

## **The reasons for the prohibition of morphology and its association with grammar (feminine as a model)**

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### **Abstract**

This research deals with a morphological issue, which is the reasons for preventing a noun from morphing and the extent of its coherence with syntax. (Feminine is a morphological subject, the reason for the weight of femininity, the division of the feminine noun with the notation of the feminine sign).

### **The concept of forbidden to exchange in a nutshell:**

It is what the tanween is weighted in as it is used in verbs<sup>1</sup>, as well as “it is not reduced”<sup>2</sup>, meaning: it does not appear on it as it appears on the past participle noun, so it is dragged with the kasra.

Al-Mubarrad says: “The interpretation of our saying is: It does not go away, i.e., it does not enter it by decreasing or intending, because the verbs do not decrease or decrease;

This phenomenon is related to the Arabized nouns, and the Arabized noun is divided into two parts:

The first / al-Mansarif: which is expressed by the three movements and the tanween<sup>4</sup>, so it is complete that you are able, It is called the possible, as for the possible fulfillment of empowerment, it is what is included in the nominative, accusative, and traction”<sup>5</sup>, meaning:

It is possible to enter the three movements at the end of it, apparent or predestined, and the last of it can enter the three types of tanween (al-Fath, al-Kasr and Damm).

The second / spending or not spending: It is “the weakness of ability, which is expressed in expenditures and accusation only, and does not enter it Tanween, and the participant in it carries the word “mansob”.”<sup>6</sup> Meaning: Do not enter (Kasra) at the end of it, nor do you intend to .

An example of this is the Almighty’s saying: {And We have decked out the lowest heaven with lamps...} [Al-Malik:5] The preposition (ba) entered the word (lamps), but it was not made with kasra and was not intended as the word pen was used in the sentence (I wrote with a pen). intending to break; The word (lamps) is prohibited from the morphology because it is in the form of the ultimate plural, and the word (qalam) is deductive because it is free of ills that prevent the morphology.

And the tanween that makes a difference between what does not go away and what does go away is the intention of empowerment, as it is “a sign of what is possible for them, and what is lighter for them, and leaving it is a sign of what they take heavy”<sup>7</sup>. And he may be “possessed without intending to do so, so the tanween is left in the able one, which is heavy for them, and that is everything that does not go away without intending, to separate between the one who has the ability and the one who is deficient. In nouns, just as verbs are a branch of nouns”<sup>8</sup>, i.e.: it is a noun among them, but it is not an origin, and his saying: (verbs are a branch of nouns) i.e.: nouns are the origin of verbs, considering the sources – even if there is a dispute in this issue – The noun (which does not stop) resembles the verb, so it cannot be entered into what does not enter into the verb.

This is related to the meaning of (forbidden to mansarif). And maybe a questioner asks, what is the type of correlation between the forbidden in morphology and grammar? Forbidding one of the movements to appear on the last form of the forbidden does not leave a noticeable trace in the sentence.

The answer to that: that grammar includes the expression of vowels, syntax and other things, and the expression of singular nouns (possible) with vowels, which the grammarians agree on. Preposition, and this is a steady rule, as well as the tanween is one of the signs of the noun, which prevents the entry of the tanween and the kasra on the noun that does not depart. ) between morphology and syntax, and by talking about the cause of femininity that prevents morphemes from morphing, this correlation will be clarified in detail.

The cause of the necessary feminization (which has no difference): This cause can be studied according to the following axes:

The first axis / feminization is a morphological subject: since femininity is a purely morphological subject; This reason is morphological; Because femininity is discussed with morphological topics, Sibawayh mentioned it in the third part of his book in several chapters, including “the chapter on collecting the name at the end of which is the feminine ha”<sup>9</sup>, and “a chapter in which the noun is collected if it is

For masculine or feminine with t, as the last of which was feminine (ha’) is collected, and “chapter whose letters number five five letters, alif feminine or alpha feminine”<sup>10</sup>, and in other chapters, as well as the exchange books such as the book of fairness by Ibn Jinni (deceased: 392 AH). ), a book explaining the morphology of the eighty (died: 442 AH), and the book “The Key to the Exchange” by Al-Jarjani (deceased: 471 AH), and many ancient and modern morphological books dealt with this subject.

And the concept of femininity, on the basis of which femininity was a morphological subject related to it in terms of the feminine signs included in the noun, and the feminine signs can be divided into two parts<sup>11</sup>:

The first section: the sign that makes a difference between the feminine and the masculine: it is a distraction, towards (so-and-so, standing and standin).

And the second section: the sign that never occurs to a masculine in a state: it is the extra period that is observed in (Al-Dhara’, the red, and the yellow), and the Yaa which is observed in (Pregnant, Sukkar, and Minor)

The concept of femininity on the basis of which it is considered a morphological subject is not related to the essence of the feminine in terms of real and unreal: the real as a woman and the she-camel, and the unreal as fate and fire<sup>11</sup>, and from this it can be concluded that what is meant by the words (necessary) and (without difference) is to guard: The feminine difference, which is the difference between masculine and feminine in such as: (list), (base), and the like from the attributes, and (the man), and (woman), and the like of the genders ... What was the feminine difference between the one and the plural, Such as: (wheat), and (wheat) ... this feminization is not considered, but rather what prevents the morphology is the necessary feminine. exchange if someone else joins it.<sup>12</sup>

The second axis / the reason for the weight of femininity: The reason for the weight of femininity is due to two things: the first / that it is a branch of masculinity, and Sibawayh referred to this: “All things have their origin in dhikr and then they are singled out after, every feminine thing is something, and something is remembered, so dhikr is first, and it is more capable”<sup>13</sup>.

The second / “The Arabs frequently use men and their frequency in books and genealogies, so they say: So-and-so son of so-and-so, and they do not say: So-and-so the son of so-and-so, the daughter of so-and-so, because they keep the women’s names and use them less, and when that was the case, the ones they frequently used were lighter on their tongues”<sup>14</sup>. Thus, the reminder is lighter than feminization.

### **The third axis / dividing the feminine noun with the feminine sign into (15)**

First / verbal femininity (with a sign that does not make a difference): its sign is one of two signs:

The first/haa: and al-Mubarrad mentions it by saying: “Everything in which the feminine ha’ was - from whichever chapter it was - ... Its entire ruling is to go into the unknowing and not to go into the knowledge”<sup>14</sup>; Towards: “Hamda is a woman’s name and Talha is a man’s name, they do not depart because they are identifiable, and in them there is a sign of femininity”<sup>15</sup>, meaning: because (definition and femininity) are combined in them, and if they are denounced, it is only feminine<sup>16</sup>. And these names do not have a masculine feminine of the same original letters as in the feminine difference, so it is not said: (Talh) its feminine (Talha), and it is not said (Hamad) its feminine (Hamdah). There is no difference in that whether it has three or more letters.

### **The second/alif: It is of two types:**

#### **The first type: Alif singular: and this alif is of two types as well:**

The first /alif is the maqasura that attaches the noun to the feminine, so what was in it does not go away in knowing or unknowing, towards: drunk and angry, pregnant, and bustard <sup>17</sup>, and Jamzy <sup>18</sup>. And if the singular (my anger) is chosen, it will be found to be a feminine word, and the masculine one is (ghdban)

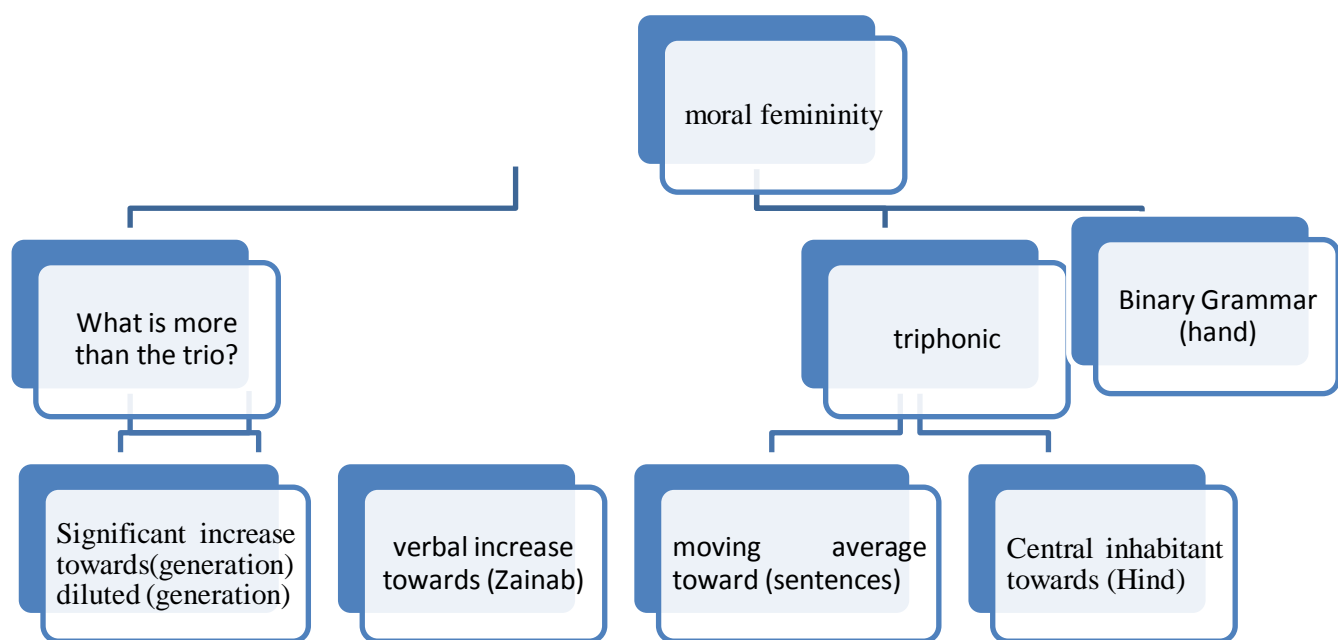
The second: the alif al-maqasura that appends the noun to the non-feminine, but it is for analogy with the feminine thousand, so what was in it, it departs in the indefinite, and does not depart in knowledge, and in it the extra thousand is like alif arti <sup>19</sup>, habbanti <sup>20</sup>, and qathari <sup>21</sup>, And what happened in the course of the male names, which at the end of which are the thousand plus. And the noun - at the end of which is the feminine thousand - is not used in an indefinite or identifiable form. Because the feminine alif is built with the noun, and becomes like some of its letters, and its structure changes to it, and the name breaks with it, so the alif returns in all. Because it resembled the addition of a feminine, and the definition joined it, so they prevented the noun from morphing <sup>22</sup>.

The second type: a thousand after a thousand excess: and this thousand is called (the extended) meaning: "Before it is a thousand that was increased to the tide, and a kind of femininity was singled out for it when it was increased before it, so two thousand gathered at the end of it, and they are two consonants, not one of them can be moved, nor can it be dropped. One of them; because the alif cannot be moved, and because if it fell, it would be worn out by the maqsour, so the alif feminization was cut off, [i.e.: the alif was transformed into a hamzat of pieces], and the last of them is a hamza, because it is from its exit so that it can be moved"<sup>23</sup>, and in Tasawwiya (desert), and (Red) - that the first is a noun and the second is a description - in the prevention of morphology is an indication that the descriptive in what contains a thousand feminines has no effect, and that the thousand is a reason standing in the place of two causes. The noun that the feminine alif appends after a thousand refrains from devoting itself to indefiniteness and knowledge, such as: red, yellow, green, desert, nfasa, ashra, qoba, jurists, and pride. And likewise: Ashura, and from him also: friends and pure ones. And that the two thousand are never increased except for femininity, and they are never increased to join the three daughters of Sardah and the like <sup>24</sup>.

And if a closer examination was made of the reason for prohibiting the use of these nouns, it would be found that they were forbidden because they are feminine expressions, and that is the entry of the feminine alif to them, and this is the specialty of the science of morphology. The last of these names.

### **Second / moral feminization (without a sign)**

Which is: "That his name is feminine, even if there is no visible feminine sign in it, but the feminine sign is appreciated in appreciation, towards: (Hind), (Camel), (Su'ad), and (Zainab). Which indicates that the sign of femininity is It is destined that it appears in a diminutive, so it is said: (Hunaida) and (Gamila), so the t appears <sup>25</sup>. Feminine nouns can be divided into a feminine sense, according to the following scheme:



**These types can be divided according to the following :**

•(Dual), and (Triple inhabitant of the middle): What was a two-way moral like (hand), it is permissible to exchange and prevent it <sup>26</sup>, and as for what was a triple inhabitant of the middle, a situation like (Hind), or a highness like (Dar) [is its origin. (A role)], in which there are three opinions:

The first opinion: It is permissible to exchange and prevent it, and it is the opinion of Sibawayh and the public, and they have the best left of the exchange <sup>27</sup>, and the reason for preventing is the combination of femininity and science, and the reason for the exchange is the lightness of stillness with which he resisted one of the two reasons <sup>28</sup>.

The second opinion: prohibition, and on it is the glass <sup>28</sup>, and it is attached to the one who permits it by saying: “As for what they said that it does not go away, it is right. The cause requires the morphology. It is not permissible to omit the morphing” <sup>29</sup>, as he sees that the placement of the middle letter is not a convincing cause that could necessitate the removal of the prohibition.

The third opinion: It is the opinion of the fur’s, and if it is the name of a country, it is not permissible to exchange it, and if it is not, then it is permissible. Because they repeat the name of the woman over another, so they sign (Hinda) and (Daa’a) on a group of women, and they do not repeat the name of the town on another, so when it was not rejected, the suffixes were repeated.

**•Triple moving middle:**

• The feminine factor is a factor with a strong effect in preventing the exchange, and the middle movement - in the triple - has a great impact on this ruling. Al-Zajjaj says: “Know that every feminine with three middle letters with a vowel was a name for something feminine or was specific to the feminine. That does not go away in knowledge and goes away in the indefinite, towards a woman I named (foot), (shoulder), or (support), she says: (I passed by my feet, O this) if it was a woman’s name. feet from the feet” <sup>30</sup>, so the vowel of the triple noun took the place of the fourth letter, which made it forbidden to morph <sup>31</sup>; And that “because the noun by movement was deviated from the most just of the names, which is the three-way consonant in the middle, so it became like a quadrilateral in weight” <sup>32</sup>.

**•What is more than the triple: and it is of two types:**

The first: whose addition is verbal: towards (Zainab) and (Suad), they do not go away; Because they are two names for a feminine, if a woman is named with a name that has four original letters or has an extra letter, what exceeds it is not morphed because the fourth letter is in the status of ha', because the ha' is only a fourth and upward <sup>33</sup>.

The second: If its increment is predetermined as (jeel) a diminutive (jeel) the name of a man, then the predetermined letter is counted as the pronounced letter <sup>34</sup>.

This is what concerns the feminine with or without a sign. The observer of this vowel sees that it is specific to the changes of the singular and the addition and type of that addition, and the vowels and sukoon that occur in its letters, and all of these morphological matters led to different grammatical rulings. singular in context.

### **research results:**

1-The ills that prevent the morphology are only morphological ills, so when they enter the noun it changes from the able to the deficient, and this is a morphological issue whose results appear on the grammatical signs of the nouns.

2-The coherence between the morphology and grammar in Arabic is considered, even if we do not find explicit studies in this field, from the axioms, and the scholars of Arabic have references to that, even if they are not independent.

3-The topics of grammar and morphology are intertwined with each other, so you find morphological titles with grammatical contents, such as derivatives. Their topic is morphological in terms of structure and derivation, and grammatical in terms of work, function and time.

### **Margins**

- (1) See: Book: 3/193.
- (2) See: Introduction to Grammar: 87.
- (3) Al Muqtasim: 2/309.
- (4) Al-Usool in Grammar: 2/79.
- (5) Explanation of Sibawayh's book by Serafi: 3/454.
- (6) Explanation of Sibawayh's book by Serafi: 3/454.
- (7) Book: 1/22, and see: Meanings of Syntax: 3/288.
- (8) What goes out and what does not go out: 1, 2.
- (9) The Book: 3/394.
- (10) Same source: 3/406.
- (11) Book: 3/617.
- (12) See: masculine and feminine fur: 51.
- (13) See: Balagha in the difference between masculine and feminine: 65.
- (14) Sharh al-Mofasal by Ibn Yaish: 1/168.
- (15) The Book: 3/241. And see: Remembrance and femininity according to Abu Barakat Al-Anbari (d. 577 AH), an analytical study: 153.
- (16) Syntax meanings: 3/288, and see: Prohibited from morphing, study and analysis: 44.
- (17) See: Balagha in the difference between masculine and feminine: 62-63.
- (18) The masculine and feminine of the file: 88.
- (19) Osoul grammar: 2/83.
- (20) See: Explanation of Sibawayh's Book of Serafi: 3/485.
- (21) Houbara) is a bird that falls on the male and the female, one and the same together (Lisan Al Arab: 4/160)
- (22) Gamzi) The quick donkey (Lisan Al Arab: 1/310).
- (23) Al-Artean: a tree that grows in sand and grows sticks of one root, the length of which is a stature....one of it is artatian and artian,... and the second is artian and the plural is artatian and artatian: 7/245 (Lisan Al-Arab: 7/24)
- (24) It is said: A man with a heart, by tanween, and he is filled with a tip or stomach (see: Lisan al-Arab: 7/271).

(25) Al-Qa`thari: the great camel, and the female is qa`athrah, and a third part of the appendices composed it at the end of the word, neither for feminine nor for appending (see: Lisan Al-Arab: 5/70).

(26) See: Explanation of Sibawayh's Book of Serafi: 3/477

(27) Explanation of Sibawayh's book by Serafi: 3/479.

(28) Said: scabies Aqhob skin camel, you see where Guba has Angerdt Lint, so called herpes that graduated in human skin, and herpes Tant, and remember, move, and live, it is said: This impetigo, do not act in the knowledge nor nobody, and attached to the door Jurists (see Lisan Al Arab: 1/692)

(29) Sharh al-Mofasal by Ibn Yaish: 1/169, and see: Al-Kanash: 1/126.

(30) See: Hashiyat al-Sabban on the Ashmouni Commentary on Alfiya Ibn Malik: 3/373.

(31) See: Al-Kitab: 3/240, Al-Muqtadib: 3/350, and Ham' Al-Hawa'i': 1/121.

(32) See: Ham' Al-Hawa'i': 1/122.

(33) See: What goes out and what does not go out: 49.

(34) Same source: 50.

(35) See: Ham' Al-Hawa'i': 1/122.

(36) What goes out and what does not go away: 23.

(37) See: Sharh al-Mofasal: 1/192.

(38) See: Hashiyah al-Sabban: 3/372.

(39) See: Osoul in Grammar: 2/84.

(40) See: Hama' al-Hawa'i': 1/123, and it is forbidden to morph in Arabic: 28.

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