# Embedding in Grammar Lesson

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***Abstract:*** *Embedding is one of the phenomena that has a functional effect in the Holy Qur'an, and In the field of interpretation in particular, grammarians have tried to set strict limits for this phenomenon. Rhetoric and prosody are two of the many sciences that incorporate embedding. Ibn Rašīq, also known as al-Kairwānī, gave the following definition of embedding: (embedding occurs when the rhyme or a word before it is related to what comes after it... the more away the word related to the second verse is from the rhyme, the easier it is to question the embedding). This is also true of the most well known rhetoricians. Both the Basran and the Kufic have influenced grammarians' conceptions of embedding. As a means of correcting the attachment of an accusative verb or semi-verb by estimating an appropriate factor in meaning and action and adding its meaning to the previously mentioned factor, the Basrians adopted the inferential method to limit the concept of embedding, allowing it in the verb rather than the letter. Here, the attachement includes the accusative cases from the objects. They considered that the verb includes the meaning of another verb, leading to one word indicating two different meanings simultaneously. As for Kufic embedding, it includes correcting the attachment of a letter or an adverb related to the factor in terms of meaning. They allowed the letter to be replaced by another letter; The hadith scholars followed the grammarians of Basra in their approach, and established standard rules and regulations for embedding, including:*

***First:*** *The embedding must adhere to Arab taste.*

***Second:*** *There is an appropriateness between the two actions.*

***Third:*** *Linguistic evidence supporting the observation of the other action.*

*The First Requirement: Embedding in the opinion of the predecessors and the hadith scholars*

*The opinions of the grammarians and the Arabists have multiplied about the significance of embedding between the letter and the verb: (In their saying, they elevated "perhaps" to the stature of "was." : - Perhaps the gyros is miserable), as we notice that Sibawayh used it as a tool in the interpretation of grammatical problems; It seems to the researcher in that more than the significance of the word on one meaning, and the ideology of Ibn Jinni (393 - 1002) appears in his saying: (Know that if the verb is in the sense of another verb and one of them exceeds a letter and the other in another letter, then the Arabs may expand, so one of the two letters will be placed in the location of the other to mark that this verb is in the meaning of that other verb). It seems that Ibn Jinni has overcome the ruling and limited it to the transitive verb with the letter; Al -Zamakhshari (538 - 1143) pursued Ibn Jinni, and he believes that the embedding is giving the sum of two meanings is stronger than giving a meaning, and we notice that Al -Zamakhshari restricted the embedding in the verb. As for Al-Ashmouni (929-1464), he says: (It is imbuing a word with the meaning of another word and giving it its meaning so that the word becomes the function of two words.). If we review the opinions of the hadith scholars, we notice that there is an educational tendency to restrict this phenomenon, and the*

*Linguistic Academy in Cairo welcomed this phenomenon and established elements for it - which we mentioned previously -, so the Scientific Academy holds embedding is when a verb or something in its meaning is performed, and it gives its form on transgression.*

*Key words: Embedding - Linguistic phenomena - Semi-sentence - Linguistic context - Contextual appropriateness.*

## Introduction:

Embedding is considered in the grammar lesson for the purpose of studying the meaning. It is one of the means of interpreting the phrase, and it leads to improving the meaning and taking care of it. In language, embedding is no more than a linguistic phenomenon (which requires putting something inside another thing), but in terminology it is an expansion of using a particular word extensively makes it perform the meaning of another word that is suitable for it in meaning, and its purpose is to give a combination of two meanings in a stronger way than giving a single meaning. Meaning (if a verb is used in the meaning of another verb and one of them is crossed by a letter and the other verb is crossed by another letter, then the Arabs may expand, anticipating one of the two letters in the place of the other to show that this verb is in the meaning of the other verb). It is a correction of the attachment of the accusative case of a verb or something similar to a noun or sentence with an appropriate high estimate. The Kufans believe that embedding is the correction of the attachment of a letter to the preceding factor by estimating a meaning or circumstance related to the factor in terms of meaning, and embedding is one of the phenomena that has a functional effect in the Holy Qur'an, and In the field of interpretation in particular, grammarians have tried to set strict limits for this phenomenon.

## Terminology:

Rhetoric and prosody are two of the many sciences that incorporate embedding. Ibn Rašīq, also known as al-Kairwānī, gave the following definition of embedding: (embedding occurs when the rhyme or a word before it is related to what comes after it... the more away the word related to the second verse is from the rhyme, the easier it is to question the embedding). This is also true of the most well-known rhetoricians. Both the Basran and the Kufic have influenced grammarians' conceptions of embedding.

The accusative cases from the objects are attached here because the belief is that the verb incorporates the meaning of another verb, therefore a single word can have two different meanings at the same time. When it comes to Kufic embedding, it entails rewording every attached letter or adverb that has anything to do with the agent's meaning. In their method, the hadith scholars adopted the grammarians of Basra and developed standard controls and norms for embedding, allowing the letter to be substituted with another as the following:

**First: The embedding must adhere to Arab taste.**

**Second: There is an appropriateness between the two actions.**

**Third: Linguistic evidence supporting the observation of the other action.**

**The First Requirement**

Embedding in the opinion of the predecessors and the hadith scholars

1- Embedding in the linguistic concept:

It is placing a thing inside another thing, and depositing it with it. It is said: He includes his money in his locker, so it included it, and locker is included therein.

It is placing a thing inside another thing, and entrusting it to it. It is said: "Someone embedded his safe deposit , and it embedded it."And the "safe deposit" is embedded in it, it is a standard infinitive with the form of ta'feel, and its past tense is (embedded) with the form of (F'oal), where it is said: embedded, embedding, embeds, and therefore embedding is putting something inside something else,

for example, it is said: I embedded the thing, meaning I put it in its container, and it is said: Also, embedding is the absorption of a thing.

Regarding terminology, there are several uses for it, such as in Ibn Jinni's statement that it is appropriate "to give (or expand) the use of a word to the extent that makes it fulfill the meaning of another word suitable for it." In terms of transgression and immanence, the first provides the decision on the second. Ibn Jinni applauded the embedding and holds that if two verbs are related and one of them is violated by a letter and the other by a different letter. Due to the possibility of Arab expansion, one of the two letters foretells the location of its companion, suggesting that the meaning of this verb is identical to that of the other. As a result, the standard letter and its meaning were brought together. As Allah Almighty says:

{{It has been made permissible for you to be intimate with your wives during the nights preceding the fast. Your spouses are a garment for you as you are for them}} (Surah Al-Baqarah 187)

Instead of saying, "I had sexual relations with the woman," you say, "I had sexual relations with her." However, since ejaculation is a sexual act and you were crossing the word "to" with "I ejaculated," this is considered intercourse. The statement "I ejaculated to the woman" conveys the idea that, in its intended sense. Ibn Jinni appears to view embedding as a lovely and exquisite aspect of language, suggesting that one should appreciate it. We also observe that some grammarians define embedding as follows:

*(Drinking the other term and granting it its rules, so that the word takes on the combined meaning of the two words.)*

And based on the foregoing, it seems that the embedding's goal is to provide a pair of meanings for a single verb. This is because the grammatical lesson's embedding is primarily concerned with meaning, as discussed by Ibn Al-Anbari, who states that this is because *"they treat a thing as it would if it were similar to it."* Consequently, we can see that the embedding's objectives are to deepen meaning and address the sentence as a whole.

From the above, it becomes clear that the embedding is one of the aspects of abbreviation and its means and is related to a natural partnership. The opinions of the grammarians and the Arabists have multiplied about the significance of embedding between the letter and the verb: (In their saying, they elevated "perhaps" to the stature of "was." : - Perhaps the gyros is miserable), as we notice that Sibawayh used it as a tool in the interpretation of grammatical problems; It seems to the researcher in that more than the significance of the word on one meaning, and the ideology of Ibn Jinni (393 - 1002) appears in his saying:

(Know that if the verb is in the sense of another verb and one of them exceeds a letter and the other in another letter, then the Arabs may expand, so one of the two letters will be placed in the location of the other to mark that this verb is in the meaning of that other verb) Therefore, it was brought up with the usual letter with what is in its meaning that is as Allah Almighty says:

{{It has been made permissible for you to be intimate with your wives during the nights preceding the fast. Your spouses are a garment for you as you are for them}} (Surah Al-Baqarah 187)

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It seems that Ibn Jinni has overcome the ruling and limited it to the transitive verb with the letter; Al -Zamakhshari (538 - 1143) pursued Ibn Jinni, and he believes that the embedding is giving the sum of two meanings is stronger than giving a meaning, and we notice that Al -Zamakhshari restricted the embedding in the verb; As for Ibn Hisham Al -Ansari, he says: (They may leak in one word the meaning of another word and give it its verdict, and this is called embedding, and the benefit of a word being the meaning of two words). It seems that Ibn Hisham followed Ibn Jinni in his opinion that the embedding is a meaning that combines two terms; Al-Ashmouni (929-1464) did not depart

from the definition of Ibn Hisham Al-Ansari, and he says: (It is imbuing a word with the meaning of another word and giving it its meaning so that the word becomes the function of two words.) And based on these definitions, it seems that the phenomena of embedding has taken on various forms depending on one's point of view. It seems that Ibn Jinni is the most knowledgeable about this phenomenon because he approached it from a variety of perspectives, including obligation and transgression as well as meaning. The later interpreters produced guidelines and resources for embedding in the science of interpretation, while the earlier interpreters only stated the letters' alternation without showing any concern for embedding.

Scholars of the hadith have dedicated their studies to the embedding because of its significant bearing on the interpretation and meaning of the Qur'an. The Arabic Language Academy in Cairo held that the consequence of embedding is that the verb in the meaning incorporates another verb and follows it in transgression and obligation, according to what the preceding academics had said without adding to or changing. We note that in defining the concept of embedding, the Egyptian Linguistic Academy did not go beyond what the prior scholars perceived; Dr. Ibrahim Khalifa Al-Shushari states that: (embedding is when eloquent Arabs imbue one word with the meaning of another word, thereby establishing a similarity between them, so the imbued word takes on the same verdict as the other word and takes on its meaning, whether the two words are two verbs, two nouns, two letters, or different ones.) It seems that Al-Shushari summarized in his opinion all the differing opinions between grammarians, whether they were Basran or Kufic.

**Embedding Cases:**

We see that the word embedding appears in a number of Arabic language sciences, including grammar (which will be discussed later) and rhyme, which has a flaw in the poet's embedding of the first verse's meaning because speech is incomplete without the second verse's lack of rhyme. The double embedding occurs in the paragraphs, as two rhyming words after taking into account the limits of assonance and the original rhymes, such as the poet saying, "Terrorism and plunder are common in sublimity, and these are the times of kindness and violence."

In Rhetoric science, it is known as the art of creative verbal enhancements such as assonance, alliteration, and quotation. And embedding in the science of phonetics and the embeds sounds, where it is said that this is an embeds sound that cannot be identified, and many scholars and rhetoricians have defined it with several definitions and named it several names, as it was called the annexation, obtaining and phonetics. We will focus on the grammatical aspect in our research, after learning about its meaning in the Arabic language in general. The concept of embedding in the Arabic language is placing something inside another thing, and depositing it inside it. It seems to a researcher that the concept of embedding was borrowed by grammarians from writers due to its previous use. It is an expansion in the use of a word to an extent that makes it perform the meaning of another word suitable for it, thus giving the first the verdict of the second in terms of transgression and obligation. According to some of them, it means giving one word the meaning of another word in addition to giving it its verdict. Thus, embedding is for the word to convey the meaning of the two words, since the purpose of embedding is to give the sum of two meanings.

The Strategy Combining Intertextuality with Embedding:

According to some linguists, intertextuality is the act of highlighting and discussing a text in order to bolster its idea and style in relation to another text. (The author incorporates prose and poetry from the Holy Qur'an into his speech, either orally or metaphorically.)

Though, as we point out, embedding does not refer to the text that is quoted, and some of them think embedding is more common than intertextuality, intertextuality has only been applied to poetry because poets must combine their thoughts and visuals into poems while also sculpting their style. The Qur'anic text, poetry, and hadith are all included, however according to Ibn Sana al-Mulk:

"They are gone, so I am not asking about their money. I will sacrifice myself for their traces"

We note that the quotation in the second part of the verse was quoted by Ibn Sana' from the Almighty's saying:

{{Then perhaps you would kill yourself through grief over their traces, if they do not believe in this message, out of sorrow.}} (Surah Al Kahf 6)

Regarding its embedding in the grammar lesson, it considers grammatical subjects like the subject and its passive as well as the purpose that each word serves in the sentence.

Embedding in Grammar:

Embedding in grammar is known as adding a meaning to a word beyond its transitivity.

Allah Almighty says :

{{ A fountain where the Devotees of Allah do drink}}

Al-Farra, who adheres to Kufin ideology, states: "He drinks with it and drinks with it, the same in meaning, as if he drinks with it and is quenched with it and soak."

This is a clear statement since it uses the verb "to drink" to convey the meaning of the verb "to narrate." The researcher believes that the majority of Basrans support this embedding, although some Kufans support the idea that letters should be represented. Ptolemy states about alphabet letter behalfing on another letter : (A group of grammarians authorized it, most of whom are Kufans. A group of people prevented it, most of whom were Basrans.)

Embedding in Nouns:

It is when a noun includes the meaning of a noun in order to convey the meaning of both names, as Allah Almighty says:

{{Proper it is for me that I say nothing concerning Allah but the truth}} (surah Al- Ara'f 105)

The noun (Proper) includes the meaning of (keen), to indicate that he is entitled to speak the truth and is keen on it.

B - In letters and verbs: If a verb includes the meaning of another verb, and it contains the meaning of both verbs, and that is when the verb is transited by a letter, so the transitive one uses another letter that is not accustomed to crossing, so it needs either its interpretation or the interpretation of the verb for it to be valid to transgress it. Such as the Allah Almighty's words:

{{ And it is he who accepts repentance from his servants}} (Surah Ash-shuraa 25)

So the verb (to accept) is transgressed by the preposition (from) instead of transitioning the verb with the preposition (b). It is being used by transgressing the verb with the preposition (b), but it includes its meaning. It also includes :

{{Nor does he speak from [his own] inclination.}} (Al- Najm 3)

The verb "to speak" is transitive with the preposition (from), contrary to what is usual in Arab speech, with the transitivity of the verb "to speak" with the preposition (b). It's as we saw in the previous verse in the embedding of the "b" in the meaning of "from" or as in the words of Almighty:

{{And say to him, 'Would you [be willing to] purify yourself}} (Al-Nazi'at: 18).

Rather, it is said, "Do you have the right to do such and such?", but the meaning is "I invite you to be pure," and here the letter (to) includes the meaning of the letter (in).

The Second Requirement: Positions of Embedding in Grammatical Categories

In the beginning, grammarians used logical principles in a way that makes the rule a basis and compares the branches against it. The basis does not need evidence, but the branch needs evidence or proof to explain its deviation from the origin. embedding is part of the rule of branches outside the origin, we will show the areas of embedding in grammatical rules:

First: Justification for Embedding:

1. **Noun structure:**

Nouns have modified from their original inflection. Examples of these nouns are pronouns, demonstrative nouns, verb nouns, relative nouns, interrogative nouns, conditional nouns, some adverbs, and the noun negating gender. Pronouns resemble letters in a positive manner, so they include them and take their ruling in syntactic expression, so they become constructed. Likewise, a demonstrative noun resembles a letter. A letter resembles a moral similarity, so it includes it and takes its ruling, so it structure . The noun of a verb resembles a verb or a letter because it affects and is not affected From a meaning perspective, the relative noun and the letter are similar in that both require a relative clause to elucidate their meaning. Specifically, the relative noun requires a verb or noun to do so, while the adverb helps to establish the relationship between both of them.

**2- Parsing in verbs:**

All grammarians agree that the fundamental idea behind verbs is structure, and that breaking that structure is called parsing. Due to the verb's resemblance to the noun, parsing has been restricted to the present tense alone; as a result, its meaning is included and it is processed. This is justified by the following:

1. The future verb indicates the adverb and the reception is one of the verb tenses.

2. You emphasize (Lam) in the same way that you emphasize the noun.

3. It is inserted into the accusative case (that) in the infinitive case, just as (that) is inserted into the verb that is mutable, so it puts the noun in the accusative case and raises the predicate.

4. The future verb and the noun are both adjectives.

5. Just as the grammatical parsing of the noun varies based on the letters used in it, similarly does the grammatical parsing of the future verb depend on the factors used in it.

6. If the future verb is devoid of the accusative and the assertion, it takes on the role of the nominative. Similar to this, the noun that stands out at the head of the phrase and is devoid of all of its supporting details is raised first.

**Second:** Transforming the transitive into the intransitive and the transitive into the intransitive

Grammarians concurred that the use of embedding is a technique for turning intransitive verbs into transitive verbs and vice versa. As in the words of the Almighty:

{{So let those beware who dissent from his order}} (Surah An-Nur 63)

And in other words other than the Qur'an (they deviate from its command); And from it is the Almighty's saying:

{{And when there comes to them information about [public] security or fear, they spread it around}} ( Surah An-Nisa 83).

The meaning of something other than the Qur'an is (speak of it).

Third: The Active Participle

Because of its similarity to the verb in meaning and action, the Kufans referred to the active participle as (the permanent verb). Because it identifies the event and its agent, it is a noun in terms of derivation. Regarding the activity, it serves as a verb in a sentence according to its grammar. The active participle in the sentence "A Qaim al-Zaydān" alternates between the nominal, which describes the occurrence, and the nominative of the subject, which describes the actual action he accomplished. Given that the sentence seemed nominal, the subject required a predicate to complete the speech's meaning. In terms of the applied function, the apparent subject (Al-Zaydān), which was introduced to replace the deleted predicate, is a verb that carried out a significant grammatical function in the phrase.

**Fourth: Deputy Perpetrator**

It is the object originally appearing in the sentence, but it includes the meaning of the subject, so it takes the ruling of the subject in its rank after the verb, and the necessity of matching it with the verb in terms of masculinity and femininity. As Almighty's holy words:

{{Then he that will be given his Record in his right hand}} (Surah Al-Haqqah 19)

{{And every soul will be fully compensated}} (surah Al-Zumar 70)

{{When the sun is wrapped up }} ( Surah At-Takwir 1)

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