

DERIVATIVES BETWEEN MORPHOLOGICAL STRUCTURE AND SEMANTIC ORIENTATION (IN HADITH TERMINOLOGY)

MORFOLOGIK TUZILMA VA SEMANTIK YO'NALISH O'RTASIDAGI BOG'LIQLIK (HADIS TERMINOLOGIYASIDA)

ПРОИЗВОДНЫЕ МЕЖДУ МОРФОЛОГИЧЕСКОЙ СТРУКТУРОЙ И СЕМАНТИЧЕСКИМ НАПРАВЛЕНИЕМ (В ТЕРМИНОЛОГИИ ХАДИСА)

Dr: HILAL Abdul-Razek Sadiq
INTERNATIONAL ISLAMIC ACADEMY OF UZBEKISTAN,
PhD, Associate Professor,
Department of Arabic Language and Literature al-Azhar
Qadiri str. 11, 100011, Tashkent, Uzbekistan
helalsadek11@gmail.com / h.abdelrazek@iiu.uz

DOI: 10.47980/IIAU/2025/4/6

Abstract: Hadith terminology is one of the most significant disciplines within the Islamic sciences, as from its very inception it has been primarily concerned with the evaluation and critical analysis of hadiths transmitted from the Prophet (peace and blessings be upon him), whether through the critique of the text (*matn*) or the chain of transmission (*isnād*). Hadith scholars sought to develop terms that convey meanings agreed upon among them. Undoubtedly, the study of the morphological structure of these terms is of crucial importance for understanding any given term, as morphology makes a significant contribution to the determination of meaning. The relationship between morphology and semantics is an established fact that cannot be overlooked. This connection is particularly evident in the study of derived words, considering the additional meanings they carry and the new significances they introduce. Hadith terminology provides a rich resource for this research, aimed at examining derived words in terms of both their structure and meaning. The study has shown that hadith scholars were fully aware that the structure of their terms needed to be oriented toward specific meanings. They employed the active participle for all mutable concepts, and the adjectival participle for all immutable ones. They also employed derived words and forms to describe the text, which differed from those used to describe the transmitters and the chain of transmission. The study demonstrated that several important findings indicate that hadith scholars utilized all available linguistic resources to create and develop their terminology.

Keywords: Derived words, Morphological structure, Morphological semantics, Adjectival participle, Active participle, Passive participle.

Аннотация: Терминология хадисоведения занимает одно из ключевых мест в системе исламских наук, поскольку с самого начала была направлена на изучению

хадисов, передаваемых от Пророка (мир и благословение ему), как посредством анализа текста (*матна*), так и через изучение передатчиков и цепочки передачи (*иснада*). Ученые-мухаддисы стремились вырабатывать термины, способные точно отражать выработанные ими смысловые категории. Изучение морфологической структуры этих терминов имеет принципиальное значение для их понимания, поскольку морфология играет важную роль в формировании значений. Связь между морфологией и семантикой является установленным научным фактом и не может быть проигнорирована. Эта связь особенно очевидна при изучении производных слов, учитывая дополнения, которые они несут, принося новые значения.

Терминология хадисоведения предоставила богатый материал для данного исследования, направленного на изучение производных слов с точки зрения их структуры и значения. Результаты исследования показали, что ученые-мухаддисы полностью осознавали, что структура их терминов должна быть ориентирована на конкретные значения. Они использовали действительное причастие для всего изменяемого, а адъективное причастие – для всего постоянного.

Кроме того, для описания текста хадиса применялись такие деривационные формы и производные единицы, которые отличались от тех, что использовались при характеристике передатчиков и цепочки передачи. Результаты исследования свидетельствуют о том, что хадисоведы привлекали максимально возможный комплекс языковых средств при создании и формировании своей терминологической системы.

Ключевые слова: Производные слова; морфологическая структура; морфологическая семантика; атрибутивное прилагательное; действительное причастие; страдательное причастие.

Annotatsiya: Hadis terminologiyasi Islom fanlarida eng muhimlaridan biri hisoblanadi, chunki u boshidanoq Payg'ambarimizdan (sollallohu alayhi va sallam) rivoyat qilingan hadislarni baholash va tanqid qilishga qaratilgan, xoh matnni (*matn*), xoh roviylarni (*isnad*) tanqid qilish orqali. Hadisshunoslar o'zlari kelishib olgan ma'nolarni ifodalovchi atamalarini ishlab chiqishga intilishgan. Shubhasiz, bu atamalarining morfologik tuzilishini o'rganish har qanday atamani tushinishda juda muhimdir, chunki morfologiya ma'nolarni aniqlashga sezilarli hissa qo'shadi. Morfologiya va semantika o'rtasidagi bog'liqlik e'tibordan chetda qoldirib bo'lmaydigan aniq haqiqatdir. Bu bog'liqlik, ayniqsa, hosilalarni o'rganishda yaqqol ko'rinadi, chunki ularda yangi ma'nolar qo'shadigan qo'shimchalar mavjud. Hadisshunoslik terminologiyasi hosilalarni tuzilishi va ma'nosi jihatidan o'rganishga qaratilgan ushbu tadqiqot uchun boy material taqdim etdi. Tadqiqot shuni ko'rsatdiki, hadisshunoslar o'z atamalarining tuzilishini aniq ma'nolarga yo'naltirishdan to'liq xabardor edilar. Ular o'zgaruvchan har bir narsa uchun faol sifatdoshni va doimiy har bir narsa uchun sifatdosh sifatdoshni ishlatishgan. Shuningdek, ular matn uchun roviylarni va uzatish zanjirini tasvirlash uchun foydalanarlardan farq qiladigan hosilalar va shakllardan

foydalanganlar. Tadqiqot shuni ko'rsatdiki, bir qator muhim topilmalar hadisshunoslar o'z terminologiyalarini yaratish va chiqarish uchun barcha mavjud lingvistik vositalardan foydalanganlar.

Kalit so'zlar: Hosilalar, morfologik tuzilish, morfologik semantika, atributiv sifat, faol sifatdash, majburiy sifatdash.

INTRODUCTION:

Derivatives are formed from the original word structure, which consists of three or four letters. Some refer to this structure as the core, root, or lexical unit. (ALmotawalla, 2002)

Every structure derived from the root or core, whether derived (such as active and passive participles, intensive and comparative adjectives) or not derived, must have meaning. This is what is called "morphological meaning." The researcher derives the morphological meaning of a derivational type from two things simultaneously:

The first: the meaning of the form itself according to its known morphological pattern.

The second: the meaning of the context through knowledge of the language of the text. (2) The first, which is what concerns us here, means that the structure of forms differs according to the root from which the form is derived. What is formed from a simple root differs in meaning from what is formed from augmented roots, and what is formed from augmented roots with one letter differs in meaning from what is formed from augmented roots with two or three letters. Even if the linguistic root is the same in all the forms formed from it, the meaning changes in each form.

The basic root contains the original meaning or lexical meaning, while the derived root adds a new meaning to this lexical meaning, thus resulting in two roots with different meanings. (3)

What we aim to establish in this chapter are two points. First, the different forms of terms—whether verbal or descriptive—contribute to the variation and change in their semantic meaning, depending on the structure and type of the form and the type of roots that compose it—despite their lexical unity—in terms of being basic or derived.

Second, the semantic criterion is the determining factor that distinguishes between the morphological forms of derivatives. Based on this criterion, we differentiate between those forms shared by the adjectival participle, the active participle, the passive participle, and the intensive forms.

PREVIOUS STUDIES:

Several recent studies, consisting of university dissertations, examined the terminology found in a specific book using a linguistic approach. These include:

1. Terminology in al-Shafi'i's Epistle - A Linguistic Study, a master's thesis submitted by Idris Barkraa to Cairo University - 1991.

2. Terminology by al-Farabi - A Linguistic Study, a master's thesis submitted by researcher Khaled Bou Shatara to the Faculty of Arts, Cairo University.

Among recent studies that focused on terminology specific to a specific discipline and limited that study to a specific period:

3. Terms of Social Life in the Epistle of the Second Century AH - A master's thesis submitted by researcher Hashem Muhammad Suwaifi to the Faculty of Arts, Cairo University.

METHODOLOGY AND MATERIAL:

The researcher followed a descriptive and analytical approach, observing and collecting Hadith terminology from sources specializing in Hadith terminology. He then examined these terms against language books to reveal their morphological structure, clarifying what conformed to linguistic rules and what did not.

The most important sources from which the research was based were: Ma'rifat Ulum al-Hadith by AL-Naysaburi, and Mukadamat Ibn AL-Salah. The references were the famous books in morphology and semantic.

RESULTS:

- The study revealed some Derivatives whose meanings were not found in the dictionary.

The hadith scholars were able, through derivation, - to extract several terms from a single linguistic root, and each derivative had a different meaning from the other. are المنقطع "and" interrupted المقطوع "For example, "cut off from the same root, which is "cut off," and the meaning "of "cut off" differs from that of "interrupted

- In the construction of the active participle, ثابت "fixed" and شاذ "irregular" came as descriptions of the hadith, and we have mentioned that. These attributes that indicate (permanence and stability) are closer to the concept of the comparative adjective in their meaning than to the active participle in their construction, which is evidence "that the semantic criterion is the deciding factor in judging the form."

- The terms that came in the form of fa'eel فاعل have moved out of the category of the intensive adjective from the active participle and entered into the category of the comparative adjective.

DISCUSSION

The morphological form can be classified based on two criteria: the first is the morphological structure,

and the second is the semantic criterion. Let's take, for example, the pattern "فَعِيلٌ." Morphologically, this pattern is one of the patterns of exaggeration (Al-Sayed, 1976) and is derived from both transitive and intransitive verbs, such as: "rahima" (he had mercy), so he is "raheem" فَعِيلٌ (merciful), "qabuha" فَعُلٌ (he was ugly), so he is "qabeeh" (ugly). The adjectival form is only formed from intransitive verbs, so the pattern becomes an exaggeration form from the first and an adjectival form from the second. However, semantically, when "فَعِيلٌ" indicates a permanent and intransitive quality, it moves from the realm of exaggeration or agency to that of the adjectival form (OmaR, 2000)

Dr. Ahmed Mukhtar Omar confirms this when he says in his study of the Beautiful Names of God: "There are a number of forms found in the Beautiful Names of God that are common to both the descriptive adjective and the intensive forms, namely:

The pattern of fa'il فَعِيلٌ, such as Jalil (Majestic) and Hasib (Responsive), and the pattern of fa'ul فَعُولٌ, such as Shakur (Most Thankful) and Ghafur (Most Forgiving). Despite the extreme difficulty in distinguishing between the two types, and the scholars' differing opinions on the criteria for differentiation, we propose the following two criteria:

1. Using the meaning of the form as the deciding factor. Anything that comes in the form of fa'il, meaning the active participle, is considered a descriptive adjective if the intended meaning of the action is to indicate permanence, and an intensive form if it indicates the frequent occurrence of the action.

2. Using transitivity and intransitivity as another criterion. What is intransitive is more appropriately attributed to the descriptive adjective, and what is transitive is more appropriately attributed to the intensive forms." (ALmotawalla, 2002)

As for the first point, which is the multiplicity of forms of a single root and its effect on the difference in meaning, we find this in the following terms:

Follower مُتَابِعٌ, follower مُتَابِعٌ, established ثَابِتٌ, established ثَبَّتَ: both are derived from the same root and share the same form, the active participle. However, the first is derived from the basic root (follow), while the second is derived from the augmented root (established). Thus, each has a different meaning. The first describes someone who accompanied a companion of the Prophet, while the second describes a hadith that is considered valid and used to refute the uniqueness of another hadith. The first is in the form of a descriptive adjective, while the second is in the form of an active participle. Each term is used for a different purpose: the first describes the narrator, and the second describes the hadith. This difference in their classification under two different semantic fields stems from their different forms.

Authorizer مُجِيزٌ, authorizer (al-Naysaburi, 1977) مُسْتَجِيزٌ: both are derived from the same root (to authorize). Both are in the form of the active participle, but the first is from the verb "to authorize" (أجاز) with the augmentative hamza, and the second from the verb "to seek permission" (استجاز) with the augmentative alif, sin, and ta. The derivation of these forms from two verbs with different types of augmentation contributes to their different meanings, despite sharing the same root. The first refers to the sheikh who authorizes narrations, and the second to the student who asks the sheikh for authorization. This difference in form- the active participle- is what caused this variation in meaning. Its derivation is from two verbs that differ in the type of augmentation. (Hisham, 1990)

Hasan حَسَنٌ and Mustahsan مُسْتَحْسَنٌ: Both are from the same root (hasan), but the structure of the first differs from that of the second. The first is on the pattern of the adjectival participle, while the second is on the pattern of the passive participle. Furthermore, the first is derived from the basic form, while the second is derived from the augmented form. Thus, their meanings differ. The first describes a hadith that falls short of the level of Sahih (authentic) due to incomplete transmission, while the second describes a Gharib (rare) hadith.

Hafiz الحَافِظٌ and Mahfud المَحْفُوظٌ: Here, the linguistic root is the same, and both are derived from the basic form. However, the grammatical structure differs, resulting in a different semantic meaning. The first describes trustworthy men, while the second describes a hadith. Therefore, both fall under two different semantic fields. (Iyad, 1969)

Haml حَمْلٌ and Tahammal تَحْمُلٌ: Both are verbal nouns and both are from the same linguistic root. However, the first is a verbal noun from the basic triliteral root, which (Al-Fayyumi, 2000) gemination, adding to its original meaning the sense of intensifying and exaggerating the action. (Al-Hamlawi, 1957)

Darb ضَرْبٌ and Idtirab إِضْطِرَابٌ: Both are verbal nouns and both have the same linguistic root. The first is a verbal noun from the triliteral root, (Manzur, 1985) while the second is a verbal noun derived from the augmented form with alif and ta'. The first is a term used in writing conventions. The second term, "tadween," is a term used in the study of the chain of transmission (isnad) and the text (matn). The root form carries the original linguistic meaning, while the derived form carries the meaning of the passive voice of the triliteral verb "daraba" (to strike). This is the most appropriate meaning for it in this context, as both convey the meaning of confusion in the hadith. (Iyad, 1969)

"Adl عَدْلٌ and "ta'deel تَعْدِيلٌ are two verbal nouns. The first is the root form, which carries the original meaning, while the second is derived from the derived

form through doubling. The doubling here indicates transitivity. Ta'deel is the science that investigates the conditions of narrators to demonstrate their truthfulness and integrity. As for justice, it is a description of the narrator, and its action is obligatory. (al-Salah, 1989)

Presentation الغرض and opposition المعارضة :

The first is derived from the triliteral root, which does not exceed the lexical meaning, while the second is from the active participle, which indicates the meaning of participation and sharing between the active and passive parties (Al-Hamlawi, 1957). This is the intended meaning of the term. Presentation, however, has a different meaning. The first is a term related to transmission, while the second is a term related to writing and recording (al-Baghdadi, 1994), as will be discussed in the semantic fields.

The severed المقطوع and the interrupted المنقطع :

These are derived from the same root. The first is a passive participle from the triliteral root (قطع), and the second is an active participle from the quinqueliteral root (انقطع). Each has its own distinct meaning, which differs from the other. This difference stems primarily from the variation in structure between the passive and active participles, and from the derivation from a root and augmented, thus giving each its own unique meaning. (Hisham, 1990) (Iyad, 1969)

The abrogating الناسخ and the abrogated المنسوخ :

Both are derived from the same root and from a root verb, and each has a meaning different from the other. This difference in meaning arises from the difference in structure; the first is an active participle, and the second is a passive participle (Hisham, 1990).

It is worth noting that there are terms belonging to different forms and derived from different roots in terms of derivation and augmentation, yet agreeing in meaning. The change in structure or derivation from augmentation does not affect their meaning. Examples include:

The connected الموصول and the connected المتصل :

These are derived from the same root but from two different roots in terms of derivation and augmentation. The first is from (وصل), which is a passive participle, and the second is from (اتصل). (Al-Fayyumi, 2000) Nevertheless, both are completely synonymous and can be freely interchanged within a single semantic group to express a single meaning: a hadith whose chain of transmission is continuous, with each narrator hearing it from the one above him without interruption or omission of any narrator. (al-Ramharmuzi, 1984)

As for the second point, which concerns the overlapping and separating of derivative patterns based on semantic criteria, we must first understand that intensive forms are simply exaggerated adjectives

derived from the active participle. Therefore, we can say that an intensive form is an exaggerated adjective derived from the active participle (OmaR, 2000), as overlapping patterns are most common between the adjective of resemblance, the active participle, and intensive forms. The three chapters fall under a single morphological issue: the issue of subject. (ALmotawalla, 2002)

We must also mention Professor Shawqi Daif's opinion on this overlap and how to distinguish and separate these forms. He says, "The adjective of resemblance has many forms specific to it, for example: white أبيض, beautiful جميل, angry غاضب, brave شجاع." According to grammarians, these forms converge with the examples of exaggeration in the following three forms: (fa'ul) فُعُول. This form has been mentioned among the examples of exaggeration, and grammarians have included it in the adjective of resemblance, illustrating it with the word "hasur حَسُور (chaste). Its examples in the adjective of resemblance are very few, while its examples indicating exaggeration are numerous. Sibawayh noted this long ago. Professor Shawqi Daif excluded the form fa'ul from the category of the adjective of resemblance and restricted it to the category of exaggeration. As for the second form (fa'il) فَاعِل: this form has no established pattern for indicating exaggeration, while it is established for the adjective of resemblance. Grammarians have consistently established this pattern in the intransitive form (fa'ila). Since this pattern is consistently used for the adjectival form, it should be excluded from the category of intensive forms and confined to the category of the adjectival form, especially given the very few examples they have provided of it indicating exaggeration.

As for the third pattern, which is our focus here, it is (fa'il). This pattern has no consistent pattern for indicating exaggeration, whereas it is consistently used for the adjectival form (fa'ula) with a vowel on the middle radical, which denotes instincts and innate and moral qualities. Sibawayh observed long ago that this intensive form is rarely used. It might be argued that (fa'il) is sometimes derived from transitive verbs such as (rahim) رَحِمَ and ('alim) عَلِمَ, as if these two forms and their counterparts were derived from the intensive form (fā'il), since one says (rāhim) رَاحِم and (rahīm) رَحِيم, just as one says ('ālim) عَلِم and ('alim) عَلِيم.

In our view, these two forms, derived from the active participle and its equivalents, carry the meaning of the adjectival participle, which denotes permanence and continuity. In Ibn Manzur's Lisan al-Arab, he states: "(The Most Gracious, the Most Merciful) The first adjective is built on the (fa'lan) فَعْلَان form because (fa'lan) is a form of exaggeration, and (Rahim) is fa'il*

in the sense of (fa'il فاعل), just as they say (Sami سامع) in the sense of (sami سميع) and (Qadir قدير) in the sense of (qadir قدير)."

What confirms that the (fa'il) form of transitive verbs indicates the meaning of (fa'il فاعل) without exaggeration is the use of the words (alim عالم) and ('alim غليم) in describing the Exalted Being with them without any difference. In our view, this testifies to our assertion that the *fa'il* form should be excluded from the exaggeration form, and all its forms should be measured according to the consistent pattern of the adjectival participle form. (OmaR, 2000)

We also recall the opinion of Dr. Ahmed Mukhtar Omar, which we presented at the beginning of our discussion, and his proposal to take the meaning of the form as the deciding factor, and to take transitivity and intransitivity as another criterion.

Now, we must apply these opinions to the various derivative forms in which the terms appear in order to re-evaluate them Forms.

فاعل	فعل	فعل	فعل	فعل	فعل	فعل	فعل	فعل
التابع Follower	المقيم Defective	الجيد Good	ثابت Firm	ثابت To be firm	صديق Very truthful	كذاب Liar	صفر Zero	الجزء Part
الثابت Established	الصحيح Authentic		الفرد Unique	الوسط Moderate		لخان Erroneous		
الجارح Criticizing	الضعيف Weak							
الحافظ Memorizer	العزیز Rare							
الراوي Narrator	الغريب Isolated							
الشاذ Anomalous								
الشاهد Witness								
الصالح Acceptable								
العالم Scholar								
الواحد Single								

From the previous table, we observe a strong relationship between the mentioned forms, namely:

1- They all fall – based on meaning – Under the attribute of the doer.

2- We have mentioned the active participle that is formed from the trilateral root. As for that which is formed from non-trilateral roots – if the meaning of permanence is intended – it falls under the category of the descriptive adjective (ALmotawalla, 2002)

Analysis and Evaluation:

Before analyzing the previous forms, it is necessary to review some concepts first.

The active participle: It is any description derived from an intransitive or transitive verb, simple or augmented, sound or weak, that indicates a being or a

description inherent in this The subject that performed the action, or from whom the action originated, provided that the description is variable or changeable (i.e., not a fixed, invariable description), and it is formed from the trilateral root on the pattern of (fa'il) فاعل. (al-Astarabadi, 1975)

The intensive form: It is a form derived from the *fa'il* pattern to indicate abundance and exaggeration in the event, and its common patterns are مفعّل fa'aal, مفعّل fa'ul, مفعّل fa'il, and مفعّل fa'il (Al-Sayed, 1976)

The adjectival form (or adjectival participle) is any descriptive word derived from an intransitive verb (either simple or augmented, sound or weak) that denotes a substance or a quality inherent in that substance from which the verb originated or from which it was directed, provided that the descriptive word indicates permanence and intransitivity. Its well-known forms are *af'al* أفعل, *fa'lan* فعلان, *fa'la* فاعل, *fu'ul* فүүл, *fu'al* فүүл, *fa'al* فاعل, *fa'il* فاعل, *fi'l* فيل, *fa'il* فاعل, and *fa'il* فاعل (Al-Fayyumi, 2000). The form *fa'il* فاعل is added to these forms, such as *sayyid* سيّد (master) and *mayyit* مَيّت (dead) (Al-Sayed, 1976) (al-Astarabadi, 1975)

Looking at the preceding definitions, we find that each comprises two parts. The first is the structural aspect, which also pertains to the forms. The second is the semantic aspect, which is determined by whether the descriptive word indicates renewal and occurrence, like the active participle, or exaggeration and abundance, like the intensive form, or permanence and intransitivity, like the adjectival participle.

1- The pattern of (فاعل) between the active participle and the adjectival participle:

Morphological Analysis: "Thabit" (steadfast) is an adjective on the pattern of "fa'il" (active participle) derived from an intransitive verb (ALmotawalla, 2002) Similarly, "shaadh" شَادْ (irregular) and "saalih" (righteous) are both derived from an intransitive verb (22). - "Tabi" (follower), "jaarih" (criminal), "haafiz" (memorizer), and "raawi" (narrator) are all derived from a transitive verb (Hegazy, 1993). "Shaahid" (witness) and "wahid" (one) each belong to the category of "alima" (to know) (intransitive and transitive) and to the category of "karuma" (to be generous) (intransitive only) (OmaR, 2000).

Semantic Analysis: "Thabit" ثابت (steadfast), "shaadh" شَادْ (irregular), and "saalih" (righteous) are descriptions of hadith. A hadith judged to be "thabit" (steadfast) or "shaadh" (irregular) will remain as it is; the irregular will not become famous, and the steadfast will not become weak. Therefore, these three forms undoubtedly fall under the category of adjectival participle. (Al-Shihabi, 1988)

“Tabi” تابع (follower), “jaarih” (criminal), “haafiz” (memorizer), and “raawi” (narrator) are descriptions of men. It is true that “tabi” (follower) is an attribute that is inherent to its possessor, (Iyad, 1969) but it is conditional upon meeting the possessor. Before this, the possessor was not described by it; that is, it is an attribute that comes into being in its possessor. All of the above fall under the category of the active participle—in addition to their derivation from a transitive verb. (Hisham, 1990)

The words “witness” and “one” are both descriptions of hadith. If they are from the category of intransitive verbs, they are considered adjectival adjectives. If they are from the category of intransitive verbs, they are considered active participles.

2- The pattern “fa’il” between the active participle, the intensive form, and the adjectival adjective:

“Sick, سقيم” “healthy, صحيح” “weak, ضعيف” “and “strange” غريب are all “fa’il” فاعيل in the sense of “active participle,” and all are derived from intransitive verbs.

From a semantic perspective, these are fixed descriptions of hadiths, not of men. Therefore, we can say that what comes in the pattern “fa’il” فاعيل as a description of hadith is an adjectival adjective.

The pattern “fa’il” فاعيل and the adjectival adjective:

There is no disagreement that “fa’il” is one of the patterns specific to the adjectival adjective (OmaR, 2000). Likewise, what comes from it, such as “good” and “soft,” are derived from intransitive verbs (Sibawayh, 1988) Therefore, we classify them as adjectival adjectives, even though they have the meaning of “active participle.” (OmaR, 2000)

The pattern (fa’al) فاعل with a fatha followed by a sukun:

Similarly, the pattern (fa’l) in words like thabt ثَبَّت, shaykh شيخ, and fard فرد is an intransitive verb (ALmotawalla, 2002), and these are fixed descriptions. The first and second are for men, and the third is for hadith.

The pattern (fa’al) فاعل with a fatha on the fa’ and ‘ayn:

The pattern (fa’al) in words like (hasan) حسن and wasat وسط is a type of adjectival. حسن is an intransitive verb (ALmotawalla, 2002), while wasat is an adjective, as mentioned in Ibn Manzur’s Lisan al-‘Arab (d. 711 AH): “Know that wasat can be an adjective, even though its origin is that it is a noun, because the middle of something is its best part” (Manzur, 1985). The description of the Companions as being in the middle is because they were the just ones of that nation, and the description of being in the middle comes from God in His saying, “And We have made you a middle nation.”

Therefore, this is a fixed description by the word of God.

The weight of (فعل) with a kasra followed by a sukun:

There is no doubt that the weight of (فعل), from which (صفر) is derived, is a form of the adjectival participle because it is a description derived from an intransitive verb (30). It is also mentioned in Shadha al-‘Urf in the chapter on adjectival participles, where the author mentions (صفر) and (ملح) in this weight (31).

The weight of (فعل) with a damma followed by a sukun:

As for the weight of (فعل), which is the form used for the term (الجزء), if it is not from the same root as (فرج) and (كرم), such as (حز) and (صلب) – from (حز) and (صلب) (32)), then in this context, which is its application to a book that includes a collection of hadiths with a single chain of transmission, it is considered an adjectival participle. Even if it is from (جزأ) with a fatha on the ‘ayn and its plural is (جزاء) – which is used for the plural of a noun and not an adjective, and it is a noun as mentioned in Lisan al-‘Ulum (33), here it is used to describe that book in which the hadiths of one man are collected.

The forms “fa’ul” فاعول and “fa’al” فاعل and the adjectival form:

As for “fa’ul” and “fa’al” in words like “saduq” (truthful), “kadhāb” (liar), and “lahhān” (tonguerous), they fall under the category of intensive forms. This is because they more strongly indicate the frequency, intensity, and exaggeration of the action than the person performing it. Furthermore, as we mentioned previously, Professor Shawqi Daif excluded the “fa’ul” form from the category of adjectival forms due to its infrequent occurrence within that category, restricting it to intensive forms. (Hisham, 1990)

From the above, it becomes clear that the forms of adjectival forms overlap with those of their derivative counterparts. While the criteria of transitivity and intransitivity may be strong in distinguishing them from other derivatives, they are not absolute. For example, “mawjūd” (existent) is an attribute of God Almighty, and its form is based on the passive participle, yet it is classified as an adjectival form despite its verb being transitive. Dr. Tamam Hassan, speaking about derivatives, says, “The comparative adjective, among these, has numerous forms that make it susceptible to confusion, in terms of structure, with any of the other adjectives. However, its meaning (in terms of permanence and stability) differs from the meanings of other adjectives. He explains that this form, prone to confusion, is saved by the meaning of permanence and stability that is understood from it. The comparative adjective resembles, in its structure, the active participle

form, such as 'pure,' and the passive participle form, such as 'existent' (one of God's attributes), or the intensive form, such as 'occurred,' or the comparative form, such as 'leprous' and 'loud-mouthed.' The meaning distinguishes each of these adjectives from the others if the form is the same in any two of them." (Tamam, 1994)

From the above, we emphasize that the distinguishing criterion between these forms is the semantic criterion. Therefore, studying the structure of words, determining their patterns, and differentiating between them must be done by understanding the meaning within the text under study, not in isolation from it. (OmaR, 2000)

CONCLUSION:

This study dealt with the active forms in the terms of the hadith scholars and showed through morphological and semantic analysis that the morphological meaning is one of the important criteria in determining the structure. Thus, the patterns of the active participle, which indicates change and occurrence, came with its meaning to the chapter of the comparative adjective, as required by the context. Some patterns were shared between the forms of exaggeration and the comparative adjective, and the forms varied according to the scholars' need for the meaning they conveyed. The attributes that pertain to the men of the chain of transmission were subject to change and renewal, and for those of them who exaggerated in truthfulness or falsehood, they used the forms of exaggeration. As for the comparative adjective, its use was little in describing the men of the chain of transmission, and the active participle was the most used in the description.

REFERENCES

1. al-Astarabadi. (1975). Explanation of Ibn al-Hajib's Shafiiyyah . Beirut - Lebanon: Dar al-Fikr al-Arabi .
2. al-Baghdadi, a.-K. (1994). The Compendium of Narrator Ethics and Listener Etiquette . LEBANON: Al-Risala Foundation.
3. al-Fayruzabadi. (1987). Al-Qamus Al-Muhit . LEBANON: Al-Risala Foundation.
4. Al-Fayyumi. (2000). Al-Misbah Al-Munir fi Gharib Al-Sharh Al-Kabir . CAIRO: Dar Al-Hadith.
5. Al-Hamlawi, A. (1957). SHAZA ALARF in the Art of Morphology . Beirut - Lebanon: The World Library.
6. ALmotawalla, S. (2002). Arabic Morphology: Principles of Construction and Rules of Analysis. cairo: Dar Gharib.
7. al-Naysaburi. (1977). Knowledge of the Sciences of Hadith . Beirut - Lebanon: Dar al-Kutub al-Ilmiyyah .
8. al-Ramharmuzi. (1984). The hadith scholar who distinguishes between the narrator and the conscious . DAMASCUSE: Dar al-Fikr.
9. al-Salah, I. (1989). Introduction by Ibn al-Salah. CAIRO: Dar al-Maarif .
10. Al-Sayed, A. A. (1976). In Morphology . cairo: Dar Al-Maaref.
11. Al-Shihabi, M. (1988). Scientific Terminology in the Arabic Language in the Ancient and Modern . Damascus: Publications of the Arabic Language Academy .
12. Hegazy. (1993). Linguistic foundations of terminology. cairo: Dar Gharib.
13. Hisham, I. (1990). Nuzhat AL taraf Fy elm AL Sarf. cairo: Dar AL-Zahraa.
14. Iyad, J. (1969). Allusion to the Principles of Narration and Restriction of Hearing . Cairo: Dar Al-Turath .
15. Manzur, I. (1985). Lisan Al-Arab. CAIRO: Dar Al-Maarif .
16. OmaR, A. M. (2000). THE NAME OF GOD: STUDY IN STRUCTURE AND MEANING . CAIRO: EGYPTION GENERAL BOOK ORGANIZATION.
17. Sibawayh. (1988). AL-KETAB. Beirut - Lebanon: Dar Al-Kotob Al-Ilmiyyah.
18. Tamam, H. (1994). Arabic Language: Structure and Meanings. cairo: Dar AL-Sakafa.