

There usage methodology will
be discussed in next lesson

اقتباسات

At the moment you have to
understand their pattern (علاج)

The Pattern for Singular Masculine

is

فعل
and Pattern for

Singular Feminine is

فعل

Then Syntax Paradigm is
on next Page

علاج

POSSESSIVE

OBJECTIVE
نفسهNOMINATIVE
رفع

ج

أَفْعَلُ أَفْعَالٍ أَفْعَالٍ

مذكر واحد
Masculine - S

أَفْعَالٌ أَفْعَالِيْنَ أَفْعَالِيْنَ

مذكر تنبيه
Masculine Dual

أَفْعَالٌ أَفْعَالٌ أَفْعَالٌ

مذكر جمع
Masculine Plural

أَفْعَالِيْنَ أَفْعَالِيْنَ أَفْعَالِيْنَ

مذكر جمع
Masculine Plural

فُعْلَى فُعْلَى فُعْلَى

مؤنث واحد

فُعْلَى فُعْلَى فُعْلَى

Feminine Singular

مؤنث تنبيه
Masculine dual

فُعْلَايَاتُ فُعْلَايَاتُ فُعْلَايَاتُ

مؤنث جمع

Feminine Plural

61:4 You have already studied in Paragraph No. 59.2 that the Pattern of **الفئة المذكر**

of Singular Masculine **فرد / ذكر** is also **فرد / ذكر** But

There is a difference in their both Syntam Paradigms **تصنيف** (Note and) Please mediate the difference of the Persons **(صنفات)** of Masculine

Plural **(جمع / ذكر)** and Feminine **(جمع / مؤنث)**

This is a very important issue relevant to this lesson. the differences of Masculine Plural and feminine persons Note and Mediate carefully

For Explains this difference

الفئة المذكر is also called **الفئة المذكر**

and **الفئة المذكر** is also called **الفئة المذكر** (Showing, colour, defect or Costume)

الفئة المذكر - means colour -
الفئة المذكر - means Defect

61:5 Please note that

is always formatted **فعل اتفيل**

from Simple triliteral Verb

فعل ثلاثي مجرد

But only from the verbs which have not the meanings of Colour, defect or costume

(الوان، عيوب، حلة) Because for these Verbs

The persons (شخصات) of Colour, defect and costume are used instead of

افعل (اتفيل). Same as the persons (شخصات) of جنس

can not be formatted from the increased triliteral Verbs

فعل ثلاثي مزيد فيه

If due to any special requirement we need to use the **فعل اتفيل** of the verbs of colour, defect or costume (الوان، عيوب، حلة) in relation

with the verbs of **تلاقی میں بیہ فعل**

(Increased Trilateral Verbs)

Then its Special Methodology is as under

We have to add infinitive of relevant verb

آپنا متعلقہ فعل

with following words

بسیار

(VERY HARD)

(MORE IN QUANTITY OR NUMBER)

بسیار

(MORE IN DIGNITY)

(GREATNESS)

For Example

INFINITIVE OF RELEVANT VERB

آپنا سوال

آپنا متعلقہ فعل

Extreme Black

الشراطينا

MORE IN POWER

التوكيد

(MORE IN THE DIGNITY OF HONOUR)

The infinitive of Relevant Verb
(جاءت صلة) which is used
for with those words is
called

موصولة
(SPECIFICATION)

جاءت is mostly used as a

Singular and common (فرد، واحد)

and always in objective case

(مادة معرفة)

Please note Specification (جاءت)
can also be non INFINITIVE WORD

موصولة

So Sometimes practically different words are used instead of specific rules

61:6 Please note that few persons (Aid) of (Jawid) (Jawid) are used against the above specific rules

A clear example is (Kharab) (Kharab)

Very bad (Kharab) Very Good (Kharab)

Those both words were actually

(Kharab) (Kharab) on pattern of (Jawid)

But those are used negligibly in their actual formation

[Except in Poetry, Stanzas or literature]

Some as another word (Jawid) (Jawid) Plural of (Jawid)

which should be (Kharab) (Kharab) according to above (on pattern of (Kharab) (Secondary))

rule (on pattern of (Kharab) (Secondary)) But this word Semideclinable (Kharab) (Kharab) which mean (Kharab) is used (Kharab)

61:7 You have already studied
the syntax paradigm of *فعل*

Please be careful that *فعل*

Native Arabic People *فعل*
do not use the words *فعل*
specifically formatted on the

above described patterns

This one mostly happened with
the patterns of *فعل*

Feminine *فعل*, That why
Despite formatting the persons

Sometimes we have to confirm from
Dictionaries, That Arabic Native
People

فعل
فعل

are using those persons *فعل*
or NOT

For Example The Feminine of
فعل
is *فعل*

Feminine of

Host is Hostess

Hero is Heroine

Guest is Guestess

Son is Daughter

Brother is Sister

are used But Please
Note that the

Feminine of Host → Hostess

أنا رجل

أنا امرأة

أنا رجل

أنا امرأة

Can not be formatted
which mean their Masculine
Persons

But their Feminine Persons
(نساء) are used

not used in Arabic -

(So specific rules are used for many Verbs

But few Feminine Persons are not used by

أهلنا - So FOLLOW ARABIC

NATIVE PEOPLE

VOCABULARY

كَلِمَات

①

بُغِضَ (بغض) رَجَى (رجى)
 TO HATE TO RUN

سَافَرَ (سافر)
 TO TRAVEL

سَفَرٌ
 A gathering of Travelling
 People
 Specifically in terms of an

Army with all important relevant
 luggage

②

نَكَرَ (نكر) نَكَرًا (نكراً)
 To Punish Severely

③

بَقِيَ (بقى) تَبَيَّنَ (تبين)
 To Stay, To Prove, To be Prove
 To Support (on Right Path)

④ (قَوِيٌّ شَهِيدٌ) To be strong and brave

Somebody in hardship or calamity

(قُوَّةٌ) (Power, Punishment)

⑤ (عَسِيْبٌ) To be hard

⑥ (سَاطِئٌ) Warm, Heat

⑦ (اَبْرِيْرٌ) Villager, Beduine

⑧ (اَشْرَبٌ) (More hard)

EXERCISE NO 58 (A)

الصفات (Adjectives)

Format from following Verbs Then write Syntax (الصفات)

① (جَمِيْلٌ) → (Be Handsome / Beautiful) (PRE-EMINANCE Paradigm)

تصنيف (Classification)

(DECLATIVE or NOUN of F)

ii

سَفَلَ (ت) (س) (ن)

نَهَرَ نَهْرًا → ناب اهر ن

سَفَحَ سَفْحًا → ناب سوح س

كَبَحَ كَبْحًا → ناب كبرح ب

سَفَلَ means word سَفَلَ

belongs to all above 3 categories (انواع)
 and the Syntan Paradigm should
 be formatted for all above

3 categories

سَفَلَ (ت) (س) سَفَلَ

To be degraded, To be low

③ سَفَلَ (ت) To be big

EXERCISE - NO. 58 (B)

رخص الهمزة (ب) - 58

Translate following Verses of Holy Quran and describe the

Diacritical case **اخر الى حالة** and cause of the Marked compounds

① وَجَمَلًا بِلَا حَرِّ الْبَيْتِ زَيْتِي أ

② مَسِي كَأَنَّهُ جَارٌ أَوْ أَشْرٌ فَسَوْءٌ

③ كَأَلِدَيْنِ مِنْ مَثَلِ كَأَنزَا

أَشْرٌ مِنْكُمْ وَأَلْأَشْرُ
أَمْوَالِكُمْ أَوَّلًا دَارًا

813
4 أَنَا أَلَيْسَ مِنْكَ مَالًا

5 الَّذِينَ آمَنُوا وَهَاتَمُوا وَ

جَاهِدُوا فِي سَبِيلِ اللَّهِ

بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ

الَّتِي ظَعَمُوا فِي سَبِيلِ اللَّهِ

6 وَالَّذِينَ آمَنُوا بِآيَاتِنَا

7 فَادْكُرُوا اللَّهَ لِكُرْحِهِ

الَّتِي آتَى لِقَوْمِهِمْ ذُرِّيًّا

8 كُنْ أَلَيْسَ أَمْوَالًا وَأَوْلَادًا

وَمَا نُحْسِنُ بِعِبَادِنَا

9 كَلَامٌ جَمِيحٌ كَمِيحٌ

وَأَسْتَلُّ تَسْتَلُّ يَسْتَلُّ

10 وَأَسْتَلُّ أَسْتَلُّ بِأَسْتَلُّ

أَسْتَلُّ تَسْتَلُّ يَسْتَلُّ

11 تَسْتَلُّ يَسْتَلُّ أَسْتَلُّ جَمِيحٌ أَسْتَلُّ جَمِيحٌ

12 أَسْتَلُّ تَسْتَلُّ يَسْتَلُّ أَسْتَلُّ جَمِيحٌ أَسْتَلُّ جَمِيحٌ

ELATIVE OR PRE-EMINANCE NOUN - 2 -

۴۵ ذیجائی۴

63:1 We have already studied the methodology of formation of different formations

of ذیجائی۴ (Singular, Dual, Plural Masculine or feminine) Now we have to discuss the use of ذیجائی۴ in a sentence in this lesson

62:2 We have discussed in the paragraph No 61:3 of last chapter that ذیجائی۴ is used for two purposes No 1 is Telling or Showing the Excess of quality (good or bad) of one person or thing comparing with the quality of 2nd person or thing.

This is called ذیجائی۴ **COMPARATIVE**

DEGREE, and one is for Telling or Showing the Excess of quality (good or bad) from **ALL** PERSONS OR THINGS, which is called ذیجائی۴ **SUPERLATIVE DEGREE**

62:3 The method of using

الدرجة as follows
add after

الدرجة (Comparative)

Then describe the Person or thing whose Excess of quality of the Described to be (shown) is required or required.
For Example

زيد أجمل من زيد

ZAID IS MORE HANDSOME

THAN UMAR

In above sentence زيد is

زيد (SUBJECT) and

أجمل is its (PREDICATE)

This is the main cause, that

زيد is formatted as common

زيد

When it is used with

62:4 Now Please note that when **كُلُّ** is used with **شَيْءٍ**

Then Every Person (**أَيُّ شَيْءٍ**) **شَيْءٍ** must be masculine Singular
or feminine (تَشْبِيهًا) (which means **شَيْءٍ** is used with all cases) However its Subject may be Dual, or Plural

For Example

الْمَرْجَلَانِ أَجْمَلُ

مِنْ رِجَالِ

TWO MEN ARE MORE HANDSOME THAN ZAID

مِنْ رِجَالِ

AISHA IS MORE BEAUTIFUL THAN ZAINAB

الْمَرْجَلَانِ أَجْمَلُ

WOMEN ARE MORE BEAUTIFUL THAN MEN

62:5 There are Two methods of using **فعلية** in the sense of **فعلية** (Superlative degree) (فعلية)

First one is that **فعلية** is made of an proper noun by prefixing **ال** [THE] of definition]

فعلية
(Properised with Laam)

For Example

فعلية
BEST MAN

Please note in this case **فعلية** joined with its Described and formatted as **فعلية**

فعلية
ADJECTIVAL COMPOUND

This is the main cause ^{that} in this
formation, it is very important
that ^{must} be

جاءت في
(مطابق) Compatible

With its Described ^{نوع}
with the reference of Number and
Gender

(مطابقة جنس، عدد)

For Example

الغالب ^و الأثقل

الغالبان الأثقلان

الأثقلون الأثقلون

الأثقل الأثقل

الأثقلان الأثقلان

الأثقلان الأثقلان

62:6 The Scand method of using *fi* in the sense of

fi is as follows

fi is formatted as

fi (POSSESSED)

and that thing or person whose excess of quality (good or bad) needed to be shown on the described (*fi*) is discussed or

described in the *fi* (POSSESSOR)

For Example

fi (ذات) *fi* (أفضل الناس)

ZAID IS BEST SCADAR

IN ALL PEOPLE

Please note in this case this is a

NOMINAL SENTENCE (جمله اسمية)

fi is *fi* SUBJECT

and *fi* is formatted as PREDICATE by converting as

fi (مترتب) or POSSESSIVE COMPOUND (POSSESSIVE PHRASE)

62:7 When **أَفْضَلُ** or **أَفْضَلِي** is formed, they may or may not be compatible with it.

لِغَايَةِ in accordance with

Gender or Number **وَعَدَدٌ** **جِنْسٌ**!

(Both options are allowed and acceptable)
for Example **أَفْضَلُ الْبَنَاتِ** ①

② **أَفْضَلُ الْبَنَاتِ**

③ **أَفْضَلُ الْبَنَاتِ**

④ **أَفْضَلُ الْبَنَاتِ**

⑤ **أَفْضَلُ الْبَنَاتِ**

Both are correct.

62:8 The words of

كَلِمَاتِهِمْ
وَسِيَرَتِهِمْ

are used as

التفصيل

in both formations

تَفْصِيْلٌ لِحَسْبِ تَفْصِيْلِهِمْ

Comparative degree

Superlative degree

For Example, لِحَسْبِ تَفْصِيْلِهِمْ

أَنَا خَيْرٌ مِنْهُ

(الاعتراف - 12)

بَيِّنَاتٍ لِّقَوْمٍ يَعْلَمُونَ

(القدر - 3)

وَأَنْبِيَاءٌ لِّقَوْمٍ يَعْلَمُونَ

(المائدة - 64)

Superlative Degree

تَفَفُّلًا كَلًّا

بِشَىءٍ اللَّهُ تَعَالَى وَهُوَ خَيْرٌ

أَفْضَلُ مِنْ بَيْنِ (أَلَمْ يَكُنْ لِي - 150)

لَيْسَ خَيْرَ مِنْهُ (أَلَمْ يَكُنْ لِي)

أَوْلَىٰكَ مِنْهُ سِوَى الْأَجْرِيَّةِ (الْبَيْتِ 4-6)

Please note that 'Except the use of التَّفَفُّلُ' the both words

تَفَفُّلًا (bad) كَلًّا (good) are used

in their original meaning as well in

Haday Qur'an (Excessively), But also

Their Plural Persons (صِفَاتُ جَمْعٍ)

أَفْضَلًا, أَكْثَرًا are as well used.

62:9 - Sometimes we omit, delete or remove (يزيد) the person or thing, on which we have to show the excess of quality (good or bad) of Described (وصوف) in this case only.

التفصيل
Elativity is Described in the Sentence. However from the reference to the content (سياق وساق متفق)

Of Paragraph or Sentence or any other way, we can easily understand the real and complete meaning of Sentence (That it is superlative) degree.

(تفصيل كل)

For Example

اللَّهُ أَكْبَرُ

• ALLAH IS GREATEST

This is actually

اللَّهُ أَكْبَرُ مِنْ كُلِّ شَيْءٍ

(or)

اللَّهُ أَكْبَرُ مِنْ كُلِّ شَيْءٍ

ALLAH IS GREATEST THAN EVERY THING

Please note that the words **أَكْبَرُ** and **أَكْبَرُ** are deleted from the sentence. But the meaning of **أَكْبَرُ** is understood as **أَكْبَرُ** or **أَكْبَرُ**.

The meaning of **أَكْبَرُ** is

ALHA is **أَكْبَرُ** is Greatest than every thing " instead of **أَكْبَرُ** (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

First Translation Looks more Suitable Same as

(28 - السجدة) **أَكْبَرُ**

is Looks **أَكْبَرُ** **أَكْبَرُ**

which means Compromise is better from than all matters

62:10 You have already Studied in the Paragraph No: 61:5 that

Can not be formatted from the Verbs (Color, defect) **أَكْبَرُ** (Simple Trilateral) and **أَكْبَرُ** (increased Trilateral)

(افعال الوان، عيوب، حليه)
(VERBS OF COLOUR, DEFECT OR COSTUME)

But if a **التعريف** Specially required then we add words with infinitive of relevant verb **أكثر - اشتر**

as a **شعرification** **متعلقه فعل**

To Show Some Sense **عبره** which mean comparative degree or superlative degree

هو خير من غيره

Now you have to understand this matter that, sometimes An Elative or Noun of Pre-Eminence can be formatted from a Verb But for Producing a better literary style or way **جاءت ادبي جليل**

We normally use the infinitive of Same Verb as Specification and not it with words of **جاءت ادبي**

For Example **جاءت ادبي**

Can be formatted from the Verb **جاءت ادبي** Looks better to say **جاءت ادبي**

جاءت ادبي

Same as in Holy Quran the use of Specification and this use is not limited with only the verbs of Colour, Defect or Costume or *فعل نال في حيزه*

انطلاق الوان، عيوب، خطية

فعل نال في حيزه

For Example

الشو مالاً
(Excess of wealth)

انفقت جنلاً
(More weak in accordance with Army)

انفقت حراً

MORE TRUE according to Talk

There will be many matters about Specification joined to be discussed in further lessons, But at the moment you can understand many verses of Holy Quran, By understanding the use of Specification with

الانفصال
(جسيدي)

- VOCABULARY

-: كَلِمَات :-

① صَبَّحَ (ف) صَبَّحًا
(To stop) (To FORBID)

② صَبَّحَ (ن - ص - ف)
صَبَّحًا
To DIE Some thing, or To be busy
in any task

صَبَّحَةَ اللّٰهُ وَمَنْ أَحْسَنُ
مَنْ اللّٰهُ صَبَّحَهُ وَخَيْرُ
لَهُ خَيْرٌ ذَرَانِ (البقره - 138)

صَبَّحًا

Nations, Religion
Colour of Faith

③ صَبَّحَ
Talk, Saying

④ كَتَمَ (ت) كَتَمًا
To Conceal, To Hide

⑤ كَتَمَ (ض) كَتَمًا
To object, To Deny

⑥ كَتَمَ (ف) كَتَمًا
(Raise the gaze)

⑦ كَتَمَ (ك) كَتَمًا
Very good in speech, or

To Reveal the intention

EXERCISE NO: 59

رفع التعمير (و ه)

TRANSLATE FOLLOWING
VERSES OF HOLY QURAN

① وَاللَّهُ يَخْتَصِمُ بِالَّذِينَ هُمْ أَهْلُهُ مِنْهُ الَّذِينَ
عِنْدَ اللَّهِ وَاللَّهُ يَخْتَصِمُ بِالَّذِينَ هُمْ أَهْلُهُ مِنْهُ الَّذِينَ

- ② وَمَنْ أَظْلَعُ مِنْكُمْ بِحَبْنٍ مُنِجٍ
مَسْجِدِ اللَّهِ أَنْ يُدْخِرَ فِيهَا
أَشْرَافَهُ
- ③ وَمَنْ أَحْسَنُ مِنْ اللَّهِ بِنِعْمَتِهِ
أَبْهَرَهُمَا الْأَبْرَارُ مِنْ لَفِظِهِمَا
- ④ وَمَنْ أَظْلَعُ مِنْكُمْ لِسَانًا شَارِدًا
إِيَّاهُمْ أَتَمَّ رِبِّكَ لَكُمْ لَوْحًا
- ⑤ وَمَنْ أَحْسَنُ مِنْ اللَّهِ قِيْلًا
وَمَنْ أَحْسَنُ دِينًا سَعَى
- ⑥ وَمَنْ أَحْسَنُ مِنْ اللَّهِ لِسَانًا
وَمَنْ أَحْسَنُ مِنْ اللَّهِ لِسَانًا

- ٩ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ
 إِلَّا بِأَيْدِيهِمْ أَطْمَئِنُّنَّ
 ١٥ هَمَّحُ أَظْلَعُ هَمَّحُنْ لَأَشْرُكُ
 بِأَيْدِي اللَّهِ وَعَدُفَ عَنْهَا
 ١١ قَالَ رَبِّ اغْفِرْ لِي وَارْحَمِي
 وَأَدْخِلْنِي رَحْمَتَكَ
 وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ
 ١٢ وَأَمَّا السَّائِرَةُ مِنَ الْيَتَامَىٰ
 الْغَنِيِّ أَوْ هُوَ الْأَثَرُ

- 13 وَلَا تَجْعَلْ لِكَلِمَةٍ أَسْبَغًا لِّذَاتٍ
 وَلَا تَجْعَلْ لِكَلِمَةٍ أَسْبَغًا لِّذَاتٍ
 وَلَا تَجْعَلْ لِكَلِمَةٍ أَسْبَغًا لِّذَاتٍ
 وَلَا تَجْعَلْ لِكَلِمَةٍ أَسْبَغًا لِّذَاتٍ
- 14 وَأَمَّا هَارُونَ فَهُوَ
 وَأَمَّا هَارُونَ فَهُوَ
 وَأَمَّا هَارُونَ فَهُوَ
 وَأَمَّا هَارُونَ فَهُوَ
- 15 وَلِيَدْرِزَ اللَّهُ الْأَسْبَغَ
 وَلِيَدْرِزَ اللَّهُ الْأَسْبَغَ
 وَلِيَدْرِزَ اللَّهُ الْأَسْبَغَ
 وَلِيَدْرِزَ اللَّهُ الْأَسْبَغَ
- 16 لَخَلْقِ السَّحَابِ وَالْأَرْضِ
 لَخَلْقِ السَّحَابِ وَالْأَرْضِ
 لَخَلْقِ السَّحَابِ وَالْأَرْضِ
 لَخَلْقِ السَّحَابِ وَالْأَرْضِ
- 17 فَسَيَكْفُرُونَ بِهَا
 فَسَيَكْفُرُونَ بِهَا
 فَسَيَكْفُرُونَ بِهَا
 فَسَيَكْفُرُونَ بِهَا
- 18 فَصَلِّ عَلَى الْأَنْبِيَاءِ
 فَصَلِّ عَلَى الْأَنْبِيَاءِ
 فَصَلِّ عَلَى الْأَنْبِيَاءِ
 فَصَلِّ عَلَى الْأَنْبِيَاءِ