

Morphological and phonetic semantics

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Abstract

This research presents the statement of the morphological interpretations of al-Zamakhshari, who died (538), who was famous for his large number of defects, as he studies all the grammatical interpretations, and he did not explicitly state the word interpretation.

My research in morphological interpretation was limited to substitution, modalities, the source, and the alternation of morphological structures from one axis. As for the second axis, it was limited to a small part of phonetic interpretation.

Introduction

Praise be to God for his benevolence, and thanks be to him for his success and gratitude, and I bear witness that there is no god but God, alone with no partner, glorifying him for his status, and I bear witness that our master Muhammad is his servant and his messenger, and upon his family and companions, and whoever is guided by his guidance, and adheres to his law until the Day of Judgment, and after.....

There have been many studies in the linguistic interpretation of the Holy Qur'an. As for the hadiths, the study of interpretation in them is not wide, and from here the project of my thesis was launched in the book Al-Fa'iq by Al-Zamakhshari. Without explicitly stating his interpretation. Zamakhshari is a linguist as is well known, but the author of the book limited himself to Zamakhshari because he is a rhetorical and grammatical scholar, and he said that he is a scholar of grammar and rhetoric, so you find him, when he interprets a word or clarifies the meaning of his phrase, he proves his opinions in grammar and rhetoric

The first topic

The morphological connotation

Disposal is a trick, and from it they say: It is to dispose of matters.

And what is measured from the defective that they do not speak with, and it did not come in their speech except its counterpart without its chapter, and it is what the grammarians call conjugation 3. Ibn Jinni considered it conjugation, but it is that you come to a single word and use it in various ways. Not with parsing 5 .

Al-Ibdal according to Al-Istibadal, Al-Ibdal: making a letter in place of another letter Al-Ibdal in their terminology is more general than the heart of the hamza, and the heart of the waw, the ya', and the alif, but he mentioned the heart of the hamza in reducing the hamza explained, and he mentioned the heart of the waw and the ya', and the alif in the elevation is simple, so he indicates in this The chapter deals with each one of them in a nutshell, and mentions in it the substitution of others in detail, and it means by examples of its derivation the examples that are derived from what the word in which the substitution is derived, as many examples of its derivation in the heir inherited by an inherited heir, and all of them are derived from inheritance, just as heritage is derived from it, and so is directed Facing and wajih are derived from the face from which the wajih is derived from, so if in all examples of its derivation in place of one letter from it there is another letter, you know that the letter in which it is substituted for what is fixed in its place in the examples of its derivation6, IbnFaris mentioned and among the Sunnahs of the

Arabs the substitution of letters and the establishment of some of them in place of others And they say: "praising him, and extending him" and "a horse of refl. As for what came in the book of God, may He be glorified, His saying, may He be glorified: {Then it parted, and there was every difference} 7 The lam and the R follow each other, as the Arabs say: "The morning has broken, and its separation." And it was mentioned on the authority of Al-Khalil, and I did not hear him by ear, that he said in his saying, exalted be His praise: {So they probed} 8: He only wanted Vahsoa, so the jim took the place of the ha.

The waw was replaced by Umar, may God Almighty be pleased with him. If you pour water over water, water will be rewarded for you." The original is: "wah," so they turned the waw into an alpha for its movement and the openness of what came before it, so it became: "mah." A little of it is in the exit, so they said: "water" and this is anomalous, because they do not superimpose two adjacent letters, and this indicates that its origin is "mwah." Their saying in the diminutive: "mwyh" and in breaking it "amwah" and "waters" and in the conjugation of the verb from it "mahat al-rakiyah" is hydrating and diluting and tamah" when its water springs. 10 As for Abu al-Qasim, as for their saying: "water", its origin is: "moh", so they turned the waw into an alpha for its movement and the openness of what came before it, so it became: "mah", then they turned the ha' into a hamza and said: "water". This cannot be measured by his lack and abundance

Water and disease". This alif is not superfluous, rather it is inverted. And the origin is "mewa and dawa". Evidence of their plural on "amwawaadwa" (11, water) and "mawah" with ha, because the hamza is from water, replaced by ha, its origin: moh, so when it moved The waw and the opening of what preceded it turned into an alpha, then they replaced the letter ha with a leather, which is the hamza, because the ha' is hidden and the alif is hidden, and the evidence for that is their saying: Mahat al-Rakiya, and Amuah and water in the plural 12, but according to al-Zamakhshari the spring of water is waw and its laam is ha, and that is why it was reduced and broken by mawiyah and wamwah, and it came meow. He said: ... and a town whose waters are decimated ... that is, if you pour urine on the ground and it runs over it, the place is purified. Reward: He decreed. As for those who came after Al-Zamakhshari, they followed the path of Al-Zamakhshari, replacing it with distraction in their saying: (water), and the original: mah. And it was on: (Mah), so when the waw moved and the one before it opened, it turned an alpha, so it became: (Mah), stand up, they turned a ha into a hamza; Because they are close, so the word has two adjacent letters, and that is what they avoided in their words, which is an anomaly.

And it indicates that the origin in this word is a distraction. They say it in the diminutive: (muwaih), and in the breaking it is a mother, and they said: (water) also, they replaced the waw with a ya for the kasrah 14, and IbnAsfour followed them 15. Water, and ha' is an origin in Moih, and the hamza is in water as opposed to ha in Moih. Know that the hamzah is in water instead of ha, and that 4 its origin is: Moh; Because the diminutive returns things to their origins, so the waw is replaced by an alpha and the haa is a hamza 16. Due to the lack of this substitution, but it is necessary in water. Its origin: mah, as evidenced by the diminutiveness of water, and not using mah 17, IbnQayyim al-Jawzi "water", because its origin is water; And to what is changed from it and does not change, which is Al-Taa 18.

Second: the source

Al-Zamakhshari mentioned in his book Al-Mofassal in his talk about the nouns related to the verbs in the chapter of enumerating the nouns related to the nouns, where he said eight nouns: the source. The noun of the subject, the noun of the object, the adjective of the suspect, the noun of preference, the nouns of time, the place, the noun of the instrument. One of the arguments of the people of Basra is that the infinitive is the origin of the verb, and there has been discussion and disagreement about it. Rather, we mention the structures of the measured and non-measured sources. Rather, the speech was presented on it because it is the original, and all other examples are taken from it, and therefore the sources did not follow one Sunnah, such as the advent of the names of the subjects and the names of the accusative and the like of the derivatives. Its rule was the rule of the language that is memorized, and not measured against it, and

from that is the constructions of the sources of the three verbs devoid of the addition, which are many and different 20 ,

Al-Zamakhshari mentioned in the chapter Al-Kha with Al-Lam the hadith of Umar, may God be pleased with him, if I could bear the call to prayer with Al-Khalifi, I would call the call to prayer 21

The witness in Al-Khulaifi is a source of effective weight. Al-Zamakhshari explained that by saying this type of source indicates the meaning of abundance. To Al-Khulaifi, these sources came to “Faili” with double the eye for exaggeration and multiplication. Archery is likewise, and it is not from one person; Because what is meant is trampling, interfering, and talking, and this weight may come to one. They said: “al-Dalili” and what is meant by it is a lot of knowledge of the evidence. On the authority of Umar, may God be pleased with him: “If it were not for the caliphate, I would have called.” That is, had it not been for the caliphate and the preoccupation with its command from the maintenance of the times of the call to prayer, I would have called the call, indicating by that the virtue of the call to prayer 23

Third: the rotation of morphological buildings

1- The verb means the subject

a prostitute, a prostitute: that is, she committed prostitution. She is also the female slave, and all prostitutes.

And the intention: the opposite of adulthood. And the source of seeking, so-and-so is my desire: that is, my request and my presumptive 24, is a prostitute, and it is collected by prostitutes, and it is not meant to be insulting, even if they were originally called that because of their immorality. It is said: prostitutes stood on their heads, 25, and al-Zamakhshari plural prostitutes, meaning a performer of prostitution, 26

Milking is a passive in the object of the object, as they said: a riding camel, milking, that is: ridden and milked 27, and the passive comes with a passive meaning, as they say: a riding camel and a milking camel, and perhaps a distraction was included in this chapter.

And it may come as a passive noun, not an adjective, like sins, which is the share or the big bucket. God Almighty said: {Indeed, for those who wronged are sins like the sins of their companions}28 that is, a share of the torment.29

2- Active in the sense of active

A verb in which a distraction is established, and if it is in the meaning of a subject, a distraction is not established in it. And the milk collection is milking and milking. Al-Lahyani said that every accusative form of this kind of nouns, if you wish, include a distraction in it, and if you wish, delete it.

And the sweetness of camels and sheep: one and no more. Al-Lahyani said: These are the sheep of Aleppo, with the exception of the lam, for sheep and goats. And I see it relieved from Aleppo.

A milking camel: with milk. So if you make it a noun, you say: This milk is for so-and-so. And they said: a milk camel, a milkmaid, and a halbot: with milk, as they said: a rider, a rider, and a rider. Abu Zayd said: the camel of Halabat, with the plural pronunciation, and he also said: a riding camel.

A sheep is milking and milking and milking, if something comes out of its udder before it is slaughtered. Likewise, the she-camel, on the authority of Seraphi.

He milked the sheep and the she-camel, and made them for him to milk. And he milked him, the sheep and the camel, and he did that to him and helped him. 32 As for Zamakhshari, the milking woman. And this is what the linguists find strange, claiming that it is faoul in the sense of the object due to the apparent meaning, and the truth is that it has the meaning of the fa'il, and the principle in it is that the verb, as it is attributed to its direct, is attributed to the carrier of it and the one who touches it. And from his saying... If fate responds, whoever borrows it will recover from fate... . And they say the prince defeated the enemy and built the city. Then it was said that this approach is a camel, because it carries that it will be in the form of the milking of Aleppo. And there are two sides to her adultery: one of them is that she is fa'oul, as they say in its meaning is milky. And its counterpart is unjust to what Al-Mazni went to and Abu Al-Abbas supported him. And the second: that it be active, as Ibn Jinni said, and the one who supports his

Rex: The one that was thrown back after the collapse, and it was interpreted as the reverted because it reverted from its first state, and it is markedus: that is, rejected, and al-Zamakhshari mentioned rex. It is an act in the sense of the effect of his knees and his counterpart from his return from his return, and in Abu Al -Fadl, he has been unclean, as he came in the last narration, and the meaning of the meaning of the return is that it was a response, and that it was a response, so that it is a response, so that it is a response. The thing and I broke it if you returned it and returned it. And in the narration, "It is raqis," it is a verb in the genitive sense, rex. It was named rakas because it was rakas from state to state, and it is a verb in the sense of the object, just as the return is the one who took it back.

Atlas

Atlas: The plural of atlas, which is the garment of manners, is a verb in the sense of the object of the atlas of the book, and if it erases it, it will spoil the handwriting. And from him is the foulness. And on the authority of Al-Utbi: It is the dirty clothes of the wolf atlas, and it is the one whose color is dust.

Phonemic indication

The sound: the bell, the sound towards shouting and barking, because the sound may cost itself in it what it costs itself in impulsiveness and the like, according to Ibn Jinni, because they are sounds with which every people express their goals

The gym is the sister of the Shin in the exit. And the shin has an outbreak that reaches the exit of the T; Therefore, it is permissible to immerse them in it. It is not permissible to shove the shin in the gym, because it is better than the outbreak Yam: Unsubstantiated letter, which is two-fold in speech: original and substituted.

If it originally occurred f, `ina, and lama, then the fa is towards: make 1, and make, and the eye is towards: a hole and a stone, and the lam is towards: came out and came out. Because the daal is a strong vowel letter, the jim is a strong vowel, and the shin is a soft vowel letter, so it is the opposite of the dal in whispering and softness, so they brought it closer to the pronunciation of the jim; Because the jim is close to its exit, the shin, followed by the exit of the jim, and this is what we feel when Zamakhshari through the word (to recite).

Singing, as what you are saved in the word that is in it, as for its slurring in the name, and if it comes out of the lip, then it is adjacent to it when it is in the past of the richness and sharing it / in the gills, and it is like that

The noun and the meem merge because their sound is the same, and they are two vowels that differ from the rest of the letters in the sound, so that you hear the noun as the meem, and the meem as the noon, until you become clear, so they became like the lam, except that the noun and the miem do not need a song, because the sound of the meem is like her voice, so he dispensed with the song in which

As for al-Zamakhshari, the blood of the heart of the nun al-dumna occurred after the meem. Sibawaih said: "The noun and the meem merge together like: 'Amtar, because their sound is one.'" Then he said: "Even you hear the meem as the noon, and the nuun as the meem, until the position becomes clear, and for this reason they combined them in rhymes in a lot of poetry."

The second topic

Phonemic indication

The sound: the bell 48, the sound towards screaming and barking, because the sound may cost itself in it what it costs itself in impulsiveness and the like 49 according to Ibn Jinni, because they are sounds with which every people express their goals 50

The gym is the sister of the Shin in the exit. And the shin has an outbreak that reaches the exit of the T; Therefore, it is permissible to immerse them in it. It is not permissible to merge the shin with the jim, because it is better than it by diffusing.

So if it originally fell Faa', 'Ayin, and Lama, then the Fa'a is towards: make 1, and make, and the eye is towards: a hole and a stone, and the Lam is towards: Kharg and Kharj 52, that jim is a tree letter from the middle of the tongue that is loud, strong, open, unsteady, so it is a strong letter for its loudness and intensity, and shin is a weak letter for its whispering. Because the daal is a strong vowel letter, the jim is a strong vowel, and the shin is a soft vowel letter, so it is the opposite of the dal in whispering and softness, so they brought it closer to the pronunciation of the jim; Because the gym is close to its exit 55, Al-Shin is followed by the exit of Al-Jim 56, and this is what we see when Al-Zamakhshari through the word (reflection).

The noun and the meem merge because their sound is the same, and they are two vowels that differ from the rest of the letters in the sound, so that you hear the noun as the meem, and the meem as the noon, until you become clear, so they became in the position of the lam⁵⁹, except that the noun and the miem do not need a song, because the sound of the meem is like her voice, so he dispensed with the song in which 60 , As for al-Zamakhshari, the blood of the heart of the nun al-dumna occurred after the meem. Sibawaih said: "The noun and the meem merge together like: 'Amtar, because their sound is one.'" Then he said: "You even hear the meem like the noun, and the noun like the meem, until the position becomes clear. That is why they combined them in rhymes in many verses 61."

MARGINS

1 "Mukhtar Al-Sahih" (pg. 175):

2 Al-Furqan: 19

3 "The Book of Sibawayh" (4/242):

4 "Al-Mansif by Ibn Jinni, Explanation of the Book of Tasrif by Abu Othman Al-Mazni" (p. 3):

5 "The Healer in the Sciences of Conjugation and Calligraphy" (pg. 59):

6 "Explanation of ShafiaIbn Al-Hajib - Al-Radi Al-Astrabadhi" (3/ 197):

7 "Surat Al-Shu'araa, Verse: 63"

8 Al-Isra/5

9 "Al-Sahibi in the jurisprudence of the Arabic language and its issues and the Sunnah of the Arabs in their speech" (p. 154):

10 "Explanation of Al-Tasrif for the Eighty" (p. 333):

11 "Jami' al-Durus al-Arabiya" (1/105):

12 "Cultivating the Tongue and Immunizing the Heart" (pg. 27):

13 "Al-Faa'iq fi Gharib al-Hadith" (3/ 393):

14 "The Travel of Happiness and the Ambassador of Exploitation" (1/112):

15 See "Al-Mumti' Al-Kabeer fi Al-Tasrif" (p. 230):

16 "Explanation of ShafiaIbn Al-Hajib - Rukn Al-Din Al-Astrabadhi" (2/ 850):

12817 "Explanation of ShafiaIbn al-Hajib - Rukn al-Din al-Astrabadi" (2/ 857):

18 "Guiding the Traveler to Solving the Alfiyyah of Ibn Malik" (2/ 1053):

19 "Al-Mofassal in the art of syntax" (p. 274):

20 "Explanation of the detailed explanation of Ibn Ya'ish" (4/46):

21 "Al-Faa'iq fi Gharib al-Hadith" (1/ 391):

22 "Al-Faa'iq fi Gharib al-Hadith" (1/ 391):

23 "Explanation of the detailed explanation of Ibn Ya'ish" (4/68):

24 "Al-Muhit fi al-Lughah" (1/ 422):

25 "Al-Sihah fi al-Lughah al-Ulum" (pg. 365, numbered al-Shamilah automatically):

- 26 “Al-Faa’iq fi Gharib al-Hadith” (1/19):
- 27 “The Message of the Line and the Pen” (pg. 3, with automatic numbering):
28. “Al-Zahir in Strange Words of Shafi’i” (p. 20):
- 29 “Al-Dhariyat, verse 59.” “Al-Zahir fi Gharib al-Shafi’i’s words” (p.
- 30 “Al-Faa’iq fi Gharib al-Hadith” (1/48):
- 31 “Gharib Al-Hadith - Al-Khattabi” (2/29):
- 32 “The Arbitrator and the Greatest Ocean” (3/354):
- 33 “Al-Faa’iq fi Gharib al-Hadith” (1/97):
34. Al-Faa’iq fi Gharib al-Hadith (3/ 358):
- 35 “Jumhurat al-Lughah” (1/458):
- 36Al-Faa’iq fi Gharib al-Hadith” (1/ 215):
- 37 “Textmele of Arabic Dictionaries” (2/215):
- 38 “Al-Faa’iq fi Gharib al-Hadith” (1/ 373):
- 39 “The End in Strange Hadith and Tradition” (2/37):
- 40 “Al-Faa’iq fi Gharib al-Hadith” (2/80):
- 41 “Al-Muhit fi al-Lughah” (2/30):
- 42 “Al-Faa’iq fi Gharib al-Hadith” (2/80):
- 43 “Mashariq al-Anwar ‘alaSihah al-Athar” (1/ 290):
- 44 “Al-Nihaayah fi Gharib al-Hadith and Athar” (2/259):
- 45 “Al-Abab Al-Zakher” (1/118, numbered comprehensively):
- 46 “Al-Faa’iq fi Gharib al-Hadith” (2/271):
- 47“Al-Faa’iq fi Gharib al-Hadith” (2/271):
- 48 “Lisan al-Arab” (2/ 57):
- 49“The Book is by Sibawayh” (4/14):«.”
- 50 “The Characteristics” (1/34):«:»
- 51 “Explanation of the detailed explanation of IbnYa’ish” (5/ 537):«.”
- 52 “The Secret of Making Syntax” (1/187):«:»
- 53 “Hama’ al-Hawa’a fi Sharh ‘Jum’ al-Jawa” (3/493):«)»
- 54 Al-Muqtadab (1/ 211):«/»
- 55 “Explanation of Sibawayh’s Book” (5/ 388):«:,»
- 56 Al-Muqtadab (1/192):«:)»
- 57 “Al-Faa’iq fi Gharib al-Hadith” (1/113):«.”
- 58 Al-Muqtadab (1/ 217):«:)»
- 59 “The Book of Sibawayh” (4/452):«.”
- 60 “Explanation of Alfiyalbn Malik by Al-Shatibi = Al-Maqasid Al-Shafia” (9/ 281):«:»
- 61 “Al-Faa’iq fi Gharib al-Hadith” (1/ 440):«.”