Morphological alternation between the intentionality of employment and semantic enrichment in the predicates of Alaskari imams, optional

Ass. Prof. Dr. Mannar Khalid Baddi

Arabic languagedepartment, College of Education for Human Sciences, Al-Muthanna University, Iraq.

Abstract:
Praise be to God who is worthy of praise, and may blessings and peace be upon the bearer of the standard of glory, Muhammad, and upon his family and companions...The Arabic language has always been a vessel full of subtle meanings and connotations and an impenetrable fortress against modernist sciences and knowledge in general, and linguistics in particular, which made these sciences subject to its laws as a focus from which all its postulates originate. The multitude of these studies has only limited them to expansion and richness from the time they were revealed in the Arabic language in one chapter until the Day of Judgment.
Keywords: Morphological alternation, intentionality of employment, semantic enrichment, predicates of Alaskari imams.

Introduction:
(Morphological alternation) is considered one of the aspects of its creativity that distinguishes it from other languages, as this feature was employed with an objective, aesthetic methodology, the basis of which is semantic correlation and harmony between alternating morphological structures and their connotations, given the intentionality of the speaker who is responsible for the choice. So what if the language that In his hands is a malleable language characterized by containment, and dealing with texts with fluidity and identification? In terms of origin and branch, this study aims to explain this phenomenon from another point of view, based on explaining the justifications that justified the alternation between forms, and explaining the motives that obliged the speaker to choose one form over another. The choice is conditional on purposeful intent and an imagined mental connection, according to a meaning framed by a semantic system. It is condensed and reflects the linguistic richness that characterizes this phenomenon. We found in the Musnads of the two Imams Al-Askari (peace be upon them) a fertile seedbed for the seed of our study, and a rich sea of coincidences of this phenomenon. The structure of the study was as follows: an introduction, and two sections preceded by a preface regarding the importance of the topic and its nature in the language. And terminology. The first section was tagged with (morphological alternation in phrasal structures), and the second section was devoted to (morphological alternation in derivational structures), then a conclusion in which we recorded the most important aspects of the study that appeared to us. The sources were diverse and were shifting between most of the Arabic language sciences, and our last call is Praise be to God, Lord of the worlds.

Alternation is linguistically:
A noun from tawāwāttawāla, which is doing the thing over and over again. That is, in exchange, we say: So-and-so acts on behalf of so-and-so, and he acts on his behalf if he takes his place (1).Alternation in terminology: The word delegation occurs among linguists with multiple meanings, some of which are implicit, some of which are explicit, such as carrying such-and-such, taking the course of such-and-such, and placing the place of such-and-such. Al-Mubarrad (285 AH) says: ((Because the infinitive is an object, and if it is like that, it takes the course of Source))(2),Al-Tha'alabi (429 AH) dedicated a chapter to him entitled (Placing the noun and the infinitive in the place of the subject and the object)(3), there are those who characterize it as some formulas abandoning their original meaning and adapting them to perform a new semantic meaning for another formula of a different type, and Dr. Taha Al-Jundi defined it as: ((that a formula performs the semantic role assigned to another formula))(4). The alternation of forms means that one form gives the meaning of another form, such that the active participle comes in the meaning of the active participle, or vice versa, like the Almighty's saying: ((There is no protector today from the command of God))(5).The word (Asim) here is a passive participle in terms of construction, but its meaning is (infallible) (6).The meaning of semantic alternation expands to include replacing one formula with another formula or replacing the formula with another formula, so its structure differs from its meaning (7). The researcher leans towards the concept of semantic alternation. Because of the intended

semantic richness it provides, conditional on necessary reasons such as the language retaining the power of expression, and the flexibility of its rules to benefit multiple meanings, as the functional meaning can be multiple.

Regarding a single structure, Dr. Tammam Hassan says: ((A single morphological structure is valid to express more than one meaning, as long as it is not verified by a sign in a certain context))(8), in addition to the overlapping of morphological structures and their alternation in their meanings, which resulted in semantic development and other things (9), we must clarify that alternation occurs according to necessary axioms, the most important of which is that it is within the standards of Arab speech for comparison, whether readings, poetry, or prose, and that it does not conflict with linguistic principles in general. Despite the advantages of this phenomenon, linguists differed in accepting it into three groups. : Supporting band (10), a rejectionist band (11), a neutral band (12), no matter how different or agreed opinions are, it cannot be denied that semantic alternation occurs between morphological forms, as it occurred in the speech of the Arabs, their poetry and prose, as well as in the Qur'anic readings, and most linguists and commentators have said so, and the morphological structure is by nature prepared and flexible to accept this alternation between forms.

The second topic
Morphological alternation in phrasal structures
A/ (Afa'il, Fa'il, Fa'il):
(Af'al) is considered one of the most commonly used incremental constructions. It is one of the precedents of additions and comes with multiple meanings. The hamza plays a role in semantic richness. Because of the diversity of its phonemes between verification, dilution, and substitution, Al-Khalil (175 AH) adopted it as a tool for flavoring letters (13), and because of its flexibility in multiple meanings, it was one of the most frequently used and frequent forms among the Arabs, and its meanings include transgression, becoming, multiplication, and others (14) and it came in the Musnad of the Imam Al-Askari (peace be upon him) in places, including his saying: (So your ordeal resembled the ordeal of the prophets... and you resembled spending the night on the bed of the sacrificed one (peace be upon him). And so did you when the Prophet (may God bless him and his family and grant them peace) refused to you and commanded you to lie down in his shrine and you obeyed, and he revealed a beautiful narration. Your action resembled the plight of Aaron when Moses commanded him against his people...) (15) Here we notice the occurrence of the verbs (similar, abate, obey, ban) originating from the abstract triple (similar, obey, abstain, ban) and it was used in the form (I do) by adding the prefix (The hamza) represents the central focus of meaning; If you justify the speaker's transition from one meaning to another meaning according to a semantic context consistent with the structure, this is a semantic indicator, and the change in the structure of the verb from three to more is considered a morphological indicator. As for transitivity, it is essentially a grammatical indicator and its effect is expelled in the morphological field accordingly, and the meaning of transitivity does not mean Necessarily, the verb changed from intransitive to transitive, as our saying in the example: (Qast and QastZaid) did not change anything in the function of the verb or in its meaning (16), except that the speaker's intentionality requires him to give preference to another alternative form through alternating with it semantically, which justifies this choice, and this is what we find. In the Imam's use of (Ashbhat) instead of (Shabhat), and (I obeyed) instead of (Tawawat), and (Abat) instead of (Bayt), and (Aban) instead of (Bayan), where the formulas alternated according tothe effect of the context in directing the meaning of the morphological structure based on the acceptance of the root of the word for several meanings according to the intent and the meaning of the context (17), the context has given a hidden justification that grants the formula (I do) the freedom to move semantically to the two forms (subject and verb) and alternate with them and perform the semantic role in their place, which It achieves breadth in achieving the intended meaning, as performing it with an alternative provides more effective space and flexibility than if it were limited to one meaning or one factor. So what if this is achieved with two alternatives? This rotation did not happen randomly, but was consistent with the controls that we previously referred to (18).

In that the forms are used in the speech of the Arabs and do not generate a moral contradiction between the origin and the branch, while keeping the force function of the form employed depending on the context, and this was achieved in the words of the Imam (peace be upon him), so the focus of his words was on altruism, redemption, and submission, so he likened the failure to support Imam Ali b. Abu Talib (peace be upon him) for not supporting the prophets, and the plight of Aaron (peace be upon him) and his spending the night in the Prophet's bed as a ransom for him and obedience to Ismail's obedience to the command of

his father (peace be upon them). These contextual connotations do not conflict with the alternating morphological connotations, as the meaning is general in them with an addition, and the formula (I do) I absorb the connotations of the alternating forms (fa'il, fa'il) in terms of becoming, transitivity, multiplication, participation, and malleability. Despite the acceptance of the formula for these meanings, they are mostly influenced by the context (negativity); Because the position came in the context of praise and commendation, which means taking away the opposite meanings that contradict them, and this in turn gives the text a semantic richness that would not have been possible without the dominance of the mechanism of intentional alternation employed. We cannot fail to mention that calling these verbs in the form (I do) and alternating them semantically is justified. Directing the focus of meaning from the general to the specific through the mechanism of image condensation, which is represented by the state of the Imam (peace be upon him) becoming like the state of the prophets (peace be upon them), and here the semiotics of context appears as a preliminary indication of the possibility of alternation; Because the expression using the absolute form does not justify this alternation, as (I do) indicates the event by its wording without any shade of meaning, and by alternating it moved from the general to the specific, which is a semantically expanded axis. Among the examples in which this type of alternation is present are (go down, get down, go away, go away, and hurry up. Hurry, slaughter, slaughter) (19).

B/ (fafa'il, fafa'il, fafa'il)

  The alternation in this position takes place depending on the phoneme (the eye), that is, the repetition of the eye from the triad, so the repetition of the eye is a weakening of the verb structure and in phonetic formation it is called assimilation. Because of its substitutive similarity, achieving two effects: lengthening the silent, the effect of one sound on another sound (20), and increasing the phoneme (t) as a syntactic antecedent intended to perform a function required by the context. Its dimension is an indicative sign indicating the development of meaning and its departure from the superficial meaning to expand the circle of deep meaning through structures. alternating; Because ((If a word is on one of the weights and then it is transferred to another weight that is greater than it, then it must include more of the meaning than it contained at first, because the words are evidence of the meaning and examples to explain it)) (21).

From this, the meaning of the formula (tafa'il) has varied to include general meanings such as obedience, multiplication, the meaning of (fa'al) and specific meanings such as: affectation, diligence, taking action, avoidance and exaggeration (22). It was mentioned in the Musnad of Imam Al-Hadi and Imam Al-Askari (peace be upon them) in places. Differently, such as: (He smiled at me...)(24) and (When he approached me, he smiled well) (25), and (When Abu Al-Hassan came, the people dismounted) (27) and (He smiled and did not say anything to me) (26) and (And when they prayed Noon and afternoon, they all gathered in my house (28) as we notice here the rise of the word to carry the linguistic meaning according to the malleability of the form (activate) and the possibility of replacing it with the form (activate) which agrees with it in the connotation of compliance. If we replace (smile) with (smile) and (dismount) with (Improvise) and (gather) with (gather) so the result would be the same with an addition, and we must note that the two forms can give the meaning of (a verb), so each of (smiling, dismounting, and gathering) gives the meaning of (smiling, man, plural); Because the significance of the formula in general indicates the event with its wording, and in terms of structure, it indicates the past and multiplication (29). This alternation obliges us to ask about the motives for preferring one formula instead of another, as a necessary hint for guidance, since the substitution is possible and realizable, so why change? If we contemplate the nature of Arabic, we would realize that alternation in its linguistic forms is an intentional sign, as it is intended to indicate that it is a sensitive transmitter of ideas and meanings in various fields. Accordingly, the variation of phonemic forms is a mechanism for revealing the meanings hidden by the speaker's intention. However, it is not necessary that every increase in the structure leads to an increase in In meaning, the additional letter, such as (tā', alif al-wāl, and dā'tāf) has no role in transmission and influence in expanding the meaning and enriching the connotation except after it is part of an active structure, so it has no meaning alone. If we return to the context of the text in which the formulas were mentioned, we will notice that they do not deviate from The circle of compliance, multiplication, and exaggeration in terms of their acceptance of these meanings according to the justification of semantic alternation between them, but we must be aware that these connotations are a common factor between them in general terms, but in terms of specificity they require a dominant connotation as opposed to the constant connotation, so the connotation of obedience coming from the phoneme (ta) It is an intransitive adhesive to the structure and is the derogatory signification of all its derivatives. Its meaning is repeated in the structure alternating with it, but as a sub-intransitive secondary in meaning. So (smiles) indicates compliance through

multiplication, which gives the meaning of exaggeration in the event with the will of the speaker. As for (smile), its compliance comes through the effect of connotation. The dominant effect of the speaker's action that led to the recipient's action (smiling), with the effect of (alif al-wasl) as a primary affix with a secondary effect, in contrast to the original affix (tā'), as well as in (gather), which stems from (gathering) in the meaning of participation, except that it is an intentional, transcendent participation. On the one hand, the event is caused by a will, and on the other hand, it is an independent will, on the other hand, the event is not intentional.

We glimpse the effect of alternation and its role in enriching the text in his saying: (The people dismounted), since there is consistency and uniqueness in its alternation with (improvise). So dismounting (tafa'al) and in it, from the will to exaggerate and affect the event, is the clear effect of the speaker's intentionality, which is provided by the refrain (ta' and weak), as the Efficiency is only for the purpose intended by the speaker, and his awareness of matching the structure to choose the intended meaning, so the choice is intentional and not arbitrary, while the alternating images achieve this, but with intentionality that has less effect on the selection. Because the flexibility that is available in alternating forms gives rise to the lack of mental connection between the selection and the intended meaning, and we should not ignore the difference in the characteristics of the affixes (tā', alif al-wasl), which cast a shadow on the intentionality of the selection and the possibility of alternation.

The third topic

Alternation in derivational structures

  Alternation has a dominant presence in different types of derivational structures, and perhaps this is due to the union of its linguistic root with the original, which is why it is called (derivatives). From the root, the morphological forms of the structures are expelled in the form of a participle, an object, a suspicious adjective, an exaggerated form, and so on. This radical interrelation paved the way for alternating forms in performing their functional and compositional tasks in sentences, and giving their various connotations to a contextual context centered on choice and the intention of the creator. Among the forms of etymological alternation that appeared in the Musnad of the two Imams Al-Askari (peace be upon them) are the following:

A/ (verb, object)

  It was represented in his saying (peace be upon him): ((The meaning of the accursed is that he is cursed)) (30) as we notice that the form (fa'il) has come from (object) to indicate the stability and continuity of the attribute, so the expression with the noun indicates stability and is binding, just as the expression with the adjective The Mushabbah (Fa'il) indicates attachment and connection with the event in terms of immanence. It also extends the semantic meaning with the significance of reception with permanence, expelling the past to include the present. This is what we do not find in the expression in the form (passive participle), because its indication of absence prevents the description's indication of the meaning of continuity. And permanence, it is a description based on the immediate event, even if it includes the connotation of backbiting, because the intransitive of backbiting results from placing the object in the place of the subject, syntactically (31). Then the expression with the description has been proven, especially since the meaning of the word (stoning) does not accept variation, and this necessarily leads it to a description by the intention of the noun with the possibility of expression. It is referred to as the active participle, but the context of the text undermined that, so the alternation was based on the deep meaning of the word, with the intention of alternating connotations, and one of the examples of this multiplication is his saying (peace be upon him: ((And finish off their wounded and bind up their broken ones)) (32) Both forms (wounded and broken) have become common.) instead of (wounded, broken) due to an intentional intention on the part of the speaker that seeks to confirm the description in the form of ambiguous meaning. One of the justifications for this alternation by conveying the meaning through a different form is the necessity of the form (fa'il) if it is something in which the masculine and feminine are equal. This gives the text flexibility in Employment, freedom in movement and structural change, so wounded is expanded to include (the wounded, and the fan), and kasir is expanded to include (the broken, and the broken), and we do not neglect the significance of the event through the description, so there is wounded unless it is an adjective of the injured, and similarly, kasir is the active participle that is the result of an event, and who It occurred to him, and this event is characterized by the fact that it is a common relationship between the action and the suspicious attribute, as it is between renewal and occurrence (33), and the intention of the alternation becomes clear to the Imam in his intention to exaggerate the meaning and confirm the description of the event, and so he used to achieve this the form (verb) instead of (object),

a difference between them according to The two meanings are stability and acquisition, severity and weakness, eloquent and most eloquent, in terms of accepting the object of the ta' and its abstention in the fa'il, and also from his saying: (I ask him to pray for my sick son) i.e. the effect (34).

B/(fa'il, fa'il)

Among its references in the Musnad of the two Imams (peace be upon them): ((And they made a loud noise and a loud noise)) (35), so the two forms (a loud noise and a loud noise) are both a suspicious adjective, transformed alternately into an adjective (fa'il), and the meaning is noisy and loud; This is because the context of the text indicates the event, not the bot, and this is common in the adjectives that are of the form (verb), open to the eye, so the similar adjective is rarely formulated from it, and what came of it as a dubious adjective was directed at the rare case of dispensing with it with the active noun, that is, by alternating (36), and in This credibility is achieved by the speaker's intention through his preference for the form (fa'il) meaning (fa'il); Because of their alternation in the morphological significance related to them, the suspicious adjective (noisy, loud) was intended to occur, not to be constant in the description. Therefore, the active participle was dispensed with verbally and was expressed semantically by alternating. The alternation in the suspicious adjective here achieved a new significance, which is its occurrence in the description, according to what has been shown. Contextual outbursts, even if the word was independent of the context, it would not have reached this meaning, and would remain within the unified circle of meaning, which is (consistency). If we looked closely at the lexical meaning of (Aj, Dajj), we would notice the semantic relationship of the two words with their alternation. The meaning of (noise) is to bring hardship or alarm, and to cause shouting and clamor, and (to rage) to rage and rage, and the place is crowded and crowded. Both words cannot be proven based on their origin, but rather instability. Therefore, he expressed them in the semantic opposite; To demonstrate the possibility of alternating between them, the suspicious adjectives that are in the form of (fa'il), if they are intended to occur, are based on (fa'il) explicitly, and on (fa'il) implicitly, and this is common in the speech of the Arabs, such as Labid's saying: (37)

You are blamed for the destruction without a shadow

May I keep something if I am stingy?

He substituted "stingy" instead of "stingy" due to the intention of occurrence and their relationship in description and meaning, as "(a subject and an object have the same meaning, but they used the subject in one of the two ways, and the subject in the other way for the difference between the two similar meanings)" (38).

C/ (subject, object)

It is known that the active participle indicates the event and the person who carried it out, and its necessary form is in the triple form (fa'il), and that the event indicated by the active participle is not characterized by stability, but rather by change, and it is like a fixed description that does not amount to the confirmation of the suspicious adjective (39).

The significance of the active participle may depart from its essence to indicate the meaning of exaggeration in the adjective and event through the mechanism of semantic alternation between the forms, such as his saying (peace be upon him): ((A hot sun, and he came out on another summer day, covering their bare skin, and his family filled him with him)) (40), so the words (Hamiya, Sayif, Hasir, Amer, and Ahil) are all in the form of (subject), but their meaning is (object), and they are expressed in the active participle; Because of its meaning of exaggeration in the description, once the meaning is conveyed to the one who carried out the event, and is expressed on behalf of the one upon whom the event occurred, that is a sign of hidden intentionality that carries shades of deep meaning that he did not declare, but rather merely referred to and alluded to through a distinct semantic focus, which is connotation (Subject from object), the context requires interrogating the implicit meaning, which is interpreted alternately in (a protected sun and not a protector, a summer day and not a summer one, a desolate place not a sheltered one, and an inhabited inhabited place rather than an inhabited inhabited place) despite the exaggeration. An example of this among the Arabs is Labid's saying (41):

O Amer, O Amer of the morning

By "Amer al-Sabah" he meant "Amer al-Sabah" as a metaphor for generosity and generosity, and this was achieved for him through the mechanism of alternating between the two forms in order to exaggerate the description, which corresponds to exaggeration in describing the heat of the sun, the heat of the summer, the clothing of the deprived - who is the one without a cover on his head - and the richness of the city and its inhabitants. , which gave the text semantic and linguistic richness.

D/ (subject, subject)

The form (Fa'ul) is considered one of the structures of exaggeration and multiplication, which in its origin is derived from the third participle, and therefore its significance in describing the event is implicitly realized in it, and is added to it by the significance of exaggeration inherent in its structure until it obligates whoever is characterized by it to perpetuate the action and its power over it (42), and therefore the alternation The significance between it and the active participle is consistent, and one of the examples of this is the saying of the Imam (peace be upon him): ((And he was truthful and had a book, and truthful and unchallenged, and repentance is sincere)) (43). Each of them refers to (Sadiq and Nasiha), and the point of analogy between (Fa'ul) and (Fa'il) is that (Fa'il) indicates permanence, even as if what is described by it is exhausted in the event (44). So our saying: He was Sadiq or Nasuh is as if the structure being described was borrowed for him alternately. To indicate that it is a substance that has been exhausted in patience and consumed (45) as we notice in the mention of the formula in the masculine word in his saying (peace be upon him) sincere repentance is a sign indicating the focus of implicit alternation; Since the form (Fa'ul) is something in which the masculine and feminine are equal in description, then ((If (Fa'ul) is interpreted as (Fa'il) it is without a letter, such as: a patient woman...)) (46), so here we use the meaning of (adviser) indicative of the one who A lot of action.

Conclusion

After studying the phenomenon of morphological alternation and its effect on semantic richness, we stop here at the most important results we have reached, the most important of which are:

1.The alternation between forms is based on a semantic system based on the relationships that link the alternating words, as it is not based on the original meaning as a center of meaning, but rather the marginal meaning may be a center for the emergence of a new meaning.

2.Alternation is based on the principle of intentionality, after which it is the semantic focus, which is based on reducing various meanings to expel them into one condensed form, and the condensation is qualitative, not quantitative.

3. The alternation between derivational structures represents a linguistic-semantic mechanism, which is based on the necessity of connection or radical unification of the origins of words in order to convey their letters and meanings to the intended purpose.

4. Alternation is carried out according to an employment mechanism based on selecting the meaning with purposeful intent and not spontaneous arbitrariness. This is because alternation requires mental communication between the alternate words and the meaning framing them, and this is recognized before, as every increase in the structure leads to an increase in meaning.

5. Alternation is a source of enrichment in the Arabic language. Because it provides various images of new connotations in fortified templates characterized by reduction and concealment of the rhetorical and formal condensation it contains, which corresponds to the superficial meaning and the deep meaning in modern linguistics.

6. Alternation is one of the features of Arabic, and evidence of its strength. It is a door that only those with courage can penetrate, and it is necessary to achieve agreement between the alternating words. It is not permissible for the branch to collide with the original, i.e. the central meaning, with the marginal meaning. Rather, the branch is considered a link of semantic communication with the original in a reciprocal relationship. Balanced.

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