



LANDMARKS IN MEANING ACCORDING TO GRAMMARIANS

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Abstract

In this research, we sought to clarify the features of meaning among grammarians by dividing it into two sections. The first, entitled "Theoretical Features," began with an introduction to the term "meaning," both linguistically and technically, and an explanation of its relationship to the grammatical art. We identified the features of meaning among some ancient and modern linguists and grammarians who were interested in this relationship, which combines meanings with grammatical and syntactic rules. They established the necessary rules and definitions for it, as well as the method of using it to understand Arabic sentences. Its importance was clearly demonstrated in interpreting Quranic verses and became an important key to understanding their meanings. It opened up many different meanings for a single verse, clearly highlighting the miraculous nature of the Holy Quran. Many books have been written in this field with the aim of understanding the words of God Almighty by relying on language. The second section, "Practical Features," explores the impact of syntax on meaning among ancient and modern scholars, the determinants of understanding, and the methods scholars used to preserve meaning through the preservation of rank and diacritical marks. We then present some examples that demonstrate how to infer meanings from the syntactic position of a word in an Arabic sentence, and from the context in which the word appears. We also present the meanings that can be achieved by following this method, based on syntax or attribution. This matter is supported by evidence from exegetical books by some who recognized the importance of this arrangement and relied on it in their interpretations. It thus becomes clear to us that there is a connection and a basis for grammar and meaning, and that grammar is not limited to syntax marks alone. Grammarians' interest in meaning also emerged, parallel to their interest in the craft of grammar and syntax. Grammatical structures emerged as a basis for conveying meanings appropriate to situations, circumstances, or the requirements of the situation. Grammatical meanings became divided into two categories: the first based on attribution and commentary, and the second, which is appropriate to the situation and context, despite its similarity to rhetoric.

Introduction

Ancient grammatical study focused on meaning and was closely linked to it, inseparable from it. Grammarians have devoted considerable effort to semantics since the beginning of their research. Perhaps syntax is one of the most important clues expressing meaning, as it links grammatical meanings with syntactic cases. This is what speech requires to be understood. If the syntactic marker is hidden, the meaning becomes ambiguous.

It is well known that Ibn Jinni defined language as: "Sounds by which each people expresses their purposes." Thus, the place of meaning in language is the expression of purposes.

Language consists of words with meanings that people communicate with each other. Thus, words constitute one half of language, and meanings constitute the other. This is a self-evident principle that every speaker is aware of. However, self-evident principles emerge as preliminaries when scientifically addressing related issues. The relationship between meaning and grammar is one of mutual influence and impact, because meaning influences grammar within the framework of constructing grammatical theory and perfecting its principles. When the theory is fully constructed and moves to the stage of applying it to speech, the influence of grammar on meaning becomes apparent. The first aspect of this relationship is studied through understanding the effect of meaning on the principles and branches of grammar.

In what follows, we will examine the efforts made to strengthen the relationship between meaning and grammar, as worked on by grammarians, both ancient and modern, after identifying the relationship between these two terms and demonstrating the extent of grammatical thought's interest in meaning, alongside other factors that contributed to the development of rules, in order to counter the accusation that Arabic grammar exaggerated its emphasis on form at the expense of meaning.

Anyone browsing the books of the ancients and how they dealt with verses of the Holy Qur'an and Arabic texts, including poetry and other genres, will clearly see the shortcomings of modern works that rely on explaining grammatical systems, and what they called "books facilitating grammar." This period has been described as stagnant due to the weakness that befell its people, leading to the emergence of groups calling for the simplification of these rules, which were described as difficult and incomprehensible. They also called for the removal of i'rab (inflection) from Arabic speech or the deletion of some of its categories, with calls of varying severity, either out of good faith or malicious intent.

From the value of meaning to Arabic scholars, my research, titled "Features of Meaning Among Grammarians," emerged. After this introduction, it consists of two sections and a conclusion:

Theoretical features.

Practical features

The conclusion: This contains the most important conclusions of the research.

I cannot fail to mention here that the study of meaning is an issue that has received attention from multiple perspectives, and books have been written about it both implicitly and independently, including:

- The Arabic Sentence and Meaning: Prof. Dr. Fadhel Al-Samarrai.
- Meaning and Grammar: Dr. Abdullah Ahmed Jad.

Meaning has also been studied within the phenomenon of inflection among modern scholars, including:

- The Phenomenon of Inflection in Arabic - Abdul Wakil Al-Ra'id.
- The Phenomenon of Inflection in Arabic Grammar and Its Application in the Holy Qur'an: Ahmed Suleiman Yaqut.
- Inflection and Its Effect on Controlling Meaning: A Qur'anic Grammatical Study: Munira bint Suleiman Al-Aloula.

This research builds on what preceded and adds new developments in this issue.

Theoretical Features

Definition of Meaning Linguistically and Technically:

Meaning Linguistically:

Meaning has several meanings in language, and linguistic meaning also varies depending on the origin from which it is derived.

Al-Khalil ibn Ahmad al-Farahidi says: "The matter concerned me, and I am concerned with it. I took care of his matter. Matters were concerned and took care of, meaning: they descended and occurred. The meaning of everything is its ordeal and the state to which its matter will come.

Al-Jawhari said in Al-Sahah: "I meant by saying such-and-such," meaning I wanted and intended. The meaning of speech and its meaning are one and the same. You say: I knew that in the meaning of his speech and in the meaning of his speech, and in the meaning of his speech, meaning its gist.

Ibn Faris said in Maqayis al-Lughah: "It is said: I do not know its meaning and its significance." What is indicated by the analogy of language is that meaning is the intent that emerges and becomes apparent in something when it is searched for. It is said: This is the meaning of speech and the meaning of poetry, meaning that which emerges from the hidden content of what the word contains. The evidence for the Oh, the Arabs' saying: "This land meant nothing" and "it did not mean anything", meaning that it did not produce anything. It is as if, since it was thus, it did not benefit anything and did not produce any good .

The meaning in technical terms:

Al-Jurjani says in Al-Ta'rifat: Meanings are the mental image, in that he placed opposite it the words and images that occur in the mind. In that it is intended by the word, it is called a concept. In that it is said in response to what it is, it is called an essence. In that it is established externally, it is called a reality. In that it is distinguished from others, it is called an identity .

In the modern era, Westerners have not They neglect to define meaning. De Saussure defined meaning in a word as: "a reciprocal association or 'reciprocal relationship' between the word, or 'name', which is the 'auditory image', and the idea .

This idea is the core of what can be called the semiotic theory, which was developed by Ogden and Richards in their famous book (The Meaning of Meaning) in 1923, which they illustrated with the following triangle

The bottom line in its definition—meaning meaning—is "what the speaker intends and which the listener—the addressee—must understand ".

The Impact of Meaning on Grammatical Art:

Grammatical art is mastery of the science of language. This mastery is not merely theoretical; rather, it requires training and practice, such that its possessor becomes a knowledge that he practices and masters, like a craftsman who masters the tools of his trade.

Abu al-Baqa' al-Kafawi (1619-1683 CE) says: "Every science that a man practices, whether deductive or otherwise, until it becomes like a craft to him, is called a craft. It has also been said: Every work is not called a craft until one has mastered it, trained, and is attributed to it In another place, he explained that a craft is the knowledge acquired by studying the sayings of the Arabs. As he said: "It is used in the science whose information is obtained by tracing the speech of the Arabs ".

Al-Suyuti (d. 911 AH) described the craft as a psychological ability that enables a person to employ rules with awareness and insight, saying: “The craft is a psychological ability by which a person is able to use certain topics, such as a purpose, by way of will emanating from insight according to his ability to master it. He also said elsewhere: “Grammar is a scientific craft by which the conditions of the speech of the Arabs are known, in terms of what is correct and incorrect in composition, so as to distinguish what is correct from what is incorrect ”.

All statements state that “the craft of grammar” is not merely rules and theoretical knowledge; Rather, it is a science that requires training and cultivation. It is an acquired scientific skill that can only be attained through frequent practice and training.

Bishr ibn al-Mu'tamir (d. 825 CE) emphasizes in his book the importance of choosing meanings and their impact on the flow of speech. He says: “The speaker should know the levels of meanings and balance them with the levels of listeners and the levels of situations. He should assign each level of speech and each situation a position, so that he divides the levels of speech by the levels of meanings, and divides the levels of meanings by the levels of situations, and the levels of listeners by the levels of those situations ”.

Al-Jarmi (d. 1437 CE) says: “For thirty years I have been giving fatwas to people based on Sibawayh’s book ”.

This is only because Sibawayh (d. 180 AH), although he spoke about grammar, he pointed out in his speech the objectives of the Arabs and the ways in which they behaved in Its words and meanings. He did not limit himself to explaining that the subject is nominative and the object is accusative, and so on. Rather, he explains in each chapter what is appropriate for it, to the point that it encompasses the science of meanings, eloquence, and the various ways in which words and meanings are used .

With this text, we can see how Sibawayh analyzes grammatically, taking into account the semantic orientation in the context, and demonstrating how the grammatical structure contributes to conveying the speaker's intent. He establishes and understands that meaning is the basis and the word is subordinate to it.

The evidence for the validity of this approach is those chapters, which are clear evidence that Sibawayh was not content with simply describing the grammatical structure, but was also concerned with highlighting the effect of meaning on the word, and how to make it a means of core grammar. Among these chapters are: the chapter on the word for meanings; the chapter on the agent whose verb extends beyond it to two objects in the word, but not in the meaning. This chapter is a chapter in which the agent is equivalent to the agent in meaning and what it acts upon; a chapter on the sources that operate like the present tense verb in its function and meaning; a chapter on the use of the verb in the word, but not in the meaning; and the chapter on the occurrence of nouns as adverbials and the correction of the word to the meaning. Because of their breadth of speech, brevity, and conciseness. Here, we find how Sibawayh used chapter titles to indicate meaning.

There is also a close relationship between meaning and grammatical artifice, and the standard by which a sentence's correctness is measured is linked to these two aspects. The subject of the grammatical study is either the word composed of other words, or the sentence. The sentence is studied in terms of its type, its components, and the interrogative, negation, or affirmation that occur to it—that is, the sentence .

The summary of what Ibn Babshadh concluded regarding the meaning of grammar as a craft is his statement: "As for the craft interpretation, it is our view that it is a science derived by analogy. There is no problem with grammar being one of the noble sciences, since knowledge is the opposite of ignorance, and that is why it is called a science. There is no problem with it being derived, because deduction means extraction, from the words of God Almighty: {And if they had referred it to the Messenger and to those in authority among them, those among them who extract it would have known it} [An-Nisa' 83]. The people of this craft extracted it from the words of God Almighty and eloquent speech".

The Impact of Meaning on Grammar Among the Ancients:

Arabic grammar, in all its chapters, is based on the interrelationship between words. A word only has a grammatical rule through its association with and adherence to other words. This is perhaps more prominent among some words than others. Meaning is one of the most important issues that has captured the attention of scholars and thinkers throughout the ages. Various sciences have addressed it, studied various aspects of it, and presented varying conceptions of its nature and the factors influencing its definition .

Meaning is closely linked to a number of non-linguistic phenomena, such as thought, knowledge, intent, usage, and context. These phenomena are so intertwined that it is difficult to draw clear lines between them. This explains the multiplicity of sciences and knowledge that address meaning and study it from a specific perspective, examining it through its relationship to one of the previous phenomena. It also explains the connection of these sciences to semantics and their influence on it. The study of meaning relies on multiple divisions that differ depending on the perspective taken on the linguistic phenomenon and the other phenomena associated with it. It studies meaning internally, limiting itself to examining the linguistic phenomenon, with its various elements, through an internal, subjective examination, and considering the various elements that connect these elements to one another. Meaning may also be studied. A study linking it to external factors that influence its nature and understanding

Sibawayh (d. 180 AH)

Grammarians paid great attention to meaning, and Sibawayh (d. 180 AH) focused on meaning as the foundation upon which grammar is built. He stated that there is nothing in the speech of the Arabs, nor in the poetry of the great poets, that does not apply the meaning, and the meaning in it applies the syntax .

In this context, Sibawayh's text appears in the chapter on the arrangement of speech in terms of correctness and imprecision, in which he compares grammar to semantic composition, saying: "This is the chapter on correctness in speech and imprecision. Some of it is correct and good, some is absurd, some is false, some is absurd, and some is false".

We find Sibawayh explaining to us the effect of meaning on the context of speech. This text demonstrates Sibawayh's thought in clarifying the relationship between grammar and meaning. For him, grammar does not govern meaning, but rather is subject to it. Meaning is what drives the grammatical structure of a sentence and how it shifts from nominative to accusative.

Sibawayh said: "Among the things that are in the accusative case based on the implied verb that is used is the one that is made explicit, such as if you see a man who has returned from a journey, so you say: 'A good arrival.' Or a man says: 'I saw such and such in a dream.' So you say: 'Good and no evil, good for us and evil for our enemy.' If you wish, you can say: 'A good arrival.' 'Good for us and evil for our enemy.' As for the accusative case, it is as if he based it

on his saying: 'I arrived.' Among the things that are in the accusative case based on the implied verb that is used is the one that is made explicit, such as if you see a man who has returned from a journey, so you say: 'A good arrival.' Or a man says: 'I saw such and such in a dream.' So you say: 'Good and no evil, good for us and evil for our enemy.' If you wish, you can say: 'A good arrival.' 'Good for us and evil for our enemy.' As for the accusative, it seems that he based it on his saying "I came. Meaning has been a focus of attention in other Arabic sciences, such as rhetoric, literature, and others.

Rhetoricians have benefited from the foundations of ancient grammarians on the issue of meaning and their connection to eloquence and rhetoric. Al-Jurjani discussed the issue of the effect of meaning on context, focusing on its essential role in the science of Arabic. He addressed the issue of precedence and postponement and its effect on the significance of meaning, as the linguistic context had an influence on the choice of meaning in both cases. Al-Jurjani believes that the word is subordinate, and the meaning is subordinate. If a speaker wants to express a meaning, he will choose the appropriate words for that meaning. The order of the word is subordinate to the semantic order in the mind. He said, "The word is subordinate to the meaning in terms of structure, and words are arranged in pronunciation because of the order of their meanings in the mind".

Abd al-Qahir al-Jurjani was aware of the issue of meaning and the meaning of the meaning. By meaning, he means the word that you understand without the need for a context, while the meaning of the meaning is the word that requires a context in order to arrive at that meaning. He made the change in structure contingent on the change of meaning by deleting an intended object, to indicate the context and clarify the intended meaning, such as: "I lowered my gaze on him," and the meaning is "my eyelid".

Al-Sakkāk also recognized this in his research, as he clearly established the features of meaning and its methodology. For him, meaning is generated in the mind, and then appropriate words are formulated based on it. Al-Sakkākī says: "Know that the science of grammar is the pursuit of knowing how to combine words to convey the original meaning in general, using criteria derived from the induction of Arabic speech and rules based on them, to guard against errors in composition in terms of that method. By how to combine, I mean prioritizing some words over others and observing the forms that occur in that manner. By words, both the two types of words are the single word and those similar to it.

He explained that grammar is the science upon which word order is built and the intended meaning is clearly explained.

Al-Sakkākī also explained the science of semantics and its influence on grammar. For him, the science of semantics investigates the characteristics of composition and the production of meaning, and if it is useful, it suits the situation and context. Al-Sakaki said: "Know that meanings are the pursuit of the characteristics of the structures of speech in conveying meaning and what is connected to them of approval and other things, in order to guard against error in applying speech to what the situation requires. Thus, later grammarians elaborated on the issue of meaning. Ibn Hisham (d. 1206 CE) in his book *Mughni al-Labib* 'an Kutub al-A'arib (The Book of Grammar) explained the effect of meaning on the grammatical craft and how one affects the other, and the relationship between them is a relationship of influence and effect, and how he balanced between the requirements of the grammatical craft and the contexts of meaning, so that the structure is understood in light of its significance. He devoted a chapter

entitled “Mentioning the aspects from which objection to the inflected enters” and he counted them in ten main aspects and made it obligatory for the student of grammar to take them into account and avoid them according to its rules, “The first aspect is to take into account what is required by the appearance of the craft and not take into account the meaning, and feet often slip because of that.” The second aspect is: “That The grammarian takes into account the correct meaning and does not consider its technical accuracy. Here I will provide you with examples of this. Al-Radi al-Istrabadi (d. 684 AH) also emphasized the importance of the significance of grammatical meaning in the linguistic context, and that it leads to a difference in meaning according to what the context requires. The speaker's intent plays a major role in the meaning, and this became clear in the statement of the present tense verb after (hatta). When it is placed in the accusative and nominative cases depends on the context of the speaker's situation.)

Features of meaning in grammar according to modern scholars:

This has not been without the attention of modern researchers, as many have emphasized it, including:

Dr. Tamam Hassan (d. 2011) points out that addressing meaning at the phonetic, morphological, and syntactic levels is one of the branches that teach functional meaning, lexical meaning, then the contextual meaning, after which we arrive at the semantic meaning.

He emphasized that there are rules for grammatical guidance and a general principle that governs all grammarians' activities, namely (benefit, correctness, and avoidance of ambiguity). He defined the rules of grammatical guidance as methodological controls established by grammarians to adhere to when examining linguistic material—whether by listening, by analogy, or by analogy—used to derive a ruling.

Dr. Muhammad Hamasa (d. 2015), in his book (Grammar and Semantics), discusses the importance of context and the impact of meaning on it, saying: "Choosing between words from Semantic fields between which there can be grammatical relationships in their context, such that the word is used in its linguistic reality, that is, used for what it was intended for according to the terminology of the people of a particular linguistic environment. This level is known as the level of linguistic reality.

Dr. Fadhel Al-Samarra'i made useful investigations into what is called the meanings of grammar. He made the purpose of parsing the clarification of meanings, the breadth of expression, and the precision of meaning. He made the meaning of the Arabic sentence viewed from two perspectives: the first: the definitive and probabilistic semantics, and the second: the apparent and implicit meaning

Applied Features

1- The Effect of I'rab on Meaning:

Linguists have elaborated on the meaning of I'rab. Ibn Manzur (d. 1312 CE) believes that I'rab and Ta'reeb mean the same thing: clarification. I'rab is called I'rab because it is expressed and explained. It is said: "He expressed his tongue and I'rabba" (meaning he became clear and articulate). I'rab about a man: he explained it. I'rab about him: he spoke his argument. I'rab is grammar, but it is the clarification of meanings through words. He expressed his speech in an expressive way if he did not make mistakes in grammar() .

- 2- As for Al-Fayruzabadi (d. 1414 CE), he believes that grammar is: "clarification and disclosure of something... and grammar is not to make mistakes in speech, which leads to a lack of clarity in it()".
- 3- As for grammar in terminology, Al-Radi said, "Grammar is that which has a different ending... to indicate the meanings that are attributed to it. His statement, "To indicate the meanings attributed to it," is an explanation of the reason for the placement of i'rab in nouns() .
- 4- I'rab is also linked to the concept of eloquence and clarity. Whenever a speaker expresses and clarifies his intention, he is an i'rab, especially when compared to a non-Arab, such as a foreigner. An Arab believes that he is capable of expressing himself, by analogy with foreigners, who are incapable of doing so, at least in the eyes of an Arab. There is nothing wrong with an Arab deriving a word from this and extracting a meaning, thus inventing i'rab, ta'reeb, arubah, and arabiya, all of which are terms that convey clarity and clarity. There is also nothing wrong with seeing an Arab link i'rab and eloquence, attributing both to himself, delighted and pleased() .
- 5- The phenomenon of i'rab is one of the most prominent features of the Arabic language. This is clearly evident in Sibawayh's book, where he addressed the issue of i'rab and explained its effect on the word, the i'rab marker, and the reasons for it. He said, "This is a chapter on the processes of endings of Arabic words.
- 6- It operates in eight categories: accusative, genitive, nominative, jussive, fatha, damma, kasra, and pause. These eight categories are combined in four forms: accusative and fatha are one form in pronunciation, genitive and kasra are one form, as are nominative, damma, jussive, and pause. Thus, we distinguish between what is affected by one of these four types due to the agent's influence - and none of them can be excluded - and what the letter is built upon in a structure that cannot be removed from it for any other factor that influenced it, each of which has a specific type of expression in the letter, and that letter is the letter of i'rab .
- 7- The Effect of I'rab on Meaning According to the Ancients:
- 8- Grammarians explained that the vowel signs of i'rab indicate significance, as they are a tool for clarifying meaning and grammatical function. Thus, i'rab is a semantic tool for understanding meaning.
- 9- Al-Zajjaji (d. 1590 CE) said: "Since nouns are affected by meanings, so they are active and passive, complementary, and complementary, and there are no indications of these meanings in their forms and structures, but rather they are shared, the vowel signs of i'rab in them are made to indicate these meanings. It becomes clear to us that nouns, in their outward appearance, do not inform us of their place in the sentence until the vowel signs appear on them. They are a semantic means of clarifying meaning. Meaning.
- 10- Ibn Jinni (d. 1002 CE) mentioned in his book, "The Attraction of Meanings and Syntax," a chapter entitled: "The Attraction of Meanings and Syntax." He said: "This is a topic that Abu Ali - may God have mercy on him - used to frequent, and he was very familiar with it. It encourages revision and careful examination. This is because you find in much of prose and poetry the attraction of syntax and meaning: one urges you to do something, and the other prevents you from doing it. Whenever they confuse words, I grasp the meaning and feel comfortable correcting the syntax .

- 11- Ibn Jinni finds syntax and meaning to be mutually exclusive, not mutually exclusive. He emphasized that you must grasp the meaning first, then move on to correct the syntax. This means: you must grasp the meaning first, then move on and correct the syntax, as the ultimate authority over sentence construction is the meaning, and syntax is a means of demonstrating this.
- 12- Ibn Jinni explained in *Al-Khasais* the importance of meaning in expressing context, and made syntax a door to the meaning: it is the clarification of meanings with words, such as: "Saeed honored his father" and "Saeed's father thanked him." You know that by raising "Saeed" (in the nominative case), "his father" (in the accusative case) is placed on the genitive case. In the other sentence, the meaning changes with the change of the syntactic marker.
- 13- Ibn Jinni leads us to a grammatical rule for understanding language: there must be agreement between meaning and syntax. Do not let interpretation distort syntax, and do not let grammar destroy meaning. There must be agreement between the two, as He said: "Do you not see the difference between the estimation of *i'rab* and the interpretation of meaning? If you come across something like this from our companions, guard yourself against it and do not indulge in it. If it is possible for you to estimate the *i'rab* in accordance with the interpretation of meaning, then there is no goal beyond it. But if the estimation of *i'rab* is contrary to the interpretation of meaning, then you accept the interpretation of meaning as it is, and you have corrected the path of estimating *i'rab*. This was not overlooked by scholars of Arabic jurisprudence, and among the ancients was Ibn Faris (d. 1004 CE), as we find him believing that *i'rab* is not merely a verbal luxury; rather, it is a means of clarifying the intended meaning within the context of the sentence. He said: "As for *i'rab*, it is through it that meanings are distinguished and the intentions of the speakers are understood. This is because if someone were to say, 'How good Zayd is,' without an *i'rab*, or 'Umar hit Zayd,' without an *i'rab*, his intention would not be understood. Ibn Faris made *i'rab* the standard for meaning, and through it, speech is made sound. He also said: "*I'rab* is the distinction between equivalent meanings in expression, and through it, the predicate, which is the root of speech, is known. Without it, no subject could be distinguished from its object, no complement from its attribute, no exclamation from a question, no beginning from a source, and no description from a confirmation".
- 14- Among the scholars who most extensively linked *i'rab* to issues of meaning and clarified its connection to the sciences was al-Zamakhshari in the introduction to his book "*al-Mufasssal*." He said: "This is because they do not find scholars of Islamic sciences, whether jurisprudence, theology, exegesis, or hadiths, whose lack of Arabic is clearly and unmistakably lacking. They view most of the chapters and issues of the principles of jurisprudence as being based on the science of *i'rab*".

Syntactic Analysis and Determinants of Understanding:

I'rab gives the speaker the flexibility and freedom of expression, because each word carries with it an indication of its linguistic function. This is something that is denied to constructed languages. They follow a method of preserving ranks, because changing the position of a word leads to a change in meaning. In constructed languages, it is not possible to place the object

forward and the subject back, for example. Rather, the speaker must follow a single method of expression. This is evident in Arabic in cases where i'rab is not clearly defined. There is no indication of the intended meaning, so it must follow a specific order from which it does not deviate. This is similar to the example of: "Moses struck Jesus." You must place the subject ahead of the object, otherwise the sentence will be confused.

From this, it is understood that i'rab is not a linguistic luxury, but rather a semantic necessity that protects meaning from confusion and distortion. Grammatical construction must be subject to meanings, not meanings subject to it. The speaker's intent is one and the same. However, the aspects of inflection carry multiple meanings, and this is the job of the grammarian. It is not right to impose on the speaker what the inflectionist envisions .

Scholars of grammar have employed many methods to preserve meaning and remove ambiguity, including

A. Preserving order:

An example of this is their saying: Yahya hit Bushra.

We find Ibn Jinni explaining in this example that "Yahya, Bushra" are two nouns whose inflectional signs are not apparent because they are not declined. When the inflectional signs are hidden, we return to the sentence order: the subject comes first and the object comes later, and the order indicates the meaning

B. Concealing the inflectional sign:

An example of this is our saying: "How beautiful is Zayd?" (interrogative). How beautiful is Zayd! (exclamation). How beautiful is Zayd. (Negation(

If he says, "How good is Zayd" or "How good is Zayd" or "How good is Zayd," he has made clear the intended meaning through i'rab. The Arabs have a way of doing this that others do not: they differentiate between meanings using vowels and other means().

It becomes clear from the previous sentence that i'rab is the key to the meaning if we look at the example:

How good is Zayd?" Without i'rab, we do not understand the meaning. Is it an exclamation? A negation? Or a question?

However, when we add the vowels, (How good is Zayd) is an exclamation, (How good is Zayd) is an interrogative, (How good is Zayd) is a declarative sentence.

C. The equality of the two sides of the chain of transmission in terms of nominalization and inflection, and definiteness or indefiniteness:

This includes the difference between the statement "Zayd is setting out" and "Zayd is setting out".

In your statement, "The setting out is Zayd" and "Zayd is setting out," there is a difference between the two sentences. The first focuses on the event or state of setting out, then identifies the agent. In the second sentence, "Zayd is setting out," you are discussing an event that had already occurred. The listener may have known that there had been a setting out or some event, but is unsure whether it was Zayd or someone else. If you say, "Zayd is setting out," you remove any doubt and make him certain that it was Zayd, after previously considering it a possibility. As for your statement, "The starting point is Abdullah," you know that someone is setting out, but you don't know whether it is Muhammad or Abdullah. So, establish Abdullah for the listener, and that this setting out is Abdullah's, by saying, "The starting point is Abdullah".

The linguistic context had an impact on the choice of meaning in both cases.

Grammar scholars took the necessary linguistic measures to clarify the meaning, so it—meaning the meaning—became the touchstone of their studies and the highest goal. They discussed the clarity, ambiguity, and corruption of meaning. Thus, linguistic phenomena emerged in grammatical studies, serving as the primary results of the clarity of meaning. These phenomena are numerous and scattered throughout grammar books, and the following figure briefly explains them:

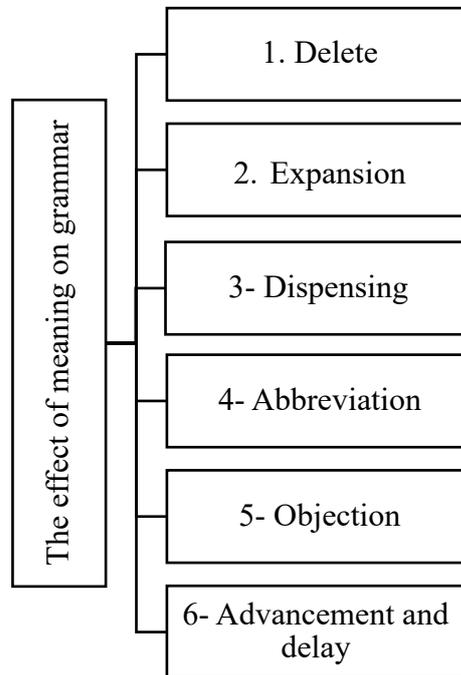


Figure (1)

The translators of the Holy Qur'an had a significant impact in highlighting the issue of meaning and its manifestations in Qur'anic structures, so that the meaning would be correct for those who contemplate the Holy Qur'an. The science of "the difficulties of the Qur'an" has become, from a grammatical perspective, an art in which commentators, scholars of meaning, and experts in readings compete, seeking to arrive at sound understanding on the one hand and breadth of expression on the other. Among these are:

1. The Almighty's statement: Deaf, dumb, and blind, so they will not return (Deaf, dumb, and blind) is in the nominative case as a predicate of an omitted subject, meaning that these people whose story this is are deaf, dumb, and blind; they do not hear the truth, nor speak it, nor see it, nor turn away from their misguidance.

It is clear in the parsing of (the parsing of what) as predicate of an omitted subject, the meaning of which is (they are deaf, dumb, and blind). It is permissible in speech to say: deaf, dumb, and blind, based on their being left as deaf, dumb, and blind. However, the Qur'an does not contradict with a reading that is not transmitted.

The meaning here is: the nominative case is stronger and more comprehensive, because it is a direct attribution, indicating stability, so it is not Their attributes are temporary or transient, but rather are fixed and stable in their being.

2. The Almighty's statement: {And do not bestow favors, seeking more in return

The verb "bestow" is in the jussive mood because it is a response to a prohibition. Some have raised the word {And do not bestow favors, seeking more in return}, meaning "seeking more in return," which is the better meaning, because it refers to the state of the gift, not to the expected outcome.

Abu Ali al-Farisi prefers the nominative case, and weakens the jussive mood based on the meaning, saying: There is no direction for the jussive mood in "bestow favors." Don't you see that the meaning is not: "Do not bestow favors, seeking more in return." Rather, the meaning is as mentioned above.

3. The Almighty's statement: {Indeed, those who disbelieve will be called, "The hatred of Allah is greater than your hatred of yourselves when you are called upon." {to faith, then you disbelieve.

In this blessed verse, it becomes clear to us that there is a contradiction between meaning and syntax. The connection, in terms of meaning, is related to (the hatred of God), meaning it will be said to them: God's hatred of you at the time you were called to faith, so you disbelieved. This is correct in terms of meaning, but in terms of syntax, there is a problem: If we connect the adverbial phrase "idh" directly to "lamqat Allah", there will be a very long separation between the adverbial phrase and its dependent, because there is a separator between them. In order to maintain the meaning and syntax, the statement is estimated with a noun in the accusative case (an absolute object) to which the adverbial phrase is related.

Ibn Jinni said: "So this "idh" in meaning is related to the statement itself: the hatred of God, meaning it will be said to them: God's hatred of you at the time you were called to faith, so you disbelieved, is greater than your hatred of yourselves now. However, if you interpret the matter in this way, there will be a separation between the connection Which is when and between the relative pronoun which is for the hatred of God. So if the meaning is based on it and the aspect of i'rab is prevented from it, then a nasb is omitted that includes the adverbial phrase and the source indicates it, so that it is as if he said at the end: your hatred when you call.

4. The Almighty's statement: {These are two proofs from your Lord to Pharaoh and his chiefs} It is permissible to make the demonstrative pronoun masculine even though the two referred to are feminine and they are the hand and the staff. However, it is permissible to make the demonstrative pronoun masculine because the predicate (proof) is masculine, and since the predicate is the subject in meaning, it is permissible to make it masculine. In His statement (to Pharaoh), it is related to what (from) is related to in His statement (two proofs from your Lord). It is permissible for it to be related to something omitted, as mentioned previously in His statement (in nine signs) to Pharaoh and Aaron, an explanatory apposition. Its meaning is that the hand and the staff are two proofs from your Lord of your prophethood, meaning We sent you against Pharaoh and his people with these two The two dazzling verses.

5. The Almighty's saying: {And from wherever you go out, turn your face toward al-Masjid al-Haram. And wherever you are, turn your faces toward it so that people will not have an argument against you, except for those who wrong among them.} This includes the permissibility of giving (except) the ruling of the waw according to the Kufians when it comes in its meaning. The Basrans disagreed, relying on the meaning of the two tools. The waw is for combining, by including the second in the ruling of the first, in contrast to (except), which is for exception, by removing the second from the ruling of the first.

In His saying (so that people will not have an argument against you), the exception is used, and there are various opinions about it:

1. It is a discontinuous exception, like His statement, "He has no knowledge of it except the following of conjecture." It is also said, "He has no right over me except transgression and oppression," meaning, "But he transgresses and oppresses." If the believers have an argument, then the oppressor has a right to argue with you, and the oppressor has no argument. Therefore, they have no argument.
2. That the argument could mean argument, as if He said, "So that the people will have no argument against you except those who have wronged, for they will argue with you falsely." Based on this, the exception would be connected.
3. That "la" here means "and," meaning, "nor those who have wronged," and some have denied this.
4. That it contains an implied "upon," and its interpretation is: except against those among them who have wronged. It is as if He said, "So that there will be no argument against you except against those who have wronged," for the argument would be against them, and they are the disbelievers.

These two interpretations are far-fetched, and the preferred interpretation is the first.

Here, this leads to multiple meanings, so we find:

1. Its meaning is, "So that the People of the Book will have no argument against you if you do not pray toward the Sacred Mosque," by saying, "There is no [right]." This is the prophet promised, a prophet who prays toward both qiblas.
2. Its meaning is: Do not deviate from what your Lord has commanded you to do, namely, to face the Kaaba, lest they have an argument against you, saying: If you had known that it was from God, you would not have deviated from it.
3. The Jews' argument is that they knew that the prophet sent at the end of time would face the Kaaba, so when they saw Muhammad praying toward the Rock, they used this as an excuse. His qibla was turned toward the Kaaba so that they would not have an argument against him.

When grammarians established the rules of this science, they placed them within controls that go back to the principles of grammarians' craft and the foundation of that craft (listening and analogy). Anything outside these controls is dealt with according to a followed mechanism, illustrated in the following figure:

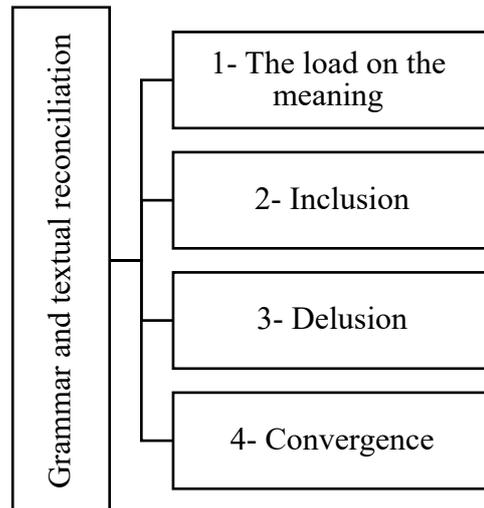


Figure (2)

All of this goes back to (the chapter of grammatical estimation) and the realization of its benefits. One of the characteristics of the Arabic sentence is that it is full of meanings, and to know those meanings, estimation is necessary because the meaning is hidden beneath the appearance. We may resort to estimation to control the meaning and prevent corruption from it, or estimation leads us to maintain the consistency of the grammatical principles by which the linguistic system is controlled. Estimation may be a manifestation of the scholar's merit and the extent of his mastery of this art, so diligence increases and knowledge is abundant. They invested in that to control the grammatical rules, so estimation becomes a regulator of the rule. From here, the phenomenon of estimation became one of the prominent phenomena in the interpretation of the Qur'anic text and the explanation of Arabic poetry. We conclude this discussion with an important statement by Ibn Babshadh in explaining the purpose of grammar, as he said: "This purpose is divided into two parts: one is knowing the error so that it can be avoided, and the other is knowing the meanings so that it can be believed. There is nothing more important than understanding the meanings of the Book of God Almighty and its benefits, and knowing the Sunnah and the reports of the Messenger of God, may God bless him and grant him peace, and the wisdom and the collections of the Arabs, for all of this cannot be understood in reality except by knowing Arabic.

Conclusion

Results:

1. Meaning has a close relationship with grammatical construction, which cannot be overlooked when the goal is to understand the meaning of a sentence in the Arabic language, as they are connected by a connection and a common cause. Grammar is not limited to the final marks of words; grammarians paid as much attention to meaning as they did to the construction of grammar and syntax.
2. Grammatical structures are the foundation for conveying meaning appropriate to situations, circumstances, or the requirements of the situation. Thus, grammatical meanings are divided into two categories: the first is based on attribution and

commentary, and the other is appropriate to the situation and context, despite its similarity to rhetoric.

3. There is a difference in estimation, both in type and position. The optimal estimation is that which suits the rules of grammar and its meanings, taking into account the appropriateness of the context
4. In grammar, the word is one, but the meaning is multiple, and this has repercussions for understanding the sentence and its intended meaning in its various occurrences.
5. Syntax has a significant impact on meaning, and scholars have adopted the process of preserving rank and diacritical marks as a means of preserving meaning.
6. There is no room for abandoning syntax under any circumstances, as grammar is a science whose rules are derived from the words of God Almighty and has significant significance in interpreting His words.
7. This research is a brief overview of a broad area of linguistic research that cannot be fully covered in this brief overview.

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