



# International Journal for Innovative Engineering and Management Research

A Peer Reviewed Open Access International Journal

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IJIEMR Transactions, online available on 5th Nov 2020. Link

[:http://www.ijiemr.org/downloads.php?vol=Volume-09&issue=ISSUE-12](http://www.ijiemr.org/downloads.php?vol=Volume-09&issue=ISSUE-12)

**DOI: 10.48047/IJIEMR/V09/I12/12**

Title: **ARABIC POLYSEMY**

Volume 09, Issue 12, Pages: 65-70

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## ARABIC POLYSEMY

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### **Polysemy is a concept of polysemy**

The word as a spiritual unit has lexical and grammatical semantics. Lexicology considers a word as a unit of the lexical content of a language, making lexical semantics, the basic unit of the lexical meaning of a word, its main object of study. The lexical semantics of a word refers to the relativity of a word to certain events in reality, taking into account the information reflected in the denotative (that is, the specific content, the main meaning of the linguistic unit) contained in the word. Thus, the lexical meaning of a word, on the one hand, combines the non-linguistic content of the word (i.e. denotations) and the characteristics of the word represented by this word, including its emotional colors and expressiveness.

The word itself can have several different meanings. These meanings can be interrelated, forming a semantic unit based on a polysemantic general concept (polysemy), or forming sound complexes (that is, homonymy) of words that have no semantic connection with each other.

While polysemantic words usually mean unrelated or less related objects and events, the meanings of polysemous words are mutually substantiated and represent mutually subordinate, semantically interdependent meanings without compromising the exact similarity of the word. Polysemy arises not on the basis of connections between objects and events in

reality, as well as concepts, but on the basis of the interdependence of meanings.

Polysemy is first seen as a series of meanings, which are understood by speakers as the relationship between the elements of one compound word, united by means of «actual origin» (that is, the formation of new words with or without affixes). The fact that some lexical meanings of polysemantic words are interdependent through internal connections as components of the semantic structure of a word affects both their function and their development.

Ambiguity is a common occurrence in Arabic vocabulary, and since this is a general rule of thumb for one meaning, it is common in the most commonly used words. Unambiguity is relatively rare in the Arabic language.

Polysemy is a phenomenon that has long been the result of a discrepancy between a limited number of speech signs and a multitude of concepts that need to be expressed in a language. In fact, «for each meaning there must be a separate expression that expresses itself, but this is not possible». Fakhridin ar-Razi and his followers said: «Each meaning cannot be expressed by a separate word, because the meaning can be understood, not limited. Since words are made up of letters, and the number of letters is limited, their number will be limited». The number of words formed from a limited number of things will be limited. A limited quantity cannot mean

an unlimited quantity. Otherwise, the amount of expression would also be limited. Therefore, in his opinion, it was necessary to create «الاسماء المشتركة» so that the same expressions as اللون, ألجون, ألعين were designated to express different meanings.

The basic meanings of words created throughout the history of the Arabic language are largely clear and impressive. The Arabs clearly named various things and events in the being that surrounded them. The transition from explicit to abstract meaning is a simple type of transition from a historical point of view. The transition from the definite to the abstract by expanding the lexical-semantic-grammatical connections of verbs is a characteristic feature of verbs, which, in turn, leads to a change in their syntactic-grammatical connections. This process especially applies to «إمتطى» - riding on a saddled animal, «ناضل» - «to compete with someone in sniper shooting», «إستفتى» - «to request an opinion on Sharia issues», «إتراد» - «to go in search of pasture and water», «إستورد» - «to go for water» and so on manifests itself in internal object verbs, which expand the range of objects and thereby generalize the meanings as much as possible.

The formation of new meanings in nouns occurs mainly due to changes in the content of the concept object in the word, since any transfer of a word from one object to another or from an ancient to another object or event means a simple exchange of objects, and each case is used as a term also changes its own the properties of the lexical connection of derived verbs (i.e., masdars, real adjectives, etc.) during the transition from abstract semantics to the semantics of an explicit subject of nouns. «The change in the ability of words to connect, both lexically and in many cases syntactically, is

the most objective indicator of the semantic change that occurs in all cases». «»

## Differences in the meanings of words

Ancient Arabic linguists showed that using a word figuratively is a way to change meaning. Ibn Jinni defined the concept of using words in their original meaning «ألحقيقة» as «using words in accordance with their primary meanings». Their use figuratively as a poetic **metaphor** contrasts with «immortality». The point is that the correct meaning is the usual, generally accepted use of the word. Any transferable meaning supported by usus (i.e., applied in a manner acceptable to all) will have the quality of true meaning. Thus, if the correct value is used less, it becomes the figurative value according to its nature, and if the figurative value is used more, then that value becomes the correct value according to its nature. The use of figurative meanings, especially the process of reinforcing the use of words as terms, is called nlnql translation «ألنقل» - «an-nakl». The figurative use of the word in accordance with different perceptions paves the way for its new meaning, in which its previous symbols and metaphors disappear, and the newly formed meaning becomes one of the equal and strong meanings of the word. From a historical point of view, this cannot be done from the point of view of the ancient correct and artificial, transferable (i.e., simultaneous) words, which even retained their old meanings.

Changing the meanings of existing words is the result of three different processes. Two of them are limited to the Arabic language and represent either an independent and slow growth of the meanings of individual words, their gradual development, or the rapid restoration of

these words as a result of the use of old words, partially or completely obsolete. The third process takes place in relation to other languages and is manifested in the assimilation of the meanings of words that are semantically similar to Arabic words.

The first of the above cases is that when a given context of a word changes, the meaning of the word also changes gradually, imperceptibly and involuntarily, and as a result has its own lexico-semantic linguistic system, that is, proportions and connections.

There are many examples of new lexical meanings as a result of changes in the use of words, compare: «شَجَبَ» - «shajaba» - to be offended, «سَمِيكَ» - «high» and so on.

Semantic changes are historically classified according to the nature of the semantic changes of individual words. They are:

a) reduction of meanings; b) expansion of meanings (i.e., in these two cases, the primary and subsequent volumes of concepts are compared); c) confusion of meanings (metaphor, metonymy, ie the use of another word instead of one, for example, the word «wallet» in the sense of «money», the use of the word «table» in the sense of «food») synecdoche (that is, the name of a part of the whole) c and vice versa, representing the change in values regardless of their size, naming the part with the name of the whole and some other units).

Change, that is, the reduction of meanings, is the phenomenon of the transition of general initial meanings to particular figurative meanings. Examples (first the classic ones are given, then the modern meanings): «أَتَانْتُ» - all property (including pets) - household appliances; «عَنَمٌ» - small cattle (sheep, goats) - «sheep»; «وَلَدٌ» - child (regardless of gender) - mostly

«boy»; «Mamtamukh» is the name given to women's gatherings and events during happy and sad days.

Reduction of meaning is especially characteristic of the process of termination of existing vocabulary. Many terms related to Islam were thus formed on the basis of pre-Islamic vocabulary. Compare: «حَجَّ» - to go somewhere, to go - to visit holy places, «مُؤْمِنٌ» - to believe in something - pious, pious, Muslim, and so on. It should be noted that the process of strengthening certain artificial units representing certain values (for example, «مِدْفَعٌ» - throwing weapon, ie ball) is accompanied by a reduction in meaning.

Expansion of meaning is the phenomenon of transition from a narrow particular meaning to a broad original meaning. For example: «سُفْرَةٌ» - passenger food - dining table, «شَهِيدٌ» - sacrifice on the path of religion - sacrifice in the struggle for the Motherland and the idea, «سَجَّادَةٌ» - prayer rug, prayer carpet - carpet, ma «مَوْزِدٌ» - water source, water - source, also compare: «وَرَدَ» - to get to the water, go to drink water, «زَيْتٌ» - olive oil - any vegetable oil or mineral oil, «مِنْهَةٌ» - an animal given for temporary use, a tool - a gift, «رَائِدٌ» - a seeker of a new pasture - a person who first discovered, found, discovered or mastered, a pioneer, «زَمِيلٌ» - a person who travels or works on a camel with someone - a colleague, colleague, «مُخْضَرٌ» - a pre-Islamic period and Islam is a poet who lived between periods - a person who has lived in any two periods.

Metaphor is the transfer of the name of one object to another based on the similarity of two objects. For example: «عَيْنٌ» - an eye - a spy, a spy, «تُرْتَارٌ» - wet, abundant water (about a spring), «عَيْنٌ تُرْتَارَةٌ» - a wandering person, ezma, vaysaqi, gossip.

Metonymy refers to the interconnectedness of an event (that is, content, cause and effect, an object made of material, a noun - a related noun and relationship) and the fact that the object is an interconnected event; Compare: «يَمِينٌ» - right hand - oath; «صَفَقَ» - to surrender, bless - to come to an agreement; singular form of the verb; «صَفَقَةٌ», «وِظِيفَةٌ» - (paid to the person appointed to the position) salary, salary - position; «قَهْوَةٌ» - coffee - cafe (if it is not an abbreviated form of the previously widely used term «بَيْتُ الْقَهْوَةِ»); «رِصَاصٌ» - lead - arrows; «حَدِيدٌ» - iron - chain; «رُخَانٌ» - smoke - tobacco; «قُطُنٌ» - cotton - a shirt made of cotton fabric; «حَرِيرٌ» - silk - silk shirt.

Metonymy is a phenomenon in Arabic as a method of translation, so the linguist says that in Arabic, for example, because the sky is the cause of rain, «مَطَرٌ» is rain, «سَمَاءٌ» is the word «sky is high» or «غَيْثٌ» is rain. It is said that things that grow after rain are also called «غَيْثٌ», as the name suggests. The use of famous horses as related horses is also called metonymy (relative names are often derived from them). The number of such words is limited, and some of them are shown below as examples. «أَجْرُومِيٌّ» - «Associated with grammar» and «أَجْرُومِيَّةٌ» are the names of Ibn Ajrum (1273-1323), the author of the school grammar of the Arabic language, known and widely used in grammar. The words «طُفَيْلِيٌّ» - «uninvited or uninvited guest, and even a free person living at the expense of others» is also known by the name of Tufaila from Kufa, who is known and famous for his stupidity.

The second way is to change the ratio of words to objects when absolutely necessary. A key role in this process is played by people who know the literary

language well. In this case, the meanings have no real evolutionary development - only the existing dictionary is selected, and a new one is used.

Recognizing the similarities between old and new concepts, the fact that words that have been adopted for further use not only by the public, but also by influential linguistic institutions, no longer differ semantically from newly formed words, there are cases of transplantation. For example: compare: «مَجَلَّةٌ» - a roll of paper, hemp - a magazine; «صَحِيفَةٌ» - sheet of paper - newspaper; «فَنَّ» is a kind of semblance, in other words, art; «قَاطِرَةٌ» - the main camel in the caravan - locomotive (the common name for a locomotive, diesel locomotive, electric locomotive, etc.); «قَطَارٌ» - camel caravan - train.

Finally, the change in the meanings of words often occurs under the direct influence of another language. Such changes consist in the semantic fusion of an Arabic word with a word that means the same name in a foreign language, and at the same time, Arabic words that have semantic points of contact with other languages can often partially or completely copy the semantics of foreign words. This process of semantic calcification or semantic induction (i.e. generalization) plays an important role in adapting the Arabic word to modern needs.

In the sum of all meanings of a polysemantic word, individual elements in the volume of its meaning differ in the specifics of the concepts expressed, the degree of their independence and significance, and the indicator of their use. The semantic content of a polysemantic Arabic word has a structural structure, and in many cases a hierarchy of meanings (that is, hierarchies) can be observed in it. In this case, one basic meaning plays a leading role,

while others are subordinate to it and directly or indirectly flow from it. Historically, the secondary meanings of words were formed around the primary meaning in accordance with the laws of the language.

The meaning that is least relevant to context is the most important and fundamental meaning. Specific secondary meanings are always associated with the contextual meaning of a word and are derived from the primary meaning.

Thus, various meanings of polysemantic words can be semantically interrelated, and only then can we talk about a linguistic hierarchy of meanings. At the same time, different values often remain nearly equal in a synchronous system, making it nearly impossible to define a hierarchy of values. This is often the case for words formed by the method of morphological formation.

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