

**Masculine and femininity of the verb with the Plural
and semi- plural of nouns (syntactic semantic study)**

Prepared by



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Abstract

This study came under the title: Masculine and Feminizing the Verb with the Plural and its similarities (an applied semantic grammatical study). As for the importance of the topic, it stems from the balance between the saying of Al-Farra and the saying of Ibn Yaish. As for the reason for choosing it, it goes back to knowing the semantics of the predicate verb for a plural or its likeness, which helps in the linguistic taste of texts in general. The descriptive analytical method was followed in order for the study to reach its results. The study also presented examples from the Holly Qur'an, the Prophet's Hadith and poetic models. Then the conclusion, which contained the most important findings of the study.

Key words: plurals of few and many, plural noun and plural gender noun ‘ signs of femininity, inference.

An introduction

The Arabic language is rich in its many styles, and among these methods is the method of masculinity and femininity, which has found great care among linguists and grammarians. As for the linguists, they composed many works and works in it, such as Abu Bakr al-Anbari, al-Farra and other scholars. And Abu Bakr al-Anbari has this important saying that clarifies the status of this method, when he said: “[Know that] the perfect knowledge of grammar and syntax is knowledge of the masculine and [feminine because]: whoever mentions a feminine or a masculine feminine, the defect is necessary to him, as is his necessity of a nominative accusative or a lower case.” Al-Anbari, 1981 AD: 51).

As for the grammarians, they gave it great care when talking about the isnad, especially in the subject of the subject by mentioning the places of masculine and feminine obligatory sometimes and their permissibility at other times. Since this study is concerned with reminding and feminizing verbs when they are attributed to the plural and it's like, this study came under the title: Reminding the Verb and Feminizing it with the Plural: (An applied grammatical semantic study).

The importance of this topic comes in balancing between the words of Al-Farra': "If the number of feminine and masculine decreases, the ya in it is better than the t. God the Mighty and Sublime said in the little feminine. The first feminine verb, if it is less, is with Ya'a, so it is said: The women are qommen" (Al-Fara', Dawn T: 124), and between Ibn Ya'ish's saying: "And the Kufis claim that the masculine is for the many, and the feminine is for the few" (Ibn Ya'ish, 2001: 376). There is no doubt that standing at this grammatical issue and reaching its results provides a service for Arabic in general and grammar in particular.

Perhaps one of the reasons for choosing this topic is to know the meanings of the different Arabic structures whose subject is plural or similar, and its verb is either masculine sometimes or feminine at other times, such as: the men rose, the men rose, the female students won, the female students win, the female students win, the female students win, the female students win, and the female students are successful. And the students are successful and other structures. Many grammar books indicate the permissibility of masculine and feminine sometimes to separate the verb and its subject with a comma and at other times they mention that femininity is not real, so grammarians estimate it is omitted, which is (plural) or (group), without indicating the significance of that and this is what He made this study aims to reach the semantics of these structures. There is no doubt that standing at these structures and linking them to semantics helps in the linguistic taste of these structures, as they were mentioned, whether in the Holy Qur'an, the Noble Hadith, or Arabic poetry.

The importance of studying

Since the scientific research is solving a problem, verifying a matter, a distant approximation, a scattered collection, a brief simplification, or an abbreviation of an entirety, I found myself wanting to solve this issue, so I resolved to study this topic to provide some solutions and find answers to some questions such as:

Does the remembrance of the verb with the plural and it's like indicate the few and thus the saying of the fur is more likely or not?

Does the remembrance of the verb with the plural and it's like indicate the abundance, and the feminine with them indicate the few, and thus the saying of Ibn Yaris is more likely?

Are they equal?

· Is the saying that the remembrance of the verb with the subject of the ensemble is unique to the furry alone, or is there among the Kufic who say it? And if there is someone who says it, why is this saying of the furs famous?

Is the minority real as it is between three to ten and does not exceed it, as is the doctrine of the grammarians, or is there a metaphorical few?

Are there a relationship between many and few and the interpretation of grammarians (group) if the verb is feminine and (plural) if the verb is masculine?

This study included an introduction, four sections and a conclusion. In the introduction, it showed the reason for choosing the topic, its importance, the plan followed, and the approach. As for the first topic, it is a theoretical study in which:

defining the study terms, linguistically and idiomatically, then mentioning the signs of femininity, as well as the opinions of scholars on the plural attributed to the verb.

As for the second topic, it is an application on selected models from the Noble Qur'an, the third topic is an application on selected models of the noble Prophetic hadith, and the fourth topic is an application on selected samples of poetry. The Qur'an was presented because it was the most eloquent of words and because it found great care from the commentators who, with their words, supplemented this study to reach its desired results. The hadith was presented on poetry; Because it is the second source of linguistic citation and I delayed poetry. Because he has the third degree of martyrdom.

The approach followed in this study is the descriptive analytical method to reach the desired results. When mentioning the selected models, I mention the model and then show what it contains of plural or similar, as well as mention the verb ascribed to it, whether it is feminine or masculine, then discuss it with mentioning the evidence and sayings that help to clarify it.

Previous studies: There are a number of studies that dealt with remembrance and femininity, including: The transformation of grammatical structures between masculine and feminine in similar verses in the Holy Qur'an, a study submitted by the student: Aryaf Ghazi to complete the requirements for obtaining a master's degree from the Middle East University in December 2012 AD, and the student arrived For the most important results: the Holy Qur'an, every word in it is intended by its pronunciation and placing it in its place, whether in the reminder, the feminine, the introduction, the delay, the definition or the denunciation... Likewise, the sayings of scholars and their attempts to explain these verses in which examples of masculine and feminine are mentioned with the common subject is evidence of their faith. The practical conclusive that the Holy Qur'an is not synonymous with it.

Among the studies are: Remembrance and Femininity in the Noble Qur'an (applied study) to obtain a doctorate degree at Umm Al-Qura University in the Kingdom of Saudi Arabia, presented by the student Muhammad Abdel Nasser, under the supervision of Prof. Dr. Muhammad Misbah Ahmed Nasr. Among the most important results: the pronoun returns to the plural of cracking, singular and feminine, considering the meaning of the group and a masculine plural, given the meaning of plural.

And both studies were devoid of the significance of the verb's remembrance or feminization on the few and the many, and this is what is unique to this study. As it did not appear to my knowledge that a researcher balanced between the words of Al-Farra and Ibn Yaish, which makes it a distinct study by placing a building block on which subsequent similar studies are built.

The credit for this study is due to Dr. Fadel Al-Samarrai, who stopped me on the saying of Al-Farra, which encouraged me to find out if there was another opinion on this issue until I stood by Ibn Ya'ish's saying, and then decided to strike a balance between the two sayings.

The first topic: the theoretical study:

Terminology of study

Definition of verb language:

is work; Ibn Faris said: "The Verb of Faa' al-'Ain and al-Lam is a sound origin that indicates the creation of something from an action and other than it."

Definition of the verb idiomatically: The Andalusian meteor said: "The verb limit is every word that indicates a meaning in itself, and its structure has been exposed to time" (Andalusian, 2001: 440).

Definition of masculine and feminine language:

Remembrance and femininity are two sources on the weight of the activation, because they have to be based on the weight of (verb). The first: (male) and the second: (feminine) and what was on the weight of (verb) is based on the weight of the activation; Ibn Yaish said: "Remembrance and femininity are two of the meanings" (Ibn Yaish, 1993 AD: 352).

Definition of masculine and feminine idiomatically: Al-Zamakhshari defined them in his saying: "The masculine is apart from the three signs: the t, the alpha and the ya, in about a room, a land, a pregnant woman, a red one, and a gift, and the feminine is not found in one of them." (Al-Zamakhshari, 1993 AD: 247)

Definition of plural and similar idiomatically:

1- Definition of the Salem masculine plural: Shihab al-Din al-Andalus defined it, saying: "The limit of the plural of the Salam masculine: what indicates more than two, and the construction of one is safe in it, and the plural of the Salam masculine if it is a noun. And if it is an adjective, then it is stipulated that it be an adjective for a sane masculine devoid of the feminine ta'a and synthesis, and not from the door of a doer, a noun, a verb, a noun, or something in which the masculine and feminine are equal" (Andalusi, 2001 AD: 457).

2- Definition of the plural of the Salem Feminine: The Andalusian meteor defined it by saying: "The limit of the plural of the Salem feminine: What is plural with two thousand and three more" (Al-Andalusi, 2001 AD: 457).

Defining the plural of the few and the many idiomatically: Al-Zamakhshari said: "The plural of the ten few and less, and its examples are the most active verbs, such

as bankruptcy, dresses, robbery, and slavery. And from it he collected the words “waw” and “nun” and “alif” and “t” (Al-Zamakhshari, 1993 AD: 235). And Ibn Yaish said: “And more than ten is too many” (Ibn Yaish, 2001: 224).

Definition of the plural noun and the plural gender: Al-Shehab al-Baidawi said: “The plural noun does not indicate what is above the two, and it does not refer to plural weights, whether it has singular or not. It is a plural gender name.” (Al-Khafaji, No. T: 301)

The second topic: Examples from the Holy Qur’an:

Among his models is the Almighty’s saying: {Say, “If the sea were ink for the words of my Lord, the sea would have exhausted before the words of my Lord were exhausted” (Surah Al-Kubra 109). The plural in this verse (words) and it is a plural of Salem and denial, to which the verb (runs out) is attributed, and it has two readings: with ta’: (it runs out), and by ya: (runs out).

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As for (exhausted) by t, Al-Zajjaj said: “And the Almighty’s saying: (The words of God have not been exhausted) means that they are not cut off” (Al-Zajjaj, 1988 AD: 200).

The third topic: Examples of the hadith of the Prophet

This study concluded the most important results:

The preponderance of al-Far’s saying that reminding the verb with the plural and its likeness benefits the few, and feminizing it with it benefits the many.

What Ibn Yaish said about the Kufis is rejected, and the most correct is the opinion of Al-Farra.

Through the study, it was found that the opinion of Al-Farra represents the opinion of the Kufic school; Because al-Kisai, the leader of the Kufic school of thought, says so, and perhaps the reason why al-Far’ became famous for this saying was the circulation of his book about the meanings of the Qur’an.

The few are sometimes real as the grammarians put them between three and ten, and sometimes they are figurative in the sense that they are more than the set limit of the few, but comparing the meaning of the figurative few with its gender is little as if it is in the real few space from three to ten. They said what they said about the wife of Al-Aziz, their number was forty. And in the Almighty's saying (And mothers breastfeed).

The study was able, as a matter of reminding the verb and feminizing it with the plural and it’s like, to outweigh the few over the many in the house of Hassan bin Thabet, after the critical view of the house was directed to the masses and their weights and to the words and their lexical significance separate from the context;

Thus, she proved the importance of the actions with the crowd through the context, using the opinion of Al-Zajji and his sayings.

Perhaps there is a relationship between many and few and the grammarians' interpretation (collective) if the verb is feminine, and their interpretation (plural) if the verb is masculine; The difference is clear that the number of letters (group) is more than (plural); When that was the case, they gave the many an interpretation (group), and the few an interpretation (plural).

Recommendations

Conducting more applied studies, whether in the Noble Qur'an, the Prophet's hadith, or Arabic poetry in its different eras.

Source

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