Lexical Construction Opinion and Vision

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Abstract

The research is directed towards the lexical structure in the Arabic language and the importance of keeping up with the times, and the change and development of the linguistic vision. Therefore, it deals with the relationship of the dictionary to the language, raising a problematic question about the relationship of the lexical system to the language, trying to answer that. It also deals with the relationship of the lexical meaning to the language systems (phonetics, letters and grammatical structures). As for what the dictionary is expected to provide to the person, it is represented by basic points including: "pronunciation, spelling, morphology, explanation, etc. ..... The research ends by presenting the methods based on five sections: interpretation by translation, interpretation By accompaniment, interpretation by contrast, interpretation by context, and moral interpretation.

Keywords: *Lexical Construction, Linguistic Vision.*

INTRODUCTION

Many trends have emerged in organizing the Arabic dictionary since Al-Khalil bin Ahmed wrote his dictionary "Al-Ain". Despite the abundance of what has been written about dictionaries and their history, and this context in which we are honoring includes: Lexicographer Dr. Jabbour Abdel Nour, "because of his white hand in this science, a type of it has been complaining about…" Due to the scarcity of what has been written about it, it needs some modern proposals that take into account the development of linguistic civilization into consideration.

This is the major problem that confronted Abdel Nour in Ghair Mu'jam, as he admits By himself in the introduction to "Al-Manhal".

This barrier remained in his way throughout his lexicographical career, and he did not dare to remove it.

Finally, he tried to circumvent it and succeeded more than once in finding solutions that meet the needs of the era, trying to Dictionaries are waking up from their slumber, and the opinion we seek to clarify is nothing but the ultimate goal of what we want to be Our dictionary says it.

Research Objectives

It is the nature of the linguistic system to be suitable for scheduling, so that it has a vertical dimension and a horizontal dimension of its meanings, and the result of the meeting between the two dimensions is a specific unit of the system's units. Since the nature of the linguistic system is organic to this extent (Hassan, Tamam: The Arabic Language, Its Meaning and Structure, 1973 AD, p. 320), it has become difficult for a language to borrow from another language one of its sounds, or any contextual phenomenon of its phenomena, or any morphological formula or grammatical relationship of its relationships, and this is what draws us to the question about The relationship of the dictionary to the language.

RESEARCH METHODOLOGY

The lexical study is based on a set of foundations and is based on multiple principles that intersect With other sciences. Therefore, the researcher followed the descriptive analytical approach in this research, as it is one of the most successful Methods in linguistic studies in general and lexical studies in particular.

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Research Plan

Based on the above, the researcher divided the research into:

The first section: The relationship between the linguistic dictionary and language systems.

The second topic: The relationship between lexical meaning and language systems.

The third section: The methods used to interpret meanings in the dictionary.

The First Topic

The Relationship Between the Linguistic Dictionary and Language Systems

Can the dictionary be a system of language as the phonetic and morphological systems are? And the syntax?

To answer this, we see it necessary to consider the following three matters:

1- Organic relationships between dictionary words.

- Possibility of scheduling.

- The inability to borrow between one language and another.

The first aspect is that there is no organic relationship between the words of the dictionary, and there may be a derivative relationship between each group of these words, such as their sharing of the origins of the material, but it differs from what we are aiming for, because the organic relationship of any unit of the system's units brings it into a conflictual relationship (Hassan, Tamam: The Arabic Language, Its Meaning and Structure, p. 34), with all the rest of the units, whatever their position in the system (Hassan, Tamam: The Arabic Language, Its Meaning and Structure, p. 34). So if we look, for example, at the morphology table and take a unit from its divisional units, such as the noun, we find that it differs from everything else, as the noun differs from the adjective Considerations and about the verb with other considerations and about the pronoun, the adverb and the letter, and the same is true within the framework of the system Morphological.

If we look at the morphological meanings such as speaking, addressing, absence, singular, dual, and plural And the masculine and feminine, we find that each of these meanings has its place in the system, it does not leave it nor does it prevail.

In other places of meanings, speech and address are connected to verbs and pronouns, but absence is added to these nouns and adjectives, because the noun and adjective are in the strength of the absent pronoun as grammarians say, so the verb is attributed to them in the same way as it is attributed to the absent pronoun. This is what we mean by organic relations between the units of the system and the lexicon today. It is not so, since the characteristic of relations is absent from its words Membership, then it is not a system.

The second aspect says that the dictionary cannot be put in the form of a table because it lacks Organic relationships between its components, as one of the conditions of the dictionary tabulation is that it be placed between its components This relationship, and if the dictionary is not suitable for that, it cannot be a linguistic system.

The dictionary, by its nature and purpose, is nothing more than a list of words called experiences in Society (Hassan, Tamam: The Arabic Language, Its Meaning and Structure, p. 312), and the nature of these words is to carry Also each one, on the side of its original and true significance of these experiences, the metaphor that signifies On the other hand, if we replace the word "experiences" with "meanings," it is correct to say: the single word The prohibition is the subject of the dictionary, it refers to something other than a meaning and it is singular, but if it is placed in an "article" It is understood in light of the "position" in which this multiplicity is removed from its meaning and it has only one meaning in the context, Because the speech must contain verbal and situational clues, or in other words, contextual clues, What assigns one meaning to each word, and in this field we can consider the science of rhetoric, which is the science of semantics Vocabulary represents the theoretical side of lexicography, showing how a word takes on its true meaning, To other metaphorical

meanings, and in light of that, it is better in the theoretical aspect of the dictionary to study the origin of the meaning, The same truth considering the ways of the rooms and the situation with improvisation and Arabization.

This is the theoretical aspect of the dictionary, distributed between rhetoric, morphology, textual science, philology research, and the history of literature. It is time for it to be unified into one science called "lexicography," and thus adopted, A basic topic for him is the methods of dictionaries, their material and their meaning.

The dictionary is therefore part of the language but not one of its systems. It is a silent, used specific word, Potentially, not actually, as is the case with language itself.

The third aspect is the difficulty of metaphor in relation to language units, and what is noted in this is that, The assumption among languages is that single words are components of the lexicon.

The Arabic language, since long ago, has included vocabulary borrowed from other languages, and There are many examples of this, but they were not borrowed from any other language, neither a rule nor a method.

All of this means that the dictionary cannot, for this reason, be described as a system, If the dictionary, as we have seen, is not a system of language because it does not have the components of a system, His approach must be directed towards studying a list of words that includes all that is used by The linguistic community is made up of vocabulary, and as a result it provides the language with the material for its work.

In light of this distinction, we must explain the nature of the word in the dictionary, so we say:

It is known that language, as a larger system, as it has been agreed to call it, is more than the two languages.

Researchers, it must be silent, and we have indicated that because the system does not speak, but rather the one who speaks It is speech within the framework of this system, and the dictionary is part of the language, not of speech and its contents stored in The mind of the individual or bound between the covers of the book.

If the lexical word were not silent in the memory of society or between the covers of the dictionary, it would necessarily be spoken by the tongues of speakers. The individual transforms the word from the image to the sensory reality, audibly or visually, and transforms it from the singular, which is the character of the dictionary, to the context of usage, which is the character of speech. The difference between the word and the expression is the difference between language and speech. Language and the word are one of its units, silent and speech, and the expression is a part of its system that is tangible, and language is stillness and speech is movement (Tamam, Hassan: Arabic language, p. 317).

"The science of rhetoric, which is a branch of the science of eloquence," is a suitable theoretical basis for building a special science.

By studying the dictionary theoretically and practically, it is called lexicography, as we mentioned previously, and this science is one of The theoretical side can explain to us how to put words, which are symbols of meanings, and deals with derivation, Improvisation, Arabization, sculpture and generation... He also explains the customary value of the word's meaning, showing the difference, Between the private and public custom in the meaning of words, and explains to us the nature of the lexical meaning and its multiplicity Its possibility and the difference between it and the functional meaning and the semantic meaning, and it shows us why the meaning was Metaphor is considered in the dictionary, and it also deals with other theoretical rhetorical topics that are indispensable for the dictionary.

Practically, he explains to us the best method for writing dictionaries, mentioning the basic purpose of writing them, and what...

What one would expect when one picks up a dictionary to find a word and then touches on the connection Between it and phonetics, taking into consideration that it should never include words It is invented by individuals before it is promoted and reaches the level of Arabic usage, even if he is the owner of the dictionary.

He predicts that a word will become popular and reach the common level, because what is required is the real room, not what is It is expected, and to answer that, we will analyze the lexical meaning through the following reasons:

1- Possibility and multiplicity in the lexical meaning.

2- How to explain the meaning in the dictionary.

The relationship of lexical meaning to the phonetic, morphological and syntactic systems of the language. We begin with the matter First, we say:

The nature of the lexical meaning is to be possible and multiple, and these two characteristics lead to meanings. The word in the dictionary is not understood except in isolation from the context, and this is what is meant by describing words in the dictionary as "singular words", while they are not described with this description in the text except after they are extracted From it to determine its appropriate meaning.

The multiple meanings of the word in the dictionary are due to its suitability to be used in a different context. In this suitability comes the multiple meanings of the word and its possibility in the singular case. We cite as an example the word: A word with the possibility of multiple meanings.

The meaning of the word "owner" varies in this way:

1 - Title (i.e. possessor)	Your Majesty
2- Owner	Any owner of the house
3- friend	My friend
4- Companion	Any companion of "Muhammad" the Messenger of God
5- Beneficiary	Any stakeholder
6- Deserving	Any right holder
7- Shared	Who has the lion's share?

The word "owner" alone has these meanings, and it is not specific to one of them unless it is added.

As for the word "hit", for example, its meanings include the following:

1- Aqib	Towards: Zaid hit Amr
2- Male	Towards: God gave an example
3- He stayed	Towards: He built a dome for him
4- coined	Towards: coining
5- Specify	Towards: He set an appointment for him
6- Sought	Towards: hit the ground
7- According to	Towards: multiply five by six

This word may come with the meaning of "confusion" in the phrase "hit fifths and sixths." The Arabs say:

To the one who fought: striking fifths into sixths. The poet said: And that striking fifths I see into sixths. I hope they are not. It is a common mistake to say: striking fifths into sixths. The meaning is lexical in the single word only. However, when it enters into the context, its meaning is not called lexical, given that the context is full of many current and verbal clues that may give the word meanings that would not occur to the dictionary owner.

Perhaps the multiplicity of meaning and its possibility on the one hand and its specificity and determination on the other hand is the basic difference between The word in the dictionary and the expression in the text.

The second thing is that the dictionary is not a grammar book because it is not a system of language, and it should not be One can find in the dictionary a phonetic, morphological or grammatical rule, because the rules with their various branches It is responsible for explaining the functional meaning by describing the behavior of symbols.

Grammar includes the phonetic system, the morphological system, and the grammatical system. As for the dictionary, it is the next step after grammar, and after it comes from these levels, as we think, only semantics. This is the negative answer for someone who wants to discover the meaning of a word in Dictionary.

THE SECOND TOPIC

THE RELATIONSHIP OF LEXICAL MEANING TO LANGUAGE SYSTEMS

What one would expect from the dictionary is the following information:

A- How to pronounce the word:

When one looks up the meaning of a word in the dictionary, one expects to be given a way to pronounce it, as long as the spelling system does not reach this goal. For example, letters that are not pronounced and are written like "waw" and many examples are measured by that, but he does not get what he aspires to, as in the living languages of the world there are special dictionaries for pronunciation, Words (Daniel Jones's Dictionary of English Pronouncing Dictionary).

The method that Arabic dictionaries have adopted to achieve this goal is "clarifying the method." Pronunciation: It describes the movements of the word alone and the vowelization or omission of letters.

B- Spelling

The basis of spelling two words that may seem at first glance to be similar, such as "'azza" and "'azza" must differ ('azza: ya'zu 'azza, sabr 'azza ya'zi 'azzaya, nabbuhu 'alayhi). In this case, the dictionary's role comes in. It must be a source of information about how to write each word, and it provides this assistance to those who are confused between the two alifs. The same can be said about words that include hamzas that differ in their position in the written form. The dictionary's mission is also to be a source of information about the spelling of these words, as long as extracting the rule requires special knowledge of the rules, and the one who does not have insight into that Rules, the dictionary is the best guide and resource for it.

c- Exchange

Perhaps what the dictionary should provide to the reader is to specify the morphological structure of the word (if it is a noun, Adjective or verb, this definition is considered the basic step in the explanation, as it is difficult for a person to connect Between a word and its lexical meaning without resorting to its morphological structure. Sometimes a word comes In a neutral grammatical form such as:

Fa'il: for the description of the agent and the imperative from fa'il, such as: "descending."

Verb: for the adjective and the verbal noun, such as: "to be just."

Fa'il: the exaggerated form and the meaning of the passive participle, such as: "lowly".

I do for the past tense, the adjective, and the comparative, such as: "My name is."

The dictionary must therefore give the word a way of explanation that clarifies its morphological meaning, such as saying, for example: "the most honorable is the one who excels in honor," so we know that what is meant by this is the quality of preference, or saying: "he overlooked something, he looked down upon it," so it is known that what is meant is the action," or "justice," meaning the quality of the just, and in the meaning of the source: fairness in ruling," so in this case the explanation cannot be useful without Morphological definition of the word.

D- Explanation

It is truly unfortunate that Arabic dictionaries pay little attention to recording the formal development of words, unlike what European dictionaries do (Linguistic Dictionaries, 1966, p. 96), because The explanation requires matters that the dictionary must fulfill, according to the following matters:

1- To display the different forms, if any, of the word he is explaining, and they may be on The ages differ, so there is no harm in providing pictures of them, whether they are abandoned or used in our time.

2- To allocate an entry for each consistent element of the material, because the letters of the material are shared, It is considered a kinship between words in form and not necessarily in meaning, such as taking the word "solution." The solution and the solution. These words share the same origins but differ in meanings (the solution: sesame oil, the solution: The time of the solution: what is beyond the sanctuary of the land of Mecca, the permissible and lawful. Arabic dictionaries have included On making the letters of the article an introduction, then resorting to enumerating the words that come in its context, unlike Some foreign dictionaries increase the number of entries and reduce the number of words.

3- The explanation should address the multiple and different meanings of the word, as the two synonymous words There is, in fact, only a common link in meaning between them, and then each one becomes independent in its own region.

Outside the area of overlap, who can assert that the sword, the musharafi, the hindawi, the husam, and others... all have the same meaning? There is no doubt that each of these names has a special independent meaning; and accordingly, The explanation should provide a broader and more comprehensive picture than just synonymy.

It also explains other linguistic or technical usage, especially if the word enters the field of terminology. For example, we take the word "the agent," which accepts several aspects of meaning:

In grammar: a raised noun, in criminology: the criminal, and in philosophy: the influencer, the opposite of the recipient. In that case, it is better for the dictionary to indicate the branches of science in which the word is used in a technical way before beginning to explain the technical meaning, as if it were said, for example: the agent who does. In grammar: a raised noun to which an advanced verb in the active voice is attributed, in crime: the one who commits the crime, and in Influential philosophy...etc.

Arab writers who care about the affairs of the dictionary tried to be negligent when choosing their terms.

Technical, for example, they choose words for idiomatic expression that are not related to the meaning intended by them; as if expressing About the "feeling" of the word "feeling" which carries another artistic meaning, or when he wants to express a meaning "Specific" means that it has a limit and definition, so he uses the word "limited" for this meaning, not realizing that the latter It means "short", and there are countless examples like this....

- To use evidence for each of the meanings given by the dictionary for the word.

It should be well chosen so that it faithfully represents the intended meaning, whether this is The meaning is artistic, literary, collective, or customary, even if the dictionary mentioned a market meaning for the word, it would be better That the evidence for it be from the speech of the common people, and if the chosen meaning is literary and aesthetic, then the evidence It should be given from selected literary texts that are famous for their beauty.

The dictionary aims to define solidarity. Ashmouni's explanation of Ibn Malik's Alfiyyah, p. 588.

For the word, and it indicates a change in meaning with every addition that occurs with the word or is associated with it, for example, to say:

In the recurrence: the owner of the house, the virtuous man who is educated in the Sharia, and His Majesty the King.

Your Excellency the Minister, and my friend my friend... that is the coincidence.

We will give an example of the second aspect, "concomitance," and say:

He desired it, sought it from him, hated it, sought help from him, and so on.

Solidarity also includes the rhetorical expressions that have become proverbs that cannot be changed The dictionary, in order to achieve its goal, must mention the appendices, because it is sufficient to mention the word without its appendices He adds another negative aspect to it, which is "ambiguity." We quote a text from Al-Fayruzabadi's Al-Qamoos Al-Muhit: To consider the extent to which he fulfills the requirements of lexicography or falls short of that:

The house was demolished as a precaution, and I demolished it by entering a flat at the back, or by piling up mud on it, and the demolishment With Dammah: a curtain at the back of the house, or a piece added to the house, and like the heavy-hipped zipper, and the eyelid The great, the heavy, sweeping battalion, the wide tree, the heavily laden camel, the fertile, and from The huge mechanical rams, and from the great heavy tribulations, its plural is "radah", and from it the saying of Imam Ali bin Abi Talib, may God be pleased with him, said: "There are matters that will come upon you that will be painful, and it is said that they will be painful, and the pain is a slight ache." And the word "radhi" with the dammah is said to mean "al-qura," and you have from him "radhah" with the dammah and "murtadah" meaning spaciousness (al-Fayruzabadi: The Ocean Dictionary, the substance of the soul).

The following is noted from this Text

1- The lexical meaning of the word "radah" has multiple meanings, as it has two meanings, and "radha" also has two meanings, "Al-Radah" has eight different meanings.

2- He specified the way to pronounce it by saying: radah: like mana'a, meaning three consecutive fathahs, as if he is specifying, Also, the present tense of the same verb is open-ended.

3- Most of the derivatives of this word came in the form of spelling and there was nothing in it It calls for looking at the way it is spelled, but one of them, for example, "al-Radhi," has been mixed up, Spelling methods based on morphological considerations, so its spelling and writing of the last letter with a "ya" became "something that is confusing to some.", Those who look at its meaning, so its spelling image came to help them.

4- The different versions of the word cannot be considered a picture of the morphological development of the word's form, Etymology because it requires scientific accuracy, clarity and comprehensiveness to define evolution, which is a matter of Our Arabic dictionaries lack it, as they lack a study of the semantic development of the word from one era to another, These two aspects, from a historical point of view, deserve the attention of language academies, bodies and individuals, Because they are of great benefit to the development of the Arabic dictionary.

THE THIRD TOPIC

METHODS USED TO INTERPRET MEANINGS IN THE DICTIONARY

Anyone who looks at the language used in Arabic dictionaries and the method followed to explain words will understand well, It takes effort to study this language in order to benefit from it to the fullest extent.

Therefore, we are trying to add this opinion, on the means that must be implemented to interpret meanings in the dictionary, to what we have indicated before, and our hope is great that specialized studies will come that will accurately show what Trying to get a feel for its general outlines.

These methods can be divided into five Categories

1- Interpretation by translation: and we do not mean transferring from one language to another, but rather interpreting word by word, This is done by adding another word to the definition of the word, for example: "The book was made foreign and its dots were made foreign…" The mute foreigner… The man became mute: he was silent.

We see that the dictionary has shown that the two words are synonymous, but the presence of another word with the material that It explains it, and that is an addition that aims to clarify the meaning.

Then the word is explained by more than one word, and the word is explained by a phrase and not by one word. It is stated in Lisan al-Arab in the entry for "Arab," and "Arabized him" taught him Arabic... and "Gharb Lisanhu" with the dammah, "Arabization" means… He became an Arab...and Arabization means returning to the desert after having been a city dweller.

We note that these expressions are only an explanation of one word using other words from the same language.

And the interpretation of the word by translation from one language to another, although the dictionaries we speak It is monolingual, as these dictionaries provide words from a different language to explain the Arabic word or To remember its origin, this clarifies what is known about the contact of Arabic with other languages in terms of influence and impact.

The Persian language is the language that Arabic has most closely connected to and has taken from it, except for the word "wali", Hebrew, Greek and other dictionaries also indicated this.

2- Interpretation by accompaniment: is the determination of words used in a composition without regard to grammar or a known linguistic rule. Al-Jahiz sensed this type of distinction in the Arabic language between words that accompany others without others that may have the same meaning, so he said: "People may belittle words and use them while others are more deserving of that. Do you not see that God Almighty did not mention hunger in the Qur'an except in the context of punishment or in the context of extreme poverty and apparent helplessness? People do not mention famine and mention hunger in the case of ability and safety, and likewise mention rain, because you do not find the Qur'an uttering it except in the context of revenge. The common people and most of the elite do not differentiate between mentioning rain and mentioning downpour. The wording of the Qur'an upon which it was revealed is that if it mentions sight, it does not say hearing, and if it mentions seven heavens, it does not say earths. Do you not see that it does not combine earths with earths, nor hearing with hearing? What is common among the common people is other than that, and they do not check for words that are more deserving of mention and more deserving of use. Some readers have claimed that he did not The word "marriage" is mentioned in the Qur'an only in the context of marriage (Al-Bayan wa al-Tabyeen, vol. 1/20-21).

Al-Jahiz continues on the issue of interpretation by association, saying: In the Qur'an there are meanings that are almost inseparable, Such as prayer, zakat, hunger, fear, heaven and hell, desire and fear, the immigrants and the helpers, And the jinn and mankind. (Al-Bayan wa al-Tabyeen, vol. 1/20-21).

The text indicates a very precise linguistic sense on the part of Al-Jahiz. If we look at the Qur'anic words, Which he mentioned, we found that his observations are correct and accurate, as hunger is only mentioned in the context of punishment....

The word hunger is mentioned in the Holy Quran four times, three of which are accompanied by fear and one in The fourth is the companion of Dharee' (Surat Al-Ghashiyah : Verse 6-7).

As for hunger, it has been mentioned in the Holy Quran, including "masbagha" (Surat Al-Balad: verses 14-15), and the association of "masbagha" with the phrase "tha maqrabah" clarifies that the meaning is completely different and confirms that Al-Jahiz's observation in comparing hunger and hunger is accurate and true indeed that "eyes" do not accompany ears in the Holy Quran, and "lands in the plural form are also not mentioned in the Quran. As for what Al-Jahiz refers to from the claim of some readers that he did not find the word "nikah" mentioned in the Quran except in the context of marriage," it is a correct claim supported by the verses. If we wanted to put Al-Jahiz's last statement: "And in the Quran are meanings... and the jinn and mankind" in a style that agrees with what we call for and what we find in the dictionaries in their own way of adopting accompaniment as a type that completes other means of interpreting the meaning, we would find that in the Quran there are words that are almost indistinguishable from each other, such as prayer and zakat... If the dictionaries had paid attention to this aspect, they would have informed us of many Which helps us to understand and express accurately (Abu al-Faraj, Muhammad, Linguistic Dictionaries, p. 115).

3- Explanation by contrast: is to explain the meaning of a word by mentioning another word that differs from it in meaning, so that the opposite is made clear by the opposite (Lescico grophy, Dilemmas in the Making of Dictionaries, p. 31). This contrast is in three words: the opposite, the opposite, and the disagreement. For example, in contrast: love is the opposite of hatred Knowledge is the opposite of ignorance....

And in the opposite, for example: reason is the opposite of stone, prohibition is the opposite of stupidity, light is the opposite of darkness... and in The dispute, for example, is over the word "Arabs of the West." Arabs are a well-known generation of people, unlike "Ajam," which includes camels, The godfather and the godfather horses, unlike the Bakhmati and the Radhin, and in the root of injustice and darkness and darkness: the disappearance of light It is the opposite and can also be the incomplete difference, so it may be in the meaning, or in the form, or both.

Together or not in the original, and the difference by metaphor, which is a type that depends on clarifying the truth from the metaphor in Use of lexical material.

All of this brings us closer to the proposed linguistic origins that we aim to see in our dictionaries.

4- Interpretation by context: and by context we mean what accompanies the word, which helps to clarify the meaning. The owners of Arabic dictionaries have clarified this type with what they have chosen from texts in which the word was mentioned, and the first sources of the texts are the Holy Quran, including in the entry for Arabs in Al-Lisan when talking about the Arab and the saying of God Almighty: {The desert Arabs say, "We believe." Say, "You have not believed; but say, 'We have submitted.'} (Surat Al-Hujurat : verse 14). These are people from the deserts of the Arabs who came to the Prophet in Medina, hoping for charity, not desiring Islam, so God Almighty called them the Arabs. (Abu al-Faraj, Muhammad al-Ma'ajim al-Linguistic, p. 116).

And like them are those whom God mentioned in Surat At-Tawbah, when He said: "The desert Arabs are more severe in disbelief and hypocrisy" (Surat Al-Tawbah : Verse 97).

The second source is poetry, as there is hardly any dictionary that is devoid of poetic citations, and in that Many examples are given in Al-Lisan, explaining the meaning of Ta'arub, as the poet said:

"My fathers are Arabs, why don't you protect them

 Man al-Amut wamla al-uljaj wazroud"

He says: My fathers lived in the desert and did not visit the villages.

Al-Jaadi said:

"And he is lost in the depths of the valley

Neighing is clear to the Arab"

He says: "If someone who has an Arab horse hears his neighing, he will know that he is an Arab".

Interpretation by context goes beyond the boundaries of language alone to include the social context and the relationship of language In society, there are many examples of this.

The causal context is what is mentioned in the dictionary of analysis of the use of the linguistic formula as it is. In the entry for Arabs, it is stated in Lisan al-Arab: "People differed about the Arabs, why they were called Arabs. Some of them said that the first person to whom God spoke the language of the Arabs was Ya'rub bin Qahtan, and he is the father of all Yemenites, and they are the pure Arabs. Ismail bin Ibrahim, peace be upon them, grew up with them and spoke their language, so he and his children are the Arabized Arabs. It was said that the children of Ismail grew up in Araba, which is from Tihama, so they were attributed to their country. Everyone who inhabited the lands of the Arabs and its people and spoke the language of its people are Arabs of Yemen and their tongue is prepared, entry "Arab").

Al-Azhari said: "I think that they named the Arabs after their country, Al-Arabat."

In the word "Barah", an explanation of the meaning of "Bareh" is: what passes from your right to your left of the bird, and the Arabs consider it a bad omen because you can shoot it when you turn, and the "Sa'ih" is what

passes you from your left to your right, and the Arabs consider it a good omen because it is possible to shoot and hunt, and in the proverb: "Who will get me the Sa'ih after Bareh?" It is said about the man who wrongs another man, and it is said to him that he will be good to you, so this proverb is said, so the origin of that is that a man was passed by gazelles yesterday, and it was said to him that they will come to you, so he said, "Who will get me the Sa'ih after Bareh?" (tongue, root word "barah").

It is noted that those who follow these materials in Lisan al-Arab obtain accurate information about life Daily life among the Arabs or can draw a clear picture of the Bedouin social life, and in that Explanation in the causal context we mean.

The call to clarify some dictionary words with the help of drawing is a modern call that European dictionaries have adopted, so that we find in the German language what makes the image the basis, and the image is drawn with great precision, so each part of it is given a number and the words are then mentioned as if they were footnotes. However, in the Arabic language we have not yet reached this point, and to be honest we are strengthened by the fact that two dictionaries use the drawing to help explain the word: "Al-Munjid" by Father Louis Maalouf and "Al-Mu'jam Al-Wasit" which was written by a committee from the Linguistic Academy In Cairo.

There is no doubt that the drawing helps the reader to visualize the meaning of the word accurately, "and the dictionary is nothing but a research tool and an easy-to-access reference, so it should be clear, precise, illustrated as much as possible, and precise Tab": (Exporting the Intermediate Dictionary, p. 5).

- Conclusion

And after

We have seen how we expected the dictionary to specify the pronunciation, spelling, morphology, and necessity The relationship between the lexical explanation and the identification of the word's appendices and the presentation of its evidence is important, as is the inclusion of some indications, Grammar, that was the vision, and it all remains within the limits of wishful thinking if we do not bring our dictionary to the leading position Far from any quick work one should do a handful of pennies and cheap trade.

It is enough for me that I am trying, along with others who call for awakening this idea and blowing away the accumulated ashes Above its embers to ignite and burn the dryness of the language, so that after the fire the buds of the word may blossom and the chest may embrace it The new dictionary.

As for everything I wish and desire, knowledge is my goal, light is my desire, and God is my planner.

Research Footnotes

1- The language consists of the phonetic system and the grammatical system, Hassan, Tamam: The meaning of the Arabic language is And its building, the Egyptian General Book Authority, 1973 AD, p. 320.

2- Moral values are important elements in the language system, and they are the counterparts or areas of disagreement Between meaning and meaning or between structure and structure, and every linguistic system is built primarily on a set of Controversial values without which confusion is not safe and speech is not understandable (The same reference, p. 34).

3- The same reference.

4- The same reference, p. 312.

5- As agreed upon by most researchers in the two languages.

6- Tamam Hassan: The Arabic Language, p. 317.

7- The Arabs say to someone who fought: He fought in fifths and sixths. The poet said: That is fighting in fifths I see it as sixes, perhaps they are not, and it is a common mistake to say: to strike fifths with sixths.

8- Daniel Jones's Dictionary of English Pronouncing Dictionary.

9- Condolence, consolation, patience.

Azza: Azza attributes his lineage to him.

10- The great Oxford Dictionary, which gave sufficient attention to what Call "it the historical point of view, for the development of words", see: linguistic dictionaries Dar Al Nahda Al Arabiya, p. 96, Cairo, 1966.

11- The solution: Sesame oil, the solution at the time of the end of the ritual state. The solution: What is beyond the sanctuary of the land of Mecca, Permissible and lawful.

12- Solidarity is understood in two ways:

1- It is the possible ways of describing a sentence, and one way differs from another in terms of presentation, delay, separation, and connection. It is called "concurrence," meaning it is closer to studying the aesthetic rhetorical structural methods than to studying grammatical relationships and verbal clues.

2- That one of the two grammatical analytical elements adheres to another element, which is called "conjunction," or is in conflict with it, which is called "contradiction" (Al-Ashmouni's commentary on Ibn Malik's Alfiyyah, edited by Muhyi al-Din Abd al-Hamid, p. 588).

13- Al-Qamoos Al-Muhit Al-Fayruzabadi, the word "spirit", Dar Al-Fikr, Beirut.

14- Al-Bayan wa al-Tabyeen, Vol. 1/20-21.

15- Al-Bayan wa al-Tabyeen, Vol. 1/20-21.

16- Surat Al-Ghashiyah : Verses 6-7, And they will have no food except from a poisonous plant that neither nourishes nor satisfies hunger.

17- Surat Al-Balad : Verse 14-15, "Or feed on a day of severe hunger an orphan near of kin".

18- Abu Al-Faraj, Muhammad, Linguistic Dictionaries, p. 115.

19- See: a research with this title by Weinrich Weinreich in the book Lescico grophy Dilemmas in the dictionary industry, p. 31, the same reference, p. 115.

20- Surat Al-Hujurat : Verse 14.

21- Abu Al-Faraj, Muhammad: Linguistic Dictionaries, p. 116.

22 - Surat At-Tawbah : Verse 97.

23 - Al-Lisan, root "Arab".

24 - The tongue, root "barah".

25 - Export of the Intermediate Dictionary, p5.

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