



THE SEMANTIC GRAMMATICAL DIMENSIONS OF AL-RUMANI IN HIS EXPLANATION OF SIBAWAYH'S BOOK

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INTRODUCTION

The grammatical significance is an extension of the sentence system, arrangement and syntactic movements ⁽¹⁾, or is the relationships between the words of one sentence, and the significance divided by Ibn Jinni in his characteristics on three ranks, according to the force, "the strongest semantics and then followed by industrial and then followed by moral ... Do you not see that he has risen, and the indication of his word on its source, and the indication of its construction on its time, and the indication of its meaning on its subject, for these are three indications of its word, its form and its meaning."²

This indication is based on the perception of the meanings of speech, and those moral minutes were the focus of attention of the people of industry in the arts of all Arabic, it was meant by interpreters, grammarians, rhetoricians and fundamentalists, the interpreters made it the pillar in understanding the Qur'anic text, and this understanding in turn of the basics of Quranic interpretation ^{(1),3} the grammarians studied the various grammatical sections and stood on their connotations, and the intentional side of them, from a speaker or addressee, and divided them on the news and creation ⁽⁴⁾.

As for the rhetoricians, they have made it a cornerstone in their art and called it (the science of meanings), which is with his counterparts the statement and Budaiya pillars of rhetoric, and they stood on the meaning and meaning of meaning, which is the metaphor that stems from the grammatical methods of order such as command, interrogative, call, prohibition and others.⁵

As for the fundamentalists, their origins are "linked to the orientation of the verbal order and the statement of its significance, which varies from one structure to another, and the number of legal issues on which the ruling varies according to the different structure and its meaning".⁶

Sheikh Al-Rumani is one of the scholars who took care of the grammatical semantics, as he was a leading grammarian and interpreter in his time and the ages that followed, and his various works are still a beacon for researchers and a manager for students.

His care for it was manifested in several aspects that made it on two requirements: the first in the significance of the statement and the significance of inclusion, and the second in the relationship between expression, meaning and pronunciation.

The first requirement: the significance of the declaration and inclusion:

The purposes differ in each text, there are apparent references to the meaning that can be identified from tools and structures, and this is the external meaning of the text, and there are meanings that lie between the mysteries of the text understood from the internal and peripheral context, the significance of the statement is: "The transfer of the word from what was required by its appearance, and what was put to it in the language to another meaning, and the declarative significance relied upon by the structural school in modern linguistics, it depends on the structure of the text in the analysis of meaning, the explicit meaning that emerges from the formal structure of the saying is what is done to perceive it through utterance alone, and to be completely literally identical to the intention."⁷

Customary semantics cannot be convened without three pillars: the word, which is one of the audible modalities, the meaning for which the word was developed, and the situation⁸ between them.

Sheikh Al-Rumani has used this term and what is meant, and not only that, but also limited and interpreted it, for the significance in its broad sense is: to show the significance of it, and to⁹ divide the significance in two ways:

The significance of the statement and the significance of the declaration: is the one in which the word is placed for a meaning that predicts it in terms of the situation, that is: it can be known from the signs, signs and order of speech and its ranks, this is its purpose in terms of the situation¹⁰.

The significance of inclusion: it is the one that foreshadows the meaning in terms of its convening in another sense, not in terms of the situation, and these meanings are hidden, did not put her word predicts, the significance of inclusion requires the meaning of what was not mentioned, which estimated to be mentioned, which are three sections: advanced or late or the significance of the speech that was deleted from it, towards: {Etc did not me a mug Mahmkh} ⁽¹¹⁾, indicates that the meaning followed Judaism or Christianity, and his saying most praise: {Fah trap mouth rude Qom ګ ګ} ¹²¹³

Al-Rumani gave examples to illustrate the meaning of what he acknowledged, including that "the indication of (beater) on the same batter in terms of the situation, to tell him on the way of the mark placed for him, and indicates the multiplied not from this side, but in terms of the convening of the meaning of the beater in terms of what is valid only by it, so the ruling in these two meanings differs from the different point of view, as one of them was in terms of putting the word, and the other in terms of the meaning in the sense of another".¹⁴

The significance of the declaration has provisions without which it does not apply, and these provisions do not apply to the significance of inclusion, and Al-Rumani limited them to ten provisions, namely:

Not to add, discourage, combine, be effective or effective, defined by (Al), informant thereof, described, miniature, or attributed to him.

If you add and I said: (Ghulam the beater), you did not add to the multiplier, and if I bent, I said: (the batterers), and if I combined, I said: (the hitters), or made him effective, I said: (The hitter came to me), or made it an effect, I said: (I slandered the beater), or an identifier, I said: (the beater), or an informant about him, I said: (The hitter would such and such), or described, I said: (The hitter is thrown away, or miniature, I said: (Dwirib), or attributed to him, I said: (beater), these meanings are all not due to the multiplied, even if (beater) indicates it ⁽¹⁵⁾().

Al-Akhfash stated that the acts are evidence, that is: they indicate the significance of inclusion (), and the face of Al-Rumani saying Al-Akhfash that the acts ^{are not without three: a statement or inclusion or a statement and inclusion, the statement, towards: (Zaid), and the statement and inclusion, towards: (16beater),} but the inclusion only, concerns all acts, because its significance in terms of convening in the sense of the source, without a statement in the sense of the source, became on the inclusion in terms of its convening in the sense of the source, as well as was not placed to predict the word in terms of status, but in terms of the meaning, Since the indication of the act is inclusion, it is not suitable for the ten provisions to fall on it, as the act is not added, praised, collected, and the rest of the provisions do not apply to it. ⁽¹⁷⁾

After Al-Rumani stood on the limit of the significance and its types and cases of the significance of the act, he proceeded to stand on them in application in his explanation of the issues, in (the door of the source, which carries the beginning that he did not provide the mention of the actor), Al-Rumani stated that the source in which the actor was not mentioned, it is on two beats: lifting on the beginning, or the monument on the act, on the monument you say: (His Noah Noah pigeons); (Noah Noah pigeons), it is not so, because you did not mention the actor in terms of its convening, but from the meaning, and you mentioned the one who mourns it, the actor in the concept of speech has three aspects: what is held on speech, towards: (hit Zaid), or what is understood as an actor, towards: (has a voice), (distraction) is the name of the actor voted, or indicated by speech in terms of convening its meaning without mentioning a name or adjective, such as saying: Because this speech indicates a wailing on it, Valnoah does not take place except in the presence of a wail, here the speech has indicated the actor, as an indication (it is Noah) on the actor in terms of its convening in its meaning without mentioning, and the indication of (this is a voice) on the actor, which is the indication of inclusion that holds the meaning of the speech without mentioning the name or

adjective, and the actor in the house is (Buck), and in the two examples: (wailing) and (voted), all of which combine the meaning of the subject and not mention it¹⁸.

In (the door of circumstances), allowed Al-Rumani to be the expression (is without you) on the meaning of the circumstance, and its meaning is like saying: (man without), meaning: bad, and (Don): "A word in the meaning of contempt and approximation, be a circumstance and erect, and be a noun enters the preposition on"¹⁹ it, it is said: This is without you, and this is without you"(), and this meaning is stated in the words of the Almighty: { Yekh Yum Yi Yi }(),²⁰ and in the verse pejorative of those group, and they are mean to prevent them weak from watering⁽²¹⁾ It also says: (it is without you), that is: bad, and it does not have the meaning of the circumstance, and if it contains the meaning of the circumstance, it is not permissible to come raised, to include what does not have in its origin from the thumb, the word (without) if it is raised or dragged, is in the sense of despicable or bad, without having the meaning of the circumstance, but if it is erected, it was a circumstance on the meaning of ensuring the occurrence of something in it⁽²²⁾.

In (any section), Al-Rumani dealt with the significance of the statement and inclusion that plagues this word, and its transformation from interrogative to penalty, and you say: (any better), so it indicates the addition of the indication of the statement, by mentioning the added to it, and the added to it here is more general, as if you said: (Which things are better), if the launch of this term in this sense, but if you say: (from better), did not indicate the addition, as indicated (any), neither the indication of the statement nor the indication of inclusion, if (from) is not added, then (Any), attend in the soul the meaning of the added to it by requiring him, and its competence, and this is not one of the characteristics of (from), and in the words of the Almighty: {In Qi Ka Ka all Kamakki so that I did not have what Mmner }(),²³(any) here is a penalty letter, evidence of the fall of the Noon from (you call), as if it was an interrogative would have been: (whatever you call) with the meaning of the penalty ().²⁴ Sibawayh said: "Know that any added and non-additive is the status of whom, do you not see that you say: which is better, and which people are better, so the added and the non-added are running the course of, just as Zida and Zaid Mana are running the course of Amr, so the state of the added in the expression, the good and the ugliness is like the case of the singular."²⁵

Al-Rumani believes that the significance of the statement is a colloquial indication, while the significance of inclusion is a characteristic indication, in the collection of the name on the meaning of Deuteronomy, it is necessary to add the indication of the meaning of Deuteronomy, and it is not permissible to deuteronomy the name on the meaning of the plural, and the plural is possible from Deuteronomy, because it expresses the expression of the one name, so the plural word prevailed over the meaning of Deuteronomy, and the word Deuteronomy did not prevail over the meaning of the plural, and in the words of the Almighty: ²⁶"Because it is possible, concise and performed in the door, and better in the significance, but it is possible, because its expression is like the expression of the one, and as for Oger, it does not require two increases, as it is necessary for the fold, and as for the procedure in the door, it is because it is more than the Deuteronomy, and it is more extensive in the different buildings than the construction of a little and a lot, but it is better in the significance because the significance of the declaration is colloquial and the significance of inclusion is a characteristic connotation."²⁷

The second requirement: the relationship of expression with meaning and systems:

KEPT PACE WITH THE MINDS OF THE ANCIENT GRAMMARIANS TO STUDY THE EXPRESSION AND ITS RULES ACCORDING TO SPECIFIC RULES AND STANDARDS ARE NOT EXCLUDED ONLY FROM THOSE WHO ACCEPTED FOR HIMSELF TO SHOVE THE STICK OF THE GROUP IN THIS INDUSTRY, HAS DRAWN ALMAZAN AND TRAVELS IN THE IMPORTANCE OF EXPRESSION, WHICH IS BORN OF THE WORKER WHO WAS BASED ON THE PILLARS OF SIBAWAYHI GRAMMAR, AND THIS ART FOR ITS GREAT VALUE THEY HAVE WHAT THEY WOULD HAVE REPLACED SOMETHING AND DOES NOT OCCUPY THEM WITH IT.

HERE WE CAN REVIEW SOME OF THEIR SAYINGS, AND INTERCEDE FOR ME THIS SOME THAT I WILL STAND ON THE MOST FAMOUS PILLARS OF WORKMANSHIP, AND IT IS ESTABLISHED THAT THE REMNANTS ARE SUBORDINATE TO THESE WITHOUT DEFECT OR IMMORALITY IN THE MATTER.

THE SHEIKH OF THE EXPRESSION AND ARABIC MAKES THE STREAMS OF THE WORD ON EIGHT CATEGORIES, AS HE SAYS: "THIS IS THE DOOR OF THE SEWERS OF THE END OF THE WORD OF ARABIC



AND IT RUNS ON EIGHT STREAMS, ON THE MONUMENT, TRACTION, LIFTING, ASSERTION, CONQUEST, ANNEXATION, FRACTURE AND ENDOWMENT, AND THESE EIGHT SEWERS COMBINE THEM IN THE PRONUNCIATION FOUR MULTIPLY, THE MONUMENT AND CONQUEST IN THE PRONUNCIATION OF ONE MULTIPLICATION, AND TRACTION AND FRACTURE IN WHICH ONE MULTIPLICATION, AS WELL AS LIFTING AND ANNEXATION",²⁸ and CONFIRMS THAT THESE OTHER FOUR BUT WHAT DIFFERENTIATES BETWEEN THEM AND WHAT THE LETTER IS BUILT ON IS THE FACTOR.

IN THE THOUGHT OF IBN AL-SARRAJ IN HIS ORIGINS, THE EXPRESSION IS REPRESENTED BY THREE MOVEMENTS, AS HE SAYS: "THE EXPRESSION THAT APPENDS THE SINGULAR NOUN AL-SALEM AL-MAQTA... IT IS IN THREE MOVEMENTS: JOINING, OPENING AND BREAKING, AND IF THE DAMMA IS AN EXPRESSION THAT ENTERS THE END OF NOUNS AND VERBS AND DISAPPEARS FROM IT, IT IS CALLED LIFTING, IF THE OPENING IS ALSO CALLED A MONUMENT, AND IF THE FRACTURE IS CALLED A CUT AND A DRAW, AND THIS IS IF THEY ARE IN THIS CAPACITY TOWARDS YOUR SAYING: THIS IS ZAID, MAN, AND I SAW ZAID, OH THIS, AND I PASSED BY ZAID, SO I KNOW, DO YOU NOT SEE THE CHANGE OF THE SIGNIFIER AND THE DIFFERENCE IN THE MOVEMENTS THAT FOLLOW IT."²⁹

This Romani has established the idea of the interdependence between expression and meaning, as he said: "DO NOT LOOK AT THE PHENOMENON OF EXPRESSION AND NEGLECT THE MEANING ON WHICH THE EXPRESSION FALLS;³⁰

PERHAPS THE CLEAREST SAYING IN THE PHENOMENON OF EXPRESSION WHAT INVENTED BY ABU AL-FATH, HAS REMAINED SAYING TO THIS DAY A STAR ILLUMINATES THE SKY OF THE PEOPLE OF ARABIC, WHAT CONTINUES TO TALK ABOUT THIS PHENOMENON ONLY AND CONTRADICT WHAT HE SAID IBN JINNI: "IT IS THE STATEMENT OF MEANINGS IN WORDS, DO NOT YOU SEE THAT IF YOU HEAR: AKRAM SAEED HIS FATHER, AND THANKED SAEED HIS FATHER, I LEARNED TO RAISE ONE OF THEM AND THE OTHER MONUMENT ACTOR OF THE EFFECT, EVEN IF THE SPEECH ANUS ONE OF THEM ASTBHM ONE OF ITS OWNER.." He³¹ emphasizes the meanings of the expression and the fact that it is 32an unblinded statement by saying: "Since the meanings of the names are different, the expression indicating them is also different, as if they had said: his stomach was Arabized, that is, it was corrupted, as if it had been impossible from case to case, as if it was impossible to express from image to image."

IBN FARIS DOES NOT DEPART FROM THE CIRCLE OF THE GROUP IN THE VIEW OF THE EXPRESSION, AS HE SAID: "AS FOR THE EXPRESSION, IT DISTINGUISHES THE MEANINGS AND STOPS ON THE PURPOSES OF THE SPEAKERS ... THE ARABS HAVE SOMETHING THAT NO ONE ELSE HAS, FOR THEY DIFFERENTIATE BETWEEN MEANINGS BY MOVEMENTS AND OTHERS."³³

IT IS NOT HERESY TO SAY WHAT WENT TO DR. RAMADAN ABDEL TAWAB IN HIS SUPPORT FOR IBN FARIS⁽³⁴⁾, and was the first of this GREAT SCIENTIST TO SUPPORT IBN JINNI BEFORE THAT, AS THE FATHER OF CONQUEST AS WE HAVE SEEN OF THE FIRST WHO STIPULATED THAT THE SECRET OF EXPRESSION IS TO PROBE THE DEPTHS OF MEANING, AND THE FACT THAT THESE EMINENT DID NOT STAND ON THE TREASURES OF ROMANI IN HIS EXPLANATION, HE HAS THE LEAD IN PROVING THIS THEORY IN A BOOK WRITTEN AND SAY EXPLICITLY.

WE DO NOT OVERLOOK THE RENEWED SAYING OF THE ARABIC SYSTEMS THEORY, JURJANI IN SAYING IN THE EXPRESSION, AND THE AXIOMS OF SCIENCE THAT ABDEL QAHER WAS MORE THAN IDENTIFIED WITH THE EXPRESSION BEING A MORAL PHENOMENON, ON THE BASIS THAT THE EVIDENCE OF MIRACLES BUILT AS IT IS FIXED ON THE MEANINGS OF GRAMMAR AND MORAL GRAMMAR, AND HERE HE SAID: "IT HAS BEEN LEARNED THAT THE WORDS ARE CLOSED TO THEIR MEANINGS SO THAT THE EXPRESSION IS THE ONE WHO OPENS THEM, AND THAT THE PURPOSES INHERENT IN THEM SO THAT THE EXPRESSION IS EXTRACTED FOR THEM, AND THAT THE STANDARD THAT DOES NOT SHOW THE LACK OF WORDS³⁵ THIS STATEMENT IS ONLY AN AFFIRMATION OF THE MEANINGS OF THE MOVEMENTS, AND THAT THESE MOVEMENTS HAVE NO ADVANTAGE IN CORRECTING THE TONGUES AND PLACING THE MELODY, WHICH IS MARRED BY THE MELODY, ON THE RIGHT PATH, BUT ALSO REVEALING THE MEANINGS BY WHICH IT SHOWS THE LACK OF SPEECH AND ITS PREPONDERANCE IN TERMS OF MEANING.

IN ORDER TO BALANCE THE CUFF WE MUST MENTION THE SAYING OF THE KUFIC GRAMMAR IN THIS PHENOMENON, FOX STANDS ON THE BANKS OF THE EXPRESSION AND THEN MANAGES HIS THOUGHT, SIGHT AND INSIGHT TO SAY: "EVERY ISSUE AGREED TO EXPRESS ITS MEANING, AND THE MEANING OF ITS EXPRESSION IS CORRECT, BUT SIBAWAYH RIGHT MISTAKE, BECAUSE HE WORKED THE WORDS OF THE ARABS ON THE MEANINGS AND ABANDONED THE WORDS, AND THERE WAS NO IN THE WORDS OF



THE ARABS NOR THE POEMS OF STALLIONS EXCEPT WHAT THE MEANING IS APPLIED TO THE EXPRESSION, AND THE EXPRESSION IS APPLIED TO THE MEANING, BUT THE FUR CARRIED THE ARABIC ON THE WORDS AND MEANINGS EXCELLED AND DESERVED THE OFFERING" ⁽³⁶⁾ , AND THE PURPOSE OF THE WORDS OF THE FOX, THAT THE FUR DID NOT SEPARATE BETWEEN THE MEANING AND EXPRESSION, AND SIBAWAYH HAS CARED ABOUT THE MEANING WITHOUT WORDS, AND THIS IS A WORD IN WHICH HE LOOKED, WE DID NOT FIND IN HIS TEXT, WHICH WE STOOD ON IT THAT HE HAD NEGLECTED THE WORD AT THE EXPENSE OF MEANING, HE FOUNDED HIS BOOK ON THE THEORY OF THE FACTOR, WHICH IS BASED MAINLY ON WHAT IS GENERATED FROM IT FROM THE EFFECTS ON THE WORD, THE MEANING OF SYNTACTIC IN SIBAWAYH'S BOOK, WAS NOT THE END AS MUCH AS THE GOAL WAS TO DEVELOP RULES THAT PROTECT STRANGERS FROM FALLING INTO THE MELODY.

I CONCLUDE THE SAYING OF THE ANCIENTS BALSUYUTI, AND I THINK IT DOES NOT COME OUT OF WHAT WAS TRANSMITTED BY THE ANCIENTS, BEING A CARRIER OF SCIENCE WITH THE CAPACITY OF CULTURE AND REFINEMENT OF THOUGHT, AS HE SAID: "THE EXPRESSION REMOVED FROM SPEECH CONFUSION MEANINGS ... BECAUSE THE SPEAKER OF THE NON-EXPRESSION IS NOT A SPEAKER OF ARABIC, BECAUSE THE CORRUPT LANGUAGE IS NOT ARABIC, AND THE MEANING OF THIS IS THAT THE SPEAKER OF THE EXPRESSION AGREES WITH THE ARABIC LANGUAGE."³⁷

AND WHISPERED MODERNISTS IN THE MENTION OF THE PHENOMENON OF EXPRESSION AND ITS RELATIONSHIP TO THE MEANING, AND IT SEEMS THAT THE ANCIENTS WERE MORE ORIGINAL AND SOBER IN ADDRESSING THE PHENOMENON OF EXPRESSION IF MEASURED THEIR POSITION WITH THE POSITION OF THE PENS OF YESTERDAY AND TODAY, THESE PENS HAVE VARIED AND VARIED IN THE OPTIMAL STAND ON THE CLARIFICATION OF THE PHENOMENON OF EXPRESSION, THIS PROFESSOR IBRAHIM MUSTAFA, WHO IS THE SON OF THE MODERN ERA LIT IN THE REVIVAL OF GRAMMAR THROUGH HIS CRITICISM OF THE GRAMMARIANS IN THEIR ROOTING OF THE ARABIC GRAMMAR AND MAKE THEM THE EXPRESSION ORIGINALLY AND VERBAL RULE, IT IS THE ORIGINS THAT BUILT THEM TOWARDS THE NEW THAT SYNTAX IS THE INDICATION OF VOWELS ON MEANINGS, AND THIS IS HIS SAYING: "WE MUST STUDY THE SIGNS OF EXPRESSION AS FUNCTIONS OF MEANINGS... THESE MOVEMENTS VARY ACCORDING³⁸ to the position of the word from the sentence and its connection to the words with it, so rather to be referring to the meaning in the composition of the sentence and the link of the word", and I do not know what new brought by the professor and

WHO WORSHIP HIS OPINION? THE FLASH OF FLEETING OF WHAT HE SAID IBN JINNI IN THE EXPRESSION IS ENOUGH TO DECIDE WHERE THE PROFESSOR QUOTED THE MEANING OF HIS WORDS, IT IS NOT A NOVELTY OF SAYING WHAT HE RECORDED, AND THE WONDER OF THE LATEST UPROAR, BECAME A BEACON RELIED UPON BY ALL THE CLAIMANTS OF RENEWAL IN ARABIC.

ONE OF THOSE WHO DRANK FROM THE CUP OF THE AUTHOR OF THE REVIVAL OF GRAMMAR, DR. ALI WAFI, SAID IN THE EXPRESSIONS THAT IT IS "SHORT TIDE SOUNDS THAT FOLLOW THE END OF WORDS TO INDICATE THE FUNCTION OF THE WORD IN THE PHRASE AND ITS RELATIONSHIP TO OTHER ELEMENTS OF THE SENTENCE".³⁹

IN THE UNDERSTANDING OF DR. TAMMAM HASSAN WE FIND THE PHENOMENON OF EXPRESSION TAKES ANOTHER DIMENSION BASED ON THE SO-CALLED CLUES AND FUNCTIONAL GRAMMAR, RELYING IN HIS IDEA ON (COMMENT) WHEN JURJANI IN HIS MIRACLES, AND THE EXPRESSION IS ONLY A PRESUMPTION OF MULTIPLE CLUES SHOWING THE GRAMMATICAL MEANING, AS HE SAYS: "THE SYNTACTIC SIGNS ARE NOT MORE THAN ONE OF THE MANY CLUES DEPENDS ON THE UNDERSTANDING OF THE CORRECT EXPRESSION"⁽⁴⁰⁾, HOWEVER, ON ANOTHER SITE OF HIS BOOK STATES THAT THE EXPRESSION IS THE MOST IMPORTANT PRESUMPTION OF DIFFERENT MEANINGS, AND THE EVIDENCE FOR THIS CHANGING MOVEMENT LEADS TO A CHANGE IN MEANING⁴¹.

THERE ARE SOME RESEARCHERS WHO LINK THE PHENOMENON OF EXPRESSION WITH THE SO-CALLED LINGUISTIC SENSE, THE ARAB FELT THE DAMMA AND THE WEIGHT OF ITS WEIGHT, BECAUSE OF THE ACCOMPANYING VOCAL AND KINETIC EFFORT IN STRETCHING THE LIPS, AND FOR THIS IT CAME AT THE HEAD OF THE MOVEMENTS, SO HE BALANCED HIS SENSE BETWEEN IT AND THE PIVOTAL WORD, AND FOUND THE OPENING A MIDDLE MOVEMENT BETWEEN DAMMA AND KASRA, SO HE BALANCED HIS SENSE BETWEEN IT AND THE COMPLEMENTS OR WORDS THAT THE ACT SIGNED, AND NOTED THAT THE KASRAH IS LIGHT AND THE EFFORT IN IT IS EASY, AND FOR THIS IT HAS FITTED THE LIGHTEST WORDS, WHICH OCCURRED IN ADDITION TO IT, AND THE SILENCE COMES IN STOP WHERE THERE IS NO



MOVEMENT AS IN ASSERTION.

RETURNING TO THE EXPLANATION OF SHEIKH AL-RUMANI, WE FIND THAT HE HAS BEEN INTERESTED IN THE INTERDEPENDENCE OF THE COMPOSITIONAL COMPOSITION OF SPEECH, AND BETWEEN THE MEANINGS ENVISAGED FROM THIS COMPOSITION, AND DIVIDED SPEECH INTO STRAIGHT, AND MAHAL, THE STRAIGHT OF SPEECH: IS THE CURRENT ON THE CORRECT ORIGIN, AND THE CORRECT ORIGIN HAS IS WHAT THE WORD IS ASSOCIATED WITH THE MEANING, IF IT IS IN THE PRONUNCIATION ONLY, IT IS STRAIGHT FROM THIS SIDE ONLY, THAT IS: FROM THE SYNTHETIC SIDE, ALTHOUGH IT IS INTERCONNECTED IN PRONUNCIATION AND MEANING, IT IS STRAIGHT AT ALL, AND IT IS ONGOING ON THE CORRECT ORIGIN IN PRONUNCIATION AND MEANING.

AS FOR THE OBJECT, IT IS: THE ONE WHO HAS NO MEANING CAN BE BELIEVED, BECAUSE OF ITS CONTRADICTION, TOWARDS: (I WILL COME TO YOU YESTERDAY), AND THE STRAIGHT HAS SECTIONS: STRAIGHT GOOD, STRAIGHT UGLY, AND STRAIGHT LIE, GOOD IS THE CURRENT ON THE ORIGIN IS THE FIRST, THAT IS: BASED ON PRONUNCIATION AND MEANING, TOWARDS: (I CAME TO YOU YESTERDAY); STRAIGHT IN APPEARANCE⁴², AND UGLY "TO MISPLACE THE WORD"⁴³, I.E.: THE CURRENT ON THE ORIGIN IS NOT THE FIRST, TOWARDS: (HAS INCREASED HIT), BUT LYING IS STRAIGHT IN THE PRONUNCIATION ONLY, AS YOU SAY: (I CARRIED THE MOUNTAIN).

THE IMPOSSIBLE LIE IS THE NEWS THAT HAS A MEANING THAT CAN BE BELIEVED, BUT IT IS EMBEDDED IN CONTRADICTION, AND THERE ARE PLACES IN WHICH IT IS NOT PERMISSIBLE TO BE HONEST AND LYING, TOWARDS: (I WILL DRINK SEA WATER YESTERDAY), BECAUSE IT HAS NO MEANING THAT CAN BE BELIEVED (),⁴⁴ AND AL-AKHFASH HAS SHOWN THE TRUTH OF THE OBJECTS AT ALL, IT HAS NO MEANING FIT TO BE SAID IN WHICH THE TRUTH OR LIE, AND AL-AKHFASH DENIES THAT IT IS SAID IN THE SHOPS TRUTH OR LIE, HIS DENIAL OF HONESTY IS CLEAR, AS THERE ARE NO WORDS REFERRED TO TRUTHFUL, BUT HIS DENIAL OF LYING, BECAUSE LYING IS THE OPPOSITE OF TRUTH, AND IT IS IMPOSSIBLE TO BE TRUE IN ANY WAY, IF IT IS IMPOSSIBLE TO SAY TRUTH IN ANY WAY, IT IS IMPOSSIBLE TO SAY A LIE ABOUT IT⁴⁵.

THE SYNTAX INDUSTRY IS BASED ON DISTINGUISHING THE CORRECTNESS OF SPEECH FROM ITS ERROR ON THE DOCTRINES OF THE ARABS BY CORRECT ANALOGY.⁴⁶ (I ate this food leaving lust for him) is not rewarded, because leaving lust and its absence does not call for it, and if I say: (I drank this foul medicine out of lust for it) it is not permissible, and it was corrupt talk, because the foul medicine is not desired, and if I said: (I drank this foul medicine to benefit from it) it would be permissible, because the foul medicine may be drunk to benefit from it⁴⁷.

There is a difference between the appreciation of the expression, and the interpretation of the meaning, if the estimate of the expression on the azimuth interpretation of the meaning is the desired end, and if the estimate of the expression contrary to the interpretation of the meaning accepted the interpretation of the meaning as it is, corrected the way of estimating the expression so that nothing of them is excluded from you, Ibn Jinni has warned of suspicion and confusion between the appreciation of the expression and the interpretation of the meaning; Zida hit a whip that means Zida hit a blow with a whip, which is so, but the way of expressing it is to delete the additive, that is: hit him with a whip, and then deleted the blow on the lesson of deleting the additive, even if you gave him: hit him with a whip on the fact that the estimate of his expression: a blow with a whip, and its meaning as well, for the obligation to estimate that you deleted the B as you delete the preposition in the way he said: I ordered you good, and I ask God for forgiveness for a sin, so you need an apology for deleting the preposition, and you have sung about all that by saying: It is on the deletion of the additive, that is: a blow of a whip, and its meaning: a blow with a whip, this means, but the way of expressing and appreciating it is to delete the additive⁽⁴⁸⁾.

Al-Rumani believes that the expression and meaning are two inseparable parts that do not straighten one without the other, the expression is not straightened only after understanding the meaning, so that it is on his right, and the face that is his, and gave us an example of this, he pointed out that your saying: (I passed by a good man his father), bear three aspects of syntax depending on the meaning:

The first is that (Hassan) should be a proper name, so it is not permissible except to raise it.

Second: to be a dominant characteristic, in which it is permissible to lift and tow, and lift stronger.



Third: It should be a pure adjective, so that the preposition in it is the chosen face.⁴⁹

The syntactic provisions here change with the change of meaning, which proves that the expression is not valid without understanding the meaning⁵⁰.

Al-Rumani pointed out that the ambiguities that need to be interpreted, especially the circumstances, must be made in the expression of the course of meaning that occurred his site, because it has its meaning, which required the validity of the occurrence of the circumstance in that sense, without prejudice to that face nor increase, you say: (is your response), ie: (is your intention), ie: (in front of you), and not prevent you, it is taken from (repel repel repel) if introduced, as if it was said: Introduce for each side except your side, and from it saying ρ (): ((The neighbor is more entitled to his ceiling)), that ^{is: near him (51)}, which is a circumstance on this word, and not a circumstance in the original, but it is permissible in the stranger to be located the location of the circumstance, for frequent use in Arabic, and therefore said Al-Rumani: "But enter in this section the interpretation of the stranger; This face".⁵²

THE END

FROM THE FOREGOING, WE CAN FORMULATE SOME CONCLUSIONS ON THE ISSUE OF EXPRESSION IN THE THOUGHT OF THOSE WE HAVE MENTIONED:

- 1- IN THE ORIGIN OF ARABIC WAS THE EXPRESSION MOVEMENTS DEVOID OF MEANING WHEN SIBAWAYH, IT WAS LIFTING AND MONUMENT AND TRACTION FOR THE PURPOSE OF DIFFERENT DIRECTION OF SPEECH, AND THIS EARLY BIRTH LATER NEEDED TO REFINEMENT AND EDUCATION.
- 2- TAKING INTO ACCOUNT THE ORIGIN OF THE MOVEMENTS, WHICH IS THE FUNCTIONS OF LIFTING, ERECTING AND DRAGGING, THERE IS AN ADDITIONAL MEANING FOR IBN AL-SARRAJ IS THE DIFFERENCE IN THE FUNCTIONS OF THE DIRECTION OF SPEECH ACCORDING TO THE PURPOSE OF THE ADDRESSEE.
- 3- IT SEEMS THAT THE SETTLEMENT OF ARABIC WITH ITS RULES IN THE BOOK OF SIBAWAYH WAS THE BEGINNING OF A SEARCH FOR OTHER ORIGINALITY AND THE ULTIMATE PURPOSE FOR WHICH THE EXPRESSION WAS FOUND, WHICH IS TO REVEAL MEANING.
- 4- THE IDEA ON WHICH THE EXPRESSION WAS BUILT AFTER IT WAS A PRESERVATION OF THE MELODY AND NOT FOR THE ARABIC LANGUAGE, WHICH WAS INTENDED TO CHANGE? I SAY THE SECOND IDEA OF EXPRESSION IS THE EXPRESSION OF MEANING THROUGH SYNTACTIC MOVEMENTS, AND THIS IS WHAT WAS BORN BRIGHT ON THE TONGUE OF AL-RUMANI AND AFTER HIM IBN JINNI, WHICH I WILL STAND ON THE POSITION OF AL-RUMANI OF THE CLOSE INTERDEPENDENCE BETWEEN THE TWO CORNERS, SO THE PEOPLE WERE ACCORDING TO HIM.
- 5- THE RELIANCE ON THE PRESUMPTION OF EXPRESSION ALONE IS DEFICIENT IN THE DELIVERY OF MEANING, MUST COMBINE OTHER CLUES WITH THE EXPRESSION IN THAT, THE FACTOR WHEN THE FOLLOWERS OF THE CLUES "DEFICIENT IN THE INTERPRETATION OF GRAMMATICAL PHENOMENA, THE CLUES ARE ALL RESPONSIBLE FOR THE SECURITY OF CONFUSION, AND THE CLARITY OF MEANING, AND NOT USED ONE OF THEM ALONE TO INDICATE THE MEANING, BUT MEET THE CLUES CONCERTED TO INDICATE THE GRAMMATICAL MEANING"(), WHERE IS THE FACILITATION IN THESE CLUES?⁵³ IF ONE PRESUMPTION DID WHAT THE PEOPLE DID ON VARIOUS SPATIAL AND TEMPORAL SPACES, THEN HOW? SEVERAL CLUES HAVE FALLEN APART IN UNDERSTANDING ARABIC.
- 6- THE RELIANCE ON THE LINGUISTIC SENSE IN THE COMPOSITION OF THE PHENOMENON OF EXPRESSION MEANS STRIPPED OF THE MORAL IMPACT THAT APPEARS FROM THE CHANGE OF THE LATE LETTERS, THE EXPRESSION HERE IS A PURELY PHONETIC RESULT BASED ON THE CONCEPTS OF STRENGTH AND WEAKNESS IN MOVEMENTS, AND STRANGE HERE THAT THE FRACTURE OF LIGHT MOVEMENTS THAT COINCIDE IN THE PRONUNCIATION OF LITTLE EFFORT, AND FIXED THAT THE OPENING IS THE ORIGIN OF LIGHTNESS, SAYS DR. AL-JAWARI: "THE ORIGINAL SIGN OF THIS CONDITION IS THE APERTURE, AS IS WELL KNOWN, A LIGHT, EASY-TO-SPEAK MOVEMENT IN WHICH NEITHER DIFFICULTY NOR EFFORT IS FOUND, BUT IN FACT THE LIGHTEST MOVEMENT."⁵⁴



Margins:

Semantic¹ development between the language of pre-Islamic poetry and the language of the Holy Qur'an: 276.

Characteristics²: 3/100.

See³: Grammatical and linguistic studies according to al-Zamakhshari: 235 onwards, and the grammar lesson in the books of al-Amali in the century

The fourth of the Hijra: 94 onwards, and the grammatically Nasafi through his interpretation: 103120,

The⁴ impact of meaning in grammatical studies until the fourth century AH: 352.

See⁵: Miftah al-'Uloom 152, and al-Tadheel fi 'Uloom al-Balaghah: al-Khatib al-Qazwini: 1/12.

The⁶ effect of grammatical and linguistic significance on the derivation of judgments: 39.

Rulings⁷ in the origins of judgments: 8/91.

See: 8Semantics: Its Origins and Investigations in the Arab Heritage: 65.

⁹See: Border Letter: 67.

See¹⁰: Sharh al-Rumani, 1/64.

Surah¹¹ Al-Baqarah: from verse: 135.

Surah¹² Al-Qamar: From verse: 24.

¹³See: Risalat al-Hudud: 82, and Sharh al-Rumani: 1/64.

Sharh¹⁴ al-Rumani: 1/64, and see: Manazel al-Harouf: 82.

¹⁵See: Sharh al-Sirafi, 1/43, and Sharh al-Rumani, 1/65.

¹⁶See: Clarification on the Causes of Grammar: 110.

See¹⁷: Sharh al-Rumani, 1/65.

¹⁸See: Sharh al-Rumani, 2/635-636.

The ¹⁹Hermetic and the Great Ocean: (Don): 9/434.

(20) Surah Al-Qasas: From verse: 33.

²¹See: Ruh al-Ma'ani: 10/269.

²² See: Sharh al-Rumani, 2/719, and Sharh al-Tas'heel, 2/233.

Surah²³ Al-Isra: From verse: 110.

See: Sharh ²⁴al-Rumani: 4/1604-1605, and Sharh al-Kafiyya al-Shafiyyah, 1/286.

²⁵Book: 2/398.

Surah²⁶ Al-Tahrim: from verse 4.

²⁷Sharh al-Rumani, 6/2813.

²⁸Book: 1/13.

Origins²⁹ in grammar: 1/45.

³⁰Sharh al-Rumani, 2/643.

Characteristics³¹: 1/35.



32Ibid., 1/37.

33Sahibi in Philology: 190.

34See: Chapters in Philology: 372.

Evidence³⁵ of miracles: 38.

(36) Layers of grammarians and linguists by Zubaidi: 131.

37Similarities and isotopes: 1/179.

Revival³⁸ of grammar: 49.

39Philology: 210.

Arabic⁴⁰ Meaning and Structure: 186.

41See: *ibid.*, 291.

42Sharh al-Seraphi, 1/185.

43Book: 1/26.

44See: Sharh al-Rumani, 1/98-99.

45See: Sharh al-Sirafi, 1/187.

46Sharh al-Rumani, 2/643.

47See: *Ibid.*

48See: Characteristics: 1/285.

49See: commentary: 1/235, and resorption of multiplication: 5/2352.

50See: Sharh al-Rumani, 2/840-841.

(51) Al-Saqab: "Nearness, and I have shed his house, by breaking, i.e. near, and I have dropped it, i.e. I have brought it close", Al-Sahih: (Saqb) 1/148, and see: Language Standards: (Saqqab): 3/85.

52Sharh al-Rumani, 2/723.

(53) Arabic language meaning and structure: 232.

(54) Towards facilitation:83.

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