

The Semantic Development In The Meaning Of Lineage In The Poetry Of Al-Ayarayn And Al-Shattar

¹Sherine Hameed Dheyab ; ²Asst. Prof. Mirvet Yousuf

^{1,2} University of Baghdad College of Education for Women \ Department of Arabic Language
Date of publication- 17 -06-2022

Abstract

Semantic development: It is what allows the generation of new words, using the existing structures and morphological formulas in the Arabic language by expanding their connotations, either through metaphor or semantic transformation methods, which results in a change in the meaning and structure of the original article.

This research tried to trace the semantic development and its trends that it takes from expanding and narrowing the meaning and changing the field of its use (semantic transformation) and semantic innovation. Bayaa ratios or ratios in morphological formulas that carry the significance of ratios, including weight (effective).

The semantic development appears in the poetry of Al-Ayarain and Al-Shatar, as they represented an important aspect of the Abbasid era, as their poetry reflected a marginalized group that represented the social bottom. and their types of fees.

Keywords: lineage, semantic innovation, semantic decline, semantic transition, Al-Ayarain poetry and Al-Shatar.

Introduction

In fact, any language is a system of sounds that coordinate according to a specific system intended according to fixed Sunnahs, and its own system, which is known as the inflection or inflection, which is the most important branch of linguistic construction in need of analysis. Because the study of semantics is closely related to the study of phonemic exchanges in the same location. This development lies in the fact that vocabulary does not remain stable; As it follows the circumstances and the people who increase and decrease their vocabulary, which means that the change of vocabulary is in a continuous movement unlike the structures; Because the morphological structures of a particular language can remain unchanged despite the revolutionary

changes that occur in the social structures that belong to this language (Aqeed, 2002). Scientific research reveals to us that the Arabic language is a truly developed language according to its internal rules and what it contains from derivation phenomena

Lineage in language: (lineage is in the fathers and is in the country and in industry) (Ibn Manzur, i 1414 AH), as well as (the source of his kinship to such if he attributes it to him)

And the lineage in the terminology is: the appendix of the ja' mushaddah to the end of the noun to indicate its attribution to the abstract. And this formula is the most famous for the lineage, towards: the Iraqi, the golden, the Christian and the Hashemi, such as the relation to the country, family, sect or profession.... and all other things that can be attributed to him. That if you add a

man to a man and make him one of the family of that man, you add the yaa to the addition, and if you add him to a country and make him one of its people, you add the yaa to the addition, and likewise if you add the other names to the country, neighborhood or tribe). And to that he mentioned Al-Mubarrad, when he said: (This is the chapter on addition and it is the chapter on lineage, and know that if you attribute a man to a neighborhood or town or otherwise, you add the name to which he ascribes Ya Shadid) (Al-Muqtadib, 1963). And Ibn Yaish agreed with them in the same sense, explaining this by saying: (Know that the ratio that the grammarians intended and calls it Sibawayh: the addition, which is the lineage to a tribe, a country, or an industry that breaks what precedes the Z, the letters of which are reduced or multiplied) (Ibn Yaish, 2001). Al-Radhi's hand and called it "Al-Mansob"

The ancient grammarians mentioned that the lineage changes the significance of the noun inside it. Ibn Jinni mentioned that the lineage ya indicates the emphasis, and he mentioned in the precautionary section: (Including the precaution in satisfying the meaning of the adjective, such as saying: Eternity in the human being is revolving, i.e. roundabout.. and we mentioned where it came from. The addition, if the adjective is followed by a force of its meaning) (Abnani, 2006.)

Al-Radi also considered the noun ascribed from the derivatives and linked the significance of the attributable, as it indicated the attribute of the described by saying: (And know that the sign of lineage Ya is stressed at the end of the noun ascribed to the abstract, denoting a non-specific entity described by a specific quality, which is the attribution to the abstract about it, so it is like all other attributes. From the noun of the subject, the noun of the object, and the suspicious adjective, each of them is a non-specific entity described in a specific capacity, so it needs a descriptor that specifies that subject, and either it is or is related to: I passed by a Tamimi man..) (In the Almighty's saying: "So you took them for mockery" [Al-Mu'minun 110] Satire with inclusion and fragmentation is a source of "sarcasm" like mockery, except that in lineage there is an increase in strength in the act)

Also, from the other meanings that Ya's aggravated lineage has, is its indication of the

largeness of the members in some of the nouns: And the two buildings are not by analogy, rather they are both audible, and if they are called by these names and then attributed to them, they return to analogy, as you do not mean to exaggerate then, so you say "My flesh and my beard are according to the saying of Hebron and Hawi according to the saying of Yunus".

He also mentioned from among the things that changed the meaning of the name when entering the stressed yaa that it indicates the one, as he said: (What comes out of the end of which is ya stressed for unity chromatic and rum, negro and zing)

The concept of lineage did not differ between the ancients and the moderns, as the term did not change in the two groups, and it is the addition of a strong yaa' to the end of the name to indicate its attribution to the abstract from it. The differences between the two can be enumerated is that the term was not settled in the first period; Therefore, we find it with Sibawayh and those who followed him from among the grammarians, he was called (The Addition Gate) (Al Muqtasim, 1963). Everyone knew Dr. Kamal Ibrahim's lineage is that: (Attached Ya Mushaddah to the end of the name to indicate its attribution to the abstract) (Kamal, 2001). As defined by Dr. Abbas Hassan said: (In lineage there must be an addition Y, stressing the end of the name attributed to him). Hashem Taha Shalash defined it: (Appending the ya-Mushaddah to the end of the name to indicate its attribution to the abstract of it). There have been many formulas that carry the significance of lineage without the lineage J, and scholars have agreed upon them, ancient and modern, including: the (active) form, the (subject) form, and the (verb) form provided that it has the meaning of the owner of such (Al Muqtasim, 1963), and this research studies the nouns attributed in Hair calibers and cleavage and stand on its significance and formulas. This is what we will see in the next pages.

First: The aggravated lineage with Ya'a: Among the most important aspects of linguistic development that appeared on it:

_Semantic innovation: Abu Dalaf (Ibn Manzur, 1414 AH) said:

We mezagano n do not pay too much.

Al-Mizaqani: and its singular (misqan), which is from the verb misqan, meaning: keda.

It came in the form of the masculine plural of the Salem (Al-Mizqaniun) and the plural of the taksir (Mayazaqah) as the saying of Al-Ahnaf:

If I get sick, then Awadi Al-Mayaziqah is the children of Sasan, the people of harm and crudity. Al-Mayazaqah: a noun also attributed to beggars and beggars. Al-Istirbadi mentioned: (The t in Sibawayh in the plural of the attributable is instead of the omitted ratio in the plural by a necessary deletion). It draws close to the nominal (Ibn Yaish, 2001), and the convergence of the descent meaning that means its relation to such and the connotation of the plural form, and do not forget that it is one of the generative terms. Community.

Abu Dalaf said:

And among us, the Mastabanis, who were separated by families.

The Mastabanis: It is one of the innovative terms and conventions that they invented and its significance as explained by al-Thalabi in his orphan: (The Mastabanis: a people who claim that they left the Romans and left their families as hostages with them, so they roamed the country to collect what they loosened with them, and they had their hair with them. Ibn Manzur, 1414 A.H). The semantic development in the formula (the Mastabanis) is a combination of three semantics, the most important of which are: the generation of a new word (generated) or what is known to the modernists (the semantic innovation), which is one of the types of the semantic life continuity of words, and their chain of survival; That is because it came with an alternative - word - new and connotation - meaning - new, as well as employing the signification of lineage represented by "Ya' of lineage" on its singular.

And the significance of the plural of the sound masculine (and their plural of safety falls to the few) (Ibn Yaish, 2001), in allocating the denotation to a category of the two-caliber and two-caliber categories.

And he said:

And the Peshtadarians n under the nomads like red.

The Pashtadari: its singular (Bashtadar) was added to it by the aggravated lineage (Bishtadari), then the plural of the masculine Salem plural, which is similar to what we have previously experienced in terms of words, and (Bashtadar)

from the innovative generative words invented by the Banu Sasan, and the title of a group of them, so the entry of Ya's lineage Its significance came to be attributed to such-and-such, and he attributed it to such-and-such, and Al-Tha'alibi explained it by saying: (And the Bashtadari: a people hired by toilers who go out to villages and carry their backpacks and what they gather of love, wool and other things)

The semantic development lies in employing these three morphological connotations: the indication of descent to its singular, the significance of the peaceful masculine plural of the adjective that denotes the few and the will of the event, and the significance of the newly developed pronunciation, in coming up with a semantic development, and this development as we mentioned earlier is called the semantic innovation, by finding a new significance In its wording and meaning (Ibn Yaish, 2001) degeneration (regression)

He also said:

Khlangiun did not have a bath nor became purified.

Al-Khalanji: It is a name attributed to the entry of the lineage at the end of it, (it is an Arabized Persian name, and Al-Khalanji: a tree whose wood is made of pots and is Arabised). The name was attributed to Al-Khaleng, and it became (Khalanji), and it is according to the two calibers and the cleavage. It acquired a connotation that was characterized by the decline of its connotation and its decline, so it is in their view the relation to the one who occurs in his clothes and does not wash or purify, and what they say: they did not purify themselves (Ibn Manzur, i 1414 AH)

Second: The semantic development in the morphological formulas denoting proportions:

The lineage may come without a Y, as Al-Radi explained that by saying: (Know that some of what is on the passive and the passive comes in the meaning of such-and-such without being a passive noun or exaggerating it, as the noun of the subject was towards Ghafir, and the construction of the exaggeration in it towards Ghaffar; meaning with such-and-such. However, the active part of what was originally an exaggeration of the subject, so a passive, which in the sense of such and such does not come in the owner of something practicing that thing and treating it....

it is in the sense of the ratio of the abstract from the z, either to the passive or the subject only, and what it contains is an exaggeration.... towards a man of fasting and justice.)..

On this basis, the morphological formulas that bear an indication of lineage are what the morphologists have mentioned, old and new (Al Muqtadib, 1963), which are:

effective:

Sibawayh mentioned that this formula indicates lineage: Nor does the owner of the fruit have a clue?). Sibawayh indicated that these formulas only acquired the meaning of lineage by audio (1), and Al-Mubarrad clarified this indication, but he preferred its measurement, so Sibawayh contradicted this, when he said: (This is the chapter on what the name was built on for the meaning of industry to denote from lineage what the Z indicates, and that is what you said to the owner of Clothes are rewards, and the owner of perfume is a perfumer, and the owner of clothing is a perfumer, and the origin of this refining is the verb, as you say: This is a man who strikes, and a fighting man, meaning this is a lot of him as well as a tailor. towards Bazzaz and Attar). And what confirms what Al-Mubarrad said is his criticism of Sibawayh's words: (And everything we saw from those whose Arabic is satisfied says to the owner of righteousness: righteous, so that its use does not need an argument from poetry or anything else) (Al-Muqtadib, 1963). In this way, Al-Mubarrad explained how the connotation moved from exaggeration and abundance to lineage, and the reason for that, as he mentioned, is the frequent practice of work by a person until he was known and the person's lineage to him.

Among what was mentioned in the poetry of Al-Ayarain and Al-Shattar for genealogy in the form of (active) are many, especially in their conventions and their nicknames that they invented and which we find in their poetic texts, including the saying of Abu Dalaf as he describes his companions and conveys to us their titles, which we touched on in the semantic development of derivative formulas (exaggerated formulas). Including: (Haraq, Buraq, Shikkak, Hakkak, Nastas, Samman, Sinan, and Dakak) which he mentioned by saying (Ibn Manzur, i 1414 AH:)

And a crematorium and a slug of Bani Ash-Shakhr and Al-Nashhar

And drag families on them the impact of the damage

He doubted and scratched and was given dates
And from us, every spit on the bozurk is scattered
Fat and teeth, and those who died are like old
And the tamper of the sulfate to wind the hollow
and the waist

We also find it in the singular (Ayyar) formula (Ayyar), as one of the poets of Baghdad said:

And the boy says, "If the stab is stabbed, take it from the caliber boy".

The semantic development in formulas that exaggerate the weight of (effective) shows us in terms of the development and expansion of their significance, and what this gradation in semantics has a clear impact on acquiring a special meaning, as the significance of the proportions in them moved from the general to the specific, and this is what the modernists termed "allocation of significance" towards Burning _ And (slug) is an exaggerated formula whose significance is assigned to the lineage on the one who promotes the disabled and the insane and spit on them. Jarrar is one of the exaggerated formulas designated to denote the lineage of the one who hires boys and women and labors on them. And (Hakkak) is also an exaggerated formula whose significance is assigned to the lineage on the one who has stones from Dindar in which iron is rubbed from dirhams and dinars (Ibn Manzur, 1414 AH). We find another semantic development in the form of exaggeration (active), indicating another aspect of semantic development, which is a change in the field of use or semantic transformation from one semantic value to another, with the existence of a linguistic relationship between the original meaning and the new emergency meaning, including: (skeptic), which is one of the The weights of exaggeration indicating the meaning of lineage, their significance moved from a lot of doubt to the ratio of those who sell the medicine of the mouse that is known as doubt (Ibn Manzur, i 1414 AH). And (fat), which is the weight of exaggeration, came out to indicate the proportions. Its meaning moved from the one who sells ghee to the indication of the one who sells the medicine of ghee for women. And (Sinan) is one of the exaggerated formulas denoting lineage. Its significance has moved from the stone that is

used by or on it to the indication of lineage to the one who gives dental medicine (Ibn Manzur, i 1414 AH). Colange - a disease that affects the intestines - after it was in the sense of repeating the act of ramming (demolition) (Ibn Manzur, 1414 AH)

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