

Levels of linguistic correction for speakers

Merieme Krifif¹, Djilali Djelloul², Saad Raouane³

¹Ziane Achour University of Djelfa (Algeria), mereimmimi03@gmail.com

²Ibn Khaldoun University of Tiaret (Algeria), djilali.djelloul@univ-tiaret.dz

³University of Algiers 2 (Algeria), saad.raouane@univ-algeria.dz

Received: 05/2023, Published: 06/2023

Abstract:

This research aims to know the role of researchers and modern linguists in using the levels of language transmission in linguistic correction, and the consolidation of grammar and the negative and positive development of the language, to preserve the purity and purity of the Arabic tongue, and it also calls for the development of rules that control the language and preserve it from error. He is credited with preserving Arabic from corruption over the years by collecting a range of utterances that people make mistakes in their time and prove their mistakes, by referring to the material that linguists collected from the mouths of the Arabs.

Tob Regul Sci. TM 2023;9(1): 2555-2562

DOI: doi.org/10.18001/TRS.9.1.176

Introduction:

The Arabic tongue remained for a period of time pure and sound, free of defects, and no kind of error leaked into it, but with the advent of Islam and the mixing of Arabs with other non-Arabs, the melody began to seep into the tongues, and neither the general nor the specific were spared from it. And in order to treat the prevalence of this danger that threatens Arabic with corruption and demise, scholars composed and corrected what was corrupted from the language. This was declared by the writer Balkasim bin Ali al-Hariri, «In the succession of days, the expansion of the scope of civilization, the abundance of poets and writers, and the abundance of books and works in various aspects of literature and the arts, another matter appeared that was no less dangerous or harmful than melody, which is the prevalence of linguistic error in use, twisting in styles, and departure from The Sunnahs of the Arabs in their speech, and that was common on the tongues of poets, pens of writers and originators, and in the stomachs of books and travels »¹

¹ - Durrat Al-Ghawas in the Delusions of the Properties, by Al-Qasim bin Ali Al-Hariri, investigation by Muhammad Abi Al-Fadl Ibrahim, Al-Maqtaba Al-Asriyyah, Saida - Beirut, 1st edition, 1424 A.H. - 2003 A.D. p: 03.

The linguistic correction movement was also active in the modern era at the hands of a group of Arabic language scholars. Their motive for authoring in linguistic correction was what they saw of errors in the use of the Arabic language at the written and spoken level. Their focus was also on correcting the errors of the written language, the language of poets, writers, writers and preachers. The language of journalists, broadcasters, teachers and learners².

Their focus was on specific criteria that included linguistic correction at levels including grammatical, semantic, lexical and morphological.

We will suffice here to mention some of the selections upon which modern writers relied in correcting common linguistic errors in order to clarify the vision for scholars and the people of the Arabic language.

***Definition of the term linguistic correction:**

It is known for removing defects and errors from speech, whether these defects are present in composition, syntax, or punctuation, so that the text is linguistically sound, and free from any error that may change the meanings or may harm them, and as defined by some Arab researchers that "it is to correct the error because The error in the language is a departure from the truth, that is, a departure from the recognized language controls, meaning that linguistic correction in all cases is a process of tracking the error and trying to limit its scope by searching for ways to ensure linguistic integrity.³

In the sense that correction is based on monitoring or reviewing words or linguistic structures and monitoring the errors contained in them, whether these errors are morphological or grammatical.

1- Structural level:

The Arabic language is an Arab zed language, in which the end of the speech takes place according to specific patterns that are regulated by principles and rulings, and the departure of the speaker or writer from these patterns makes him fall into syntactic errors. Students who are interested in correcting linguistic errors have followed, and corrected the errors that occurred in their hands, including the following:

* The word (Yahoo): Ibn Al-Hanbali said in correcting this word: «Among that is the saying of some of them (Yahoo), so on the authority of Sheikh Abi Hayyan that he said: And the saying of the ignorant Sufis in the call to God: Yahweh is not applicable to the words of the Arabs, this is

² -Common grammatical, morphological, and spelling errors, Dr. Fahd Khalil Zayed, pg. 69-70.

³ - Al-Arabi Al-Din, The Case for Linguistic Correction between the Ancients and the Contemporaries, p: 18.

his speech, and the ruling of their words in this The point is that calling requires speech, so the pronoun of backbiting, as well as the pronoun of speaking, is not a herald... »⁴

From the aforementioned, it becomes clear to us that calling in the third person pronoun by saying “Yahoo” is incorrect and outside the rules of grammar agreed upon by the Arabs, with regard to the provisions of the herald. It is not permissible for the pronoun of the speaker or the pronoun of the absent to come calling, as the grammarians prevented calling with the pronoun of the speaker and the absent. “As for the discourse pronoun, there is a difference of opinion, and the apparent meaning of Ibn Malik’s words is that it is permissible, so you say: O you, and oh you, he said: And (you) is the analogy. Because the caller is the accusative, so it is only one of the accusative pronouns.

As for (ya you), it is abnormal, this is what he said, and he cited the permissibility of ya (you) and ya (you) with two witnesses, except that Sheikh Aba Hayyan interpreted them as what al-Gharnati transmitted from him in his place * Lam banishment : They say: He did not know whether Waseem came or Tamim, and the correct thing is: He did not know whether Waseem came or Tamim, because the interrogative hamza here is to ask for conception, which is to comprehend the appointment, and the appointment here is between Waseem and Tamim and not between the coming and Tamim.

* And in another place: Al-Qurtubi says: “He reads inherited, and inherited by opening the r and breaking it.

of the scarcity of the millennium.⁵

We conclude from this that the differences in the readings lead to grammatical possibilities, such that Al-Qurtubi judged that whoever reads inherits the opening of the ra: the possibility that is present in it is that Kalala is an adjective of a deleted source, and also the news of Kahn, and the permissibility of it being complete so that it inherits an adjective of a man and a man: the name of Kaan and Kalalah: The accusative is the case, and as for the one who reads it inherited by breaking the ra, then Kalala here is a passive object.

And in another place: And what is possible that all of them are interrogative, and the news is in them and it is possible that “what” is the interrogation of “the” meaning that which is the news and they have a connection with “the”.

* The prepositional preposition: «They say: He was permitted to travel, and the correct view is that he was permitted to travel, that is, he permitted him, because the meaning of permission for something is knowledge of it. »⁶

⁴ - Radi al-Din Ibn al-Hanbali, The share of notes in the illusion of profanity, p: 39.

⁵ - Ibid, previous.

⁶ - Lexicon of Common Mistakes, p. 23.

* The phrase (whether it is such-and-such or such-and-such): Ibn al-Hanbali said: «Among that is the saying of some jurists and others: (whether it is such-and-such or such-and-such) according to what is in Mughni al-Labib that it is correct to refer to him as Umm.»⁷

In our analysis of this model, we see that there are many who err by saying “whether it is such or such” by omitting the hamzat al-Taswe’ah and placing or place or a mother, and that is a wrong saying. Or), or is a letter from the conjunctions, and it is preceded by a word that includes the hamza of compromise, and it may mediate two actual sentences such as the Almighty’s saying [It is the same for them, did you ask forgiveness for them]⁸ or did you not ask forgiveness for them. And ask forgiveness for them, as it comes between two noun phrases, similar to the poet’s saying:

And I don't care after losing my owner

my death is far away or it is now a reality⁹ And «they say I cut the rope into pieces, and the correct view is that I cut the rope into pieces, and it is not said (arb) except for the limb of a person or an animal, because the word (arb) means: a full, abundant member, and the plural of irb: arab and arab »¹⁰

2-lexical level :

Lexical errors are errors in using the meaning of a word incorrectly in a sentence, such as the following examples:

The general public says: The soil was filled with the alif, which is wrong, because its subject is massive, its genitive is: loose, and its source: cardamom. The ailment is called an ailation. And the hilt is the fat and the oil and all that I am used to.

The common people say:« Is the crescent,» so they make the verb for the crescent, and they mean by it: it has risen. That is, we raised our voices. »¹¹ The general public does not differentiate between the relationship with breaking the eye, which is the relationship of the whip, that is, it is a thread or belt that is at the end of the whip, to which it is attached, and the relationship with the opening, which is the relationship of love.

⁷ - Ismail bin Hamada Al-Jawhari, Al-Sahih (The Crown of the Language and the Arabic Language), p.: 1152.

⁸ - Surah Al-Munafiqun, Verse: 6.

⁹ -Jamal al-Din Ibn Hisham al-Ansari, Mughni al-Labib on the books of the Arabs, edited by: Mazen al-Mubarak, Hamdallah, Part 1, Edition 1, Dar al-Fikr, Damascus, 1964, p.41 .

¹⁰ - Ibid., p.:23.

¹¹ - Lexicon of Common Mistakes, pg. 94.

And «they say: So-and-so has emerged in knowledge with great prominence, and the truth is: So-and-so has emerged in knowledge with great prominence, because the meaning of “prominent in knowledge» is: he surpassed his companions in it»¹²

* Hassan la Hasnawat: The plural word (Hasna) is for Hasnaat, and this word was repeated more than once. It was on the weight of (I do, do) which describes the creature as good, ugly, defective, or color, and its feminine gender does not combine with (actualities), so it is not said: at all: blondes, brunettes, and lame ones, but rather it is said in the plural of masculine and feminine: blond, brown, lame, blue, and blind by including the first And the second will be in it.

Muhammad al-Adnani says in his dictionary: «They say: So-and-so fell into trouble by opening the zay. And the correct thing is: He fell into trouble by breaking the zay. and he says: The common people say about wilting: withering wilting by including the past and the future which is wrong but what is correct is wilting by opening the past, because the name of it is wilting like the wilting »¹³

3- literal level :

The word things: it is the plural of something and it is diluted (something) on the weight (subject) and it collects: the object of: verbs and this weight is forbidden from conjugation such as: friend of friends and it is forbidden from conjugation, and listen, listen, and invite pretenders.

Abd al-Malik Murtade considers that the plural of the word "torment": is combined with "torment": that the plural of taksir is combined with (azhab) like: (space) on (space) and he believes that the "torment" fabricated by contemporary Arab poets is one of the shortcomings.

She says from him: it was useful to him.

* What came from the open sources and the general ones break it: Among the examples of this is the common mistake of using “according” with the broken w, and it is not mentioned in Arabic except with the opening.... The conciliation: everything is agreed on one agreement, so it is then "according" with the opening The w does not break it.¹⁴

It seems that Murtade, who uses “according to” with the fraction, was preceded by Ahmad Mukhtar Umar when he rejected the expression “the command came according to what he wanted” due to a mistake in setting the waw with the fraction, and its meaning: the command came in accordance with what he wanted and he thinks that the setting of the w with the

¹² - Lexicon of Common Mistakes, pg.93.

¹³ - Dictionary of Common Mistakes, p.:24.

¹⁴ -Abd al-Malik Murtade, Theory of the Arabic Language as a New Foundation for its System and Structures, p.:270.

opening is eloquent, because the dictionaries mentioned "conciliation." By opening the w as a source of the verb "according", meaning: the agreement between the two things.¹⁵

* The blame does not enter into an answer if: It came in the saying of one of the writers: (And if we looked at the face of the world again after the wars that passed us, we would find different images, and the correct thing is: If we looked we stumbled, or we say that if we looked at the face of the world we would stumble; because blame Do not enter into the answer (if) of the conditional, and there is no such usage in the Arabic language, but rather enter into the answer (if), The Almighty said: (And if your Lord had willed, all those on earth would have believed together.)

* The difference between the two words: meaning... its meaning is "no meaning..." its meaning.

Abd al-Malik Murtada differentiates in the aforementioned words: "I received a message to the effect of such-and-such" (by opening the meme). This specification is not mentioned in all Arabic dictionaries.

But Ahmed Mukhtar Omar included this term in the lexicon of linguistic correctness, and he saw that it was rejected by some linguists, except that both uses are eloquent, whether by opening the meme or including it. The meme source of "fad" is "fad" by including the meme, but the rejected use can be corrected as a meme source from the abstract triple "faad", which indicates the occurrence of benefit. Benefit.¹⁶

4-The semantic level:

Semantic errors appeared, and were represented in several forms, including synonyms and semantic differences between synonyms. Examples of this are that they do not differentiate between (sit) and (sit). And for the one who was sleeping or prostrating (sit), and some of them justified this choice by saying that sitting is moving from height to lower, and for this reason it was said to the one who injured his legs (sit), and sitting is moving from bottom to height, and from him it was called (we find) sitting, because of its height.

It is also necessary for us to distinguish between (justice) meaning: injustice and (justice) meaning: justice, and the just is the unjust, and the installment is the meaning of the just.

Likewise, in the two words reproach and rebuke, in this position we differentiate between (reproach) meaning: Lam, and (reproach) meaning: satisfied, and the one who is reprimanded for breaking the T is the one who is satisfied, and the one who is reprimanded for opening the T is the one who is satisfied with it.

¹⁵ - Ibid. pg: 217.

¹⁶ -Ahmed Mukhtar Omar, The Dictionary of Correct Linguistics, p: 797.

Among that is the difference between "mistaken" and "mistaken." The first is said to someone who did not intend to make a mistake, and the second is the opposite. Because it is not said (mistaken) except for one who did not intend to act, or for one who strove hard and did not agree with what is right, and it was narrated from the Messenger of God - may God's prayers and peace be upon him - by saying: "If the ruler strives hard and makes a mistake, he will have a reward." It is a kind of worship, so as for the intentional thing, it is said to him: (mistake) then he is (wrong) and the source (mistake) is by breaking the kha and

housing the Ha.¹⁷

Conclusion:

These were the most important efforts incurred by Arabic scholars recently in order to preserve the Arabic language on the one hand, and in order to preserve the integrity of its use on the other hand, although these efforts - despite their greatness - have preserved Arabic for centuries and reached the golden age of wealth and prosperity with it. It still requires more and more efforts in our time, because today's era is different from that of yesterday, and the efforts of today's Arabic scholars should be double that of the efforts of the past.

Because life has made a quantum leap in all fields, and civilization has reached ranks through which it has gone far from the civilization of the distant past, so the language should go hand in hand with this high-end civilization, and it is not its fault that its children were behind this civilization or did not actually contribute in it, because if they stand by it at their current state, it will inevitably disappear behind the languages of contemporary civilization, and gradually fade away to leave the forefront for the language of the age, which is the language of science and technology, the language of the age of speed and informatics, and this is what we do not wish for our language because it has already proven that it is the language of science and civilization.

List of references :

1. Dr Fahd Khalil Zayed, Common Grammatical, Morphological, and Spelling Errors.
2. Al-Arabi Al-Din, the issue of linguistic correction between the ancients and the contemporary.
3. Radi Al-Din Ibn Al-Hanbali, The share of notes in the illusion of words.
4. A glossary of common errors.
5. Ismail bin Hamada Al-Jawhari, Al-Sahih (The Crown of Language and the Arabic Language).
6. Jamal al-Din Ibn Hisham al-Ansari, Mughni al-Labib on the books of the Arabs, edited by: Mazen al-Mubarak, and Hamdallah, vol. 1, vol. 1, Dar al-Fikr, Damascus, 1964.

¹⁷- Correction of Al-Tasheef: 78, and see Durrat Al-Ghawas: 152, and Taqweem Al-Lisan p.: 103

Merieme Krifif et. al

Levels of linguistic correction for speakers

7. The meanings of the Qur'an and its syntax, for glass.
8. Surah Al-Jinn, verse 15.
9. Correction of Al-Tasahif: 78, and see Durrat Al-Ghawas: 152, and Taqweem Al-Lisan
10. Abd al-Malik Murtada, Theory of the Arabic language as a new foundation for its system and structures.
11. Ahmed Mukhtar Omar, The Dictionary of Linguistic Correctness.