

## Theory of speech between Chihab al-Din al-Quarafi and other jurists and linguists

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### Abstract:

God almighty has favoured and honoured man in relation to the rest of his creatures with speech, with which he expresses his thoughts, needs and desires, and maintains his sociability. Since speech is so important, scholars of all specialities have paid attention to defining its concepts, distinguishing it from language, showing its relationship to meaning, clarifying the conditions of its usefulness, etc. One of the themes associated with it.

In this article, as we will show. Al.Qarafi's view, which was somewhat distinguished from the opinions of others, and their contributions in building the Arabic language lesson. We will also try to approach it with the opinions of other linguists in order to further clarify his views and extract them in the correct manner that is in line with the rules of the Arabic language at its various levels.

**Keywords:** Speech- jurists – linguists – the truth of speech- parts of speech

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### 1-Introduction:

The subject of speech is one of the subjects that has preoccupied the thinking of many scholars across their fields of competence, especially after their knowledge has overlapped; such as jurisprudence, interpretation and linguistics, the latter of which has come to exist in conjunction with the existence of language sciences; Their phonetics, morphology, grammar and semantics, which caused them to deliberate on issues; interpretation, clarification and analysis of a service for the purposes of their knowledge.

This interference had an impact on the evolution of terminology and curricula, the topics agreed and the study curricula and angles differed, and their treatment of the subject matter varied in terms of curriculum, term, definition and scope, some of which necessarily dealt with it; Because understanding the meanings of legitimate speech is originally based on the passions of linguistic speech. In turn based on the different contexts from which it arises, and addressed by others to distinguish it from the word, the sentence and other terminology shared by some meaning and dealt with by others in terms of being a separate flag from the rest of the Shari 'a sciences and so opinions abounded and disagreed, So in this study, we're going to show the view of a scholar of jurisprudence in it ", and his approach to the views of the fundamentalists and linguists who succeeded or preceded him, and the extent to which he was influenced or influenced by their views.

We have chosen a descriptive approach with techniques that require research, such as explanation, analysis and comparison, to serve the issues at hand. We have used a range of old and modern sources to answer some of the questions posed by the study, in the hope that we will demonstrate the efforts of scientists across their different disciplines in enriching the Arabic linguistic lesson.

### 2- Origin of Speech:

Al-Quarafi begins by defining the meaning of speech, and considers that speech in languages, languages plural of language, and people's language: is what they termed the words in the Purposes individually or composite, and the origin of this article of nature, and which he said - God prayed upon him and Salam -: "If you say to your companion, and the Imame speaks :you listen, you are glutton"<sup>(1)</sup> meaning: I came with a word far from righteousness, and God said - come on - { **they will not hear therein ill speech or commission of sin**} [Surah Al-Waqiah : 25] That is, useless talk, And from him the poet says<sup>(2)</sup>, (Al-Wafer)

**He decimates her visualizations to cancel \* \* \* \* as cancelled in Alhawara's diabetes.**

That is, Al-hawara's is irrelevant in the camels of worship<sup>(3)</sup>. Speech is at the centre of the human meeting<sup>(4)</sup>, as many scientists insist in the need for people's coexistence<sup>(5)</sup>. Since the use of language requires pronunciation on its own in a particular synthetic context; Because there is no point in wording away from structure, silence does not improve on it: "Until it constitutes a special blow of composition, and introduce it to a face without a face of structure and order."<sup>(6)</sup>

The issue of speech has been the subject of the research of scholars in all their doctrines, and the sculptors in all their schools, although both are influenced by the other taking and giving. This is evidenced by the support of each tendentiary of his doctrine by the graduates he provides in support of his legitimate provisions, and they seem to have proceeded from the question of the qualities of al-lah, - Almighty-, from the way it is stated: {**And Allah spoke to Moses with [direct] speech**} [surah Nisa:164]. In their interpretation, the doctrine holders differed from Sunnah and Mu'tazila, leading to research into the question of speech, its definition and its nature.<sup>(7)</sup>

They gave many definitions to talk; One of them is what the Al-jawhari said is that it's a gender name that falls on a little bit and a lot. The word is not less than three words because it is a plural of word<sup>(8)</sup>, and the people of speech have argued that: what goes against silence whether it's composite or not, is of general benefit, or not<sup>(9)</sup>. Some differentiated its definition between its connotation in use and its connotation in language, stating that in the language it was called on the four functions<sup>(10)</sup>, whereas in use it meant what was understood as a passage or as a speaking or a talking<sup>(11)</sup>. If the speech is not spoken as Abu Hilal al-askari says: " The speech suspends speeches. because It's more special than speech. And it's not all speech to another. If you put the speech in the position of the infinitve, there is no difference between it and the speech, because your saying: I spoke to him speech and I spoke to him talking, equal. So to addresse himself and

1 - Sahih Muslim, Muslim, (T: 261H), Investigation: Bin Mohammed al-Farabi Abu Qatiba, Taiba Publishing House, Riyadh, Saudi Arabia, T1 (1427H, 2006), J3, P583.

2 - He: Guillain Ben Aqaba Ben Nahis bin Masood Al-Adawi, from Madar, Abu Al-Harith, Dhuramah, born in Sunna: (77H), Ibn Khalkan (Abu al-Abbas Shams al-Din Ahmad bin Muhammad bin Abu Bakr) (608H, 681H), Al-Ayyan deaths and Al-Zaman news, investigation: Ihsan Abbas, Dar Sadr, Beirut, Lebanon (T1), (1398H, 1978), J1, S404, Zirkly (Khairuddin), flags: A dictionary of the most famous Arab men and women, expatriates and orientalis, Dar al-Alam for millions, Beirut, Lebanon (Ta '15), (2006), J5, p. 124.

3 - Al-Qarafi (Shahabuddin Abu al-Abbas Ahmed bin Idris bin Abd al-Rahman al-Sanhaji al-Masri) (T: 684H-1285 AD), - Nafaiis Al-Ussoul fi charhi Al-Mahssul, Study, Investigation and Comment of Sheikh Adel Ahmed Abdel-Jouh and Sheikh Ali Mohammed Mu 'awad, Qurah Abdul-Fatah Abu Sunnah, publications of the Nizar Mustafa al-Baz Library, T1 (1416H-1995), MJ1, P431.

4 - Abdelsalam al-Masadi, Lingual Thinking in Arab Civilization, United New Book House, Tunis, 3, (2009), p. 66.

5 - See: Al-Ghazali (Abu Hamid), Receptionist of Asset Science, Grand Commercial Library, Egypt, (i), (d. T), J1, p. 65. Abu Hayyan al-Tawhidi, interviews, investigation: Hassan al-Sindusi, Grand Commercial Library, Cairo, Egypt (I), (1929), p. 170.

6 - Mahmud Tawfiq Muhammad Saad, "Literacy at Fundamentalists", Critical Data Study, Amanah Press, Egypt, T1, 1407 AH, 1987, p. 127.

7 - Samir Ahmed Maalouf, The Vitality of the Language between Truth and Metaphor, Study in Stylistic and Linguistic Tropics, Publications of the Arab Writers' Union (1996), p. 38.

8 - Al-Jawhari (Ismail bin Hamad) (Te: 292H), Al-Sahah Taj Al-Language and Al-Sahah Al-Arabiya. C5, p. 2033.

9 - Al-Kafoui, faculties lexicon in terminology and linguistic differences, publications of the Ministry of Culture, Damascus, Syria, (2), (1982), J4, p. 102.

10 - Al-Ghazali, who is sourced from the comments of the origins: Naji Sweden, Modern Library, Sidon Beirut (I), (1429H, 2008), p. 101.

11 - Al-Kafoui (Abu al-Ayub ben Musa), colleges, publications of the Ministry of Culture, Damascus, Syria, (2), (1982). J4, p. 99.

speaking himself is a metaphor and an simile like to who speaks to another, and so we said that if the old (Allah) were a speaker, But still, that would have been a quality; Because he was talking and not talked, and his word was also telling what was not there and it would be a lie <sup>(12)</sup>, and scientists called it a lot of meanings that narrowed down the place by mentioning it.<sup>(13)</sup>

In linguists' terminology, it was self-sufficient, in speakers' own words<sup>(14)</sup>, and in grammatical terms, it was a useful term that would improve silence<sup>(15)</sup>, consisting of: name, verb and letter<sup>(16)</sup>, which was a composite word and a useful appreciation of the situation<sup>(17)</sup>. We then find that fundamentalists were more precise in their definition of speech, and Al-Qurafi did not deviate from them in its definition of it, and this is indicative of his knowledge of the language's minutes and questions., which demonstrates his knowledge of the language's accuracy and issues, and qualifies him for the proper graduation of questions of jurisprudence and the accuracy of his jurisprudence.

In Al-Acharya audiences, the Zamakhchari conveys for the Achariyya audience, that speech is common to audiovisual letters and self-speaking meaning; Because he used in both of them and the origin in general is the truth, and his use in the phrases for his saying -: {**and say within themselves: "Why should Allah punish us not for what we say?"**} [Allmoujadala: 8], and saying, { **And conceal your speech or publicize it; indeed, He is Knowing of that within the breasts**}. [Surah Al-Mulk :13]. It was said: "A truth in Al-Nafsi is a metaphor in Al-Lissani, and it was said: reverse it, and the three tell about Al-Ashari, the Ibn Borhan told about it<sup>(18)</sup>.

### 3- Speech sections:

Qurafi considers that the speeches are common to the speakers' voices, and to the mouthpiece in which the speaker is the listener at the same time, but without making the voices<sup>(19)</sup>, as he approaches what Ghazali sees as a common name: It may be called a term for what's in self-speaking, such as: I heard so-and-so rhetoric, and it might be called the meaning of the phrase, which is the meanings in the mind<sup>(20)</sup>. He divides it into three doctrines.

#### a -The truth of speaking in the tongue:

He considers it as the one that the tongue makes, which is the simple meaning of it<sup>(21)</sup>, "because it is the first to understand when we say: so-and-so, or did not speak"<sup>(22)</sup>, and this definition falls within the tendency of speaking as a verbatim, namely: with words heard or read spoken or written, or in all that the act of words or pronunciation or writing may fall upon him; Less or more, reported or not, as defined by the grammarians, that is ; The useful composite word is a benefit that improves silence on it. Al-Anbari says, "So if it was

12 - Abu Hilal Al-Askari, (T: 400H), linguistic differences, investigation: Mohamed Basil Aayun Al-Blood, Dar Al-Bookshop, Beirut, Lebanon, T2, (2010), p. 46.

13 - For more usefulness consider: Grantee of Asset Comments, p. 101, Bride Crown of Gospels of Dictionary, Zubaidi, Charity Press, Egypt, (I), (1306H), J9, p. 49.

14 - Al-Azhari (Khaled bin Abdullah), (T: 905H), Explanation of the statement on the clarification or authorization of the content of the clarification in Al-Nehoub, Investigation: Mohamed Basil Ayun Al-Saud, Dar Al-Bookshop, Beirut, Lebanon (T1), (1421h, 2000), p15.

15 - Ibn Aqil, (T: 672 AH) Explained Ibn Aqil, Explanation of Ibn Aqil on the Millennium of Ibn Malik, Investigation: Mohammed Muhyiddin Abdul Hamid, Dar al-Fikr, Damascus, Syria (1985). C1, p.33.

16 - Al-Sarraj's son (Abu Bakr Mohammed bin Sahl al-Nahoui al-Baghdadi), (T: 316H), investigation: Abdul Hussein al-Fatli, Al-Raha Foundation, Beirut, Lebanon. DT, J1, p. 36.

17 - Ibn Asfur al-Sevilla (T: 669 AH), Close Representative, Investigation: Salah Saad Mohamed al-Mulaiti, Dar al-Aqaf al-Arabiya, Cairo, Egypt, T1 (1427 AH, 2006), S99.

18 - Al-Zarqshi (Badr al-Din Mohammed bin Bahadir bin Abdullah al-Shafi 'i), The Surrounding Sea in the Origins of Jurisprudence, The Liberation of Abdul-Sattar Abu Ghada, Review: Abdul-Qader Abdullah Al ani Dar al-Safawwah al-Safwah for Prinawah for Prinwah for Publa' M.L. ' p. (2), (1413 AH, 1992), J1, p. 444.

19 - - Nafaiis Al-Ussoul fi charhi Al-Mahssul, M1 p 435.

20 - Al-Ghazali, Abu Hamid, Asset Science Dispensary, Al-Ghazali, Grand Commercial Library, Egypt, (i), (d. I) J1, p. 67.

21 - Nafaiis Al-Ussoul fi charhi Al-Mahssul, M1, p. 435.

22 - Ibid: MG1, p. 435.

said," What's the word? It was said: "There was nothing in the letters to make a better sense of silence."<sup>(23)</sup> This definition was followed by an audience of asset scientists who required the composition and utilization of the speech in general<sup>(24)</sup>.

In some speakers' view, speech is a sporadic, understandable, out-of-mouth voice that does not include reading and AL-Tasbih in or outside prayer; Because man is called a reader, not a speaker<sup>(25)</sup>, and is prepared by other, letter of a system, which indicates a meaning, that is., being of the gender of letters and voices cut off, and the system; which is what some Islamic groups have thought of speaking like Al-Moutazila and Karamiya, if they disagree with other teams, such as Al-Acharia: who see speech in this sense, that is, as letters and voices... etc., is not upright in his speech -- - Almighty -- because his speech -- - Almighty -- in their perspective is an anomaly, a list of itself -- - Almighty --, not of the gender of letters and voices, and the meaning of being -- - Almighty -- a speaker, that he -- - Almighty -- a place of speech As Mutazila claims<sup>(26)</sup>; And they refused to have human speech as letters coming out of a specially designated exit or that they were banging in the air, but they assumed that God - Almighty - was capable of having speech in an unexpected place. "and led them to consider mentally that the speech machine should be removed from its definition, mainly because of its presence and side"<sup>(27)</sup>; Because speech can happen without a voice like self-speech.

#### **b. psychological talk:**

He says it's what a speaker uses when thinking, as Al-Akhtal said: (Al-kamel)

#### **Speech in the heart, but rather \* \* \* Tongue Made Proof of Heart.<sup>(28)</sup>**

The view is attributed to Isaac's father, who is the saying of the same (speaker) as the words<sup>(29)</sup>, and is based on the Prophet saying, -God pray for him and peace be upon him- in his speech : "every sensible person finds in himself the thing, the termination and the news that the one is half the two. and of the world event, which is not different, and then expressed in self-speaking and speech"<sup>(30)</sup>, Different is the word of the tongue, not different is the self-speaking of God. That special science is called a hearing, because perception of the senses is a private science that is more special than the absolute (science), all sense of science, not all of science. If this special science is found in the same Moses regarding the self-speaking of God - Almighty - the subject is called in the language of hearing<sup>(31)</sup>.

Zarkashi conveys: " self-speaking in Al-Achari is a proportion of two subjects that exist in the same speaker, meaning between two subjects that relate to each other and be added to it on the reporting authority."<sup>(32)</sup> If that attribute is expressed in a word that corresponds to it and performs its meaning, that term is attributable. And the meaning of this ratio being made by the speaker. If a person says to another, "Throw me water." Before he uttered this formula, he himself visualized the reality of watering, the reality of

23 - Al-Anbari, (T: 577), Book of Arab Secrets, Investigation: Fakhr Saleh Qadra, Dar Al-Jileh, Beirut, Lebanon (T1), (1415 H, 1995), p. 28.

24 - Al-Zarqshi, The Ocean Sea in the Origins of Jurisprudence, Investigation: Mohamed Tamer, Dar al-Biblat al-Science, Beirut, (i), (d. v) J1, p. 438.

25 -Al-kulliat.P.757.

26 - Ibid, p. 758.

27 - Ali Hatem al-Hassan, Semantic Research in Isolation, Doctoral Thesis, Mostaseriya University, Iraq (1419 AH, 1999), p. 40.

28 - The house is not in its Diwaniyah and is only attributed to him in his detailed explanation, to a son who lives (Abu Lubbah Mufaquddin Ya 'bin Ali) (T: 643 H), Maniriyah Printing House, Cairo, Egypt, (D. I), J1, pp. 21. In Explanation of Gold Nuts, by Hisham's son, (T: 761H), Investigation: Abdul Ghani al-Dagr, United Company for Distribution, Damascus, Syria, (T1), (1984), pp.

28. Statement and manifestation, Al-Jahz, (T: 255H), Investigation: Lawyer Fawzi Atwi, Dar Musab Beirut, Lebanon, 1 (1968), J1, p. 123.

29 - See: Al-Juwini, Al-Burhan in the origins of jurisprudence, investigation: Abdeladim Mahmoud Al-Deeb, Al-Wafa Printing and Publishing House, Al-Mansour, Egypt, T3, (1999), J1, p. 139.

30 - See: Al-bahru Al-mouhit in the Origins of Jurisprudence, J1, p. 440.

31 - Nafaiis Al-oussul fi charh al mahsoul, J1, p. 435 onwards.

32 - : Al-bahru Al-muhit in the Origins of Jurisprudence, J1, p. 444.

water and the proportion of demand between them. This is the self-speaking and the meaning of the self. And he said, "Throw me water, which is evidence of it."<sup>(33)</sup>

Speech scientists disagreed on the meaning of " self-speaking "; Some of them have the thought in the speaker's mind, which is evidenced by the words, the references to them<sup>(34)</sup>, and the proof of speech in this sense suggests that when a reasonable person orders his slave to do something he finds the obedience to be necessary, then he indicates what he finds in some phrase or in some kind of sign, or in a written number<sup>(35)</sup>. Another sees: "It is the self-speaking or the self- pronunciation, or the meaning of emirates established for understanding"<sup>(36)</sup>, and it is called the synthesis word that has benefited or not<sup>(37)</sup>, while Al-Ghazali believes: "It is a meaning based on mind on fact and characteristic that distinguishes itself from any other."<sup>(38)</sup> Others argued that the thoughts, as a gender, were heard and perceived<sup>(39)</sup>, and Abulhasan Said: "The word is on the word of the mind, on the speech of the letters in conjunction, and others see it as the first of the truth, the second of the metaphor, other people said the contrary."<sup>(40)</sup> Another says: "The word is really just the voice of breath; because she wears a piece of meaning and adds to it on the occasion she notices the mind Because she wears a piece of meaning and taps it on the occasion she notices the psychological in it out of the situation when she separates the word on this structure."<sup>(41)</sup>

Al-Gazali did not miss the distinction between the words actually done (spoken) and the self-speaking. (memorable), taking the intention as a criterion of distinction between them, having included the gender of the word in the sections of the same speaker's speech, noted that the phrase was nothing but fragmented voices that told the wording of what existed in the same speaker, to conclude that this was not a story of itself, but rather one intended to express itself."<sup>(42)</sup> Ibn Hazm firmly supports it in the measure of its definition of speech as a whole, by making the initial indicator of a communicative rhetorical system, making the intent an absolute general principle. The voice of the intent is the speech that people speak to each other, and they correspond with the lines expressed in their books, to communicate what they settle in each other's hands.<sup>(43)</sup>

What is remarkable about this issue is that the subject of speech is sensitive and complex between the grammatical and the fundamentalist, which has only been complicated by their efforts. And there is no indication of how theologians differ in their view of the issue, While Abu Ali al-Jibai of the Motazila elders believes that speech is a need for movement and his disciple, Judge Abdul-Jabbar considers that speech is not a movement, because it is aware and heard, impossible to do so in movements, but must be contradictory. The letters are contradicted by our elders as opposed to movements. All of which invalidates the argument that speech is a special movement, and this invalidates the saying of only those who speak that it is movements that knock the air and get in the atmosphere with the air chopping and hear the word, and that has demonstrated the speech paradox of the movements in the sense.<sup>(44)</sup>

### **c-Common speech between the lingual and psychological:**

33 - Ibid, p. 1, p. 444.

34 - Al-Ta 'usi, Summing Up The Sum Known By Criticism Of Al-Mahsal, Dar Al-La' wa, Beirut, Lebanon, (2), (1985), p. 170.

35 - Ibid, p. 170.

36 - Al-Zubaidi, Bride's Crown of the Jewels of Dictionary, Aesthetic Charity Press, Egypt, (1306H), C9, pp. 48 and 49, and Faculties J4, P99.

37 - Al-kulliat, 4, 99.

38 - Al-Mankhul mi taalikat Al-Ussoul, p. 101.

39 - Talkhiss Al-Muhassal, p. 170.

40 - Ibid: p. 171.

41 - Mustafa Sadik al-Rafi 'i, Ijaz al-Quran and al-Balagua al-Nabaouiyyah al-Nashawi, Achievement: Abdullah al-Manshawi, Al-Iman Library for Publishing and Distribution in Mansoura, Egypt, 1, 1417 AH - 1997, p. 187.

42 - Al-Mustasfa min ilm al-Ussoul, V1, p. 55.

43 - Ibn Hazm (Abu Muhammad Ali), Rapprochement of logic and its entry with vernacular and doctrinal questions, investigation: Ihsan Abbas, Beirut (1959), p. 12.

44 - Ali Hatem al-Hassan, Semantic Research in Isolation, Doctoral Thesis, Faculty of Education, University of Mustansiriyah, Iraq (1419 AH, 1999), p. 41.

Al-Qarafi sees it as the popular opinion among those previously involved in Imam Al-Haramain's opinion<sup>(45)</sup>. He refers to the jurist's lack of need for self-speaking, as well as the word " because a single letter cannot be regularized; For regularity requires participation, and the least speech among Arabs is two letters:"<sup>(46)</sup>. Hariri El-Basri says: "Speech: a phrase about what is good at silence, that is beneficial, that is not less than two words; Meaning: blind, each has a veiled conscience of speakers; Veiled conscience: the course of the apparent name takes place, with two words"<sup>(47)</sup>. The linguistics disagree between themselves and those of the origins of the jurisprudence, within the definition of the speech, and in its indication of the simple part of the voice, or the composite word of the votes, or the sentence in which the attribution takes place. Some have been transferred; The concept of speech in fact is incompatible with silence,<sup>(48)</sup> and Abu Hanifa points out that the name of speech does not only address the sentence,<sup>(49)</sup> thus contrary to those who say that speech: "He addresses the one word"<sup>(50)</sup>, and the linguists and grammarians take the opinion of Hanifa's father. Ibn-Jinni cares for him and consider him each separate word himself, useful for its meaning, and points out that he is called by grammarians sentences : Zayed your brother, Muhammad rose, and Saiid were beaten, in the house your father, woe and meh, and slow down, and every word independent himself, and you took the fruit of it, is speech.<sup>(51)</sup>

As for Al-Quarafi promises Razi's protest by saying to Arabs: (ق-ع-ش) that a single letter can be a word, wrong; Because it has not spoken its original letters, and unless it has spoken its original letters, it is not described as systematic, and it is originally formulated for the actions of the past. (وشى، وعى، وقى)، whose races (يشى، يعى، يقى) which were deleted in the present for falling between (ياء)and a fracture (يوقى) (يوشى، يوعى، يوقى) And the last one omitted the sign of certainty of the thing (ق، ع، ش)، so you kept standing، العين، القاف، والعين alone to indicate the order.<sup>(52)</sup>

We can classify it through previous words in speechwriters as a term whose owners have defined "what it is like to speak" or "speak", that is.: Speaking of what he does or does is: live speaker, life speech<sup>(53)</sup>, simultaneously embodies the presence of live speaker, or live speech."<sup>(54)</sup> One went on to categorize speech according to his speech to his speech and the other to speak the whole neighborhood. This concept is found when a grammarians as Ibn-akil, who says: "Speech on which the term is spoken when a grammarians is a useful word that improves silence on it."<sup>(55)</sup> He indicates, that the term "gender" includes speech, word and speech, The negligent includes K (Deiz), and user as (Amr), "Undisputed benefit" means, and some word like a composite of three words and more does not improve silence: if Zaid rises<sup>(56)</sup>.

Some scholars go to the same division of speech, and divide it into:<sup>(57)</sup>

- Speech: spoken or phrase, function or non-function, that is . in linguistic form performed; operative or written, useful or unhelpful.
- Speech: verbal, pronunciation or indication.

45 - Nafaiis Al-Ussul fi charhi Al-Mahssul, M1, p. 135.

46 - Ibid: MG1, p. 436.

47 -Al- Hariri al-Basri, (446H-516H), (1054M-1122M), Explanation of the urgency of the expressions, Dar Ibn Hazm Printing, Publishing and Distribution, Beirut Lebanon (1424H-2003), pp. 8.

48 - The vitality of the language between truth and trope, p. 42.

49 - Al-kulliat, J4, P100.

50 - Ibid: J4, p. 101.

51 - Al-Khassaiiss, by Ibn Jeni (Abu al-Fatah Othman), (T: 392H), Investigation: Al-Sharbeini Shirida, Dar al-Hadith, Cairo, Egypt (1428H-2007), and other edition: Investigation: Abdul Hamid Hindawi, Beirut, Lebanon (3), 1429h - 2008.

52 - Nafaiis Al-Ussul fi charhi Al-Mahssul, J1, p. 437.

53 - Abd al-Wasah al-Hamiri, in the horizon of speech and text, Dar al-Zaman Printing, Publishing and Distribution, Damascus Syria, (T1, 2009). p. 28.

54 - Ibid., p. 28.

55 - Ibn Akil (Baha 'uddin Abdullah bin Akil al-Akili al-Masri al-Hamadani) (T: 672H) explained Ibn Akil on the millennium of Ibn Malik, investigation: Mohammed Muhyiddin Abdul-Hamid, Dar al-fikr, Damascus, Syria us (1985),part 1, p 19

56 - I bid, p. 1, p. 19.

57- Abdel-Wasah al-Hamiri, in the horizon of speech and speech of text, Al-Zaman House for Printing, Publishing and Distribution, Damascus Syria, (I), (2009), p. 17.

- Speech: can be spoken, that is. the meaning of the phrase in the mind of speaker.

#### 4- Animal sounds is speech:

Contrary to Al- Razi , which sees speech as distinct from animal sounds, it counts bird sounds as to what Arabs go: "In Arabs, he is Speakers and his pronunciation are speech, and his parts are letters."<sup>(58)</sup> And the reason for that is to tell about Durra<sup>(59)</sup>, which interprets the letters means to distinguish and understand them, And what is told about the Hodhud, he says in his whooping, So the reason, And the Comorian, who says, "Remember your Lord"<sup>(60)</sup>, their parts are letters, and that tells the words of the Durra, the Hudhud and the Comorian from the illusion of the hearing.<sup>(61)</sup> His view of speech seems to have been broader than he considers that speech is only a human being, on the grounds that only human beings are able to speak, that is, only those who possess the unimplemented speaking energy, and who identify the human being as such,<sup>(62)</sup> as some say: "And our speech: A self-contained meaning on a reality and a characteristic of (man)."<sup>(63)</sup> Abu Hilal al al-askari differentiates between voices and words and sees: " From Sound What's Not Word, such as: the sound of the basin, and the sounds of the beasts and the birds."<sup>(64)</sup> In denying that the animal's sounds are word for word.

#### 5- Speaking conditions:

The requirement that he convey his rhetoric about Razzis,<sup>(65)</sup> which in turn conveys it about Abu al-Hussein, should be regular from the modest, distinct audio letters on them,<sup>(66)</sup> according to the doctrine of those who consider that the use of the language requires the language to be spoken alone in a synthetic context; Because there is no point in wording without a special composition of composition,<sup>(67)</sup> he sees that: "In short, it is not one part's speech, and it has to be based on it"<sup>(68)</sup>, something that means that speech is based on linguistic norms that need to be found in every speech, which is what Sibawayh refers to in the support door and attributed to him. He says: "They are indispensable to each other, and the speaker does not find it."<sup>(69)</sup> Al-Qarafi al-Razi opposes; Because it takes the humble word out of the wastes, and it also takes it out of the threshold, and his reason for that: "The Arabs put Qaf example for the first letter of Qala, the "Alif" for the second, and the "Lam" for the third, as well as the rest of the letters BA, TA, THA, the twenty - eight,<sup>(70)</sup> That is, The verb "Qala" is made up of the collection of the three letters, all of which are modest on them, but they do not constitute words individually, or in combination, and thus the concept of speech thus becomes out of speech, which is not the word of the individual, because they are wastes despite the humility of Arabs. He takes care of the fact that the Arabs did not place the first Alif names; Because he is still unpronounceable, they replace him with what he likes, it Al-Hamza, and that He said, "Qala is not composed to Qaf , Alif and Lam." And otherwise, it was made up of nine letters, and only the Arabs composed it from the names of these letters, and then it came out that the whole speech, but a compound of the names of the

58 - Nafaiis Al-Oussul fi charhi Al-Mahssoul, M1, p. 438.

59 - Al-Durra: Annexing the discarded dal-parrot, the animal's life is a tale about Sheikh Kamaluddin Jafar al-Adfawi in his book In the translation of Mohammed bin Muhammad al-Nusseibi al-Nafil al-Muhtafel, he told him that he had attended once when the religion bin al-Basrawi al-Hajib was baptized. A raven would read the Holy Koran, and if he came to the Al-Sajjad shop, he would say, "Sujud has a blackness and reassure you of my ransom." Al-Damiri (T: 808H), Grand Animal Life, Tahliyah and Classification: Asad Faris, Dar Talass, Damascus, Syria (1992), J1, p. 305.

60 - Nafaiis Al-Oussoul fi charhi Al-Mahssoul, M1, p. 438.

61 - Ibid: MG1, p. 438.

62 - See: Hedger (Martin), Inshad al-Mounadi, Translation, Bassam Hajjar, Arab Cultural Center, 1, (1994), p.35..

63 - Al-Mankhoul mi taalikat Al-Oussoul, p. 67.

64 - Linguistic Differences, Abu Hilal Al-Askari (Al-Hassan bin Abdullah bin Sahil) (T: 400H), Investigation: Mohamed Basil Ayoun Al-sud, Dar Al-Bookshop, Beirut, Lebanon (T2), (2010), p.34.

65 - Al-Mahssul in jurisprudence, J1, p. 48.

66 - Nafaiis Al-Oussul fi charhi Al-Mahssoul, J1, p. 433.

67 - Language Vitality between Truth and Trope, p. 31, and Looks: An Entry to the Philosophy of Human Civilization, or an Article in Man, Ernest Casserz, Translation of Ihsan Abbas, Mohamed Youssef Najem, Dar al-Andalus, Beirut, Lebanon (1961), p. 119

68 - Sibuya, Book, Investigation and Explanation of Abdul Salam Mohammed Harun, Khanji Library, Cairo, Egypt, T4 (1425H, 2004), J1, P.23.

69 - Ibid: J1, p. 23.

70 - Nafaiis Al-Oussul fi charhi Al-Mahssoul, M1, p. 438.

letters, the latter that put not one of the Arabs for something but for the whole, that is, the whole word is meaningless and has no meaning in itself.<sup>(71)</sup> Ibn Jenny says: "you should know that alphabet letters when he can't speak Al-Alif that are long vowels; Because the vowels we can't start with, so she must be supported by lame before she can start."<sup>(72)</sup>

Al-Quararfi considers that the verb "Qala" is the puten, not every letter of it, thereby making speech compounded by discarded letters rather than by the letters laid down, thereby deviating from the point of view of humility and disregard.<sup>(73)</sup> He points out that there are some letters that he has put in place, such as Qaf, Alif and lame, and others that he has not put in place, such as the combination of B and VA towards: Agravia that people knew, and they said: Geography, and the compound from Gem and Xin towards: Nafshwani, and Sein Jima as I became the example.

He also denies Razi's claim that the neglect was not developed, and considers that his description in the definition is an ambiguity of definition, since he should not know what is not known, nor does he recognize that those letters were put up for them, but rather to meet in example I. B. Masharaba, who put Gemma in the second example Masharaba a Seen, and finally refers to the difficulty of the subject. He points out that the Razi's requires that the letters be issued by one capable person, in order not to issue each of the letters of the capable person, contrary to the order alleged by him, and the requirement that it be issued by the capable person renders the definition inclusive; Because the capable can only be perceived in a neighborhood that has the will and ability, and the speech as we have seen may emanate from the frozen, and the animal, the sounds and letters do not require life, because they are winds that squeeze into a stream, and they are achieved in the frozen. To confirm how the sound came out of the frozen, Al-Kadi Al-Fadel<sup>(74)</sup> quotes that he was brought by a man who told him there was a fetish talking. When he went to see him, he was found by a red marble fetish packed with sand to his head while he was silent, He asked the man to make him speak, and the man put his finger on a hole in the middle of the idol's head. The wind comes out of it very hard, preventing the wind from going out until the soles of the idol flood with it. And then he opened that hole, and the wind started coming out, and he made the idol say: These two cities were for Chadad and chadid the son of Aad, he died and he became dirt, who stays on the events? He points out that in the two events he prolonged too much until the wind emptied his hollow. And then he redeployed that hole, and every time he repeats the work itself. The secret to this is the flow of the wind in the particular exits, the voices of which are varied by the diversity of the exits and the degree of concealment of the wind. and its explosion, with the requirement of special contouring and polishing in the exits, infers what happens to a human being when he gets cold spells that are affected by his speech device and purely injures him to change his voice, He also considers that the manufacturer of that design has placed exits through which the wind flows. sounds like speech,<sup>(75)</sup> and then another story is also conveyed; That he told him that they put candlestick to king Al-Kamel<sup>(76)</sup> ,A person comes out of it every ten hours: God has become the Sultan with happiness, knowing that dawn has come, and indicating that it has increased to candles that the color of the candle changes in each hour, and other additions that the article lengthens by mentioning at the end that he

71 -Ibid: MG1, p. 438.

72 - Ibn Jani, Ser al-Arabah Industry, Dar al-Qalam, Damascus, Syria (1), (1985), J1, pp. 43

73 - Nafaiis Al-Oussul fi charhi Al-Mahssoul, Vol. 1, p. 438 ff.

74 - Abd al-Rahim bin Ali bin al-Hassan bin al-Hussein bin Ahmed bin al-Farah bin Ahmed, al-Fadhel Judge, Muhyiddin, Abu Ali bin al-Sharif Judge, Abu al-Hassan al-Ashkalani al-Mauld, Egyptian, born, born (529H), died one year (596H), death of the eyewitnesses and news of the sons of Khalkan (Abu al-Abbas Shams al-Din Ahmed bin Muhammad bin Abu Bakr), 608H and 681H. Ihsan Abbas, Dar Sadr, Beirut, Lebanon (T1), (1398H, 1978), J2, P.333, Haji Khalifa (Mustafa bin Abdullah). Mohammad Sharafuddin, Al-Kulaisi, Arab Heritage Revival House, Beirut, Lebanon, J2, P1016, Al-Amad (Shahabuddin Abu Al-Falah Abdul Hayi bin Ahmed bin Mohammad Al-Akbari Al-Hanbakri al al al-DamShaqi), (103d ' Abdelkader Arnaout, Mahmoud Arnaout, Dar Ibn Udeb, Damascus, Syria, Beirut, Lebanon (T1), 1408H, 1988. J4, p. 324.

75 - Nafaiis Al-Oussul fi charhi Al-Mahssoul, M1, p. 441.

76 - Mohammed (King Kamel) bin Mohammed al-Adel bin Ayyub Abu al-Ma 'ali Nasser al-Din, Ayubian State Sultans, (T: 635H), Alam, J7, p. 28.

has not been able to make speech.<sup>(77)</sup> Finally, he points out that the reasoners agreed that the voices were not lacking in life, and if the inanimate spoke, it was speech in the Arabs, and it did not fall to the definition.<sup>(78)</sup> That is, the animal's voice is a word.

### 6-The one word can be speech:

Al-Quarafi Objects to what the Razi, when he refused to make the word, and even considers that some word might be word for speech; because the word may be Kaf of similarity, or Lam of proprietary, and its meaningfulness letters, which the Razi did not refer to in his definition; Because it required multiplicity<sup>(79)</sup>. Contrary to what the grammarians said when they consider the word: "The word referring to a single meaning by agreement"<sup>(80)</sup> and the word: "The compound of two words was attributed to the other"<sup>(81)</sup>. But Ibn Malik indicates that he may release the word in the language and is meant to speak to: "The –Almighty- said: { **No! It is only a word he is saying** } [surah Al-Muminun :100].A reference to the saying of the Almighty: { **That I might do righteousness in that which I left behind** } [ surah Al-Muminun:99-100]"<sup>(82)</sup>

Al-Quarafi point out that the grammarians were unanimous in corrupting the opinion of the fundamentalists, when they returned the word for speech, and the grammarians view that speech was the useful sentence, and therefore devoted to what they had to say about Sibawayh and Ibn-Hisham: "Speech: is a useful saying with intent, and what is meant by what means of silence"<sup>(83)</sup>. He wants: "a useful word"<sup>(84)</sup>, a voice containing some letters, or what is in the power of it; The first is to: "Man" and "Horse", and the second is like the veiled conscience in your words: "Strike" and "Go", estimated to be "you", not in speech; Because if it's true enough, but it's not a word, and also if you refer to anyone by doing or coming, it's not a word;<sup>(85)</sup> Because the reference is not verbal, and you are destined to say, "You", and it is helpful to say just what is right. Because it's just a word, and Zeid is not a word; Because it's not just a word, or if you say, "There's more to it", for example, it's not a word. Al-Razzi gives the words of the people of language to the words of other fundamentalists<sup>(86)</sup>, but Qarafi points out contrary to the fact that these words feel that the two interpretations are intended for linguistic speech, in the sense that linguistic definition is not contrary to the terminological definition (grammatical), and does not see what the grammarians went to, when they defined the speech by phrase, to spoil what others when they consider speech:" systematic, modest and distinct audio letters ":and he says, "He's not going to say: The grammarians were unanimous in his corruption, and the people then came to terms for themselves, and they were not subjected to linguistic corruption at all, and some grammarians say: interpretations of the linguistic name, as well as the story of Ibn Burhan in Awsat Book "<sup>(87)</sup>. He also quotes on the authority of Abu-Baqua al-Akbari as staying great that words about

<sup>77</sup> - Nafaiis Al-Oussul fi charhi Al-Mahssoul, M1, p. 442.

<sup>78</sup> - Ibid: MG1, p. 442.

<sup>79</sup> - Ibid: MG1, p. 442.

<sup>80</sup> - Ali Abu Melhem, Dar and Al-Hilal Library, Beirut Lebanon, 1, (1993), J1, 23.

<sup>81</sup> - Ibid, M. 1, p. 23.

<sup>82</sup> - Ibn Hisham (TH: 761H) explained the course to the millennium of Ibn Malik, investigation: Fakhruddin Qabawah, Dar al-Jilil Beirut, Lebanon, 5, (1979), J1, p. 13. See: Ibn Hisham al-Ansari, Qatar al-Nada 'and Bal al-Echo, Seizure and Correction: Youssef Sheikh Mohammed al-Baqai, by his margins: Achieving the Goals in the Expression of Witnesses and Verses.

<sup>83</sup> - Ibn Hisham (TH: 761H) explained the course to the millennium of Ibn Malik, investigation: Fakhruddin Qabawah, Dar al-Jilil Beirut, Lebanon, 5, (1979), J1, p. 13. See: Ibn Hisham al-Ansari, Qatar al-Nada 'and Bal al-Echo, Seizure and Correction: Youssef Sheikh Mohammed al-Baqai, by his margins: Achieving the Goals in the Expression of Witnesses and Verses.

<sup>84</sup> - Ibn Hisham Al-Ansari, Qatar Al-Nada and Bbal Al-Sadah, seized and corrected: Youssef Sheikh Mohammed Al-Baqai, with its margins: achieving the goals in the expressions of witnesses and verses. Author: Barakat Youssef Haboud, Supervision: Office of Research and Studies, Dar al-Thakr for Printing, Publishing and Distribution, Beirut, Lebanon (1429H 2008), p. 58.

<sup>85</sup> - Ibid., p. 59. Al-Akbari (Abu al-Qa 'ah), Statement in the Koran Expressions, Investigation: Ali Mohammed Bedjaoui, House of Arab Books Revival, Cairo, Egypt, (d. v), J1, p. 133.J1, p. 133.

<sup>86</sup> - Nafaiis Al-Oussul fi charhi Al-Mahssoul, M1, p. 442.

<sup>87</sup> - Ibid: MG1, p. 442.

linguistic language, and that the useless speech is numbered by a few grammarians as speech,<sup>(88)</sup> and they may have gone so far as to overlap their concepts between phrase and speech, it is more general because it requires attribution rather than usefulness,<sup>(89)</sup> someone says: "In the light of what they have decided, it is clear that the sentence may be useful, so-called word, and it may be unhelpful, as it is an attributable relationship between two words, each of which is attributed to the other, if it makes good sense to be silent, it is a sentence and a word, and if they do not benefit, it is only a sentence."<sup>(90)</sup>

### 7. Derivation of speech:

Al-Quarafi points out that Abi-Al-Baka argument to stay is that the word is derived from the word by breaking (الكاف) that is the wound. The derivative points out that the wounds are harmful, such as the corrupt wound, such as impulses such as Phlebotomy<sup>(91)</sup> when needed, as well as the word benefiting from it is the good benefit, and who is harmful, which he describes by Sybawayh as: "That's the straight door of speech and referral,"<sup>(92)</sup> he also says, "He is a good straight, a scam, a lie straight, an ugly straight, and what a lie is."<sup>(93)</sup> He represents these qualities with examples that are not in terms of language situations, but in terms of them in composition and context, he says: "A good rectum says," I came to you yesterday., I'm coming tomorrow, and there's no way you're going to overturn your first word and say: "I'm come to you tomorrow, and I'm going to come yesterday..."<sup>(94)</sup> And Al-Quarafii sees it as a good explanation, and that on this graduation the heading of the classifier is a strong direction, that is, he agrees, and he transmits two verses to a poet in derivation: [Taouil]

**Leave High and Choose Modesty to Bear in Mind \* \* \* Loving impervious of Friendly Difficulty his goals**

**And medicine with soft what you are hurt badly \* \* \* Good Speech One's Medicine**

He combined speech with wounds, good talk and medicine<sup>(95)</sup>.

### 8. Minimum Speech:

Al-Quarafi Consider that the lowest speech two letters, either apparent or originally, are definition is invalid by (لام) of possession", and (باء) of "additionality; Because Razzi has not adhered to the definition that every word is a speech, but has been subjected to speech only, so that everything he has dealt with needs to be called a speech, and what he has not, is not a speech, such as simple letters that his definition of a number requirement has not been addressed in the letters. " However, he considers that the speech is not of one part, and that there must be a supported and supported to him.<sup>(96)</sup> He seems to mean this sentence; Because the attribution in the definition of grammarians , who require attribution in the sentence, has been reported or not, unlike the linguists who require the testimony to speak: "Every independent word is useful

<sup>88</sup> - Ibid: MG1, p. 442. Al-Akbari (Abu al-Haqqah), Al-Najib, investigation: Mohammed Khair al-Hilwani, Arab East House, Beirut, Lebanon, T1 (1992), J1, p. 36.

<sup>89</sup> - Ibn Hisham, Sick Detective Letter, Investigation: Mazen Al-Mubarak, Dar Ibn Al-Udeh, Damascus, Syria (I), (1987), J1, from 50 to 65.

<sup>90</sup> - Ibid., p. 1, p. 52.

<sup>91</sup> - He said: "He knocked the patient out of the blood of his vein with a view to treatment, and he punctured the hypocrisy: he made her veins to extract her blood and drink it." Ibn Manzoor, Tongue of Arabs, Article (P, P, D).

<sup>92</sup> - Book, P 1, P 25.

<sup>93</sup> - Ibid: J1, p. 25.

<sup>94</sup> - Ibid: J1, p. 25.

<sup>95</sup> - Nafaiis Al-Oussul fi charhi Al-Mahssoul, M1, p. 443.

<sup>96</sup> - Book, p. 1, p. 23.

for its meaning and it is what grammatical people call sentence as: Zaid Your brother, Mohammed rose, and Saïid was beaten, and in the home your father, **أَوْه**, **لَبَّ**, **حَسَّ**, **عَاءٍ**, **حَاءٍ**, **رَوِيْدٍ**, **مَّة** and **صَنَّة**, in the sounds and **أَفْت** Every word that resigns itself and reaps the fruit of its meaning is speech<sup>(97)</sup>.

### 9. Vowel is a letter:

In fact, the vowel was a letter, it had a language document; The grammarians says that the middle inhabitant trio drifts, and the middle consonant trio towards: (**سَفْرٌ**) does not go for the vowel of its center as the fourth letter,<sup>(98)</sup> making two excuses:

**a-One of them:** is that the vowel is excess of the least asset and the name becomes quadruple.

**B:-the second:** It's in proportions like five letter. If I had attributed to Jamzi, I would have said: jamazyoun, In addition, delete al-alif as deleted from the quintuple towards: AL-Mourtama, even if the middle is consonant to prove al-alif and delete them as a proportion to Houbla and houblawi<sup>(99)</sup>. Ibn-Hisham's stated the reason why the first dispensation is forbidden .he say: "Feminine proper noun must be prohibited from being inflected as (**طلحة**), or in excess of three as (**زينب**) and (**سعاد**), or as a middle engine as (**سقر**), and (**لظي**)..."<sup>(100)</sup> as well as stipulated in the branches of the lineage chapter,<sup>(101)</sup> and his answer to that question was motivated by the progress made in achieving the definition.<sup>(102)</sup>

He points out that to say that each operative paragraph has the meaning is a word, it requires that speech be included in the definition of the word; because the useful sentence; Each operative signifies the meaning of the term, thus demonstrating the mixed thoughts of the Razi and his equality between the word and the sentence, when he defined them by a single definition. In his view, he wanted by the term to keep the definition out of the rubbish that indicates that the speaker is a noun, and it is not called a word, Because neglect does not believe it to be a name, a verb, a letter, and what the three have been taken away is not a word in the grammarians term, for limiting the word to the three sections, but rather the course of votes. Ibn Hisham says: "The word in the language is called helpful sentences, as his says- Almighty -, " { **No! It is only a word he is saying** } [surah Al-Muminun :100: 100], "referring to his saying," { **That I might do righteousness in that which I left behind** } [surah Al-Muminun:99-100]" He points out that the term In the term "singular"<sup>(103)</sup>. It refers to what is meant by the word "meaning" As a man, as a horse, the word means: the voice with some letters, whether or not it indicates the meaning: As Zeid, or did not indicate: as Daiz.<sup>(104)</sup>

### 10. Speech is a useful sentence:

It raises two questions about Razi's definition of speech; That it's a useful sentence. He considers the first: that he did not mention in this terminology, thereby entering the wastes, it is a useful phrase as presented for the requirement of attribution, not a speech. In his second view, the sentence ratified the word " Because it is group of letters, but it is unhelpful to imagine its name, the word falls into the speech, and the speech goes into the word definition.<sup>(105)</sup> It then analyses the issue in a dialogue style that says: "If you say: the phrase in the grammarians term does not ratify the word, then the question does not appear; Because their

<sup>97</sup> - Al- Khassaiiss, p. 1, p. 17.

<sup>98</sup> - Al-Ahbari, (T: 616H), Al-Labab in the ills of construction and expression, investigation: Ghazi Mukhtar Taleeb, Dar al-Thawr, Damascus, Syria, 1, (1995), J1, p. 509.

<sup>99</sup> - Ibid, p. 1, p. 510.

<sup>100</sup> - He explained the route to the millennium of Ibn Malik, J4, p. 125.

<sup>101</sup> - Nafaiis Al-Oussul fi charhi Al-Mahssoul, M1, p. 444.

<sup>102</sup> - Ibid: MG1, p. 444.

<sup>103</sup> - Charh of Qatar Al-Nada 'and Pal Al-Asda, p. 31.

<sup>104</sup> - Ibid, p. 31. See: Explanation of Gold Seeds, J1, p. 15.

<sup>105</sup> - Nafaiis Al-Oussul fi charhi Al-Mahssoul, M1, p. 444.

term in the sentence is that it is meaningful, and the answer to that is that the sentence at the time of the grammarians is more specific than the speech; Because speech may be more than the sentence, and may also be In one sentence, and the definition has been made to the ignorant, The last one is better to be more ignorant by the most than especially, so it is not right to define the most general in particular, namely, to define speech in a sentence<sup>(106)</sup>.

### 11-sentence, word and speech:

The sentence at the grammarians is nominal, and is made up of a subject and predicate as: Zaid exists, and verbal , which consists of a verb and subject as: Zeid is standing, but Al-Qarafi adds to it another division quoted by Abi Ali, in which he considers that the phrase: Zaid gets up, with two sides, consider it by (Zaid) as a nominal phrase, and considers the news as a verbal phrase, or two sentences, such as a conditional, which he considers to constitute the phrase of the section, so that his definition is not exhaustive.<sup>(107)</sup> It is quoted in an alert that Siraj Al-Din consider the appeal as a useful sentence, and he considers that if we say: ya Zeid, he disagreed. Those who considered the statement received the letter of appeal, and the name given in particular. This sentence is therefore not a section, and among them those who consider the verb appreciation:I call Zeid, so it is one of the three sections, and he quotes Saraj Al-Din that the verb if it was a conspiracy to appreciate it: I call Zeid, for his credibility and lie, but they don't, the verb is istimated<sup>(108)</sup>.

To answer this question, he quotes from Al-Moubared that the phrase verb may go out of the news to creation, it is not possible to believe and lie, such as: I sold and bought, which in the sentence of swear does not tolerate it because it is a creation, and he invokes what the grammarians conveys in their words definition; It's a definite structural sentence for another<sup>(109)</sup>. As he has traditionally expanded, he quotes from the Saiif-Eddin that the most fundamentalists agree with the Razi's quotation of Abu al-Hussein in the definition of the speech, when some of them did not consider a single word to be a word, and then disagree on whether unhelpful words come together, such as: (Zaid, no speech ), where some of them think it is just words; Because every word alone makes sense, while others refuse to be. The reason for the dispute refers to the difference between linguistic and terminological meaning. He said : "The dispute in this example is due to the term outside the language mode of the speech name"<sup>(110)</sup>. Shihab-Aldin warns that it is not a requirement for the helpful phrase that the grammarians define by speaking that its parts be puted, but rather for one to be discarded in part towards: Daiz neglected, in both parts, as: Khanchoufar, Chaysabane, and the words are a subject and predicate on the basis of what the Arabs say: Abu Yusuf Abu Hanifa,<sup>(111)</sup> meaning he is like him in jurisprudence, and like: Zaid, Zouhir in poetry, Hatem in the good, and Ali in the courage, as well as a discarded detonator such as Khanchoufar, Chaysabane <sup>(112)</sup>. One says: " The sentence in the most grammarians is an industrial expression or a grammar term for an attributable relationship between two names or a name and an verb, which has been useful or not done, so it is general than speech, and the speech is more special than it is."<sup>(113)</sup>

106 - Ibid: MG1, p. 445.

107 - Ibid: MG1, p. 445.

108 - Ibid: MG1, p. 445. Al-Azhari, Mosul al-Talib looks at the rules of expression, investigation: Abdel Karim Mujahid, Al-Raha Foundation, Beirut, Lebanon, T1 (1996), J1, pp. 33.

109 - Nafaiis Al-Oussul fi charhi Al-Mahssoul, M1, p. 446.

110 - Ibid: MG1, p. 446.

111 - Ibid: MG1, p. 447.

112 - Ibid: MG1, p. 447.

113 - Ibn Hisham al-Masri (Jamal al-Din Abiy Muhammad Abdullah bin Yusuf bin Ahmad bin Abdullah bin Yusuf), (708 AH, 761 AH), sick detective letter related to (from) policewoman, investigation: Mazen al-Mubarak, dar al-Ma 'lam, dar al-La' lam, Damood, Syria ad, (1, 140008, 1408 ah, 1987. Al-Akbari (Abu al-Qa 'ih) considers controversial issues in the form of an investigation: Mohammed Khair al-Hilwani, Dar al-Sharq al-Arab, Beirut, Lebanon (i) and (1992). C1, P.36 and beyond.

In another observation, he refers to Abu al-Hussein's argument in the "Al-Muatamad", that it is not a requirement for speech to have two letters termed on their status; Because the linguistics divided speech into negligent and used, and they made negligent speech.<sup>(114)</sup> as he quoted from Judge Abd el-Wahab from Al-Moulakness, that the difference occurred in neglect-and systemic sounds, and the composed letters are called speech or not? It was the neglect that had not been put to anything at all, and the argument that the condition of the situation was that they did not name the word that did not serve the meaning intended, albeit the object; Because it did not serve its purpose, neglect first, and it does not call the sounds of birds a speech, although it has the letters of Adam's sons themselves.<sup>(115)</sup>

## 12-The truth of speech:

### a. The sign is speech:

As for the sign order, Quarafi does not accept it and endorses the doctrine of Imam Malik-Radia alahu anhou - and a group of scholars, but the other side that Al-Razzi stated that it is necessary to understand the evidence other than the opposite; That it is not necessary to understand the evidence, to see that the report of this speech; Understanding the manufacture is indicative of the manufacturer's understanding, and the manufacturer's understanding is not on the one hand that it is not indicative of its manufacture. He also points out that the existence of construction certainly indicates the existence of the builder, and that if we know that Zeid is the builder, there is nothing to be built, as well as mastery of the evidence of knowledge, and knowledge of science does not need him to know that that scientist has mastered something, because he can never go ahead with something at all. Here, our owner's reliance on the mental controversy with which the facts are investigated is evident, and the issues deviate from linguistic, grammatical or doctrinal norms.

### B. Self-speaking is speech:

Razi disagrees when he rejected the idea that the matter should be established within oneself without uttering it. Unlike him, He sees it as a measure of the world that is surrounded and unpronounced by science. He does not mean that he is not a scientist. He says: "Also here we say: It is a matter, although we do not know about it, as well as all conditions of self if it is not evidenced by evidence that proves its judgments in the same matter."<sup>(116)</sup> He then responds to Al-Mahssul owner who says that God has proved the lies of hypocrites, considering what they say in themselves, not what they said. He say- Almighty- **{When the hypocrites come to you, [O Muhammad], they say, "We testify that you are the Messenger of Allah." And Allah knows that you are His Messenger, and Allah testifies that the hypocrites are liars}** [ surah Munafiqun:1] , in the sense that despite their statement, God does not pray for their testimony. - Come on. Lie to know him, cherish and gel, including them. And that the plaintiff is not the lie, if it is, and the difference between them is vast. and considers that the enhancer of this reasoning is that the matter is in speech, And the order, the end, the news, the prayer, the lie, the belief is one, when some of them are proven to be in the mind. Others, too, indicate that they call it purpose and construction. evidence ", which is that the evidence comes in some of the images of the dispute so as to show the picture of the evidence, They then prove the remainder, because there is no one who says the difference, some become evidence, some unanimously combined.<sup>(117)</sup>

Another graduation increases the benefit of conveying that a group of scholars saw speech as putted to what in mind, inferred verses from the Holy Koran.<sup>(118)</sup> He points out that such meanings, in which Allah has made the Word and others in mind, abound in the Holy Koran and the sunnah, and he decides that the

114 - Nafaiis Al-Ussul fi charhi Al-Mahssul, M1, p. 448.

115 - Ibid: MG1, p. 448.

116 - Ibid, M3, p. 1157.

117 - Ibid, M3, p. 1159.

118 - From that: he said. - Come on. {and say within themselves: **{Why should Allah punish us not for what we say?}** [Al-Mujadala: 08].and he said: **{They have certainly become arrogant within themselves}** [Al-furkann:21.]

origin in speech is a truth, and these aspects of reasoning are stronger than those mentioned by the Razi in Al-Mahssul.<sup>(119)</sup>

### 13. Conclusion:

Al-Qarafi addressed the subject of speech in a philosophical manner, confronted the views of Razi in Al-Mahssul, and attempting to distinguish between linguistic speech with voices requiring the presence of a speaker and a listener, and self-speaking with one speaker and listener, and presenting the views of Islamic groups; Like AL-Mutazila, karamiya, Al-Acharya, and speech scientists' opinions. He has taken a position on this controversy in which he refuses to have a monogrammed speech in such a way as to: (qi) the wording of the order that has gone ahead (Waq), and cites some poetic verses to illustrate this.

The sounds of the animal he consider them as are spoken, If we take the words of Doura, Haddad and komorian, but they are likely to be the illusion of the listeners. Nevertheless, the way he addresses the issue shows his broad view, which exceeds the proportion of speech to human beings, and the sources of his thinking convey it from linguists such as: Sibawayh, Zamkhchry, Sirajuddin, Mubardi, and others. He compare the grammarians with those of fundamentalists on issues of disagreement, such as the requirement for the grammarians to make use of the speech of their sentence with the attributable relationship, the fundamentalists believe that the one word be speech.

It is also an issue that has been given the right to analyse, although it directs its views to what serves its proprietary doctrine, it does not delay in endorsing dissenting opinions if it is convinced of them, and its thinking is clearly based more on reason than on quoting, although the latter is not without reason.

It seems that Al-Qarafi was ahead of his time, how to deal with the various issues in good composition, graduation and reasoning with mental, linguistic, philosophical and legitimate evidence. as well as relying on measurement, deduction and other tools of an experienced scholar, Make no mistake if we say that Razi went beyond thinking and explanation in some places. The Arab Heritage ", which stimulates research into such efforts in all its spectrums and fields, We therefore propose to encourage our students to contact the literature of heritage in various mental sciences and legitimate and linguistic transport to gain ways of thinking, weighting, graduation, reason and others that we miss today.

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