

Philosophy of Employing Controversy in Ibn Jinni's Language Lesson

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Abstract

This research seeks to demonstrate the importance of controversy in intellectual issues, Man cannot stop arguing as long as the reasoned of thought is a human mind, and this human mind cannot reach the degree of absolute certainty in its deduction of the ideas that it broadcasts. There are some ideas that are opposed to what he puts forward, even if only by a small percentage. Therefore, a person cannot generalize his ideas to all issues, even if he is sure of them to a high degree of believe ability, He must take care of her to be safe from the veto.

Keywords: Controversy, Son of a genie, the human mind.

Introduction

Dialectical logic was not imposed on the Arabic language, Or in other words, the owners of the language industry did not introduce the logical argument industry into their system as a luxury, Rather, it is the structure of the Arabic language, which was based on human induction, that paved the way, And let the dialectical logic enter into it, And the grammarians did not deny(1) The use of dialectical industry in linguistic research, They were paying attention to her,

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The most important manifestation of dialectical logic in the books of pre-Ibn Jinni Grammarians is the style of (Al-finqalah), Based on the mention of the possible contrary opinion in the phrase (If you say-we said). And we don't want to get ahead of the research as much as we want to show the idea that accompanies us in this research, That is, language is a dialectical language, There can be no argument about it, because it is a human product, The view may be overlooked, It may be overlooked, Have a fancy in the process of deriving its provisions. In this research, we show the philosophy of the cognitive relationship between the linguistic system and the logic of argumentation.

Linguistic induction and the employment of argumentative logic:

The linguistic system is built on the basis of induction, The product of linguistic construction is only an inductive product, Ibn Jinni defines the linguistic system by saying:((Is a science extracted from the extrapolation of this language))(2), Ibn Jinni's text is explicit that the linguistic construction brought out to us is a human inductive product, Hence, such a system based on induction cannot be human, To cut, Or he makes a sure statement that he has reached the decision with absolute certainty, The contrary possibility remains (The gay) Why would he have decided even a little, That is, even if by the amount of 1%, The language is surrounded only by a prophet, as mentioned by the ancients(3).

The linguistic system he built - According to external perception (The cosmic system), And internal perception (Mindfulness)- Ancient grammarians are only a reflection of the mental perceptions based in the minds of Grammarians about the linguistic system, In, And these ideas, And the judgments that Grammarians

came up with from the perception that is in their mind are judgments that do not reach complete absolute certainty: ((Because human language reflects the complex nature of man, Puzzling, Which cannot be absolutely subject to judgments; so that whatever the human phenomenon is, if it is studied, And the provisions and laws related to them have been stripped, so there are exceptions that remain outside of those provisions and laws))(4). Since it is one of the decisions of dialectical logic that he is looking for the neglected and forgotten, And he turns to the left, He warns about the violator of the rule, This means that there are a fair amount of linguistic uses that have been described as few or scarce, And the violation of analogy opens the door wide to enter the logic of controversy, The possibility of employing it and using it in the language lesson.

What the ancient linguists came up with was by induction, The linguist was((He studies several partials, A general judgment is derived from it))(5), The linguist has examined the particles that share one adjective, He called the overall general judgment on the parts he had read, He was ((Induction is the basis for all our holistic judgments, And our general rules; because the collection of the general rule, And the total judgment is only after examining the particles and extrapolating them))(6), And the product of this extrapolation is a product that cannot reach the degree of absolute certainty that it is not disputed, Yes, the participation of a large number of particles in one attribute reaches a high degree of reassurance to the judge, The proofs are all fixed in one attribute, This does not mean that the rule as an inductive result has absolute certainty, That is, it has reached a degree corresponding to external reality, The lack of possibility of the violator,

Rather, the results of this extrapolation are results that the arguer can come up with contrary to, This is done by looking for the parts contrary to the rule of the first stable that were overlooked in his extrapolation, Which does not interfere with the general judgment he launched(7), Then his extrapolation is an extrapolation of the linguistic phenomena that he was able to hear and perceive, And not for all Arab phenomena, It is possible that there are linguistic phenomena that contradict the overall rule built by the stable, Therefore, it should be ((The result is not guaranteed, That is, it is not certain, It remains possible, no matter how we add other successful tests to successful tests, The extrapolation included a larger number of validations, And vocabulary))(8). And this is the verifier in the language lesson, Then ((A lot of Arabic speech is too late for language learners, And others came and completed what the first Grammarians missed, It is impossible for any scientist to understand the language, No one has been spared from turning to him, Especially advanced Grammarians))(9), Who laid the foundation stone of the Arabic language, This is what Abu Amr ibn al-Ala referred to by saying: ((What the Arabs have said to you is nothing less than, And if he had come to you in abundance, he would have brought you much knowledge and poetry))(10), This is a handover from Abu Amr to us in our view of the language, Taking its judgments from the words of the Arabs, Not all the words of the Arabs were present in the minds of those who read the language, Since the stable had a number of evidences that share one characteristic, Fatimah reassured himself in issuing a general verdict against her, Any linguist can make a second extrapolation, If he had done so, he would have come in contravention of the general ruling issued by the first settler.

Linguistic heritage books convey to us a lot of incidents that indicate that linguists in their extrapolation of the language have missed a lot, And they overlooked the parts contrary to the judgment that they deduced from their extrapolation of the words of the Arabs, Perhaps the first to read an incomplete extrapolation is Abu al-Aswad Al-du'ali, According to reports, he has already offered his extrapolation of the suspicious characters to the Prince of believers (P),((He mentioned five letters, namely: The, And that, As if, And let, Perhaps, And overlooked (But), Imam Ali said (P): Why did you leave her Abu al-Aswad said: I didn't count it from her, He said to him: It's from her that he increased it in her))(11). This text reveals to us the inadequacy of man to count all the similarities of language, It takes away from the human mind what it has not calculated, Or what he did not expect that within the general sentence he was released, Hence grammar is a human product, And((People are caught by omissions and mistakes))(12).

One of the linguistic incidents that shows us that the ancient Grammarians were careful about the safety of their judgment from the partial that was hidden from them at the time of their induction, And their fear of him, because he challenges their rule, And this is what Nader Ibn Shamil narrated about Hebron, He said:((A man came to him from the Companions of Yunus asking him about a question, The boyfriend is thinking, And he lingered until the man walked away, We punished him, He said: What were you saying in it We said: Such and such. He said: If he says such and such We said: We say: Such and such. He was still diving until we stopped and sat thinking, He said: The respondent thinks before answering, And ugly to think after him. He said: What I answer with an answer so that I know what objections

and reproaches I have, He was nevertheless a contented righteous))(13).The boyfriend is aware of the existence of the offending anomaly, which did not pay attention or did not occur to the sedentary when he extrapolated the similar particles in one attribute, Looking for that part that was contrary to his opinion, To secure his sentence from appeal, Or veto, Al-Khalil is keen to make a sound judgment about any contradiction, Or corruption(14). This is proof that the rules of Arabic rules are inductively extrapolated minus, Their judgments have not reached the point of absolute certainty, The existence of something that contradicts or contradicts the provisions developed by linguists does not allow these provisions to reach the degree of absolute absolute certainty(15), This small percentage allows the use of the logic of argument, because it is a means contrary to a general judgment, And that's what the controversial industry is working on.

To hear the term incomplete induction ((The listener is constantly alerted to the presence of a number of particles that have not undergone the observation process, And testing, And statistics, These particles may be, Or individuals not covered by extrapolation of critical importance by another stable view, He sees that these individuals, Or particulars if examined, And their statistics may change the equation of the distribution of the valence values of the possible axes))(16). If the dialectician finds these individuals in violation of the prescribed linguistic provision, he opposes the decision with this offending individual, Controversy ensues, Therefore, the ((The generalization of the phenomenon targeted by induction is not logically correct ; this is because there are cases not covered by induction, They may differ in nature, And their characteristics about the cases covered by the circular,

And so the generalization logically is not true))(17). It is this small percentage of the dissenting part that enables the dialectician to argue.

One of the evidences that confirm the effect of incomplete induction in employing the logic of argument in the language lesson when Ibn Jinni is what he mentioned in Bab ((Dropping the proof))(18) From the words of Abu Othman al-Mazni, He says:((And that's what Abu Othman Said: The adjective is not to be unhelpful, So that's why I said: I passed a man I do. So I did this because the adjective was not useful))(19). Almazni believes that a disbursement bug (I do) Dedicated to the benefit and completeness of the meaning, When he refused to (I do) The meaning of the statement. Almazni generalizes its total base, That every (Recipe) Useful, And the inflection of adjectives is evidence that the adjective is not useful(20).

And the rule of Abu Othman al-Mazni has built it on an incomplete extrapolation, He wanted to popularize it, The generalization of this rule is binding on him, He contradicted his rule, because he did not degrade all its parts, So Ibn Jinni dropped the rule of Abu Uthman by saying:((And drop this to be told to him: The adjective has come out unhelpful. And that's like you said in the answer of who said ((I saw a plus)): Hurt me. Features, And not useful))(21). The rule that Al-Mazni launched is a controversial rule, because there are some particles that do not participate in the general rule that he has established, And the son of a genie warns that the ruling is not an absolute ruling, because there is something abnormal that contradicts it.

In the same section, Ibn Jinni recounts a general rule that the kufyun called the right of the name-bearer, He says: ((This is what the Baghdadis say:((The name is rising as it is mentioned, Towards (Zedd I went

through), And(Your brother I honored). The fact that it is higher for them is because a return has returned on it, so the return has increased with that))(22). And this rule, Or the larger limit of the measurement is the product of the induction of the kufians, Since it was deduced by incomplete induction, It allows employing argumentative logic, And the son of a genie found that there are particles that can not fall under this general rule, Counting them from the parts contrary to the ruling of the kufyun, He felt that their general rule is a rule that can not be spared from controversy, He said:((And drop this evidence that they are told: We say:: Zaid, did you hit him, and when did your brother say his word and it is known that the post-interrogative letter does not work before it))(23). Ibn Jinni dropped the kufyan guide to what is common and known to them from a general rule, Namely, the post - interrogative letter does not work before the interrogative letter ; because the interrogative letter has the lead in speech.

Ibn Jinni points out the existence of the offending problem, Or the Gay who can't be surrounded by, It is contrary to the generalization of the judgment, He says: ((As Abu ' Uthman considered that every attribute should be useful, he found that some of the attributes are not useful, and that was a secret to say; as well as the saying of these: If every return on a shameful name of the factors raises it, it is spoiled by the presence of a return on a shameful name of the factors and it is not lifting it, then this is the way of this))(24). This method used by Ibn Jinni is a controversial one, because he contradicted what others claimed on the basis of induction, Mentioning what he disagreed with, And indicate the position to which the rule based on induction does not apply.

One of the evidences that confirm the effect of incomplete induction in employing the logic of controversy is what Ibn Jinni said of his disagreement with the consensus of the people of Arabia in saying: ((This foggy hole is ruined))(25). The grammarians gathered until the (Ruined) Odd, because the measurement has a lift, because it is an attribute of the burrow, not of the seizure(26). And Ibn Jinni found by extrapolating evidence that contradicts the consensus of the grammarians that this is an anomaly, Rather, he sees him as one of the many witnesses mentioned in the Holy Qur'an, He says:((As for me, I have that in the Qur'an such a position is Niva on a thousand positions, And that is, to delete the additive only, If you carry it on this, which is the stuffing of words from the Qur'an and poetry SAG, smooth and common before))(27). The existence of evidence that contradicts the sayings of the grammarians is what justified the son of a genie to express his opinion, And to contradict the opinion of those who said that this statement is an anomaly, And this shows us that the linguist, even if he extrapolated, And built his reign, He should not generalize what he wants from absolute judgment, because((Results in the evidentiary process being challenged, And the total judgments of skepticism))(28), Which allows dialectical logic to go hand in hand with the general rules built on the generalization approach.

The foregoing shows that the use of the logic of argumentation in the language lesson was carried out to its cognitive system through the duality of extremes and anomalies, Or public and private, Generalizing the results makes linguists feel in danger of being overruled, It threatens their rules that they want to generalize,Then((The grammarian tries to collect as many clues as possible that testify to the truthfulness

of his measurement, And he can deduce from them the degree of certification by Standard judgment, Or generates from it the degree of reassurance of the correctness of the deduced judgment))(29), The rest of the branches that have not been measured are contrary to the general origin (Measured on it), There is no similarity between it and the general origin, Or the general rule, Which the linguist is trying to extend to the branch, These dissenting sections are the parts that contradict the general rule, It does not allow the linguist to be assured of the correctness of his measurement to the degree of absolute certainty, If there is something contrary to its measured origin, If there is something that contradicts the asset measured on it, even if it is by the amount of 1%, Then this minimal partial anomaly can be a bug for employing dialectical logic, The pastor, no matter how hard he tries to ascertain his general origin, cannot prove his Origin absolutely:((Because the basis of it is inevitably induction; and that every complete rule is obtained for us only by examining its parts. There is no doubt that the most infinitesimal general rules, It is not possible to obtain a complete extrapolation in them, This should be the most reliable of our bases on which to collect the expected values))(30). The structure of the use measurement is inductive, And it is only an attempt to generalize the results of extrapolation(31). And it is these results that can provoke controversy, The existence of an anomaly that does not correspond to the qualities of the general macro; because the controversy industry is looking for these irregularities between the micro and the macro.

We can describe linguistic rules as dialectical rules, because what determined the measured origin is the linguist's mental ability(32), And this ability remains an

ability that does not reach the degree of absolute perfection, Or absolute certainty, Which is what made the opinions of Grammarians multiple ((By the multiplicity of assets on which they measure, And it's finally a matter of choosing one of the assets))(33). That means ((That the measure of the original and the subsidiary in the process of formal measurement is relative, Subject to personal diligence))(34). That is, the determination of the asset measured on it was not to the degree of quantitative certainty, This is what led to controversy in some assets, because they took assets to extend their rule to branches that the branches do not share the characteristics of the original, It is this mental problem in determining the origin that allows the controversy to enter the standard system, As a grammatical mechanism for the derivation of rules, And the establishment of judgments; because the controversy is looking for the dissenting and dissenting witness, And about the parts that the pastor did not pay attention to in extending his ruling to the measured branch.

What Ibn Jinni mentioned about the rules of linguistic inference towards:((A door in the conflict of hearing and measurement: If there is a conflict, say what is heard and do not measure it in others))(35), And((If the thing is different in use and strong in measurement, it is the use of what was used a lot first, even if it did not end up being measured to what ended up being used))(36), And((And know that if the analogy leads you to something, and then you hear the Arabs have pronounced something else in it on the analogy of another, then let what you were to what they are. If you hear from someone else like what I have said, then you are a good one: Use whichever you want))(37), And((And if the thing fails in use and is strong in

measurement, then that is not the end behind it))(38). These fundamentalist rules developed by Ibn Jinni for linguistic inference clearly indicate his belief in the existence of contradictory and divergent linguistic structures, A structure corresponds to the rule derived by induction, And another installation may not match the general rule, The son of a genie has conjured up linguistic irregularities in his mind, He wanted to establish controls to control the offending linguistic pattern, These patterns, which contradict each other, are only dialectical patterns, because there are some of the linguistic patterns heard that deviate from the established rule, And this anomaly leads to constant dialectics

The definition of grammar by Ibn Jinni and the distinction between grammar and expression

Grammar Language: way, and: destination. It is said to be carved towards so-and-so, which side of it. Collection: about us And up and down, like a hill. And the meaning: be an adverb, be an adverb and be a noun. The son of his master said that the Arabs used it as a circumstance the origin of the source; and from it towards Arabic. It is the expression of Arabic speech Ibn Jinni defined the grammar as: "the suicide of the Arabs, in acting from the expression of And others, such as bending, combining, degrading, breaking and adding, proportions, composition, etc.; to add Those who are not native to the Arabic language should speak it with eloquence, even if they are not one of them, even if there is an anomaly some of them responded with it to her." Ibn Jinni mentioned that the Arabs used this term as an adverb, and its origin is the source. So, "sculpt to the point." As you said, "I meant to do something," and then he singled out such a deviation from science, as Fiqh is originally a source: I understood the thing," i.e.,

I knew it, and then the science of Sharia singled it out from analysis and prohibition, and as Allah revealed, singled out It is the Kaaba, even though the houses are all of God. And he has analogues in the palace of what was once common in his genus on one its types "

Expression language:

"source" expressed the thing" if you make it clear about it, so what is expressed in It is clear to him, and it is clear to him... The origin of all this is their saying: "Arabs", because of what is attributed to them eloquence, articulation, statement" Ibn Jinni says about him: "he is the revelation of meanings by words." By expressing the difference between the meanings, the doer, the doer, the negation, the exclamation, and the understanding, Ibn Jinni, And other grammar sections. "Don't you see that if you hear:" Akram Saeed is his father, " and"Saeed thanked his father," you know If one of them lifted up and the other did the doer from the effect, and if the speech was one anal, one of them would not take them from his owner " The son of a genie is opposed to the construction of the meaning and the same as in the verbal, and the difference between them is gone the expression of the change of the worker and his transition and the necessity of the construction of the incident of a non-worker and its constancy Ibn Jinni made the naming of the Arabs the origin of the term Arab in saying: "and the origin of all this is their saying the Arabs because of their eloquence, expression and statement attributed to them " Ibn Jinni settled the same meaning in naming Friday as Arabism: "and from it I have an Arabism This is because Friday showed something from the rest of the days of the week in order to prepare for it, The direction to it, the force of its notification.

Deuteronomy

The son of a genie in the ills of Deuteronomy has written a book whose material revolves around what "a, Z" performs in Al-Muthanna of the functions, mentioning the opinions of the scholars of the visual and Kufic schools, and the statement of the most correct opinion. Discuss the opinions carefully and stand on the opinion of Sibweh as the most correct opinion when the son of a genie and his Sheikh, my father Ali the Persian Ibn Jinni relied in many places on the opinions of his Sheikh Abu Ali Al-Farsi in order to push the statements of the sculptors of the two teams who disagreed with Sibue's opinion. Ibn Jinni, in explaining the reasons for the Deuteronomy, relied on the evidence provided, because in the field of learning.

Explain the rules, and the closest way to demonstrate the rule is the way of examples. In terms of mental evidence, His explanations are convincing, as he raises the issue and tries to discuss it from all sides and justifies it with consensual evidence. The reality of the language, and the words of the Arabs, without deepening or philosophizing, but with clear and simple evidence, clarifying what he wants. And he means it, and it reaches us quickly, and from this he says: "and the movement of the noon Deuteronomy is a fraction, and the movement of the noon Friday. Which, on the other hand, is an aperture, and both are animated by the meeting of the two consonants and are opposite in motion to the difference between the two. And the plural, and the noun of the Deuteronomy was the first fraction of the noun of the plural, because before it was a thousand, and it is light and the fraction heavy, moderate. The nun accepted the combination F, which is heavy, so they opened the nun to moderate the mother.

The saying of the son of a genie

And if someone says, " if it's a thousand letters, then what does it matter if they turn it in Traction and pitching And can you massage her heart that she's not like " D " Z, so D again anyway?"The answer to this is from two sides: one of them is that the coup of a thousand in traction and fraud, does not prevent it from being A letter of expression, because we have found-while it is a letter of expression without disagreement among our companions-this coup And that's a thousand " no, and both, "they said: both men, both girls. And I went through them Both of them and both of them. And I hit them both and both of them. Just as the " A "is in" no, "and both are" prepositions." And I turned over, as I saw, so also "a thousand Deuteronomy" is an adverb, and I turned over in tow And the monument."

And Ibn Jinni continues to mention the ills in her heart in the traction and pitching, and measures it by the words of the Arabs in In other places, even the opinion of those who come to mind refutes this objection, even if it does not exist. And this There is a lot of style in this book, it mentions a lot of questions and answers to them. Ibn Jinni not only refutes the opinions of those he disagrees with, but also imagines objectors and refutes These are objections.

He says in response to the lighter: "as for the saying of my good father: the thousand is not a letter of expression, nor If you see a thousand, you will know that the name is raised, and if you see J I knew that the name was bolded or erected, and [the lighter] said: if it were letters of expression I would not have known about it They lifted from the monument, and no traction... And this is what he mentioned is unnecessary, and that I have seen the letters of the expression no other than lifting, pitching, and dragging,

it is your father and his sisters who benefit us."He then goes on to discuss the lighter saying, and how he rejects it in a tactful manner in which there is no slander. In another place, in response to the saying of fur and ziyadi, he says: "As for the saying of fur, my father Isaac ziyadi: that a thousand is parsing. He is far from right." If Ibn Jinni had used these phrases, but he did not use the method of insulting or swearing, He was even kind in response, because after he mentioned these phrases, he began to discuss why he rejected these views with evidence which he Markets.

Derivation

Derivation in the language: truncation Al-rumani defined it by saying: "derivation is the deduction of a branch from an asset that circulates in its expenses on the original this limit included the meaning of the derivation and required exposure to the branch and the origin " Derivation " the removal of one word from another on condition that they fit the meaning and structure, and their variation in the formula With a letter or with a movement, and the derivative increases over the derivative of it with something, as a multiplication or a product that agrees "ZAR ra ba"" Perhaps the first to write about the "deaf" derivation in a booklet called derivation, and the scientists wanted The first derivation of what was later known as the small/ smaller or general derivation is the derivation He was referring to the seers who used to see that speech is derived from each other and that Source origin of languages. This is the position of the opticians, and Ibn Jinni was their faithful disciple. The caffeine They see that the infinitive is derived from the verb. Linguists have developed the study of derivation, and they have deduced types for it, not just one type, and once the

people of the century The fourth Hijri so we knew to derive three types are:

- The small general derivation.
- The Great derivation, which is substitution
- The larger derivation, which is the traditional derivation. He called him the son of a genie, as he stated in

The door of the greatest derivation. However, the son of a genie confessed thanks to his Sheikh, Abu Ali Al-Farsi, who was Forget about it. the son of a genie says "This is a place that none of our companions named; however, Abu Ali, may Allah have mercy on him He used to use it, and immortalize it, with the exception of the smaller derivation, but nevertheless he did not name it, but it was He gets used to it when necessary, and relaxes to it and makes excuses for it, but this flipping is for us, and you will see it, and you will know that it is a nickname Recommended ".

Ibn Jinni believes that the derivation is of two types: small and large, " and that the derivation I have on Two strikes: big and small, the small is what people have in their hands and books, as if you take an asset from the assets and you accept it They have different meanings, even if their forms and premises differ. And that's like the composition "SL-m", you take from it the meaning Safety in his conduct towards Salam, Salam, Salam, Salman, Salma, Salam and Salim: al-Ladig called him Optimistic about safety... This is the smaller derivative.

As for the biggest derivation, it is to take an asset from the assets and complicate it and its six traditions meaning One of the six compositions meets and what each of them acts on, and if something diverges from it Gently respond to the workmanship and interpretation

of it as the etymologists do it in one composition... About: "KL M", "KML", "MKL", "ML", "LKM", "LMK", as well as "S and L", "S and L", "S and L" "And for the" to "and" to "and" this dive doctrine and grieve disturbed. And that's me holding a tradition the six sayings on strength and intensity and the six sayings on speed and lightness " Thus, each asset consists of a number of images, six images of the three letters, and four And twenty for four, and one hundred and twenty for five.

But some linguists, including Sakaki called this Color of the color of the derivation The big one. Ibn Jinni admitted that the largest derivation in all the words of the language is not consistent. "And I know I'm not pretending that this is continuous in all language, as we do not claim for the smaller derivation that it is in all language "Which opened the door for the son of a genie in the greater derivation of the work of Hebron in the lexicon of the eye.

Ibn Jinni mentioned that the derivation is located in the letters, and so the" yes "letter is an answer and the" yes, and bliss, bliss, bliss, etc. are derived from it Ibn Jinni believes that it is not possible to derive from words consisting of less than three letters ' He says: "it is not possible to derive from a word on less than three letters, so you need to increase over Another thousand, to be the second of the first, as if you were to name a man, you would not exceed a thousand And I whispered it because you moved it to meet the occupants, and I said L and Z and what water, so it increased on a thousand are not and they are static as you see another thousand "

For voices at the son of a genie

Sound language: buzzer, combination sounds. Ibn al-sakit said: the voice is the voice of Man and others, and

the whooper: the whooper, and a Chinese man t: a very loud And a man shouted: good sound is very strong. each hit of the songs has a sound of voices The definition of sound is related to its dimensions and resources, and it is necessary to restrict it to what it wants, and it has given the willing an accurate compendium of these sources, after considering it as " air sound compressed by percussion Two objects, and that's two hits: a sound just about breathing with something like a stretched sound, and a breath with some sound. There are two types of breathing: non-optional, as it is from inanimate objects and from animals, and optional, as it is And that's two strikes: a strike with the hand, like the sound of a lute and what is going on, and a strike with the mouth.

And the one who has two strokes in the mouth: pronounced and non-pronounced, and non-pronounced like the sound of a flute, and the pronunciation of it is either singular from speech or compound as one of the types of speech Linguistically, the voice is: "a show that comes out with a connected rectangle so that it is shown in the loop And the mouth and lips are syllables that discourage it from extending and elongating, so the syllable is called wherever it is presented to him literally. The Bells of the letters vary according to their different syllables " This definition is concerned with the features of linguistic sound only, as evidenced by the identification of sound syllables that The flexion pause is called a syllable in an exact idiomatic form, and it is called The syllable when flexing is a letter, and distinguishes the sound timbre of each lexical letter by different The syllables of sounds, so you touch for each letter a bell, and each Bell has a sound. Because language is the voice through which all people express their purposes. Sound as a language means:

Tracking the phonetic phenomena of the letters of the Arabic lexicon, in terms of the exits of sounds and their entrances, And their sections and varieties, judgments and reasons, indications and characteristics in the conditions of utterance, whisper and intensity And looseness, features of its sound and silence at rest and when moving, and its controls in applications And openness. Hence, we have learned that the first scholars of Arabic were born in the hands of the Europeans Systematic research into the phonology of the language, and they made a real contribution to the laying of its first foundations, which It gave them the opportunity to early settle the truth of linguistic sounds, and it made it easier for them to go through the whole topic His painstaking details, and taming the reins of his complex complexities, which was recorded for the Arabs in the language of the Qur'an a priori Scientific discovery, and reaching the results that the global acoustics movement has humbled today, after Passing through the experience of revealing equations, advanced physiological devices that confirmed the correctness of the information The enormous amount that the Arabs have created in this field. The term phonology is an original Arabic term, no The reason for this is: the stipulation to name it explicitly without blinking, and the use of its connotations in The exact phonetic convention of the ancient Arabs, Ibn Jinni says: "but such is the Science; I mean the science of sounds and letters has an attachment and participation to music, because of the workmanship of sounds and the melody " He not only stipulates it in order to associate it with musical rhythm and vocal melody, both of which On the face of it, I don't think that this explicit designation with such a clear terminological connotation has already been The son of a genie from before, he is its creator and is the founder of its term.

A closer look at his venerable book "The Secret of making godparents" clearly confirms that he is a schemer. A true integrated phonology of the number and causes, through the unique phonetic vocabulary that he researched. He classified the saying in it, starting by enumerating the letters of the lexicon and adjusting their phonetic origins, and using it in describing. The exits of the letters are accurately described, and the sounds are divided into sections on which phonology has not increased. The Hadeeth is a part of the mind, and it goes through what is displayed on the letters of deletion, punctuation, explanation and replacement. In addition to this, there is a well-dressed vocal delicacy, linguistic intelligence and leadership, mixing between the language and the sound, so you imagine them as one coherent entity pulling each other, comparing these aspects and observing them. You find him inventing the term "phonology" and putting it into the subject of objective and purposeful research, so that what humbled by the son of a genie from the term phonology, it can be the first idiomatic origin. For what the European term "phonological" has settled: phonetic formation, which means all care. The impact of linguistic sound on the grammatical and morphological structure of speech in the light of sound and rhythm. The term, which later evolved to reveal the unknown universal human voices.

Ibn Jinni has risen to the burdens of linguistic sound, as he has gone beyond the stage of construction and foundation to the stage of Rooting and theory, he dealt with the issue of voices in his book "The Secret of the expression industry", which made him. As one of the creators, and plans for sound themes from which he was considered one of the originators, we are now facing. Statement of the general principles of his vocal

thought without going into the particulars of the topic. At the beginning of this, it is worth paying attention to two important points as we review this idea in secret parsing industry.

A-the son of a genie was the first to use a linguistic term to denote this science, we are stillWe use it so far and it is " phonology ".

B-the son of a genie is considered the pioneer in this school, and he was right in saying in his book: "and whatlearned that one of our companions has gone through this art, this delve, and I do not satisfy him with this satisfaction."

And starting from the introduction, Ibn Jinni gives you his audio curriculum, to read his thought, and grope his philosophy,

It verifies his point of view, mentioning the conditions of sounds in the letters of the Arabic lexicon. In its exits."

And its runways, and the division of its varieties, and the judgments of its microscopes and Whisperers, and its hard and soft, and its healthy

The patient, the patient, the patient, the patient, the patient, the patient, the patient, the patient, the patient, the patient, the patient, the patient, the patient, the patient, the patient, the patient, its level, its frequency, its high and low, etc. of its provisions and genera "And the son of a genie in this smooth transmission gives us the task of vocal thought in achieving the terminology In general, by diagnosing the names that he named, even if some of them were already at the boyfriend and Sepoy He is not content with this much until he examines the differences, identifies the features and mentions the characteristics for each letter of These

varieties, differentiating them from movements, with research supplies and requisites, familiar with all aspects.

And in search of all the rarities related to these doors, he says: "and I remember the difference between the letter and the movement, and where The place of movement of the letter, is it before, with or after him I also mention the letters that are branches Consonants, letters that are future branches, movements that are branches generated by movements. As a character branching of the character. And I also remember what was one of the letters in the event that he had some way out, then The movement disturbed him, removed him from his place in case he was at rest. I also mention the conditions of these letters in Their shapes, the purpose of their placement, how to pronounce them as long as they are syllabic sounds, and then how to pronounce them If the names become Arab zed, and what two declarations follow after the transfer, what remains valid after that However, what can be installed and adjacent to these letters than it is not possible, and what is improved. What is wrong with what we have mentioned, and then I will assign a section later for each letter in which I will mention his condition and behavior in speaking of his originality and his Increase, his health and his illness, and turning him to others, and turning others to him." This method reveals the depth of the son of a genie's vocal thought by displaying a juicer His vocal experiments are meticulously organized, and he devotes himself to researching the most difficult vocal problems in a discreet, moving order In it, from the lowest to the highest, from the simplest to the complex, even if the image is integrated, he began to search The center, you don't see stuffing or prophecy, and you don't see repetition

or rumination, you are in the hands of a new climate
Classified with the best of classification and authorship,
so you can hardly memorize what has overtaken you
The science of such a torrent is impulsive, and perhaps
the most remarkable thing that he traced in the secret
of making articulation for sound is the essence of sound
The following research:

- the difference between sound and letter.
- taste the sounds of letters.
- the analogy of the throat with musical instruments (oboe, lute).
- derivation of sound and character

Preservation of a Divine Language

In the previous section, we saw Saadia's revelation theory of Hebrew and his attribution of divinity to Hebrew through that theory. We also saw how Saadia embedded the narrative that Hebrew had been corrupted as a result of the exile of Jews from the Land of Israel. In our exploration of Muslim scholarship, we also saw a revelationist theory of language during Saadia's time. In this section, I will show that Saadia professed that his linguistic and grammatical works were meant to preserve a divine language that had been lost by the Jewish people. This section will also chart similar accounts of corruption of the Arabic language from Muslim scholars and their professed motivations for writing their own grammatical treatises. In Saadia's introduction to the Egron where he discusses the morphological structures of Hebrew words, he describes Hebrew as a "holy tongue". He writes that "[o]ur heart is appalled, and our spirits too, that the sacred speech is removed from our mouths...it behooves us all and all the people of our God to study

and investigate it always" (Allony). Thus, because the "sacred" Hebrew has been corrupted it must be explored and studied to return it to this pure state. Saadia dedicates his work to taking this corrupted Hebrew, and through exploration and study, restoring it to its holiest form. When Saadia publishes an Arabic version of the Egron, he links his efforts to preserve the eloquence of Hebrew to the Muslim effort to preserve the eloquence of Arabic: And just as the children of Ishmael recount that one of their notables saw that the people did not speak Arabic eloquently and this distressed him, and he composed for them a brief discourse from which they might learn eloquence⁵, so too did I see that many of the children of Israel are ignorant of the most essential articulacy in our language, let alone its more difficult [aspects], and when they speak, much of what they say is ungrammatical; and when they compose poetry, few are the ancient elements they adopt and many of those they forget...till even scripture is like unintelligible and incomprehensible speech to them. And so I was compelled to write a book wherein I collected most of the words into two lists...so that it will be easy to grasp everything and retain it [in memory], and so that the words of the] language, both simple and difficult, will be preserved (Allony Egron 156-9). Here, Saadia professes his intention to preserve the "eloquence" and grammar of the Hebrew language in his work. From his direct comparison to the efforts of the "children of Ishmael" (i.e. the Muslims) to do the same thing for their language, the reader can note the similarity of professed intention in writing the linguistic works. Saadia may have had other motivations to preserve Hebrew outside of a religious imperative to protect the "eloquence" of a divinely revealed language. One possible motivation was that there was an increasingly

popular challenge to rabbinic Judaism during Saadia's time from a new sect who called themselves Karaites. Karaism denied rabbinic authority and claimed that the only legitimate divine source of law in the Jewish tradition was the written Torah.

support of their theology, Karaites initiated the study of Hebrew grammar and biblical exegesis within the Jewish tradition. In order to properly argue against this threat to traditional rabbinic Judaism, Saadia had to formulate a rabbinic conception of Jewish law that complemented the grammatical sciences. Thus, Saadia may have been motivated to write books on grammar and use those tools in exegesis for that polemical reason (Brody 40). Additionally, within the rich intellectual milieu of tenth century Baghdad, Jews encountered different religions that generally utilized the sciences of grammar and philosophy to justify their theologies. Thus, Saadia could have been motivated to use to same sciences to show that the accepted form of thinking of the age also aligned with the traditional Jewish outlook. Regardless of possible other motivations for the study of Arabic, Saadia directly expresses that his motivation for writing books on Hebrew grammar was to preserve the eloquence of a corrupted language. Thus, we will use Saadia's professed motivation as a point of comparison to his Muslim contemporaries. To compare Saadia's professed motivation for writing books of grammar with an Islamic motivation for studying Arabic grammar, below is a famous story in Arab tradition featuring what is generally accepted as the birth of Arabic grammar (Goldizer 6). It is the story of Abu alAswad al-Du'ali (d. 688), who is considered the creator of Arabic grammar and orthography. Ignaz Goldziher summarizes the story in his *On the History of*

Grammar Among the Arabs: According to what is related by Abu Ubayda, Abu I-Aswad learned the rules of grammar from Caliph Ali but did not tell anybody what he had learnt from the Caliph until Ziyad, the governor of Iraq asked him to compile a work that would serve as a guideline for the people, and with the help of which the book of God could be understood more easily. Abu I-Aswad asked the governor to spare him this commission. Shortly after this, however, he witnessed a man reciting the 3rd verse of the 9th Chapter of the Qur'an, 11 which correctly reads as follows: [wa-adanun...] anna llaha bari'un min al-musrikina wa-rasuluhu [in the nominative], "[And a proclamation...] that Allah renounces the polytheists and his prophet (scil. Does the same)". The Man pronounced the last word was wa-rasulihi [in the genitive], whereby the sentence quoted above would mean "Allah renounces the polytheists and his prophet." On hearing it, Abu I-Aswad exclaimed: I would not have thought that the state of affairs was so bad. He went at once to Ziyad and said to him: Oh Amir, I am willing to do what you wished me to do (Goldziher 6-7). It was then that al-Duali indicated where dots were to be put on the letters in the Quran, and added the short vowels that are so essential to the system of Arabic case endings (al-'irab). In this story, revered Muslim leaders and scholars showed a concern for the corruption of Arabic and look to the establishment of a grammatical system as the solution. Muslims were not understanding their holy book because of its complex language and they needed a "guideline". They saw that the "the state of affairs was so bad" and were motivated to create a system to return Arabic to its pure state and preserve it. Grammar was born out of a call to preserve the true meaning of the Quran, one that people used to know. Saadia echoed this idea in

the Abu Ubayda source above; he wanted to restore the purity of Hebrew that was used in the revelation to Adam and the giving of the Torah and its historical connection to the Jewish people. The Abu l-Aswad story is foundational in the history of Arabic grammar and was known in Saadia's time as well. Such a similarity is unlikely to be a coincidence and there is a legitimate possibility that the expressed motivation story for Arabic grammar influenced Saadia's narrative for the motivation to study Hebrew grammar. Additionally, the grammarian Ibn Faris held that "the sciences of grammar, orthography and prosody were also primordial" but disappeared gradually only to be revived and retaught by 12 Arabic grammar legends al-Du'ali and al-Khalil ibn Ahmad al-Farahidi (d. 822) (Shah Philological 31). Thus, Ibn Faris is another example of a Muslim scholar who saw Arabic grammar study as a revival of an ancient tradition. Abu Zayd 'Abd al-Rahman ibn Muhammad ibn Khaldun al-Hadrami (d. 1406), known as Ibn Khaldun, was an Arab sociologist, philosopher and historian who described the era of the Islamic expansion as the cause of the Arabic language's corruption (Versteegh Language 102). As Arabs conquered lands from Sicily to parts of Central Asia, including Persia, Mesopotamia, Syria, Egypt and North Africa, they brought Islam and Arabic with them (Versteegh Tradition 2). Scholars of the Quran, and by extension Arabic, were appalled at the corruption of what they described as a "pure" dialect as the language spread across the vast expanse of the empire. The result, according to the grammarians themselves, was the development of a science of the Arabic language that aimed to ensure the preservation of a divine language. Thus Ibn Khaldun states that "grammar is a weapon against linguistic change" (Versteegh Tradition chapter 12). It is worth mentioning that there are also

other possible motivations for Muslim Arabic scholars to push a “pure” Arabic on speakers of the language. Today there is critical scholarly literature that identifies a political motivation for linking an eloquent Arabic with a religious imperative.⁶ Regardless, this study investigates the texts of Muslim scholarly literature and what each scholar himself posits about the Arabic language. As shown above, a prevalent expressed motivation for Arabic grammar study was the preservation of the holy language of the Quran and we will use this information as a point of comparison.

Origin of Language

In the introduction to his Hebrew dictionary, the Egron, Saadia expresses his thoughts on the origin of Hebrew. Saadia’s view was revelationist in that he believed that God created the Hebrew language and then revealed it to Adam. Below is a telling excerpt: The book of Egron³ of the holy tongue, which our God has chosen from primeval times and in which his holy angels praise him... There was one language... throughout the land from the day when God created man on the face of the earth... until the days of the stormy herd [the generation of the tower of Babel]... The holy tongue remained in the mouths of the children of Ever [i.e. the ‘Hebrews’; Ever appears in the genealogy of Noah’s descendants and Abraham’s progenitors in Gen. 11:14–17] alone... their feet trod throughout the land and the language did not depart their mouths, and when they left Egypt God spoke to us in it, eloquent words by the hand of his servant Moses on Mount Horeb... and one hundred and one years after the destruction of God’s city we began to forsake the holy tongue and speak in the languages of the foreign peoples of the land... and we were exiled afterwards through all the gates of the land and the isles of the sea, and there were no people

among whom our people were not dispersed, and in their midst too did we beget children and learn their languages: and their uncouth speech concealed the beauty of our diction... Our heart is appalled, and our spirits too, that the sacred speech is removed from our mouths... it behooves us and all the people of our God to study and investigate it always, us and our children and wives and servants; let it not depart from our mouths because through it we understand the laws of the Torah of our Rock that are our life and vitality, our light from the Holy One through all eternity... (Allony 156-159).

Saadia writes that Hebrew is the language of God and the angels; it is holy, sacred, and pure. Hebrew was the only language at the time of creation and up until the time of the Tower of Babel. After that time, the progenitors of Abraham and the Israelites, spoke Hebrew and “the language did not depart from their mouths” (Allony 156-159). Saadia continues to narrate the history of the Jews and the Hebrew language, intrinsically linking the people to the language. God continued speaking only Hebrew to the Israelites in Egypt, in the desert and finally in the promised land of Israel. The Israelites themselves also only spoke Hebrew at that time. After the destruction of the temples in Jerusalem by the Roman and Assyrian empires, the first temple in 586 BCE and the second in 70 CE, “that sacred speech” was removed from the Israelites’ mouths. Saadia states that, in the diaspora, or territories outside of the Judean kingdom, Jews began speaking the languages of their new neighbors and forgot both the Hebrew language and the fact of its holiness. Saadia specifically cites Arabic and Aramaic as corrupting influences on the Hebrew language (Blau). Essentially, Saadia’s thesis is that God created the

Hebrew language which meant that the language was holy in its essence, and though it was passed down through the Jewish people for a time, its sacredness was lost and corrupted by other languages up until his time. A very similar narrative about the origin of a “pure” language which was then corrupted appears in Muslim scholarship during Saadia’s time. More of the Muslim narrative of Arabic will be addressed in section II. Saadia’s theory of Hebrew’s origin was the first of its kind in Jewish scholarship. He has precursors in midrash, but one would be hard pressed to find a Jewish scholar who posited a single theory of how Hebrew originated and attributed a divine essential quality to its words and exploration. Additionally, Saadia will go on to posit a more human-made view on the origin of language which likely indicates that his perspective on this subject developed throughout his 5 career (Brody 89). Nevertheless, Saadia passionately expresses the revelationist theory of Hebrew here which was an innovation in the Jewish tradition. Like Saadia’s other innovations in the Jewish tradition, it is legitimate to claim that he took inspiration from the ideas about language from his Muslim scholarly contemporaries when we compare his ideas to theirs. To explore the origin of language from a Muslim scholarly perspective, it is crucial to know that a revelationist theory of language among Muslim scholars was hotly debated during Saadia’s time (Shah Classical 314). The revelationist theory in Islamic literature is called tawqif. In his “Classical Islamic Discourse on the Origins of Language: Cultural Memory and the Defense of Orthodoxy,” Mustafa Shah states that tawqif is the theory of the “pre-eminent role that divine agency played in the imposition of language” (314). To tawqif inclined scholars, the Quran is the essential speech of God as revealed to Mohammed

through the angel Gabriel. Thus, the Arabic language itself is holy and claims that humans took part in creating it would reduce its exceptional quality. Tawqif is generally associated with an orthodox view, usually held by a group of Muslim thinkers called 'Asharites. Tawqif's antithesis was istilah which claimed that Arabic came together by common convention and agreement. This means that words and meaning are assigned by people and are arbitrary. Istilah is generally associated with and finds its philosophical foundation in the rational Mu'tazilite movement, which held political sway during the Abbasid Caliphate. Mu'tazilites argued against the anthropomorphizing (ascribing human attributes) of God and thus the notion that God could not have "spoken" the language of Arabic. God's divinity precludes him of being "the locus or substrate for contingent acts" (316). Additionally, Mu'tazilites believed that religious observance is rooted in seeking God through rational speculation. Thus, if God had simply placed language in man's head, the individual would "spontaneously recognize God, rendering futile the concept of religious obligation" (322). 6 The debate between tawqif and istalah was extremely polarized during the ninth and tenth centuries, particularly in Baghdad, though by the eleventh century the debate moved to more of a position of neutrality on the matter. By then, most scholars agreed that the origin of language was some balance between tawqif and istalah. This debate is important in our study of Saadia because the tawqif perspective on language's origin shares many similarities with Saadia's concept of the origin of Hebrew. Tawqif's questions about which language or how many languages were revealed to Adam vary. Some sources hold that God revealed language to Adam, but that language was not necessarily Arabic.

Abu l-Fath Uthman ibn Jinni (d. 1002), a tenth century Arabic grammarian and philologist, for example, held that God revealed all the languages to Adam. These included Arabic, Persian, Hebrew, Syriac, Greek, and more (Shah Philological 32). However, Islamic tawqif accounts of the origin of language still parallel Saadia's scholarship because both hold a revelatory origin of language. Additionally, even when Muslim scholars did not attribute divinity to the Arabic language because of God's revelation of Arabic to Adam, they still described Arabic as Godly and holy (much like Saadia) because the Quran was revealed in Arabic. The source of perfection, imitability and divinity of Arabic is an immense study in itself⁴ but for this paper suffice it to say that the theory of language that Saadia articulated in his revelationist theory of Hebrew reflects many opinions in his contemporary Islamic intellectual circles.

will now discuss some tawqif sources that parallel Saadia's revelationist language theory, and divinity of language theory. All three scholars I will discuss were considered Mu'tazilites. I focus on them particularly because they were contemporaries of Saadia and they all spent time in Baghdad while Saadia led the yeshiva there. The first source is from Abu l-Fath 'Uthman ibn Jinni (d. 1002) who was born in Mosul but studied in Baghdad. Ibn Jinni included a section on the origin of language in his work on Arabic linguistics. He goes through the rationales for both istilah and a revelatory tawqif origin of language. He mentions that his mentor Abu 'Ali al-Farisi (d. 987), a Persian linguist who also studied in Baghdad, believed that language was "from God" and used the word tawqif. They both cite the main scriptural proof for tawqif which is Q 2:31, "And indeed God taught Adam the names (asma) of all things." After Ibn Jinni considers both sides of the

debate he concludes that language is “from God Almighty” (Shah Classical 331).

Results:

We conclude from the foregoing that the relationship of language as a normative system with dialectical logic is a relationship that can be described by the axiom, The language lesson does not stop with dialectical logic, He invests it as a style and art of dialogue, Discussion of topics and issues that there is something that contradicts and opposes, This is what we clearly hint at when Ibn Jinni in his book the characteristics of the subject of our research, We see him employing controversy as a method of analyzing the rules, Her statement, Find out what's in it, And show its contradictions, And ask what can be posed on them. There is hardly a door without a book; There is almost no question of the book's issues, except that we find the dialectical question present to indicate the problems that can be posed.

Findings:

The foregoing shows that the use of the logic of argumentation in the language lesson was carried out to its cognitive system through the duality of extremes and anomalies, Or public and private, Generalizing the results makes linguists feel in danger of being overruled, It threatens their rules that they want to generalize, Then ((The grammarian tries to collect as many clues as possible that testify to the truthfulness of his measurement, And he can deduce from them the degree of certification by Standard judgment, Or generates from it the degree of reassurance of the

correctness of the deduced judgment. Therefore, a person cannot generalize his ideas to all issues, even if he is sure of them to a high degree of believe ability; He must take care of her to be safe from the veto

Margins:

1 What the glass pointed to in explaining the ills in grammar is the denial of the logical limit, And the use of the logical method in drawing linguistic concepts, The introduction of total logical concepts in the study of language, however, the method of argumentation, although it is a logical industry, but it is common among Grammarians, it is obvious that it cannot be denied.

2 Characteristics: 1/264.

3 Looks: Mastery in the sciences of the Qur'an, For Suyuti: 2/126.

4 Grammar analysis and criticism, D. Mahmoud Hassan Al-Jassim:68.

5 Explanation of the logic book of the triumphant sign, Mr. Kamal Al-Haidari: 3/362.

6 The same source: 3/362.

7 Looks:Explanation of the logic book of the triumphant sign, Mr. Kamal Al-Haidari: 3/362- 363.

- 8 Induction logic-modern logic-d. Ibrahim Mustafa Ibrahim:24.
- 9 Induction in grammar, D. Adnan Mohammed Salman:184.
- 10 Characteristics: 1/479.
- 11 Analogs and Analogues, For Suyuti: 1/10.
- 12 Clarifying the causes of grammar, For the father of the glass divider:39.
- 13 Gold nuggets in Gold News, Ibn al-Imad al-Hanbali: 2/322.
- 14 Looks: The beginnings of the mental protest of the lighter and more, D.Mohammad Javad Mohammad Saeed: 70.
- 15 Looks: Arabic grammar in the light of the subjective doctrine in epistemology, D. Ali jaseb Abdullah Al-khuzai: 139.
- 16 The same source:81.
- 17 Logical Foundations of induction, Mr. Mohammad Baqer al-Sadr: 38.
- 18 Characteristics: 1/275.
- 19 The same source: 1/275.
- 20 Looks: Amali Ibn al-Hajib: 1/371.
- 21 Characteristics: 1/ 275.
- 22 The same source: 1/275.

- 23 The same source: 1/275.
- 24 The same source: 1/275.
- 25 Characteristics: 1/266.
- 26 Looks: The book:1/436.
Characteristics:1/266.
- 27 Characteristics: 1/266.
- 28 Language in the light of the concept of auditory evidence by Ibn Jinni and Anbari, Alaa Mohamed Kanan: 10.
- 29 The same source: 179.
- 30 Explanation of the logic book of the triumphant sign, Mr. Kamal Al-Haidari:3/368.
- 31 Looks: Arabic grammar in the light of the subjective doctrine in epistemology, D. Ali jaseb Abdullah Al-khuzai:166. The structure of the Arab mind is a critical analytical study of knowledge systems in Arab culture, D. Mohammed Abed al-Jabri: 151.
- 32 Looks: The theory of origin and branch in Arabic grammar, D. Hassan Khamis Al-malakh: 184.
- 33 The same source: 158.
- 34 The same source: 173.
- 35 Characteristics: 1/188.
- 36 The same source: 1/195.

37 The same source: 1/195- 196.

38 The same source: 1/196.

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