

The Grammatical Component in the Interpretation of Lexicon Entries - between Necessity and Redundancy

Dr. Ali SALHI ^{1*}

¹: University of M'hamed Bougara – Boumerdes, Algeria a.salhi@univ-boumerdes.dz

Orcid: 0009-0006-5060-9254

Received: 15 /04/2024 ,Published: 27/06/2024

ABSTRACT:

The first scientists realized that the language is preserved in two ways: one descriptive vocabulary, which is the linguistic messages, and the two dictionaries, the purpose of which is to collect and preserve the linguistic balance. The second is related to the language system that controls and restores it until it achieves its objective without neglecting the literal, Between lexical studies and grammar. However, the scholars of the dictionaries since the first era to our time neglect the grammatical or syntactic level in lexical studies and are interested only in the individual level and the semantic level, believing that the two levels are adequate for the lexicography, since the lexicon is interested in explaining the words. However, two meanings (meaning definition, and contextual meaning) If the first is linked to individual explanations, the second is mainly related to contexts and context is only the composition, from this point was the idea about the importance of the syntactic level and the grammatical component in the grammatical component and its importance in the lexicography

Keywords:

Lexicon, lexicography, grammatical component, context

Introduction:

The great attention paid by scholars to the Arabic language after the appearance of Islam is due to the status of the language of the Holy Qur'an, so the scholars were focused on knowing the secrets and laws of the Arabic language, realizing its mysteries, and knowing its strangeness and intruders. This path is grammar in general and related to morphology and rhetoric, and a path in which its owners tried to collect the words and vocabulary of the language in a preservative container that protects the language from confusion and extinction, which is lexical composition, and this path represents knowledge that the Arab nation realized in the early ages to preserve the Arabic language.

One of the most important features of the first initial stage of the preservation of the Arabic language is the realization by scholars that language is a grammar-based system, and this system has its primary material in the form of words, so there was talk of a synthetic level based on grammar and an individual level represented in linguistic treatises and Arabic dictionaries, the first of which was the Al-Ain Dictionary by Khalil bin Ahmed al-Farahidi, in which its author relied on the phonetic level as a way to reach the census of the vocabulary of the Arabic language, both used and discarded, which confirms that ancient Arabic linguistic studies arose while covering the linguistic levels (phonetic, individual, synthetic, semantic, and compositional levels).

The parallelism between the two studies (grammar and lexicography) has made many ancient and modern researchers unanimously agree to exclude the grammatical component from the field of lexicography and lexicography. And the separation between grammar and lexicography, and that they are two parallel lines that do not meet. But if we stand on the explanation of the explanation of the multiple meanings known to the Arabs since the early beginnings of lexical composition with its various discussions of synonymy, derivation, opposition, and participation as a multiplicity subject to context and context is a product of the syntactic level, can we not consider the grammatical level as a basic component in the explanations of lexical entries? What is called context or contextual

meanings in the lexical industry of different definitions are not the product of meanings contained in different constructions?

1. Lexicon definition

According to linguists, a lexicon is "a book that includes a set of words and explains them."¹ In its etymological meaning, Ibn Jinni says: "I know that (Ajam) occurred in the speech of the Arabs for ambiguity and concealment and against clarity and disclosure, from that they say: Ajam man and Ajam woman, if they do not speak and do not explain their words, as well as the Ajam and Ajam"²

The relationship between the original, which indicates ambiguity, and the branch, which indicates disclosure, is the form of the verb with the weakening and the verb with the humming, as they come to indicate the opposite of the meaning of the original, as *ajamat* has the weight of *afalat*, although it often comes to prove and affirm, such as I honored Zaida, meaning I obligated him to honour him"³

In modern linguistics, the lexicon is defined formally as including two concepts, the first general and the second specific, as stated by Ibrahim Benmorad: "The term lexicon in modern linguistics has two concepts, the first general, which is the sum of the lexical units that make up the language of a linguistic group - a language - speaking a single language, that is, it is the total vocabulary of a language and can be used among members of the linguistic group to express their purposes. By this definition, the lexicon is the field of words shared and used among the linguistic community, which is related to the concepts of (linguistic ability)". Benmorad adds in his discussion of the second concept that it is a special concept, "which is the code of lexical vocabulary in a book arranged and recognized by some kind of order and definition, and the code may be private or public.

2. The Lexicographic Industry

2.1 Definition of the lexicographic industry⁴

- **In the past:**

The history of the lexicographic industry realizes that it is the product of successive centuries and deep in the depths of history, so it is not recent, although the term is modern, but lexicographic authorship was known with the Assyrians who composed dictionaries on the system of syllabic signs with sound values after leaving the ancient symbolic writing system, and the Chinese who produced a number of dictionaries according to the phonetic system, and the oldest known about them dates back to the period between 20 BC and the birth of Christ. The Greeks, according to Athenaeus, wrote thirty-five books as linguistic dictionaries, the oldest of which is Julius Pollux, which, as described by Al-Attar, is "like Ibn Sayyidah's *Al-Mutazin*, arranged on the meanings of topics and the dictionary (*Hladius* of Alexandria) and was in the fourth century A.D."⁵.

As for the Indians, lexical works began in the form of lists of difficult words found in their sacred texts, and then this system evolved so that each word in the list was attached to an explanation of its meaning, and later these dictionaries evolved as they went beyond the circle of sacred texts to include the language of the common people and increased interest in common and synonyms, and

the first dictionary that appeared in Indian studies was in the sixth century AD, entitled (Amarsinha) by Amarakuza.

As for the Arab nation, like other nations, it has known the lexicon industry, and researchers in this field have described that although the first nations preceded it, there is no "any nation in its ancient or modern history that has excelled in developing its dictionaries and methods of classification and arrangement as the Arabs did, and the methods of developing the Arab dictionary were so numerous that they almost exhausted all possible possibilities, and the Arabs were logical when they noticed both sides of the word, namely the word and meaning." ⁶

- **Recently:**

Ibrahim Benmorad defined applied lexicography (lexicography) as "researching lexical units in terms of lexical entries (Entrées lexicales) collected from sources and linguistic levels."⁷ Al-Qasimi identified the basic steps for building a lexicon as "collecting information and facts, selecting entries, arranging them according to a specific system and writing the material, then publishing the final product, and this product is the dictionary or lexicon." ⁸

As for Muhammad Rashad Al-Hamzawi, he defines the lexicographic industry as the lexicographical industry in terms of its material, collecting its content, placing and arranging its entries, adjusting its texts and contents, and clarifying its scientific and applied function as a tool and means used in the, educational, civilizational, economic and social fields⁹. Means and steps are not enough in Rashad Al-Hamzawi's thinking, but rather considering the function and purpose of using the lexicon, which is a reference to specialized dictionaries.

From these concepts, it is clear to us that the lexicographic industry as a procedure existed among the Arabs, and their compositions, from Al-Khalil to the era of Al-Shidyak, reflect an idea in the manufacture of lexicons, and perhaps the secret of this is the Arabic heritage of vocabulary in different dialects and the descent of the Holy Qur'an in a language that was known to the Arabs This made the Arabic lexicon a verbal and semantic encyclopaedia, and it was an impetus to open up to lexical authorship with its different and diverse schools, whether related to the word or meaning, and these lexical schools and divisions opened the door to talk about lexicography, phonetics, morphology, lexicography, and semantics because of their complementary relationship. However, there is little talk about the lexicon and grammar or syntax because there is no relationship between them since the lexicon is concerned with the single word and the grammar is concerned with the structure.

3. Morphology and lexicography

The morphological study is the basic basis for the study of the lexicon, which comes after the phonological connotation resulting from the interconnection of sounds between them in a single morphological Mold, and the attachment of these sounds to each other in a systematic form that produces words with a meaning that carries in its first origin the definitional connotation (lexical), which provides the general definitional meaning of the same word, and the latter has multiple

meanings according to the different context and place, which is controlled by the expressive grammatical level.

The close connection between morphology and lexicology ¹⁰ is evident in the relationship between correlation of lexical morphological words, which is called derivational morphology, which overlaps with lexical morphology.

The second type is the science of conjugation of lexical morphological units, called inflectional morphology.

The relationship between morphology and lexicon in the first type does not deviate from three basic elements that control the nature of the relationship between morphology and lexicon: ¹¹

- The structure of lexical units in terms of a morphological structure, i.e. a simple unit formed from a stem and a trunk with branches.
- The structure of the lexical unit in terms of differentiation This differentiation is achieved through the morphological forms in which the lexical word is molded. For example, the word liar) and (writer) differ in terms of phonetic structure by looking at the letter Thal and T, but if we look at the morphological aspect, the mold in which liar (actor) is the same as writer (actor) (actor), both of them belong to the morphological pattern (actor) and they differ from (writer) and (liar) in terms of the morphological pattern (actor) and in the change of movements the meanings change.
- The structure of the new lexical unit generated is morphologically generative, and the best phenomenon of this generation or linguistic growth is derivation.

The lexical morphological relationship in its first type does not go beyond the structure of the word considering its internal structure and the connotation of this structure generated by the formulas of the words from each other.

The second type is based on providing the information needed by the non-specialized dictionary user, especially with regard to indicating the formal variations of the word, especially in a derivational language such as Arabic, indicating the meanings of the formulas when the weight of the word has an impact on determining its meaning, mentioning the conjugation of abstract verbs with their eye set in both the past and present tense due to the non-standardization of this type of verbs on the one hand and the difficulty of controlling it on the other hand. On the other hand, mentioning the gender to which the verb belongs in addition to indicating the grammatical and morphological information that the lexicon should be concerned with by indicating the type of verb in terms of transitive and intransitive ¹² and stating the letter connected to the verb and the type of the object. If we follow most introductions to Arabic lexicons, we find that they have mentioned a summary of the most important rules and practical morphological provisions to indicate the way they present their lexical entries ¹³

4. The relationship between semantics and lexicon

Semantics is the science that "studies meaning or that branch of linguistics that deals with the theory of meaning, or that branch that studies the conditions that must be met in the symbol in order to be

able to carry the meaning. The subject of study of this science is everything that has meaning or plays the role of a symbol or sign, whether it is linguistic or indicative.¹⁴

Semantics is distinguished from other branches of linguistics as it is "the goal of phonological, grammatical, morphological and lexical studies."¹⁵ As it is not possible to study sound as an abstract phenomenon devoid of its meanings in its organization, nor the single word, which constitutes a basic level of lexical units to the point that some considered it (the word) the small semantic unit¹⁶ with two aspects:

- **Definitional aspect related to the lexicon.**
- **An expressive aspect related to the context**

(One of the most important purposes of the dictionary is to study the meanings of Arabic units)¹⁷, because the human language is like a living organism that grows and does not stick to one meaning throughout the ages, and this is what is known in semantics as the issue of semantic change, because the meanings of these units change according to the time and the user, so some of them become units that were used at one time and neglected at another time, and others are units that were used, and the factors that control this change are social, cultural, political and psychological factors, and the ancient Arabs were aware of this, the most important of which is what Al-Khalil did in his dictionary by using the used and the neglected.

The question of semantics is one of the important aspects that the lexicographer pays attention to in his work, because the lexicon itself is based on the meaning of words, and a word in the lexicon has two meanings in itself, i.e. its independent meaning, and a special meaning that it adheres to when it is used in composition and meets with other words: A general meaning in itself, that is, its independent connotation, and a special meaning that it adheres to when it is employed in synthesis and meets with other words, so the word then in the lexicon has a common general meaning, but when it is combined with others, it acquires a specific meaning with a specific and unified connotation, and here the importance of grammar appears in determining the meaning of words, as the lexicographer in order to reach a set of different meanings carried by the lexical unit must resort to grammar because of the complementary relationship between connotation and syntax, as the meaning does not reach the mind of the listener if the structure is not correct, As we say, for example, Muhammad went out without breakfast, this sentence has two meanings, a complete meaning when these units meet each other, that is, linguistic integrity in terms of syntax, that is, the meaning carried by the proper syntactic context, and a special meaning that is represented in the meanings of these lexical units while they are independent before entering the context, which is "went out" meaning going out of the house, which is a verb, "Muhammad" is a proper noun, which is the actor, We have reached this full meaning because the grammatical structure is sound, but if we say Iftar without Kharg Muhammad, this structure, which consists of lexical units that have their general meanings known,²¹ did not perform the full meaning, but rather performed a special meaning carried by each unit without having a connection to the rest of the meanings carried by other units that are independent or randomly arranged in a structure.¹⁸ This proves the connection between grammar and lexicon.

5. The relationship between lexicon and grammar:

"A familiar observation in linguistics is the observation that grammar and lexicon are two important parts of the linguistic structure"¹⁹. However, if we look at these two others from the angle employed by linguists in our Arab heritage, we find that they represent the basis on which the pillars of the ancient linguistic lesson were laid, which reflects their early awareness of the need to collect the language and lay firm foundations for it to ensure its preservation and transmission in the proper form it should be, and this was not a mere coincidence, Not in terms of the temporal framework in which the lexical work coincided with the first attempts at grammatical study, but it was their realization of the reality of the linguistic system that is built by the cohesion of all its levels without separating them This comprehensive and close look, which sought to describe and extrapolate the linguistic system, indirectly recognized the need to deal with language systems in an integrated and interconnected manner. To reach certain conclusions that support the idea of the whole and that this language, even if its levels vary, remains its only endeavour to achieve the process of communication, which is the point on which the lexicon and grammar do not differ, if the first represents the words of the language, the second represents the system that guarantees these words the proper and correct use, and this endeavour can only be achieved by returning to the old concept of lexicon and grammar with a comprehensive and general vision so that the first corresponds to the language as the chosen linguistic balance in a time and place that has been certified by the fluency and common sense. As for the second, in addition to its interest in word endings and parsing, it pays attention to the morphological researches, which are considered part of it and not a division of it, so the science of morphology and its subject of morphology, including morphology and derivation "²⁰ enters the field of grammatical study, which the early grammarians did not make a distinction between its sciences, so they study the language from a syntactic perspective through which semantics can be determined. And different meanings, knowing that every difference in meaning is dependent on a difference in one of the elements of this synthesis, and these different meanings have always sought to clarify them and indicate their multiple meanings, "they are either linguistic meanings or contextual or social meanings)"²¹ Who denies the existence of these various uses in the lexicon is another evidence proving the latent relationship between the two parties, the lexicon and the grammar - "This is what made many linguists make a connection between the study of grammar and meaning and make the study of language in grammar and show how language performs and functions. There is no doubt that the lexicon does not dispense with grammar, as it presents formulas in grammatical forms. This is what prompted linguists to recommend that the dictionary have a brief introduction to the grammar of the language it presents."²²

The comprehensive relationship between lexicon and grammar is inseparable, as "it is not feasible to separate the lexicon from grammar. Words as recorded in the dictionary appear at first glance not to be subject to grammatical study, which is usually limited to the relationships between units, but we soon realize that countless relationships can be accurately presented by words as they are presented by grammar."²³ This statement emphasizes that lexical units, even if they appear to be far apart, are not organized into a specific structure due to the different relationships between them, but

they are interconnected through what one unit offers in contrast to the other or through what grammatical patterns display and illustrate.

In the context of identifying the views that have argued that a distinction should be made between grammar and lexicon, we present some of the ideas that have been observed in order to prove this distinction: ²⁴

- 1) Grammar deals with the abstractions that the student calls language formulas (noun phrase, verb phrase, singular, plural...). The lexicon deals with the language formulas themselves, but we must mention that the formulas studied by grammar are present in the lexicon in a special way.
- 2) The grammarian's view of vocabulary, sentences and phrases differs from that of the lexicographer, who offers wide lexical possibilities, and this matter is not without any scientific or linguistic field, and this distinction is not the boundary that makes us reject a relationship between the two sciences.
- 3) The statement that lexicon is only concerned with words, while grammar is concerned with everything else, is a result of not understanding some definitions of grammar, which indicate that its concern is not limited to the sentence only, but is also concerned with morphology, which is the domain of both grammar and lexicon.
- 4) However, the reality confirms the opposite: grammatical rules include meanings carried by morphological patterns and suffixes that include inflectional patterns and derivational morphemes, as each addition affects the syntactic grammatical context and its meanings, and the lexicon, too, does not only give us vocabulary meanings but also provides us with formal information about used behaviours, Moreover, form and meaning do not contradict each other but rather complement each other, and this issue has always been addressed in the Arabic linguistic heritage, especially with Ibn Jinnah and Abdul Qaher al-Jarjani.

The follower of the historical path of the Arabic linguistic study realizes that what the ancients, such as al-Khalil, Sibawayh and those who came after them, reached before the standardization and calibration of the language through their study of it as an integrated whole without separating its branches and chapters because they realized early that the language is a system and structure that requires not separating between its levels, but rather studying it in its integrated compositional concept in order to ensure its integrity and survival on the original basis. And if time witnesses a development in its uses, expressions and words, this origin guaranteed this new form and mold that allows it to enter its framework without evacuating its rules and foundations, which meets with a statement not far from this context to include those who are not native to Arabic even if they are not among them, and this is consistent with the semantic, scientific and other developments witnessed in the era.

In the modern era, "many people continued to view the lexicon as an annex to grammar or a list of basic exceptions until the emergence of the theory of semantic fields, which restored the lexical work to the fold of linguistics, since this theory gives the vocabulary of the language a syntactic form in which each element derives its value from its position within the general system and places

the vocabulary in a syntactic grouping form that negates its alleged pedigree. "²⁵ This is what has already been proven by analysing several lexical models through which they reached the relationship between the lexicon and the grammatical structure, which confirms the hypothesis of an important role for the latter in determining the meanings, connotations, and explanations of the units in the lexical entry.

Perhaps the theoretical concepts and explanations can only be clarified by standing on an illustrative example from two different lexicons, the first classified within the lexicons of meanings, namely Ibn Sidh's *Al-Mu'tasim*, and the second classified in the lexicons of words, namely Ibn Manzoor's *Lissan al-Arab*. In a pause with the *Book of the Creation of Man*, the chapter on shaving the hair and the article (shaving) in the Arabic language, the relationship that cannot be separated or dispensed with in the lexicographic industry becomes clear, which is the complementary relationship between the lexicon and grammar.

6. Applied Model

- **Ibn Sayyidah's**

Book of the Creation of Man, Chapter on Shaving Hair - ²⁶

Abu Zayd: He has shaved his hair, he is shaven, he is shaved, and the day of the shaving is one of their days, the shaved - The place where the head is shaved at Mina, and it has been shaved. The coarse cloth that shaves the hair, and the ring that shaves the head.

The first thing that can be pointed out is that the lexical entry in the lexicon of Ibn Saida's from the chapter of shaving the hair was represented in a lexical syntactic unit, which is shaving the hair, and this lexical unit came in a grammatical syntactic formula represented in the additional synthesis of two of the lexical units. This synthesis, if we separate its lexical units, would give us a special meaning for each unit separately. For example, the unit of shaving, if we remove it from this synthesis, would give us several meanings by adding it to other units (shaved on the Shaving the beard, shaving the chin, shaving the mustache. Ibn Saida singled out the shaving of hair, which he dedicated a special chapter to it to explain what can fall under this lexical structure, and if we look at it, we find that it represents a general definition of what can fall under it from the lexical connotations that spread its use among the Arabs, so his lexical definition of shaving was related to the hair because of this. As for the morphological aspect, this lexical structure contains two morphological structures that can be separated as we mentioned earlier, and each environment can provide a different singular connotation from the other, but it cannot achieve a full lexical connotation in the sense in which it is intended to be used.

Ibn Sayyidah continues his explanation by saying: The word "shaved" is a triple transitive verb that comes on the weight of fa'al, which is a morphological unit without appendages, so it represents a root from which several formulas and morphological units were derived to:

Shaving hair

- Creates it --- does.
- Shaven --- object
- Created ---- active
- Shaved ---- doing
- Creating ---- action

All these derivative weights that were added to the triple roots of the verb shaved were necessitated by the compositions that were used to explain the lexical entry shaved the hair and this composition included a past verb, a passive subject estimated by him and the subject referring to the hair. It should be noted that the lexical definition provided by Ibn Saida contained several other grammatical compositions similar to this composition such as : He shaves it, which is also composed of a present tense verb, a passive subject, and an object: It is shaved is a structure that came to indicate the character of the hair after the act of shaving it, which is indicated by the lexical units that came after and dependent on the first structure by saying and shaved...

And a closer look at both morphological weights: Shaven on the object / Shaved on the verb.

It should be noted that both weights are exaggerated weights, but their function in this structure came to indicate the quality of the hair after the act of shaving.

On the other hand, this lexical entry with its annotations carried several inflectional phrases that are among the most important characteristics of grammatical components, as follows:

Hair shaved, to shave, it is shaven and shaving

Hair

- Past tense saying "shaved" Present tense saying " shaving".
- The subject (the hair and also the present tense)
- The pronoun in the masculine gender "masculine" that refers to.
- The singular number
- Adjective (shaven, shaving).

Therefore, the statement of gender indicates that the context refers only to the masculine gender of poetry. The feminine article was not added to it, so this structure specializes in the masculine gender.

As for the past tense of the verb: He shaved the hair and the present tense shaves it, which indicates that this triple root is one of the verbs that change with the change of tenses and the structures employed within it.

The number refers to the singular, since this structure was used in its singular context as the original Arabic usage.

The adjective article, which was used to denote the condition of the hair after the act of shaving, which came with two weights of exaggeration to perform a syntactic grammatical function based on indicating the condition and quality of the hair.

Therefore, this lexical entry, which was an additional structure, included several grammatical structures in its definition that included inflectional and derivational forms necessitated by the different uses of the verb shaved, which is specific to the hair. It also included several grammatical sayings that are among the most important characteristics of the grammatical structures in the language, which are based on them in building Arabic lexical definitions as a lexical and derivational language.

- **Ibn Manzoor's Lissan Al Arab** ²⁷

Article shaving:

Shaving: Hair shaving and shaving: The source of your saying shaved his head and they shaved their heads: It is emphasized for abundance and burning: It is said to shave a goat, but it is not said: It is said to shave a goat, but it is not said: What is shaved from its hair ... It is said: He shaved his goat if he took its hair and mowed its lamb, and it is a created goat, a shaved goat, a shaved hair, and a shaved beard, but not a shaved head: A shaved head is created ... and shaving: What is created from it, it is in people and goats, shaved hair, and plural is shaven.

Ibn Manzoor provides us with many lexical explanations in an extensive and extensive way through what he has collected from different uses that broadcast their use in the Arabic language, and this entry represents a triple root whenever we change one of the movements of its letters to provide us with a new lexical meaning.

Ibn Manzoor says: Shaving is shaving the hair and shaving: The source of what you say shaved his head and they shaved their heads.

The first thing to note is that Ibn Manzoor has given a general detailed explanation of this lexical entry through a structure indicative of its meaning by saying shaving: Shaving the hair. He emphasized that it is a source indicating an act that occurs on the hair only, and he specialized in his explanation of shaving the head by saying shaving: The source of your saying shaved his head, and they shaved their heads: It is emphasized for the sake of abundance. In this phrase, Ibn Manzoor points to a fundamental point that the addition of intensity to the verb "shaved" is related to a semantic context to indicate abundance. This makes us emphasize that this morphological form of the source " shaving" changes according to the different contexts of its use, which in turn carries

syntactic connotations that impose the addition of morphological increases to provide lexical explanations in line with the required connotation.

Therefore, this lexical entry, which was presented at the beginning of its definition in the form of a source, has taken several morphological forms, including:

Shaving - source, shaved - verb, they have shaved - verb

Several grammatical propositions can be deduced from these morphological forms.

Shaving - source - noun article.

Shaving hair - verb - verb + gender (masculine) according to the structure in which the verb occurs.

They have shaved is a verb - By adding the derivational increase of the source shaved and the verb shaved "intensity", we can extract the adjective statement indicating abundance on the weight of the verb, which is one of the exaggerated indicative weights quoted by the structure by saying: They have shaved their heads to provide a specific lexical connotation, which is abundance.

As for saying: Shaving: This means that everything that was previously presented from the definitions of the substance throat can be projected onto the substance Ihtlaq (shaving), which makes us conclude that these two morphological formulas, although they differ in form, agree in meaning and meaning, knowing that the morphological weight of the substance Ihtlaq (shaving), on the weight of Iftaal is one of the morphological weights indicating movement, as we say cheerfulness, innovation, mandate ... and other names that carry this connotation, but this is not projected onto the substance shaving which represents another source of the verb shaving.

Ibn Manzoor pointed out that the verb shaving is one of the verbs that may be said in some places but not others, which we observe by saying: The morphological connotation of the word shaving is such that we cannot make a synonym for it in linguistic usage that would allow us to compare it with the verb shearing, as we can deduct from his statement: It is said to shave a goat, but it is not said to shear it except in sheep, which makes us see that the structure plays an important role in determining the appropriate morphological formula to present the desired meaning, as shaving falls on goats because of their lack of hair, while shearing falls on sheep because of the presence of wool.

And on it: It is said: A shaved goat and a shaved goat with the inclusion of what is shaved from its hair, it is said: He shaved his goat if he took its hair and sheared his lamb, and it is a shaved and shaved goat and shaved hair.

Some grammatical sayings can be extracted from this definition:

Shaved - verb - action Shaven - verb - adjective - noun

A shaved goat is a feminine gendered noun with the addition of the tethered t, which is determined by the structure.

Shaving the goat - verb - feminine gender and the noun that refers to the shaved hair.

One thing we can conclude is that the morphemes shaved goat, shaved goat, and shaved hair - shaved - active, shaved - passive, shaved - active, shaved - object.

It has a single connotation that refers to an adjective attached to the goat on which the verb shaved and has been derived to fit certain syntactic positions from grammatical and linguistic uses.

Conclusion

- From the analysis, it can be emphasized that the syntactic component has an effective role in changing the morphological and semantic meanings, as the lexical definitions have several syntactic structures that contributed to explaining the entries, in addition to the occurrence of many entries in the Arabic lexicon that are complex, not single, and have a syntactic relationship (attributive or non-attributive).
- A single lexical unit in isolation from its different contexts cannot provide a sufficient indication of meaning, since meanings vary according to their different contexts, and talking about context is talking about grammar.
- The lexical statements change with the change of grammatical components from noun to adjective, or to verb, depending on the structures used and the context.
- The real meanings and metaphorical meanings in lexical explanations cannot be determined unless the syntactic aspect is considered.

Therefore, it can be said that lexical work, since its inception, has not been a mere statistical and compilation work of the linguistic stock, but rather a conscious scientific breakthrough that brought about many changes in the way of dealing with the language. Rather, it is a conscious scientific breakthrough that brought about many changes in the way of dealing with the language, and this contributed to the creation of several lexical codes that ensured the safety and security of this language, despite the changes that it encountered, and we add to this the studies that were accomplished that tried to reveal the essence of this language and its internal structure that includes its linguistic levels, which are interrelated and integrated among them as a stable and coherent system with its semantic and linguistic development and without separating the linguistic levels.

Footnotes:

¹ Rajab Abdel-Gawad Ibrahim, *Dirassat Fi Dallala wa El Maadjam*, Dar Ghareeb, Cairo 2001, ed., p. 142

² Ibn Jinni (Abu al-Fath Othman), *Sirr Sinaet Al Iirab*, edited by Hassan Hindawi, Dar al-Qalam, Beirut 1933, 2nd ed., vol. 1, p. 36.

³ Ibn Jinni, same source, p. 37.

⁴ Look, Emil Yacoub. *Arabic dictionaries, their beginnings and origins*, Dar Al-Ilm Lil-Millain (Durr., p. 42), Rajab Abdel-Jawad, op. cit., p. 137, and Al-Yassin Muhammad Hussein, *Dirassat Loughawiya Inda Al Arab*, Dar Al-Hayat Library, Beirut, Lebanon, 1st edition, 1980.

⁵ From p. 221 to p. 224, and Al-Attar (Ahmad Abd al-Ghafour), *Mokadimat Al-Sihah*, Dar Al-Kitab, ed., p. 41/40.

⁶ Al-Attar, *ibid.*, p. 41

⁷ Ahmed Mukhtar Omar, *Al Bahth Alloughaoui inda Al Arab*, Alam al-Kutub, Cairo, 8th edition 2003, p. 175.

- ⁸ Ibrahim bin Murad. Mokadima Linadariat Al Maajjam, Dar Al-Arab Al-Islami, 1st edition, Tunisia 1997, p. 08
- ⁹ Ali Al-Qasimi Ilm Al Lougha wa Sinaet Al Maadjam, King Saud University Press 2, Kingdom of Saudi Arabia, 1991, p. 3 See Abdul Qadir Bouchiba, Mohadarat fi Ilm Al Moufradat wa Sinaet Al Maajam, Abu Bakr Belkaid University, Tlemcen, Algeria 2015. (D.T), p 31
- ¹⁰ See Ibrahim bin Murad. Mokadima Linadariat Al Maajjam p 40
- ¹¹ See Ibrahim bin Murad, Ibid p 41/42
- ¹² See Ahmed Mukhtar Omar's Sinaet Al Majaam Al Hadith, p. 153/154
- ¹³ See same reference p154
- ¹⁴ Ahmed Mukhtar Omar, Ilm Al Dallala, p11
- ¹⁵ Muhammad Saad Muhammad, Fi Ilm Al Dallala, Al-Zahra' Al-Sharq Library, Cairo, 1st edition (ed.), p. 10.
- ¹⁶ See Muhammad Saad Muhammad, previous reference, p. 10
- ¹⁷ Habib Al-Nasrawi, Al Taariff Al Kamoussi Bouniatoho Chakliya wa Alakatoho Al Dallalia, Higher Institute of Languages, 2nd edition, Tunisia, 2016. P19
- ¹⁸ See: Rajab Abdel-Jawad Ibrahim, Studies in Semantics and Lexicon, p. 18-19
- ¹⁹ Ali Al Qasimi. Ilm Al Lougha wa Sinaet Al Maajam, King Saud University Press, Riyadh, 1991, p. 49.
- ²⁰ Ibrahim bin Murad, Mokadima li Nadariet Al Maajam, in footnote p. 54
- ²¹ See: Ahmed Muhammad Abu Al-Faraj, Linguistic Dictionaries in Light of Modern Linguistics Studies, Dar Al-Nahda Al-Arabiya. D i. bear
- ²² See: Ibid., p. 15.14
- ²³ See: Ahmed Muhammad Abu Al-Faraj, Al Maajem Al Loughaouia fi dawé Dirassat Ilm Al Lougha Al Hadith, pp. 13-14
- ²⁴ See: Ibid., p. 14, and Ali Al-Qasimi, Ilm Al Lougha wa Sinaet Al Maajam 59.49.
- ²⁵ Ahmed Mukhtar Omar, Sinaet Al Maajam Al Hadith, p. 30
- ²⁶ See Ibn Sayyid al-Mukhassas , The Creation of Man
- ²⁷ See Ibn Manzur, Lisan al-Arab, article of Shaving

List of sources and references

- Ibrahim bin Murad, Mokaddima Linadariat Al Maajam, Dar Al-Arab Al-Islami, 1st edition, Tunisia 1997.
- Massail fi Nahw, Dar Al-Gharb Al-Islami, 1st edition, 1997
- Ibn Jinni (Abu al-Fath Othman Sir Sinaet Al Ieraab, edited by Hassan Hindawi, Dar al-Qalam, Beirut, 1933, 2nd edition, vol. 1).
- Ibn Sayyid al-Mukhassas, The Book of the Creation of Man
- Ibn Manzur, Lisan al-Arab, Ma'dat al-Halaq
- Ahmed Muhammad Abu Al-Faraj, Al Maajem Alloughaouia fi dawé Dirassat Ilm Allogha Al Hadith, Dar Al-Nahda Al-Arabiya. D i. bear, 1996,
- Ahmed Mukhtar Omar, Linguistic Research among the Arabs, World of Books, Cairo, 8th edition, 2003
- The Modern Lexicon Industry, World of Books, 2nd edition, Cairo 2009
- Al Yassin (Muhammad Hussein), Dirassat Loughaouia inda Al Arab , Al-Hayat Library Publishing House, Beirut, Lebanon, 1st edition, 1980
- Emil Yaqoub, Arabic Dictionaries (its beginnings and origins), Dar Al-Ilm Lil-Millain

- Habib Al-Nasrawi, the dictionary definition, its formal structure and its semantic relationship, the Ghali Institute of Languages, 2nd edition, Tunisia, 2016
- Rajab Abdel-Gawad Ibrahim, *Dirassat fi Dallala wa Al Maajam*, Dar Ghareeb, Cairo 2001, ed.
- Al-Attar (Ahmed Abdel Ghafour), *Mokadimat Al-Sihah*, Dar Al-Kitab, ed.
- Abdelkader Bouchiba, *Lectures on Vocabulary and Lexicography*, Abu Bakr Belkaid University, Tlemcen, Algeria 2015
- Ali Al-Qasimi, *Ilm Al Lougha wa Sinaet Al Maajam*, King Saud University Press, Riyadh, 1991
- Muhammad Saad Muhammad *fi Ilm Al Dallala*, Al-Zahraa Al-Sharq Library, Cairo, 1st edition (ed.)