PRINCIPLES OF COMPOSITION OF SCIENTIFIC-CRITICAL TEXT OF IBN SAYYID'S DICTIONARY "AL-MUSALLAS"

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The appearance of words with the same root in speech is an interesting process, in which the enrichment of the lexicon of the literary language due to internal and external sources, the change of a specific lexeme as a result of socio-historical criteria, the introduction of words with the same or similar morpheme composition into consumption under the influence of scientific and technical progress are taken into account. When studying the lexical-semantic characteristics of 695 roots with different meanings and 138 roots with the same meaning included in Ibn al-Sayyid Batalyavsi's work "Al-musallas", other aspects of such words became known.

First of all, it was observed that some words with equal weight and action show both paronymic and variant properties. For example, the words الجوثواهو, and الجاثواهو, الجيثواهو mean the same meaning - "heap of soil" and are considered mutually variant lexemes. At the same time, there are also homonymous words whose morpheme structure is fully compatible with these words: الجاثواه - to kneel; الجيثواحو - the body position of a kneeling person. Since they express different meanings and differ by one short movement, they are considered mutual paronyms. Let's look at some more examples below.

a) on the basis of the core of شرب

word variants: in the sense of drinking - الشربو, الشاربو, الشربو;

synonyms: drinkers (plural) - الشاربو; understanding - الشربو; to drink - الشربو.

b) based on the root ṭb̃

word variants: skill - ṭabuⁿ, ṭibuⁿ, ṭubuⁿ; There is also a famous proverb about this:

"آنْ kunta dha Ṭabiⁿ fatubā liʿayynyk bifatḥ alṭaʾ w ksrá w ḍmá"

Meaning: "If you are skilled, then you will see both fatha, kasra and zamma" of "to".

synonyms: work master - alṭābū (alṭbyb); treatment - alṭĩbū; Tubb (name) - alṭṭubū; skill - alṭ̃b̃;

homonyms: آṭb̃ - 1) skill; 2) treatment; 3) magic; 4) desire.

Some words with the same root have the characteristics of both paronyms and homonyms. For example, based on the core lbd

allābadu 1) weeders (plural); 2) to choke (camel)

٩اللbadu 1) felt; 2) buzzing (to be)

l البادو) stick to the ground; 2) (lots of) wealth.

It is also possible to classify the words entered by Ibn Sayyid Batalyavsi in his explanatory dictionary "Musallas" as follows:

1. "Musallas" that differ in the short vowel movement of the first root letter (ٱ الفا). For example:

a) words with one meaning (word variants):

الْاثْلُواحو wa الاعلُواحو, الائلُواحو: bimaʿnay alʾyamīn

That is, all three words gathered by the root of al-alwa, although the movement of the first letter of the root changes, they mean one meaning - "right" or "oath". This is a characteristic of words with the same variant.

b) words with different meanings:

الغامرو - abundant water;

الغيمرو - envy, envy;

Al-ghumru - a cave, without a path.

In these words, the meaning is also changing with the vowel sound change in the first root letter. So, this is considered a paronymy phenomenon.

2. "Musallas" that differ in the short vowel sound of the second root letter (الغين):

a) words with the same meaning (word variants):

- within the noun phrase:

"عليه مقدارة و مقديرة و مقدورة w qdrt"

- within the verb phrase:

«الرجل يشاحو و يشيحو و يشهو w»

It should be noted that verbs are not excluded from the phenomena of word variants, paronymy and homonymy. In his "Al-musallas", Ibn Sayyid Batalyavsi included and explained 15 verbs with the same meaning and 43 with different meanings in the past tense, and 5 with the same meaning and 10 with different meanings in the present-future tense (a total of 219 verbs). .

Most verbs with the same meaning retain their mutual variation in both the past tense and the present-future tense. However, some adjectival verbs partially lose this feature. For example, based on the root wʿr:

waʿara (yaʿaru) waʿira (yawʿaru) waʿura (yawʿuru) - to be bumpy.

This situation can be explained by the presence of the letter "defective" in the root structure.

b) words with different meanings:

wakaʿa – becoming a snake (snake);

wakiʿa - ringing the thumb and index fingers;

wakuʿa – to be strict (about a subject).

"Musallas" based on a certain stem, which appears in the chapter "المثلث المتفق المعني", that is, "Musallas with a general meaning", is repeated with other meanings in the chapter "المثلث المختلف المعني", i.e., "Musallas with a different meaning". For example: " و البيركة و البركة " البركة musalla is listed as word variants in the chapter "Common Meaning Musallas" and means "beggar community".

It is worth noting that the same musallas - "البرْكاحو و البرْكة و البرْكة" are also mentioned in the chapter "Musallas with different meanings" and here its paronymous and ambiguous character is noticeable:

البيركاه) 1 state of subsidence; 2) pond; 3) plenty of milk; 4) Tag (place name);

البرقة – to squat (about a camel);

1 البوركة) burka (bird type); 2) holiday dessert.

Also, in the same chapter, there is an example of "albirku w albarku w alburku", the words in which show other aspects of meaning:

1 البيرك) Birk (a place in Yemen);

albarku 1) middle, center; 2) a herd of camels

alburku 1) humidity; 2) type of fish.

Such a situation can be observed in examples based on the roots "الجتوة" and "الجدوة". The reason for this is explained by the possibility of creating words based on conditions such as "ismul hayat" and "ismul marrot" in the "science of consumption" of the Arabic language.

The example of the letter "Jim" from the chapter "المثلث المختلف المعني" based on the root "الجنة" also attracts attention:

الجاناة – garden, garden;

1 – الجناة) demon; 2) angels (the author cites a verse from the Saffat chapter of the Holy Qur'an in his interpretation of this word); 3) madness, madness;

الجونة - a shield, a protective shield.

There are also examples that all seem to be made of one common root, but the author uses them in different weights and discovers different meanings. For example:

الظَّلمة و الظِّلمة و الظُلمة

الظَّلم و الظُلم و الظِلم

3. الظَّلام و الظِّلام و الظُلام

4. الظَّلَّام و الظُّلَّام و الظِّلَّام

If we conclude from the above considerations, Ibn Sayyid Batalyavsi's work "Al-musallas" shows how rich the lexemes of the Arabic language are. In particular, the variety of homonyms, paronyms, and variant forms of words provided its unique appeal.

The scientist arranged the words according to the "Maghreb method" of the Arabic alphabet, and the book begins with the letter "hamza" (الحمزة) and ends with the letter "ba" (الباʾ). Each letter has 2 chapters: Chapter 1 is called "المثلث المتفق المعني", i.e. "Examples with common meaning" and is devoted to word variants. And the 2nd chapter is called " المثلث المختلف المعني", i.e. "Musallas with different meanings" and the homonym and paronym words are collected.

The order of giving "examples" in each chapter is divided according to the words starting with that letter:

Each "musallas" is listed first in the order of "maftuh" - "fatha" movement, then "maksur" - "kasra" movement and then "mazmum" - "zamma" movement.

The present-future verbs expressing the 3rd person are used in the chapter of the letter "Ya" (الياʾ) "المثلث المختلف المعني", i.e. "Examples with different meanings". This situation is explained by the author himself: "Since I did not find a confirmation about the letter Ya (aḷyaʾ), I took the present-future verbs in the 3rd person in order to make the order of the letters complete."

At the beginning of each chapter, the author indicates how many stems he has taken from that chapter. Then he brings them in three motion changes. Then he explains the meaning of these words. Cites evidence from various sources.

In explaining and proving the meaning of the words, the author relies first of all on the Holy Qur'an and gives examples based on several recitations. For example, in the explanation of word variants based on the stem of (الشربو ,الشاربو ,الشربو) شرب the first letter movement of this word appearing in the 55th verse of Surah Waqa'a is "fathali" in the recitations of Ibn Kasir, Abu Amr, Ibn Amir and Kisai, and in the recitations of Nafe', Imam Asim and Hamza " focuses on the reading "increased". His opinion is confirmed by Ibn Mujahid's work "Kitabu-s-sab'a" devoted to the science of recitations. In general, 154 verses from the Holy Qur'an have been presented as evidence in different places. He used 32 verses to show the difference between the recitations.

The second main source that Ibn Sayyid relies on is the Hadith. A total of 27 hadiths are found in Al-Musallas. For example, he refers to the following hadith when explaining the "musallas" based on the root of alḥwạ:

rjl qal: لجاحد معك اطي اني الله رسول ا, fqal: حوبة ؟الك qal: nʿm. qal: ffyhà fjhhd.

Translation: A man said: "O Messenger of Allah, I have come to fight with you." The man asked: "Is your mother there?" "Yes," said the still man. They said, "Try for his approval."

The author's third source was the words of the Companions, the narrations transmitted from them. There are 43 of them. For example, Abu Bakr, may God bless him and grant him peace, cites a saying attributed to "musallas" based on the root of المحلة.

Also, Ibn Sayyid, as a keen scholar of Arabic poetry, relies on examples of eloquent poetry. It effectively used a total of 1416 bytes. If it is necessary to explain a word in "Musallas", first he says the nickname or name of the poet, and then he quotes a verse from it.

As a scholar of the history of Arabic Nahvi, Ibn Sayyid Batalyavsi quoted many authoritative sources. For example, Khalil Ibn Ahmad's dictionary "Al-Ayn" (in 11 places), Abu Amr Shaybani's book "Nawadir" (in one place), Qutrub's "Musallas" (in the introduction of the book), Abu Ubayd Qasim ibn Salam's "Al-gharibu-l- Musannaf" (in one place), Ibn Sukait's "Al-Alfaz" (in one place), Sibawayh's "Al-Kitab" (in 3 places) and many other works are among them.

At the same time, the author also used various quotes from famous Arab scholars. For example:

Khalil ibn Ahmad (7 narrations), Mufazzal Zabi (4 narrations), Abul Khattab Akhfash (1 narration), Sibawayh (6 narrations), Kisai (5 narrations), Qutrub (8 narrations), Farro (11 narrations), Asma'i (31 narration), Abul Hasan Akhfash (1 narration), Ibn Arabi (35 narrations), Ibn Sukait (25 narrations), Mubarrad (5 narrations), Salab (17 narrations), Ibn Durayd (7 narrations), Abu Amr Mutarriz (109 narrations)) and b.

In this pamphlet "Musallas" poets of Jahiliyyah era Imrul Qays (77 stanzas), Nabiga Zabyani (45 stanzas), Zahir ibn Abu Salmo (43 stanzas), Tarafa ibn Abd (32 stanzas),

Antara (26 stanzas); From the poets of the Islamic era, Zur Rumma (50 verses), Ajjaj (40 verses), Ruba (31 verses), Akhtal (11 verses) are found a lot.