The Semantic Change and Linguistic Error in the Books of Melody - A Linguistic and Stylistic Study

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Abstract

This research is concerned with studying the phenomenon of semantic change in linguistic error books, which have been investigating linguistic errors from a standard point of view in the language, and showing their correctness, as it contained many linguistic phenomena, including the aspect of vocabulary, structures and semantics, which makes it a rich material for research to read the semantic development of vocabulary And a statement of its causes and motives, which indicates the development of the language during the time.

The research also referred to the concept of error and the reasons for the emergence of linguistic error, its first emergence, the scale of linguistic correctness and the purposes of authorship in linguistic error, and the effect of semantic development in it, and a presentation of the concept of semantic development and its forms, and the reasons for changing meaning and its forms, then a presentation of the applied side of the phenomenon where he studied semantic development in books Linguistic error, and the form of semantic change taking place.

Introduction

There has been a general feeling among people over time that the so-called books of melody, which come to mention the mistakes of the common people from the Arabic speakers, and warn against the delusions of private writers, writers, orators and authors, are nothing but attempts to control the language from corruption and straighten the tongues.

These books were not read except from this perspective, as the scholars thought that this was the purpose for which the melody books were classified.

It appears that the authors of these books themselves did not appear to them during their writing other than this purpose, i.e., the purpose of correcting the tongue and protecting it from

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error, and their greatest concern was to return those who deviated from the classical language to their authentic language free of defects and errors.

This is indicated by the titles of the literature on this subject, such as: **_Reform of Logic_** by Ibn al-Sikit, **_Tathweer al-Lanun_** by Ibn Makki, and **_Correcting the tongue_** by Ibn al-Jawzi.

This is also evidenced by the repetition of beginning with the word **melody**, which is synonymous with error, error, and ugliness in most of what was written in this regard, such as: the melody of the common people by al-Zubaydi, and what the common people melody for al-Kisa'i, and the complement in what the common people melody for al-Jawaliqi.

And the inclusion of many titles, including the mention of illusions and errors, towards warnings about the errors of narrators by Al-Basri, and Dora Al-Ghawas in Illusions of the Characters by Al-Hariri.

The ancients followed this type of classification in the common mistakes of the common people and the elite for the same purpose by a large number of hadiths, including Ibrahim Al-Yazji, Salah Al-Din Al-Zablawi, Maarouf Al-Rasafi, Shaker Shuqir, and Anas Al-Karmali.

It is natural that there is nothing in the minds of the authors of the linguistic correction books for anything other than the purpose of correction, because that is only for the sake of which they wrote down what they wrote down.

But it is really surprising that looking at so many books of correction is limited to mere reception in light of that primary purpose.

The large number of "**Lhanan al-Amma**" books contain a significant number of documents and testimonies on the languages of their eras in which they were written, including vocabulary and its development, as well as structures, styles, significance and their change.

Which makes the melody books a rich material for this research, which tries to reveal the semantic development and its forms in the melody books, by monitoring the changing words in the melody books, and analyzing them in a semantic analysis that reveals the richness of the material contained in the melody books and explains how the melody books contributed to the development of language.

Language Offenses

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Linguistic violations have different terms, the most famous of which are error, melody, error, slip or stumble, and Muhammad Abu Al-Rub believes that the most appropriate term is the term "error" as it indicates linguistic violations in all its forms and types. (Muhammad Abu Al-Rub, Linguistic errors in the light of applied linguistics, 1, 2005, p. 30).

Reasons for the Emegence of the Melody

When we search for the reasons that led to the emergence of the melody, meaning the error that first appeared and then spread in the classical language, we find from them:

1. The mixing of classical Arabic with other languages as a result of the speakers' contact with it and their mixing. (Abdel-Fattah Selim, Encyclopedia of the melody in language, its manifestations and standards, Library of Arts, Cairo, 2006, p. 14).
2. Many narrators made and fabricated poetry (Abd al-Fattah Salim, p. 16).
3. Its occurrence by those concerned, such as caliphs, ministers, writers, scholars and their councils. (Abdul-Fattah Salim, p. 24).
4. The political and social turmoil that erupted between the Arabs, some of them and others, and those who mixed with them from the people of the conquered countries. (Abdul-Fattah Selim, pg. 26).

The Genesis of the Melody and Its First Manifestations

If the use of melody in the meaning of error in the language was late in its inception, the reason for that is due to the fact that the Arabs did not pay attention to the error in the language except when they mixed with other open countries.

In this regard, Abu Al-Tayyib Al-Lughi says: "The melody has appeared in the speech of the loyalists and the Arabs since the time of the Prophet Muhammad, peace be upon him. We have narrated that a man tuned in his presence and said: Guide your brother." Al-Arabi, 2nd Edition, 1974 AD, p. 23).

Ibn al-Skeet said: Al-Fara' claimed that the first melody heard in Iraq was: This is my stick, and it seems that the melody appeared among the Arabs first in the syntax. The general melody in the light of modern linguistic studies, Al-Dar Al-Qawmeya, Cairo, 1996 AD, pg. 29-30).

Linguistic Correctness Scale

The books of melody are based on the inclusion of words or formulas, the ruling that it is a melody, a mistake or a mistake that the common people say, and it is not correct to use it, and it mentions the correct one that must be replaced by the wrong use.

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The correct scale is a social scale imposed by the linguistic community on individuals, and the language in that is like all matters of culture, i.e. customs, traditions, language, religion and social behavior. National House, Cairo, 1966 AD, p. 43).

Abdulaziz Matar believes that defining an accurate scale for judging melody in the Arabic language should be based on two pillars:

1. Maintaining the integrity of the language.
2. Taking into account the development to which the Arabic language is subjected as a developed social phenomenon. (Abdulaziz Matar, Lahn Al-Amma in the Light of Modern Linguistic Studies, National House, Cairo, 1996 AD, p. 51).

Composition in Melody and Its Purposes
The compositions in the melody can be classified into four sections as follows:

The first section belongs to it a group of melody books, in which its authors did not follow a specific method in mentioning the words, but rather was narrated randomly. A small booklet in which the words were included in no order, he started it after the brief introduction by saying: "You say: I have been keen on so-and-so, by opening the ra, God Almighty said."

The best representative of this category is the book "Durrat al-Ghawas fi Awham al-Khawas" by al-Hariri (d. 516 AH) [R]. The book, as shown by its title, Fi Awham al-Khawas, said in its introduction: They imitated the common people in some of their excessive speech... So the nose called me on the alertness of their dangers and the task of reproducing their news until I warded off any suspicion from them, and clarified their confusion and suspicion...". Al-Hariri managed this book on words or phrases in which educated people fall into illusion, the leg of which is unordered, and it can be summarized in the following topics:

A - Using the word differently from what the Arabic orphans used it in terms of connotation: from that their use of (other) in the sense of all, and the correct one is that it means (the rest), and from that they said (so-and-so deserves to be honored), and the face: deserves, because the honor is what makes it worse. The ghee, and their saying: (The time of prayer is coming) they want: It is about to end, and the correct thing is that the meaning of (the time of prayer) is near.

B- Violation of some morphological structures: from that their saying (Zayd is the best of his brothers) and the correct one is the best of the brothers, and their saying: (How white is this

garment), and the correctness: (How white is the most white) and their saying in the collection of need: needs, and correct: needs, and their saying: sold, Right: Selling.

C - Breaching the control of some words or changing a letter of their letters: as they say of gold (salvation) by opening the kha, and the face breaks it, and as they say chess with the opening of the shin, and the analogy breaks it, and they say the dregs in the same, and the correct: spit.

D- The writers' illusions in drawing: It deals with some written issues such as deleting a thousand sons and what is written by one paw or pawwain and connecting or separating some letters.

Al-Hariri, in presenting the material of his book, was inclined to reasoning, citing and digression, and he celebrated literary, morphological, and rhetorical issues.

The second section: belongs to another group of melody books, whose authors divided them into chapters or chapters containing similar types. This category is the book "Reformation of Logic" by Ibn Al-Skeet (d. 244 AH) [R], whose title indicates its belonging to the books of "Lahan Al-Amma" and Ibn Al-Skeit singled out a group of sections of his book that can be summarized in four things:

- The distortion that occurs in the control of words: from that section that he called (what is broken first, which the public opened or included), such as the words: hook, pound, oil, loose. (And from it what came on what I did with the hole, which the common people break or join) towards: I swam, I deliberately, I struggled, I couldn't.

- The distortion that touches the letters of the words: from that section that he called (what is muttered from what the common people leave a hamza), such as: the omen, the mouse, slowed down, slowed down, I nodded, mobilized. And (what the common people speak with sain is what the common people speak with sain).

What the common people put out of place: it includes a few disturbing chapters, the curriculum is a lot of digression, and examples of this type are his saying: He walks away from filth, that is, distances himself from them."

Ibn Qutaybah (d. 276 AH) [R] was clearly influenced by Ibn al-Skeet's action in the section he called "The Language Evaluation" from his book "Adab al-Kitab" with an expansion and an increase in some sections.

Among the books that represent this category also is the book "The Eloquent" by Fox (d. 291 AH) [R], which is a book in which its author walked on the system of buildings, and did not commit to mentioning the mistakes of the public, but was mostly satisfied with stating the eloquent and correct, so you see him single out a section for I did, opening the eye And I did, by breaking it, without mentioning what the building would become for the common people except rarely.

Among the books of this category are: "The Commonwealth of People" by Abu Bakr Al-Zubaidi (d. 379 AH), who divided his book into two parts, the first of which: "What the common people have corrupted," and includes what it changed in its sounds, such as replacing a letter with a letter, or sedating a vowel, or moving a consonant, and the second: " What I put in its wrong place" and it is specific to what was used for other than what was put to it of words, and Al-Zubaidi did not arrange his materials within the two sections in any order, and he always started by mentioning the error followed by the right.

Also, including "Teaching the tongue and refining the jinn" by Makki al-Siqali (d. 501 AH), he divided his book into fifty chapters, such as: "Chapter of Correction", "Chapter of Substitution", "Chapter of What They Changed Names by Excess". Including "Continuing what the common people erred" by al-Jawaliqi (d. 540 AH) [R], who got rid of the many sections, and made what the common people composed in three types, which he stipulated in the introduction to his book when he said: "It is among them what people put in the wrong place or restrict it to a specific, which is It is common, and some of them turn it over and remove it from its side, and some of it decreases and increases in it, and changes some of its movements or some of its letters with others."

Abd al-Latif al-Baghdadi (d. 609 AH) came after him to make "The Tail of the Eloquent" two parts: the first: the chapter on what people put in a wrong place, and the second: the chapter on what the common people change its pronunciation with a letter or a movement.

The third section: The authors of this category arranged the materials according to the letters of the dictionary, noting that some of the works of this type adhered to mentioning the word as it is in the chapter of the first letter of it, not without its appendages, so the words: sit, meet, cowardly. All of them are in the gate.

This method is represented by two books, the first of which is "Taqweem al-Lunsan" by Ibn al-Jawzi (d. 597 AH), and the second is "Tahsih al-Tasheef wa Tahrir al-Tahrif" by al-Safadi (d. 764 AH).

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However, other works adhered to abstracting the word from its appendages, and the best representative of these works in the current era is the book "The Dictionary of Common Mistakes" by Muhammad al-Adnani (I 1980 AD), a book of abundant material, and he was not satisfied with mentioning the word abstract, but rather he used to show it when needed in its context. Adnani's prose in his dictionary is what his predecessors ended up with.

- The fourth section: Some contemporary literature has used it, which is making tables of right and wrong, and the writings of this category dealt with colloquial words and the corresponding eloquent ones, the most prominent of which is the book "Al-Durar Al-Sunniah" by Hussein Fattouh and Muhammad Ali Abdul Rahman (I 1908) and "Tahdheeb Al-Ami" And the Distorted" by Hassan Ali Al-Badrawi (I 1912), and "The Commons' Dictionary" by Halim Dammus (I 1923).

Semantic Evolution

It means semantic development: the change that affects the semantics of words, singular or compound, in a language through its different eras, when the reasons or reasons that lead to that are available (Semantics, Farid Haider, p. 71).

Semantic Development Factors

Semantic development has various factors that lead to it, and certain aspects of this development are:

As for the factors of development, they include intentional and deliberate factors such as the establishment of linguistic councils and scientific bodies when there is a need to put new connotations on some words" (Ramadan Abdel-Tawab, Semantic Evolution, Its Manifestations, Causes and Laws, Al-Khanji Library, Cairo, p. 189).

There are unconscious factors that take place without intention or intentionality from the misleading context in which we hear the word for the first time.

And many meanings may change because the thing it indicates has changed its nature, elements, functions, or social affairs related to it. (Ramadan Abdel Tawab, p. 190).

Dr. Nihad Al-Mousa says: "In applying words to their connotations, which is a complex chapter in which social, psychological, and rhyme variables play a wide role, it is the psychological consideration that made the Arabs call the stung the right person" (Nuhad Al-Mousa, The Arabic Language and Its Children, Research on the Issue of Error and Weakness of Students) In the Arabic Language, Wissam Library, Amman, 1990, 2nd Edition, p. 37).

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Dr. Ibrahim Anis presents in his book The Meaning of Words the issue of linguistic development, saying:

The development of semantics is a common phenomenon in all languages that every student touches of the stages of language development and its historical stages. (Ibrahim Anis, Semantics, Anglo-Egyptian Library, 1992, 7th edition, p. 122).

Change of Meaning and Forms of Semantic Transformations

The research on the change of meaning belongs to the branch of historical semantic, or the so-called semiology, which received the attention of Germans since the early 1800s (Abdul Qadir Abdul Jalil, Functional Dictionary of Grammar and Morphological Instruments Standards, Dar Safaa, Amman, i 1, p. 327).

Uncovering the factors of change is not easy, but as Stephen Ullman says: "We must know, however, that the causes of change of meaning are so complex and intertwined that it is difficult for us to trace them back to pure practical need." (Abdul Qadir Abdul Jalil, The Functional Dictionary of Grammar and Morphological Instruments Standards, p. 178)

As Dr. Muhammad Mubarak sees: What changes living organisms may experience as well as words, so they change in terms of their form and structure. (Muhammad Mubarak Ali, Philology of Language and Characteristics of Arabic, Dar al-Fikr al-Arabi, ed 2, 1960 AD, p. 207).

Reasons for Changing the Meaning

Antoine Mayer believes that there are three main reasons for the change of meaning: linguistic, historical and social. Perhaps the most important reasons that lead to the change of meaning are the following:

1_ The need arises:

It is that the people of the language resort to old words with lost connotations, and they revive some of them and call their innovations, seeking the slightest ambiguity in this.

2_ Social and cultural development:

Among its images is the transition from sensory connotations to abstract connotations as a result of the development of the human mind and its sophistication and the agreement of a subgroup of different cultures to use certain words.

3_ The emotional and psychological poet:

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Languages prohibit the use of some words because of their reprehensible connotations, or their explicit indications of what is reprehensible to mention.

4_ Linguistic deviation:

The user of the word in the word may deviate from its meaning to a meaning close to or similar to it, so it is considered a metaphor, and it is easily accepted by the people of the language.

5_ Metaphorical transition:

It is usually done unintentionally, with the aim of filling a lexical gap, and figurative use distinguishes from the real the negation element present in every living metaphor.

Some of them distinguished between the following three types of metaphor:

i_ The living metaphor: which remains at the threshold of awareness and provokes strangeness and astonishment for the listener.

ii_ Dead or fossil metaphor: It is the type that lacks metaphor and acquires the truth from familiarity and frequent hesitation.

iii_ The metaphor of the sleepy or the withered, and it occupies a middle place between the two previous types.

6_ Innovation

It is often done by talented people who are skilled in speech, such as poets and writers, or linguistic groups and scientific bodies (see: Ahmed Mukhtar Omar, World of Books, Cairo, 5th edition, 1998 AD, pg. 237-250).

Variations of Meaning
A_ Generalizing the significance:

This is done by expanding the meaning of the utterance and its concept or transferring it from the specific meaning that indicates it, to a more general and comprehensive meaning, and with it the word becomes denoting a number of meanings more than it was denoting before or denotes a meaning more general than its first meaning, and the expansion of the meaning means that a number becomes The word refers to it more than the previous one (Abdul Qadir Abu Sharifa and others, Semantics and Arabic Lexicon, Dar Al-Fikr, 1, 1989, Amman, Jordan, p. 45), in other words, it is the transformation of the connotation from a narrow meaning to a broader one, and its examples:

The word (train) denotes a camel train, which is stretched in one line behind one, and expanded in its meaning to refer to the railway train.

B_ Assigning the indication:

And it is against expansion, and it is: "Allocating the general or allocating the field of significance and transforming it from the total meaning to the partial one. The significance of the word that was denoting general general meanings becomes indicative of a specific meaning (Ahmed Mukhtar Omar, Semantics, Faculty of Dar Al Uloom, 1, 1985, Cairo University, p. 147). And specialization in meaning, as Awad Haider says, "is to narrow the meaning of the word over time, so its connotation turns from a complete meaning to a partial meaning or reduces the number of meanings it denotes, that is, the word became by specification a sign of some that it indicated before" (Awad Haider Semantics, a theoretical and applied study, Al-Adab Library for Printing and Publishing, 1, 2005, p. 75).

Examples include:
- The word (Hajj) if it means the intent, so it is said: Hajj so-and-so, i.e. the foot, and Hajj so-and-so, i.e. I intended it, then settled with it in the intent to Mecca for rituals, and the pilgrimage to the House in particular.

C_ Declension of meaning:

The semantic often suffers some collapse or weakness, so you see it lose some of its impact in the minds or lose its place among the words that gain respect and appreciation from society (Ibrahim Anis, Semantics, Anglo Egyptian Library, 5th edition, 1984, Egypt, p. 156).
Abdul Jalil Manqour says: "The word may vacillate between sophistication and decadence in the social usage ladder. Rather, one word may ascend to the top, and descend to the bottom in a short time." (Abdul-Jalil Manqour, Semantics, its origins and investigations in heritage, Diwan of University Publications, Dr. I 2010, Ben Aknoun, Algeria, p. 72).

Examples include:
- The word (Bhloul) in the sense of the master, has its meaning, to denote someone who does funny things

D_ Uplifting meaning:

Just as a decline occurs in some semantics of words, there is progress, but it is less frequent and common than decline, and this type of development is called transcendental change or transcendental change (Abdul Qadir Abu Sharifa et al., Semantics and Arabic Lexicon, Dar Al-Fikr, 1, 1989, Amman, Jordan, p. 45).

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And as Ibrahim Anis expressed, "The word may be happy and its connotation rises, the scarcity of this in the development of semantics" (Ibrahim Anis, Semantics, Anglo-Egyptian Library, 5th edition, 1984, Egypt, p. 158).

Examples of it are:

The word (messenger), which used to denote the one who sends in any matter, whether greatness or insignificance, but when Islam came, it took another concept, and this word became denoting the person to whom a message was revealed and ordered to be conveyed.

E _ Convey the meaning:

It is the transformation of the meaning of the utterance from another field other than in particular or in general, and this is done through metaphor, metaphor or metonymy, and among the words whose significance has changed by transition:

The word (the mustache), as it used to mean the purity of the teeth, and the beauty of the gap, then it was used recently in the sense of the mustache.

The transfer of meaning is the most important form of changing the meaning due to its diversity and inclusion of types of metaphors based on imagination.

After I seek in this research to look at the aspects of semantic development that are found in the books of melody and error, especially the examples in which the compilers in general erred. It is not among the purposes of the research to deal with the semantic heritage of the public's melody from the angle of right and wrong, as was the practice of most of the ancients and some modernists, so I tried to investigate what can be traced from examples that can be counted as a living example of semantic change.

The error observed in semantics can sometimes be attached to formal language and follows the standard rules of the language.

There is no doubt that the authors of the compilations of linguistic melody did not intend to record any semantic development, but rather their concern was to restore the classical students to the correct level.

As for what they approached in terms of: Do not say this, because it is colloquial (Say / Do not say) and it did not touch the essence of the main issue, which is evolution.

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Therefore, the research in the study of linguistic melody works was directed to studying the phenomenon of error, that is, deviation from the stable language until the era of linguistic protest, and it includes aspects and levels of language, but I meant one aspect, which is (the semantic aspect).

Looking at the chronological order, we find that the first work that was attributed to Al-Kisa'i is the melody of the common people, which is a small message whose owner did not follow a specific chronological order because the issues follow without order, and the examples include what is related to the morphological aspect in addition to a few examples related to other aspects of the melody.

In other works, it is noted that some authors singled out what is related to semantics in a separate chapter, which is what they are familiar with by the term (what the common people put in the wrong place).

This appears in Ibn al-Skeet in his book (Reformation of Logic), as well as in Ibn Qutayba in his book (Adab al-Kitab), Ibn Hisham who responded to al-Zubaydi and Ibn Makki in his book (The Introduction to the Evaluation of the Language and the Teaching of the Statement), and with al-Jawaliqi in his book al-Takmilah, and al-Baghdadi in the appendix. Eloquent.

As for the compilation of the eloquent and its companion Fox, Durrat al-Ghawas by al-Hariri, and Bahr al-Awwam by Ibn al-Hanbali, they did not single out a separate chapter on melody.

There are works whose authors are distinguished by following the lexical order, such as: Correcting the tongue: Ibn al-Jawzi, and warning against the error of the ignorant.

I have dealt with this research a number of works of linguistic melody, and I have seen that relying on the chapters that were devoted to denoting it is not sufficient, so I settled all the chapters in it to find out what can be counted in the significance and its aspects.

It became clear to me that the ancients counted every change or violation of the language they wrote down within certain limits, melody and error, whatever the nature of that change, and thus they expanded the range of melody and differed as follows:

A_ adherence to the norm.

B_ Failure to differentiate between the levels of eloquent speech.

Two tendencies or two styles appeared among the authors of the melody books:

1_ The tendency to be strict in a single correct measure, represented by Ibn Al-Skeet, Ibn Qutayba, Thalab, Al-Zubaidi, Al-Hariri, and Al-Jawaliqi).

2_ The tendency to expand the scale and reduce it by accepting what came from the Arabs without checking the degree of invoking it, represented by Ibn al-Sayyid, al-Baghdadi, and al-Khafaji.

And they were among two orientations: one of them stops at what is heard on the Arabs as a text, and the other does not restrict the eloquent and the permissible to the heard as a text on the Arabs, but rather before what took place in certain ways of development such as generalization, specification, and metaphor.

We will now give practical examples of the words with variable significance in the books of melody:

The widows: the needy are from a group of men and women, and they are called widows, even if there are no women among them. (Islah al-Manaq, Ibn al-Skeet, p. 327).

Here we notice the change of significance, as it was circulated after it was related to women, as it came to mean the poor of the group, men, or women.

The response of sponge and sandalwood: wine, and I calculate them in Roman terms. (Literature of the Writer, Ibn Qutayba, p. 383).

Here, we notice a sound change between the sound of the tae and the dal.
Al-Hariri said: They say to the one standing: Sit, and the choice is to say to him: Sit, and to the one who is lying down and the like: Sit. Sitting is moving from one height to another and sitting in reverse. (The best speech in investigating the mistakes of the common people, p. 17).

We notice the change in the meaning of the pronunciation, as (sit) was allocated to the bed and its like, and (sit) to the one standing, as sitting and moving from high to low (standing / sitting).

_ God made his eyes clear: Al-Asma'i said: The meaning is God made his tears cold, because the tear of happiness is cold, and the tear of sadness is hot, and it is derived from the cold, which is cold water (Al-Fakher, Ibn Asim, pg.

It is noted that the connotation changed from the real meaning to the figurative one, as the origin of the meaning indicates cold water and became indicative of the tear from the intensity of joy and pleasure, as it is not fueled by burning but rather cold.

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_ A matter that does not call its newborn: Al-Asma'i said: Its origin is in distress that afflicts people until the mother is astonished about her son, so do not call him for what is in it, then it became for every hardship and for every great matter. (Al-Fakher, Ibn Asim, p. 10).

It is noted that the meaning of the word was generalized as it was related to the severity that afflicts the people and became attached to all severity and a great matter.

_ Shake on the reader: if the matter is closed to him, he shakes, and he is taken from Al-Rataj: it is the closing of the door (Sharh Al-Faseeh fi Al-Lughah, Tha'lab, p. 264).

It is noted that the connotation has changed from the real meaning to the figurative one, as the origin of the word indicates (close the door), so it was moved to indicate the closure of the matter and its lack of clarity and clarity to the reader, as the expression (doors closed in the face of so-and-so) is common on the tongues of the speakers to indicate the closing of matters at that. the person.

_ It is said that I spoke to so-and-so, and he got confused: i.e. his opinion was confused and his anger arose, and they distorted it, because the face of the saying was mixed with the ha' because it derives from confusion, which is anger, and from it the proverb is the beginning of the awareness of mixing and the worst of the saying of excessive (Durrat al-Ghawas fi Awham al-Khawas, p. 204).

It is noted that the semantic change is caused by phonemic, i.e. the confusion between the letters kha and ha.

_ They say the ayam is for the one who has her husband died or divorced her, and this is not the case. Rather, the female who had no husband was a virgin or a married woman, and a man is also said to be a woman if he did not have a husband. (Introduction to the straightening of the tongue and teaching the statement, p. 144).

It is noted that the semantic change is caused by social, if the common people used to use the word Ayam for the one whose husband died on her behalf or divorced her. The mother who has no husband.

_ Izar: the coarse cloth of linen.
The loincloth: all that I wear with it. (Educating the tongue and vaccinating the hearts) (p. 172-173)

The connotation changed, as the public allocated the loincloth to denote the coarse cloth of linen, and the origin of the word denotes all that is woven with it.

_ Iskaf: Kharaz in particular.
Iskaff: Every craftsman according to the Arabs (Teaching the tongue and vaccinating the heavens, p. 173).

The connotation of the word changed, as the public allocated the word, and the reason for this change was civilized, as the industries changed and the names differed, so the necessity of specialization appeared in front of this multiplicity of words and names.

Mothers: they say that the mothers of the children have been isolated from the sheep, and that is a mistake. It is only said that they are mothers of Adam's daughters in particular. As for the beasts, it is said that they died without ha'. (Correcting the Tasheef and editing the distortion, p. 127).

It is noted that the connotation changed when the common people generalized the specific term, so the term "mothers" is limited to the mothers of the sons of Adam, and the common people apply that term to mothers absolutely.

_ The bastards: the bastards, and it is not like that, but the bastards and the ushab: the mixture of people from various tribes, even if they are heads and virtuous, and in the hadith: The Quraysh have waged bastards: that is, they gathered groups (correcting the authentication and editing the distortion, p. 140).

It is noted that the meaning of the word has changed, and the form of its change is the deterioration of the meaning.

Al-Baheem: an adjective that is specific to the black color, and it is not like this. Rather, Al-Bahim is a pure color that does not mix with any other color and is not mixed with anything (Durrat Al-Ghawas fi Owaham Al-Khawas, p. 243).

It is noticed that the connotation has changed and the type of change is the generalization of the word and the reason is linguistic, as the term behem is no longer limited to black, for behem is a pure color that does not mix with another color and by analogy with this it may be white or blond.

_ And they say, "I was late to you," meaning I became a special one.
Abu Bakr Al-Bakour said, "It is haste at all times of the night and day" (Lhan al-Awwam, p. 242).

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It is noticeable that the meaning of the word has changed, as the general public is concerned with the time of early morning in the morning, although the meaning of the word is haste at all times, without being limited to a specific time, whether day or night.

_ tayammum: the origin of tayammum is intent, and it is said tayammum if it is intended for it. Then the Arabs used it a lot, until the tayammum became wiping the face and hands with dirt (Islah al-Manaq, Ibn al-Sakeet, p. 315).

It is noted that the reason for the change is religious, as the origin of the word means intent, then it came to mean wiping the face and hands with dirt.

_ Al-Tanweer: They say to the light of the ace, especially Tanweer, and the enlightenment is the light of the whole tree and its plural is Tanweer (Introduction to the Correction of the tongue and the teaching of the statement, p. 218).

Notes change signifier as allocated after the whole.

_ Flying: the common people are of the view that it is throwing something from top to bottom, which is wrong, but flight is height in the air, and the bird is raised in the sky if it rises in flight (Tashheeh al-Tasheef and Tahrir al-Tarheef, p. 180).

It is noticed that the connotation of the word has changed and the reason for its linguistic change. The origin of flying is that it denotes the rise in the air, and the general public uses this word to denote the descent from height to the bottom, that is, it expresses the meaning in its opposite.

Drunkenness: They say to the one who gives up drinking and suffers from a headache and intoxicated laziness, and drunkenness is: drunkenness in particular. (The melody of the common people, p. 215).

The meaning of the word has changed, so the meaning has shifted to indicate the one who quits drinking and becomes tired.

Grandfather: lineage (the mother's father or the father's father), grandfather: luck (Explanation of the Eloquent in Language, p. 230).

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The significance has changed, and the reason for that change is social, as the term grandfather is socially common in the sense of (mother's father or father's father) more than it indicates luck.

And since a person does not control his fortune, so he cannot choose his lineage and his parentage.

The forehead: Al-Jawzi said: The common people say: the forehead is when a person prostrates, and the correct view is that it is the forehead.

The term *forehead* was designated to denote what surrounds the forehead, and the reason for the semantic change (spatial proximity).

_ The female slave: and the general belongs to the female slave of the nation, and it is for the young boys (correcting the suffix and editing the distortion, p. 204).

The connotation of the word has changed, as the origin of the word denotes young and common children. The word has been designated to refer to the nation only.

_ Toasted bread _ Roasted (from enthusiasm / tension). (Introduction to straightening the tongue and teaching eloquence).

The semantic change has a phonetic form, and its cause is linguistic, as the word enthusiastic, although not common in general use, is closer in its significance to the meaning derived from tension and enthusiasm.

Pigeon: they only have a female.
Rather it is said: I have a male pigeon. (Educating the tongue and vaccinating the jinn, p. 172).

The connotation of the word has changed, as it was designated by the general public to denote the female, and it falls on the male and female.

The reason for the linguistic change is related to the issue of masculinity and femininity.
A woman's father-in-law: her husband's father in particular.
Her husband's brother, his nephew, his cousin, and the rest of his family. (Educating the tongue and vaccinating the jinn, p. 173-174).

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The significance has changed, and the reason for the social change is related to the nature and patterns of social relations in society. The general public allocates the meaning of the word mother-in-law to the woman: her husband's father in particular.

The basic principle is that the mother-in-law of a woman is her husband's brother, his nephew, his cousin, and the rest of his family.

Garden: They do not say that an orchard has a garden unless there is a wall on it. (Correcting the Tasheef and editing the distortion, p. 222).

It is noted that the type of semantic change is (significant assignment).

Dhamim: they say that the ugly in appearance is reprehensible and he is reprehensible, as well as the short, and the right is demem with the letter dal (the entrance to straightening the tongue and teaching the statement).

The semantic change is caused by a phoneme, i.e. a substitution between the letters Dal and Dhal.

Rakek: weak rain.
Poor and weak people: the weak (not in the words of the Arabs, p. 41).

The connotation moved from the real meaning to the figurative meaning of the similarity in the adjective, which is weakness.

_ Al-Rahila: Al-Rahila is a name that is specific to the slender and slender she-camel, and it is not like that. (Durrat Al-Ghawas fi Awham Al-Khawas, p. 242).

It is noted that the meaning of the word has changed and the type of its change (generalization of significance).

Tarab: In joy without anxiety, and Tarab is an adjective that affects a man because of great pleasure or extreme anxiety. (Adab al-Katib, p. 18).

The meaning of tarab changed, as it was specific to joy, and the adjective became generalized, as you find it present with great anxiety or joy, and the reason for the change is social.

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_ The bride: the man and the woman are both taken from their saying, the wedding of a boy with his mother: if he joins her and adheres to her. (Not in the words of the Arabs, p. 71).

It is noted that the connotation has changed and the meaning has shifted from denoting the child's need for his mother to denote the man and woman. Just as the child relates to his mother and lives on her kindness, affection and tenderness, so does the unification of man and woman represent the nerve of life.

_ Jurisprudence: So-and-so has good jurisprudence, i.e. intelligence (what the common people sing about it, p. 118).

The significance of jurisprudence has changed and the reason is religious, as the term jurisprudence has been designated and has come to mean a branch of religious sciences, and jurisprudence in religion requires wisdom and intelligence.

The mare: the male is from horses, and the male and female mare are from horses (Introduction to Correcting the Tongue and Teaching the Statement, pg. 148).

The connotation of the word changed, as it was assigned to the common people, and the origin is for the common people. For the common man, the mare: the male is from horses, and the basic principle is that the male and female mare are horses.

The reason for the linguistic change is related to the issue of masculinity and femininity.

_ Al-Fat: meaning young man and juvenile, rather it is in the sense of the complete man who is full of men (Tahsih al-Tasheef and Tahrir al-Tahref, pg. 400).

The significance and type of change changed (significant assignment).

_ mean: the common people limit the mean to the miser, and the correct view is that it is for one who combines self-humiliation and origin (correcting the authentication and liberating the distortion, pg. 458).

The meaning of the word has changed and the common people have designated the word mean to refer to the miser only.

The reason for the change is similar to the moral character.

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_ Hiking: they say we went out for a walk, if they went out to the orchards, but the picnic is distance from the water and the countryside, and from it is little, so he walks away from dirt, that is, distances from them.

And so-and-so is honest and generous, if he is far from meanness and he is honest in character, and it is said, "Take a walk in your sanctuary from the people."

It is noted that the origin of the meaning is to stay away from water and dirt, and the meaning has evolved to stay away from every material or external corruption, or escape to nature where the air and greenness are what gives the soul serenity.

People: Nous, children of Adam.
The people of the thing: If it moves and becomes confused (Explanation of the Eloquent in Language, p. 88).

The connotation changed, due to the prevalence of the word among the speakers of the Sunnah, so the meaning of the original (movement and turbulence) was then moved to denote the children of Adam, and that is to share the adjective and adverb (movement).

Al-Hawa: Good and Evil, its correctness is wrong Al-Hawa:: Evil (Teaching the tongue and vaccinating the heavens, p. 176-177).

The meaning of the word changed as it was allocated after the general.

Finally, those who composed the melody did not intend to record for us something of the development of the language as a subject for the lesson, but rather their concern was to return the outlaws to the correct correct level, so they counted every deviation from the eloquent level of melody and linguistic error.

It is noted that some authors did not differentiate between the melody and the mould, in keeping with the opinion of most linguists who made the manifestations of change from the mould a melody.

Therefore, I studied the impact of linguistic melody and error books from another angle, to demonstrate the aspect of linguistic development in them and semantic change.
Through the study of a number of linguistic errors, I found the following:

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Language is like people. Its words and structures are affected by the same ills that are afflicted by people.

The connection between time and place and the specific melody phenomenon is something that is most likely to occur in the time of the ancients, as the efforts of scholars to resist melody were a direct response to what they hear from the tongues of people who live with them and treat them.

_Most of those who classified as linguistic errors tended to be strict in mistakes, to adopt the eloquent and to reject everything else.

Efforts to resist linguistic error faltered and did not achieve their goal in resisting the melody, as the melody spread to the public after the public.

_ The large number of books about the general melody and linguistic error, contains a significant amount of documents and testimonies on the languages of their eras in which they were written, in terms of vocabulary, structures, methods, significance and development.

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