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THE FUNCTIONAL MEANINGS OF THE AFFIXES IN THE WORD AND THEIR ROLE IN CLARIFYING THE GRAMMATICAL FUNCTIONAL MEANING

Abdul Karim Khaled Enaya

Assistant Professor of Arabic, College of Law, University of Basrah

Abstract

The present research aims to show the functional role of affixes in grammatical structure. It also seeks to find out how do affixes contribute to defining the grammatical chapter, or whether they are limited to one specific grammatical case. Moreover, the present research aims to know whether affixes help learners to know the grammatical changes according to their presence, and whether it determines the nature of the grammatical case of some vocabulary. This in turn helps to know the meaning and facilitates understanding.

Introduction

It may come to mind that the affixes are those letters which come at the end of the word. However, what is meant by the affixes in this research is those letters which are added at the beginning of the words (prefixes), middle of the words (infixes) and end of the words (suffixes). All these affixes, whether they are prefixes, infixes or suffixes indicate functional meanings in the word. They play an important role in clarifying the syntactic section. And these affixes carry functional meanings in the sentence, so we find a word such as (يحترمونهم yahtarimunahum, which means 'they respect them') has affixes in its beginning, its middle and its ending as affixes denoting different morphemes. For example, the (ي 'ya', pronounced as /y/) located at the beginning of the verb expresses the present tense morpheme, which in turn denotes the grammatical section which is the present tense section, and the ت) 'ta', pronounced as /t/) in the middle of the verb denotes the doing morpheme and it denotes the grammatical section of doing. Moreover, And (و 'waw', pronounced as /w/) connected at the end of the verb denotes the participle morpheme, which in turn indicates the attribution of the verb to a group of males in the absence of a verb, and (ن 'n', pronounced as /n/) indicates the nominative case, and this we do not find in the subjunctive and emphatic cases, while (pronoun) connected at the end of the verb indicates objective case (1).

These meanings are considered functions performed by affixes in the word, and each of them is characterized by its own affix. Each of them has a meaning, which is the function it performs, or in other words, the morpheme it expresses. The meaning of affixes, then, is functional first of all. Therefore, we will find the meanings of each of the 'ن protection noon', 'ك kaaf of speech, and 'ي ya of the speaker in grammar and morphology that define their functions and functional meanings (2). Fenders believes that the affixes may originally be independent words, then over the years became part of the sentence denoting a grammatical group or a syntactic chapter (3). He says: "Perhaps the syntax in Indo-European and Semitic languages stems from the attachment of elements of independent composition to the original, which were elements that hovered around it and then adhered to it over time, but we are not certain about the starting point that came from us. Perhaps it would be futile to try to search for the primitive form and significance of the predicate sign in the speaker in the plural case, the participle object, or the suffix of the verb denoting the beginning and continuation, or the abstract noun. But it can be asserted that these inflectional elements resulted from the extension of an analogy of independent old words after they were distorted a little or a lot, and came down to the point of limiting themselves to performing the role of grammatical tools. The morphological systems are not renewed without this method (4). The morphological affixes, whether they are literal or nominal, or prefixes, infixes, or suffixes, express morphemes that in turn signify grammatical chapters, as they are of a morphological nature. The research focused on showing and clarifying the functional meanings of the affixes, which are as follows:

1. Hamzat and Accenting

The addition of the hamza (ء) to the triple verb and the accentuation of the verb's morphological balance [f] in the example of our saying: [أكرم Akram] and [كرّم Karram], is one of the additions that are brought for a grammatical purpose, which is the transgression. And the benefit given by both the hamza (ء) at the beginning of the verb and the accentuation of the word's morphological balance [f] is the transitive, that is, the verb moves from the imperative and its contentment with the subject to the transitive and taking it as an object. Besides, the transitive verb of one verb will pass into a second object when the hamza (ء) is added to it or when it is accentuated (5). So, these two suffixes show one of the chapters of grammar, which is the chapter on transgression and intransitivity, and this is the core of its work.

Examples of this are the intransitive triple verb that exceeds to the object by adding a hamza (ء) in the beginning, or accentuating its second letter, and the triple transitive verb that exceeds one object, may be transited with hamza and accentuation into two objects.

Moreover, the transitive verb can become transitive to two objects, and it may get three objects with the use of hamza and the accentuation.

These affixes have functions from a functional grammatical point of view (6), which are:

• It becomes clear in the grammatical structure of the obligatory subject and object.

• Determining the subject or predicate if there is more than one object.

• The possibility of deriving the object noun from the transitive verb, and this is one of the signs of the transitive verb.

An alef (أ) is added to the hamza and accentuation in the case of transitivity in which the verb transcends to the object, as we say: جلس العالم The scholar sat, and جالست العالم I accompanied the scholar, so an alef (أ) helped the verb to transitivity.

2. Letters of Presentivity (أنيت 'a n y t')

The term letters of presentivity refers to the affixes that enter the present tense verb to indicate its presentivity. They are signs of the present tense. Moreover, such letters do not indicate an independent grammatical chapter, but rather they are morphemes of the present, which are parts of the present verb. In addition to that, these marks of the present tense help to determine the necessity of concealing the subject and its permissibility. The present tense indicated by hamza, '/n/' or yaa /y/ is implied obligatorily. As for the present tense verb indicated by /t/, its subject is implied permissibly. This is one part of a grammatical section, which is the subject, so the functional role that these affixes play is:

• Identification of the present tense from other verbs.

• Knowing the obligation or permissibility of the subject's implicit cases.

3. Factors which Prevent Morphing

The factors that prevent the noun from morphing are many as mentioned in the books of grammar and morphology, among them we mention what is related to our topic, namely (7):

a. /t/ (feminine Sign)

It is an extra /t/ added at the end of the noun. It is ppreceded by the vowel /a/, and it is changed into [ه], /h/, at the end (8). This suffix has a function in the grammatical structure. It is one of the main verbal reasons for preventing the name from morphing. The noun is prevented from morphing for two reasons; being a proper noun in its meaning and the (suffix) sign of femininity in its pronunciation (9). This suffix was clearly the concern of scholars, even if it was omitted, so the name was treated with it and it was prevented from morphing, and this is in the chapter on euphony, as in the saying of Imru' al-Qays (10):

أفاطِمِ مَهْلاً بَعْضَ هذا التّدلُّلِ

Do from your coyness, Fatima, desist

وإن كنتِ قد أزمعتِ صَرْمي فأجملي

Or leave me, and on being coy, insist

This suffix was considered as a basic part of the word, and this sign was respected on the other hand, when the grammarians treated the fourth letter of the feminine word as a moral

feminine as if it was a sign of femininity, in the likes of سعاد) Souad) and زينب) Zainab), where the fourth letter represents the sign of femininity (11). This suffix plays another role in the morphing of the utterances of the plurals which are prevented from morphing, when they are attached to them. The forms of broken plurals, which are every internal plural in which there is an alef أ)) followed by two or three letters, while its middle is consonant, like: مدارس schools, منازل homes, مفاتيح keys, and مصابيح lamps. And this formula is prevented from morphing on the morphological ballance of مفاعيل) mafa'l, and مفاعيل mafa'el), and if it is followed by (the feminine ت/t/) it is morphed.

Thus, (the feminine ت/t/) has played two functional roles, the first: the role of the morphing preventer in the case of (the singular feminine proper noun), and the second: the role of the morpher, and that is in the two cases of the additional alef /a/ أ)) and nun /n/ ن)) and the form of plural, as it pronounces the noun that was prevented from morphing (12).

b. Long and Short Femininity alef /a/ أ))

It is a suffix that has a nominal value in preventing the noun from being morphed. It is the second part of the feminine in which the formula intervenes, and it is the noun that ends with an extra feminine alef /a/ أ)), and this alef /a/ أ)) is a shortened one, like سلمى ، Zekra ذكرى ، Salma, or a long one like حسناء، Khadhra'a خضراء Hasna'a. The grammarians prevented it from morphing due to its meaning and form. In their view, its vowelization is doubled; its indication of femininity and the existence of the alef /a/ أ)) at its end (13). It is stipulated for this alef /a/ أ)) to be extra, but if it is original, like: أشياءthings (14), it is not prevented from morphing, according to most opinions, because of the presence of the hamza in its singular (شيء something), and because its formula does not indicate feminine, but rather on the plural and the difference is vast in the formula, even if the pronunciation is the same (15).

c. alef /a/ أ)) and nun /n/ (ن)

The alef /a/ (أ) and nun /n/ (ن) are added to the end of the noun and adjective to prevent their morphing, as suffixes whose function is mainly to prevent morphing. They indicate the present tense (16). This suffix is noticed in the triple word as well as in other verbs. The triple word comes either as a description or a proper noun. The description is like عطشان 'Atshan' [thirsty] whose alef /a/ (أ) and nun /n/ (ن) are additional. If the nun /n/ (ن) is original, it is morphed, but when it is additional, it is never morphed (17). In this context is the woordالشيطان Satan (18). The proper noun, on the other hand, is like عثمان Othman, مروان Marwan, عمران Amran, where it is not necessary to apply the vowel /a/ to the morphological balance /f/ (19). So the functional role of this suffix lies in preventing the noun from being morphed (which is a large grammatical chapter) after it was so (20).

4. ي /y/ of Diminution

Diminution is a linguistic phenomenon used by the people of the language for specific purposes, and in Arabic it is used to demean, belittle, endear and glorify. Diminution has certain conditions which are mentioned in the grammar and morphology books. As for its form, it has three forms, namely: فُعَيْل fa'il, فُعَيْعِل fa'i'l, and فُعَيْعِيل fa'i'il. This suffix may play a morphological role as well as a grammatical role. Its morphological role is manifested in reducing words such as (سفرجل quince), so that it becomes: (سُفيرج svirij). Then (the diminutive ي /y/ bring the words back to their original form (21). As for its grammatical role, it enters into the section of the prevention of morphology, and it has an effect on syntax, so it morphosizes what was prevented from morphing, like: عُمر Omar andعُمير Omair (22).

5. ي /y/ of Belongingness

It is an accentuated ي /y/. The entry of the suffix ي /y/ of belongingness requires the deletion of other letters which may be suffixes as well, so the following is deleted from the end of the word after entering it (23):

- The accentuated ي /y/ which occurs after three letters or more, like: كرسيّ chair.

The pronunciation is the same in both cases, as well as in the syntax.

- - The feminine ت /t/, like مكَّة Mecca, and مكيّ Makki by omitting ت /t/.

- The (أ) alef /a/ if it comes fourth or after the fourth letter in a word.

- ي /y/ (فعلية Fa'liah) and it should not be accentuated.

- ي /y/ (فعيل Fa'il) where the /l/ is vowelized, either ي /y/ or و /w/.

- ي /y/ (فعيل Fa'il) when its ending letter is vowelized.

Hence, we say that the chapter on what is prevented from morphing is a broad chapter in grammar, and this suffix played a certain role in this chapter. The role of this grammatical suffix in this section was to make the word after entering it like a new word, different from its earlier form, and not bearing its features. When it enters the word (مكَّة Mecca), for example, which is prevented from the morphology, it deviates from it and says: مكيّ Makki (24).

6. ن nun/n/ of Confirmation

In Arabic, ن nun/n/ of confirmation has two kinds: stressed and non-stressed. It is a morphological suffix that performs a specific morphological meaning, which is to strengthen the verb and make it in the future tense. As it is known that the present tense denotes both the present tense and the future tense. If the ن nun/n/ of confirmation is attached to it, it indicates the future (25). And they were mentioned in the Almighty's saying: "وَلَيَكُونًا مِنَ الصَّاغِرِينَ he will surely be imprisoned and will be of those debased" (Al-Quran 12: 32), and the Almighty's saying: "We will drag him by the forelock" (Al-Quran 96: 15). They are specific to the verb and by which the imperative verb is confirmed, but the past verb is not confirmed by them. As for the present verb, it is not confirmed by them if it indicates the manner, and if it indicates the future, it is confirmed by them as an obligation, as the Almighty said: "وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ And [I swear] by Allah, I will surely plan against your idols" (Al-Quran 21: 57). And closer to the obligation after (if), like the saying of the Almighty:

"وَإِمَّا تَخَافَنَّ مِن قَوْمٍ خِيَانَةً فَانبِذْ إِلَيْهِمْ عَلَىٰ سَوَاءٍ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ If you [have reason to] fear from a people betrayal, throw [their treaty] back to them, [putting you] on equal terms. Indeed, Allah does not like traitors" (Al-Quran 8: 58), and Almighty's saying:

"وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ And if there comes to you from Satan an evil suggestion, then seek refuge in Allah. Indeed, He is the Hearing, the Knowing" (Al-Quran 41: 36). And it is used permissibly for confirmation after the request, as the Almighty says:

"لَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ And never think that Allah is unaware of what the wrongdoers do" (Al-Quran 14: 42) (26).

What is noted here is that the confirmation of verb before entering (ن nun/n/ of confirmation) has not yet occurred, and if it is added, the verb occurs with its affirmation, and the confirmation with the stressed ن nun/n/ of confirmation is more informative. We are not in the process of detailing the provisions of the confirmation of the verb, but we referred to that to clarify the impact of this suffix on the grammatical functional meaning.

The (ن nun/n/ of confirmation), both the stressed and non-stressed, is considered as one of the morphological affixes affecting the grammatical functional meaning. Almighty says: "كَلَّا لَيُنبَذَنَّ فِي الْحُطَمَةِ ۚ By no means! He will be sure to be thrown into that which Breaks to Pieces" (Al-Quran 104: 4). And that is in the case that they engage in the present tense verb, but in other cases, the present verb is almost analyzed, like in Almighty's saying: "لَتُبْلَوُنَّ فِي أَمْوَالِكُمْ وَأَنفُسِكُمْ You will surely be tested in your possessions and in yourselves" (Al-Quran 6: 186). And His saying: "And if you see from among humanity anyone" (Al-Quran 19: 26), and "So remain on a right course and follow not the way of those who do not know" (Al-Quran 10: 89).

7- ن nun/n/ of Prevention

It is attached to words in the following cases:

•   Morphable verbs, like: أكرمني 'akramni' 'he honored me'.

•   Non-derivative verb like عساني asani 'I can't'.

•   The incomplete verbs of Kana and its sisters.

•   Gerund.

•   Semi-prepositions (27).

•   Prepositions (من و عن from and about).

•   (لدن وقد وقط from someone and may and never) and this is little.

This suffix has a grammatical function that is summarized as follows:

•   Protect the verb from breaking.

•   Clearing doubt that the present verb is based on the original.

•   Clearing confusion between a feminine and a masculine.

•   The ن nun/n/ denies the confusion between the noun and the verb.

8. أ alef /a/ of Provoking

Provoking in Arabic grammar is concerned with two letters at the beginning of the noun (وا wa and يا ya) (28). The provision of the provocated is close to that of the called, because the chapter includes them both. It is also added to the passive voice and not to the active voice. As for its functional role in the composition, it is that it does not enter into an unknown or ambiguous name, but rather is concerned with knowledge and non-ambiguous names.

CONCLUSION

From the above, it is clear that the morphological affixes express the idea of functional meaning. These affixes take on a functional, not a lexical, meaning. And its functional meaning in the word that is attached to it is the morpheme, which it expresses as a sign, which in turn expresses a section of grammar, or morphology. What is important is that the reader appreciates the basic function of the affixes, their functional meaning, and their distance from the lexical meaning, but you find the meanings of all of that in grammar and morphology, which define their functions and functional meanings.

And that the functional role of suffixes goes back to the morphological form, as the morphological balances of the internal plurals all have morphological forms, as well as belongingness, diminutiveness, transitivity, necessity, methods of emphasis and others. The morphological form must be taken into account, as the grammatical function is attributed to the form. Moreover, these suffixes play an important role in dividing words according to their acceptance of the suffix and their physical characteristics.

Endnotes

1.   See: The role of morphology in the grammar and lexicon / 263-264.

2.   See: Language Research Methods/186.

3.   See: the role of morphology in the grammar and lexicon,/264.

4.   Language, by Fenders/224.

5.   See: The Detailed / 330,

6.   See: The role of morphology in the grammar and lexicon approaches / 267.

7.   See: The Detailed in Syntax / 44-46.

8.   Explanation of Al-Radhi on Al-Kafiah 1/48.

9.   See: Book 2/12.

10.   His Diwan / 210.

11.   See: The role of morphology in the grammar and lexicon / 226, 268.

12.   See: The exquisite in the science of morphology / 443, and the role of morphology in the grammar and lexicon / 269.

13.   Look at Al-Lama' in Arabic/212.

14.   (Things) according to Sibawayh and Al-Khalil is a plural such as Al-Qasba and Al-Tarafa, and its origin is (sha'a) based on the morphological balance of a verb, and the same is the case with (Asma').

15.   See: The Just in Syntax 2/101, and the role of morphology in the grammar and lexicon approaches/226.

16.   See: Al-Lama' in Arabic/215.

17.   See: Sharh al-Radhi on al-Kafiah 1/61.

18.   The tongue of Arabs (Shatan).

19.   Book 2/28.

20.   See: Al-Luma' in Arabic/215.

21.   See: The Concise 2/286, Explanation of the statement 2/321, Al-Lama` in Arabic/275, The detailed /250, Kitab al-Fuss in Arabic/75, Sharh Ibn Aqeel 2/450-465, and morphological application/116-123.

22.   See: The role of morphology in the grammar and lexicon approaches / 269.

23.   See: The concise 3/133, Itshuf Al-Barib/270, and Sharh Al-Tarekh 2/334.

24.   See: Morphological Application / 124, and the role of morphology in the grammar and lexicon approaches / 270.

25.   See: Sharh Al-Radhi on Al-Kafia 4/484, Kitab Al-Fuss in Arabic/55, and Morphological Application/58.

26.   Hashiyat al-Desouqi on Mughni al-Labib 2/3, and see: Morphological Application / 58-59.

27.   27- See: al-Mufassal/173, and means of security of confusion in Arabic grammar/246.

28.　　　See: Al-Luma' in Arabic/181, followed in Sharh al-Luma' 2/500-501 as well as Book of Chapters in Arabic/45.

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