

## **Human Characteristics on the Form of (Fa'oul) in the Holy Qur'an (A Morphological and Semantic Study)**

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### **Abstract**

*This research aims to study human characteristics on the formula (fa'uul) to clarify their rhythm, morphological and linguistic structures and to determine the semantic contexts mentioned in the Holy Qur'an. The Understanding of the significance of these formulas leads to the understanding of the meaning. This makes the research of great importance in understanding the Holy Book. This is what the study has proven through multiple references of interpretation, morphology, grammar, language, and syntax of the Noble Qur'an, as it is the researcher's will to monitor and count human characteristics in the form of (fa'oul) in the Noble Qur'an. The study followed the analytical descriptive approach to clarify the formula (fa'oul) and its morphological, functional and linguistic significance in the Quranic verses.*

**Keywords:** Human characterizes, intensiveness, Fa'oul.

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### **Introduction**

First: the Definition of Adjective Linguistically:

From the root of the word (Wasf "description") of a thing if it is portrayed, (adjective) the letter "Haa" instead of the omitted letter "Waw". And the adjective in the sense of (the ornament): knowledge and blackness, but for grammar scholars they call it (the Adjective). And He described you as a thing with its depiction and grace. God said: {He said, "My Lord, judge with the truth. (described) in the sense of describing him for his good conduct.

Second: the definition of the adjective as a Terminology:

Description: Mentioning a person's personal characteristics or describing some of them to each other.

There are three classifications of adjective meaning:

First: the semantic meaning (the noun that denotes the characteristics of the self and the event such as: white.

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Second: the grammatical meaning that applies to the adverb such as (this is the short Zayd) and to distinction and the demonstratives such as: (oh man) on the adverb.

Third: the morphological connotation that It is called (the noun of the subject, the object, and the adjective), and this is the concern of the study.

By concentrating on the linguistic and idiomatic meaning, there is no difference between them, because the description is an accurate identification of the description of a person or something by mentioning his characteristics that he possesses or to infer them.

Third: Defining a human being linguistically:

From the root (Anas) meaning: (Adam) calling our Prophet, peace and blessings be upon him. Al-Ans: a group of people, and people may gather.

Definition of intensiveness: From the source of the word (report) meaning connect.

### ***Research problem:***

The construction of the word is associated with its significance, and therefore there are many structures from the same linguistic root, including the verbal form, which is numerous in the Holy Qur'an describing man. Therefore, the researcher poses the following questions:

- What are the descriptions that came on the weight of (fa'oul) describing the human being?
- What are the etymological origins of each adjective?
- What are the indications of each form contained in the weight of (fa'oul)?
- What is the position of commentators and morphologists on judging the weights of the plural form in their books?

### ***Importance of the Study:***

There are several reasons that make this research important:

- 1- Concentrating on the human characteristics mentioned in the verbal form and their indications in linguistic use, which overcomes the difficulties for the language and morphology student.
- 2- The research dealt with one of the components of the morphological forms in the Arabic language, which is the form indicating (faoul) clarifying the general meaning of the context.
- 3- The research clarifies the importance of weights and derivations of the (fa'oul) formula in understanding some grammatical rules.
- 4- Clarifying the various indications of human characteristics in the form of verbs such as (thankful "Shakour", proud "Fakhour"), which helps in interpreting the context theory.
- 5- This research includes the statistical study of the human characteristics mentioned in the plural form in the Qur'anic text, which helps to understand the verses and reach their subtleties.

### ***Methodology of the Research:***

The research will follow the descriptive analytical approach, which will describe the human characteristics mentioned in the linguistic form of verbs mentioned in some of the Quranic verses, and analyze the structures, weights and morphological forms contained in them, then determine the linguistic significance that each adjective refers to through the context clues that surround it based on the rules that Grammarians put it with the benefit of the interpretation of the verses.

### ***Limitations of the Study:***

The objective limits of this research are represented in clarifying the formulas and indications of the human characteristics mentioned in the passive form in the Qur'anic text, which are: positive characteristics such as (thankful"Shakour", proud"Fakhour", obedient"Qanout", patient"Sabour", and sincere"Kanoud) and negative characteristics such as (agitated"Haloua", ignorant"Gahoul", and stumpy"Gazoua", oppressive"Zaloum").

#### ***Aims of the Research:***

- 1- Concentrating on the morphological structures of the form (faoul) in the Arabic language.
- 2- Explaining the role of the different elements of the context in determining the semantics of the (Faoul) formula.
- 3- Statement of the semantic effect and the Qur'anic contexts of human characteristics on the form (Faoul) through the verses contained therein.
- 4- Presenting the human characteristics that came in the form of (faoul) in an integrated research.

#### ***Structure of the Research:***

According to the nature of this research, it is divided into an introduction, a preamble, three chapters, and a list of references. The introduction contains the subject of the research, its importance, the reasons for its selection, its objectives, the limits of the study, the method used in this research, which is the descriptive analytical method, and previous studies.

- As for the introduction, its point is defining the adjective and the human being in the Arabic language, both linguistically and idiomatically
- As for the first chapter: entitled "intensiveness formulas, their weights, and their morphological and linguistic significance"
- As for the second chapter: the plural form, its morphological structure, and its linguistic and functional significance.
- As for the third chapter: entitled "An applied study of the verb form in the Holy Qur'an", it includes applied models to clarify the meanings and contexts mentioned in the Holy Qur'an.
- Conclusion: It includes the most important findings of the research, recommendations and indexes.

## **Chapter One**

### **Forms of intensiveness, their weights, and their morphological and linguistic significance**

Intensiveness forms are words and structures derived from the verb to denote the noun of the subject and by converting its form into another form that indicates abundance, and explicit intensiveness (active) towards (so and so is a fruit grower), so the word (farmer) means a lot of his cultivation .

The morphological connotation means the states of the word structure such as originality, addition, deletion, elevation, substitution, and inclination . As for the morphological significance of the intensive forms, they are structures and balances that morphological scholars put in place to show and explain the increase in the use of words from the noun of the subject to confirm and strengthen the meaning, towards (active, verb, active, and adverbs). And if we search for intensiveness formulas in the exchange books, we do not

find a detailed scientific material bearing this name, but we find it listed under the subject name of many scholars.

First: Weights of Intensive Forms:

Ibn Malek said:

Fa'al or Mef'al or Fa'oul

In a plenty of Fa'el as an alternative

So, this one deserves his action

And in Fa'eel say "this" and "Fa'el

The weights of the intensive forms:

They are the structures that benefit the abundance in the event of the subject's noun, so they work the action of the verb according to the subject's noun, to confirm it, and they are five well-known weights, and the first three may work more (active, accusative, and accusative) more than the subject and the verb.

Intensiveness formulas are divided into two categories: standard and auditory. Standard forms are:

1- (Fa'al): It is one of the formulas most used to stress the eye towards a liar and disbelievers 1 and forgiving and repentant 2, and if he repeats the action of a thing he is said to him (Fa'al) to intensify, and it is also used to intensify in craftsmanship, such as (a perfumer for the owner of perfume and a bazaar for the owner of clothing).

2- (Mef'al): It is said to someone who is accustomed to doing something and persevering in it , such as: (a laughing man) if he laughs a lot, and gathers the weight of the accusative participle like rain 4, and (the bird is a warning to its hunter) , and it is said (a she-camel migrating) if the color of her milk is red. And (feminine woman) if she is accustomed to the female position). Al-Tha`labi says: The most frequent and frequently used customs are in the accusative form, such as: Mudayaf and Mitam.

3- (Fa'oul): The scholars of morphology say that it is said to the one who is characterized by a lot of his action, or to the one who persists in doing something, or to the one who is characterized by strength in action. Such as (forgiving, old, and proud). It can come as a similar adjective, and it has many semantic functions that are understood through the context.

4- (Fa'eel): denotes repetition and intensiveness in the suffering of the matter until it has become a feature inherent to the person in his nature, such as (knowledgeable) describing the person who tends to knowledge and knowledge and explores it. It is used more in the adjective likened.

5- (Fa'el): It is used in intensiveness to indicate symptoms, impulsiveness, and agitation, and it is used in lightness, such as when you say: (Beware) means that he is very careful to a high degree, until he has become a fixed adjective in him.

As for the phonetic forms, the most famous of which come from the past tense if it was triple, such as:

1- (Fa'eel): It comes to intensiveness to persevere in doing something, and (Ibn Qutayba) mentioned in his book (The Etiquette of the Writer) 1 in the chapter (Difference in Buildings in the Single Letter) he said: (What was on the weight of (Fail) is broken in the first and nothing of it opens It is for the one from whom the action lasts) towards a drunk man who is drunk a lot.

2- (Mef'al): It will be used to intensify the name of the instrument or the name of the instrument, and in its use of the instrument it is similar to (Mubarrad and Masn), then borrowed and borrowed to intensify the name of the instrument towards (Meqwal) an instrument to say.

Second: the Rules of intensiveness formulas:

These formulas do the work of the subject in the sentence in terms of presenting, delaying, implying, and demonstrating, it says in the introduction: "This is Zaid's attacker, this is Zaid's attacker, and Omar's attacker / and slaughtering a camel, and warn his enemy, and merciful to his father." And the implicit is permissible as it was in a subject and you say: (It is the strokes of Zaid and Amr, and if you wish Amr, as you did in Dharib you say: (You add his strokes as you say: (You add his strokes).

And that these formulas are formulated from the source of a ternary intransitive and transitive verb, with the exception of the form (active) which is formulated from the intransitive and transitive ternary verb as in the words of the Most High: {And do not obey every insulting swearer. Hamaz Masha with gossip. He who forbids good, a transgressor, and a sinner. Some grammarians saw that this formula is formed from the intransitive and transitive verb because of the severity of the need to use it. And an example of what may be submitted and delayed:

The brother of war is a garment to her majesty

The removal of the caliph is not wiser

The use of the intensive noun (Lebas) The action of the subject noun (Labas).

## Chapter Two

### The verb form, its morphological structure, and its linguistic and functional significance

(Fa'oul): One of the most important formulas that was converted from the subject noun construction to multiple constructions is the formula

The intensiveness that indicates abundance and the intensiveness in describing the self to an event, and it has many meanings and lexical indications, grammatical and functional significance, as well as the morphological significance of structures and formulas.

The lexical connotations of the verb form:

It is from the root of the word (verb) in the conquest of the source (verb) that does , and it was mentioned in the Almighty's saying: {And We inspired them to do good} . And it is one of the constructions of the intensified forms of the names of the beings that indicate the action of the thing, such as (ablution according to the weight of the factors taken from the water that is used for ablution) , and it has several indications and meanings, including what Al-Farabi mentioned in his book (Diwan of Literature) that is said to those who persevere in doing something, And it is said to someone who has too much of it to do something, and likewise, among its meanings, it is said to someone who is strong enough to do something. There are many examples that bear the previous meanings in the positive and negative human qualities and among them

1- (proud): denotes pride, boasting, preference, and pluralism. The Most High said: "God does not love every proud boaster." . And in the Almighty's saying: {The evil deeds are gone from me, for it is a proud joy} And here came an intensified form of the triangular infinitive, the transgressive, the dispossessed. It may come from the noun of the effect and the adjective likened. Functional grammatical connotations have been

mentioned in the Holy Qur'an in many places, once it is referred to as a second predicate because, in the Almighty's saying: And it brought accusativeness in the Almighty's saying: {Indeed, God does not love anyone who is arrogant and proud} because it is a second statement . God does not like every proud arrogant . Its morphological connotations: an intensified form of the subject's noun and its morphological weight in the form of a participle, and it is a similar adjective.

Its morphological connotations: an intensified form of the participle of the participle of (despair despair) in the chapter (joy joy) and its morphological weight is in the form of a participle, and it is a similar adjective.

3-(Calves): The Almighty said: {and man was hasty} . Its morphological connotations are a similar adjective or an intensified form of a calf that hastens a door (joy that rejoices) its weight is foul by opening the f.

Among its indications is that it comes to the masculine and feminine and to the plural and singular in one form (if it is (a participle) with the interpretation of a subject with a distraction in it, such as (milk for what is milked) and the origin is milking. And it is said that the shepherd eats a ha for the sheep that the shepherd feeds, and it is said that a sheep of Raghuth without a distraction is for the one who is breastfed by her son, And he said that it is their riding, and it is their riding, and we used to pronounce the one and all the same.

### Chapter Three

#### Applied Study

Examples of human characteristics in the form of (fa'oul) within the Holy Quran

No.	adjective on weight (Fa'oul)	Quranic verse	Lexical and morphological Significance
5	Shakour	1- (Indeed, in that are signs for every patient and grateful person} Surah Ibrahim, verse 5 )Surah Saba, verse 13. 2- (Do the family of David thankfully <sup>ع</sup> and few of my worshipers are thankful 3- (Indeed, he was a grateful servant} Surah Al-Isra, verse 3 4- "Indeed, Allah is Forgiving, Thankful." Surah Al-Shura, verse 23.	Thank you in the sense of reward, an exaggerated form of the weight of the verb with the opening of the f, indicating the continuity of gratitude.
6	Zaloum	1- (Indeed, man is unjust and unbelievers} Surah Ibrahim, verse 34. 2- (And man carried it, for he was unjust and ignorant (Al-Ahzab, verse 72.)	صيغة مبالغة على وزن فعول وهي من جنر ظلم بالفتح وتدل على من وصف بمداومة الظلم.
7	Ajoul	1-"And man supplicates for evil as he supplicates for good, and man is hasty." Surah Al-Isra, verse 11.	An exaggerated form on the weight of the verb m Bab Farah, which is a similar adjective of the verb hurry, hasten, of the intransitive trio. It denotes speed versus slowness.
8	Qatour	1- Say: If you had the treasures of my Lord's mercy, then you would have withheld for fear of spending. And man was stingy. Surah Al-Isra, verse 100.	An exaggerated form of the subject's noun on the weight of the accusative with the opening of the f, and a similar adjective of the triple verb (qatar) as a

			way of victory and hitting as a description of the person from whom stinginess and lack of alimony lasted.
9	<b>Destroy its origin )Baghawy(</b>	1-(O sister of Aaron, your father was not a bad person, nor was your mother a tyrant} Surah Maryam, verse 28 2-( She said how will I have a son when no human has touched me and I have not been unjust? (Surah Maryam, verse 20	A similar adjective who wanted to want to the mother of the word, oh, it is said that it has a passive form, and another saying has a passive form

No.	adjective on weight (Fa'oul)	Quranic verse	Lexical and morphological Significance
10	<b>Khazoul</b>	1-Indeed, he misled me from the Remembrance after it came to me, and Satan has been a deserter to man} Surah Al-Furqan, verse 29.	An intensive form of the triple verb (fail) on the weight of the object with the opening of the f.
11	<b>Gharour</b>	1-(So do not be deceived by the life of this world, and let not arrogance deceive you about God} Surah Luqman, verse 33.	An intensive formula, of what causes deception and often the devil who causes man to be deceived.
12	<b>Gahoul</b>	1-(And man carried it, for he was unjust and ignorant} Surah Al-Ahzab, verse 72.	An intensive formula with a passive weight, which is from the root of ignorance of the conquest, and denotes one who is described as perpetuating ignorance.
13	<b>Qanout</b>	1- "Man does not tire of praying for good, and if evil touches him, he despairs" (Surah Fussilat, 49).	An intensive form of the subject's noun on the weight of the accusative, which is from the root (despondency) in the conquest, and denotes the one who is described as perpetuating despair.
14	<b>Nasouh</b>	1-(O you who believe, repent to God, repent to your Lord, may your Lord be disbelieved from you.	An intensive form of the participle noun on the accusative form, which is from the root (advise to open) and denotes the one who is described as perpetuating advice and guidance. It also comes as a similar adjective.
15	<b>Gazoua</b>	1-(When evil touches him, he is reluctant} Surah Al-Ma'arij, verse 20.	An intensive form of the subject's noun on the weight of the accusative, which is from the root (jaz) in the open, and indicates a lot of anxiety, sorrow, and intense care.

No.	adjective on weight (Fa'oul)	Quranic verse	Lexical and morphological Significance
16	<b>Manoua</b>	1-(Good touches him in variety}	An intensive form of the

		Surah Al-Ma'arij, verse 21.	subject's noun on the weight of the accusative, which is from the root (prevent) in the open and indicates the abundance of prohibition
17	<b>Haloua</b>	1-(Indeed, man was created anxious (Surah Al-Ma'arij, verse 19.1-)	An intensive form of the subject's noun on the weight of the accusative, and it is from the root (panic) in the open, and indicates the abundance of panic and the intensity of caution.
18	<b>Kanoud</b>	1-(Indeed, man is to his Lord as a nation} Surah Al-Adiyat, verse 6.	An intensive form of the subject's noun on a participle weight, which is from the root (kind) in the conquest and denotes the kind of blessing in the sense of disbelieving in it. It is from the door (Nasr) denotes masculine and feminine.

## Conclusion

Praise be to God, with whose grace good deeds are accomplished, and praise be to God who enabled me to complete the study tagged with the title: Human Characteristics in the (Foul) Formula in the Holy Qur'an (morphological and semantic study); It yielded the following results:

- 1- The verbal form of exaggeration serves a morphological, semantic, and grammatical purpose in the sentence, and achieves harmony and compatibility between what precedes it and what comes after it.
- 2- The semantic and linguistic analysis of human characteristics in the form of (faculties) reveals the Qur'anic contexts for the meanings of words that are said to those who do something a lot, such as (thankful, proud, and despairing) and to those who persevere in doing something such as (oppressed, ignorant, and enemy). The adjective (thankful) was repeated in fourteen places in the Holy Qur'an, and the adjective (infidels) in fifteen places in the Holy Qur'an. The adjective (patient) is not found in the Holy Qur'an.
- 3- The morphological and functional verbs form a similar adjective in some semantic contexts.
- 4- The form of (fa'oul) may differ in the style of discourse, it may come to individuals and come to the plural and to the masculine and feminine.

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