

Bird Words in Arabic, Lineage Structures as an Example

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ABSTRACT

This research is entitled (Bird Words in Arabic, Genealogical Structures as a Model) and it is an attempt to examine the relationship between bird words and the meaning of the structures of those words. I counted the words that indicate the names of those birds that have genetic structures, through searching in dictionaries and language books to study the word semantically and traced The meaning of the construction of the word and linked its morphological meaning to the lexical meaning, relying thus on the eye dictionary and language standards, the custom and the etymological dictionary underlying the words of the Holy Qur'an, and the words were decided according to the morphological structures and lineage structures.

1. Introduction

Lineage and lineage have one meaning, and Sibawayh calls it the chapter on addition, and says about it: "This is the chapter on addition, and it is the chapter on lineage. Know that if you add a man to another man and make him a member of that man's family, you attach the addition *yā*. If you add him to a country and make him one of its people, you attach the addition *yā*. Likewise, if you add all the nouns to the country, or to a neighborhood or a tribe, and know that if the two *yā*' of the addition are attached to the nouns, they are among those that change from their condition before the added it is attached. Rather, what led them to do that was their change at the end of the noun and its ending, so encourage them to change it if they introduce something into it that was not (1), and Al - Mubarrad said: "She appended the name she attributed to him with a strong *yā*"; You did not dilute it so as not to confuse the addition of the *yā*', which is the speaker's name, and that is what you said: This is a man from Qaisī and Bakri, and likewise everything you attributed to him. Know that if the name contains a *yā*' before *akh* Rah, and the *Ya* was silent, so deleting it is permissible; Because it is a dead letter, and at the end of the noun the addition of the *yā*' is broken, so three *yā*'s are combined with the *kasra*, so they deleted the silent *yā*' for that reason, and Sibawayh and his companions said: Its confirmation is the *wajh*, and that is your statement in the case of *nis* To Sulaim: Salma, to Thaqif: Thaqafi, and to Quraysh: Quraysh and it was said: "Relative means adding something to something. But the *yā*' was stressed, because the ratio became intransitive to the relative, so this addition became more exaggerated than all the other additions, so they stressed this *yā*', to indicate this meaning. If the noun was free of long and soft letters, you added the relative *yā*' at the end of it, whether the noun was long or short, as you say in The lineage to Bakr: Bakri, and to Safarjal: Safarjali", and it is clear from this "The lineage to each noun with an additional *yā*' with a stressed *kasra* before it indicates lineage to Zayd Zaydi and to Muhammad Muhammad, and lineage to the triple, then The noun was a triple noun with a broken middle. I replaced its *kasra* with a *fatha* to escape from the succession of the two *kasra* and the *ya*'in. In addition to the *kasrah*, it says, "My tiger," and to "Shaqra," "Shaqra. and among the words that came from the bird on the constructions of the lineage: Al-Khudhari: "Al-Khudhari: A bird called the Achilles. It is said to be pessimistic when it falls on the back of a camel. It is green with a reddish palate, and it is greater than the Qata", and Al-Khudhar and Al-Makhdhur: two names for a tree when it is green, and "Al-Khadhari: as if it is attributed to the first, It is said: for crops: Al-Khadhari with an emphasis on the *dād*, such as Al-Shuqārā". It was said: Al-Khudhari: "He is a bird." The continental ones are green in color, and the Bedouins love them. They like them to a generous man, and he is this short-legged bird with a long beak and a green back. " So, vegetable: a relative, because it ends with a strong relative noun, and it is a bird that has vegetables on its back, and it is attributed to the green land, meaning: many trees and vegetables. The plant is called: Al-Khudhaari, with an emphasis on the antonym, such as Al-Shuqara, so Khudari: colloquially Al-Khudhari, and Khudhuri: vegetable seller, like Al-Fakhani, fruit seller. Al-Debsi: "Al-Dabsi: a well-

known bird of the leaf pigeon”. “and Al-Dabsi: attributed to the bird Dibs and it was said: “Al-Dabsi: It is attributed to the date molasses, because they change the lineage, like Al-Dahri and Al-Sahli, but the relationship of Al-Dabsi to Al-Dabsa, and it is pluralized on Debbasi, and it is said: for Al-Dabsi: Al-Qantar and it was said: “Its homeland is Egypt and the Arabian Peninsula and it is smaller. Types of chicks: It is a little larger than half a partridge, and it is a transient bird. When winter approaches, it seekshot countries. Or perhaps the reason for its movement from one state to another is the desire to obtain most of the food it finds there. It is in its nature that it makes its nest in the ground, and it is less productive than Partridge, and it has many varieties and (molasses) dal, ba, and syen are a root that indicates juice in a color that is not bright. From that is molasses, which is the falcon. And the dabsi: a bird; Because it is that color. And you brought matters that were not clear to Dibs, and if he brought them they were not clear. and based on this, they interpreted Al-Dubsi in Al-Misbah Al-Munir as: A type of bird that is said to be attributed to a molasses bird, the color of which is between black and red. And molasses, with damm: the plural of molasses from birds and horses, the color of which is between black and red. By presenting the meanings of dubsi, ending with the stressed ba'ā' of the lines; In reference to the color found in rutab molasses, which is the color between black and red, molasses is red with black, from which it is said: Molasses horses, molasses she-goes, and molasses goats. The jouni: “The jouni: a type of cat, and it is the largest of them. It is equivalent to the joni with two kadrats, and they are black-bellied, black with the bellies of the wings and forelocks, short tails, and their legs are longer than the legs of the jouni, and the gum of the jouni is white, with a yellow and black toucan, and its back is speckled with dust, and it is like the color of the back of the Kadriya, except that it is better spotted, with yellowness on top, and the Juniya is dark. It does not reveal its voice when it shouts; It gargles with a sound in its throat. “ Al-Khattabi said: When they are attributed, they say “juni” with a damma, just as they say “al-dahri is dahri,” and it is said: the “juni” ram is the black one who is covered with red, and it was said in describing the “juni.” Also: “He had a dark back, a black underside, and a yellowish appearance. He was short-legged, and had two feathers on his tail that were longer than the rest of his tails. And jouni, and diving, and jouni, is attributed to the bird of john, that is: as if it was attributed to most cats. It is said: Al-Juna: for the sun because of its blackness when it sets, or it may be for its whiteness and purity. And that; Because the john is one of the opposites; The white one is called John, and the black one is called John, so this bird ending in yā' comes in reference to its juicy colour. Al-Kudri: “Al-Kudri” has two colors: Al-Kudri and Al-Jawni: Al-Kudri is dull-coloured, with mottled backs and bellies, yellow throats and short tails. It is also called the Arabic Al-Kudri and Al-Kudri, which is gentler From Al-Jawni” Distress: the opposite of serenity. And dark colors: what tends towards blackness and dust, and kadri is a type of cat called kadri due to the turbidity of its color. One of them is kadriyeh and kadriyeh, and the plural is: kaddari: kadri: attributed to a turbid bird, like dibsi: attributed to molasses. It is gentler than Al-Juni, as if it was attributed to most of the cats, which are dark Ibn Al-A'rabi recited: The cat's eggs lay twins in it, like little chicks. Al-Qumari: “The Qumari is a bird like the fakhta whose home is the Hijaz”, and it was said: “Qari: a type of bird. The male is lunar and the female is lunar, and the plural is lunar and lunar is attributed to a lunar bird, and qamar can either be the plural of lunar, such as red and red, or it can be a plural lunar, such as rum, rum, negro, and zanj, and qamar means bird white. , It is said: a moonlit donkey, and a moonlit cloud. And a moonlit night, that is, a bright night. There was a difference of opinion regarding the lunar yā', “The yā' in lunar was said to be exaggerated, and it was said to be related, and there was disagreement about it, and it was said to refer to a mountain or a place or something else, as he achieved it Our Sheikh in Sharh Al-Kifaya” And it was also said in his description: He is one of the predatory birds that roam the country for the sake of sustenance. Its strength comes from grains and seeds, and the story of its voice resembles human laughter. It is very affectionate and compassionate. As for its affection, it hatches on a branch of a tree on which there are nests for the children of its kind, so it eats it every day. As for its mercy, it raises its child and is chaste. On behalf of his female as long as her offspring are small, and it is his habit to make his nest in the edge of a constantly shaking nest, in order to protect his chick, not a walking animal seek him out and kill him. In Egypt, the name lunar is given to a type of pigeon that has a white collar or a white color, so lunar is a genealogy. Because it

ends with a strong lineage, and it is attributed to the moon. Therefore, it ended with a lineage. Canary: "The canary: It is a bird from the family of birds, famous for its beautiful voice. It and the familiar nagr, known as the nagr in the Levant, reproduce because they are of the same genus. Perhaps the most appropriate name for it is Nagr canary", and it was said: "It is a bird with a good voice, in reference to the islands." Canary", and it was also said in its description: "A small yellow-coloured, good-sounding bird raised in cages for decoration, attributed to the Canary Islands", so the canary is a bird that is given in the genetic form, ending with a strong relative ba, because it is attributed to the Canary Islands. Al-Raabi: "Horror: horror: fear. I terrified so-and-so and he was terrified and terrified, meaning: he was terrified. The terrified and terrified pigeons: they are frightening in their voice, which is the intensity of the sound. It is said: "He is extremely terrifying." Therefore, it was said in its name: the terrifying pigeon, because it is terrifying in its voice, and it is the intensity of the sound that says: It is extremely terrifying, and terrifying: a land from which the terrifying pigeons are, and it is an unknown land to which the pigeons are attributed, and it was said that the terrifying pigeons are: Pigeon sex. It came with the word lineage, but not with it. It was said: It is attributed to a place, I do not know the form of its name, and from the metaphor: a terrifying pigeon: loud and strong in its singing, startling with a sound or filling its ducts with it A mammal with a sound that excites and intimidates: a loud roar, so Al-Rabi is a relative noun; This is because the yā' in it is a stressed relative yā', and it came stressed for two reasons: one is that it does not confuse the speaker's yā', and the second is that if it is attached, it is light, and what comes before it is kasra; Because the ḍamma and the kasrah were burdensome for her, just as they were burdensome for the judge and the caller. The sparrow: It is a bird that frequents homes frequently and is close to people. It is called the sparrow, and it can be said that it lives mainly from their toilet, and from its nature, it gathers in a flock in the fall and roosts on trees near the houses. Its meat, even if it is not tasty, and its voice is not unpleasant. However, because of the lightness of its movements and its frequent location and approachability, it appeals to the observer who has a passion for nature. He is familiar and resourceful. It is said that he has little fear, but he is very careful about his safety. Al-Dumairi says in his description: "As for the house sparrow, there is a difference in its character, and that is because it has the nature of wild animals, and it eats meat, and does not kill its chicks. It also has the characteristics of animals, in that it does not have a claw or a finger, and if it falls on a stick, it will put forward its three fingers and put its pin back in front, And all other types of birds put two toes forward and two toes back, and it eats grains and legumes, and the male is distinguished by his beard. Black, like the man, the goat, and the rooster, and there is no bird on earth more tender than the seven, nor any animal more tender than a sparrow to its offspring."

2. Conclusion

After delving into the topic and making as much effort as possible, I came to the following conclusions in research: The bird has several names, and the combination of the letters of the names is proportional to the appearance of the bird and the meaning given to it by those names. All the bird names used were taken from what linguists mentioned, and these buildings had specific meanings that the building placed in them until they became a name by which they were called. It became clear that the multiple names of some bird species are due to the diversity of their sizes, and the difference in the story of the sound depending on the environment in which they live. These birds have a special meaning in the form and descriptions of this bird attributed to another place or name. Sources and references The Holy Quran.

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