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ALOU AND ITS RULES IN THE ARABS' LANGUAGE: AN APPLIED GRAMMATICAL STUDY IN AN ELECTRONIC ENCYCLOPEDIA OF MODERN POETRY

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ABSTRACT:

The study aims at clarifying Alou's rules in Arabic; collecting the ideas of linguistics, grammarians, and others about alou; and revealing the forms of alou found in an Electronic Encyclopedia of modern poetry, especially in Ahmed Moharam's and Gobran Khalil Gobran's poetry. The methodology adopted in this study is the analytical descriptive approach. The most important results of the study are: occurrence of Alou in an electronic encyclopedia of modern poetry in Ahmed Moharam's and Gobran Khalil Gobran's poetry, in forms not mentioned by linguists, grammarians and others: such as min olouin, min olouwin, and min oulan; the addition of the preposition ela to alou in Moharam's and Gobran's poetry; and the separation, in Moharam's poetry, of one of alou's forms aalin and the preposition that precedes it by a noun that means all: koul. The study recommends that researchers should be encouraged to conduct further research and scientific studies on the verbal nouns.

I. INTRODUCTION

Alou in Arabic has many rulings, widespread in Arabic books of all walks of life, and these rulings have been studied in the books of grammar in separate places without being given importance in that they belong to one type. Hence, the researcher decided to collect these rulings in a research that gathers the sayings of Arab scholars from linguists, grammarians, rhetoricians, commentators and others, ancient and modern, through the application on an electronic encyclopedia of modern poetry, especially in Ahmad Moharram's and Gobran Khalil Gobran's poetry due to the large number of the positions of (alou) and their languages contained in their poetry, reaching (38 positions). (Alou) will be addressed in two studies, which will be separated as follows:

II. THE FIRST TOPIC: PROVISIONS OF (ALOU) IN THE ARABS' LANGUAGE:

A. First: The meaning of (alou):

(Alou) is a noun meaning (above) or (high), or (higher), as it is said: "I threw him from the mountain, that is, from above it" (Al-Jawhari, 1990, 6 | 2435), and it is said: "I came to him min Ali the house by breaking the lam, that is: from high" (Ibn Sidah 1996, 4 | 93), As it is said: "I came min Aala, meaning: from above" (Ibn Manzour, N.D, 15 | 73).

B. Second: The agreement of (alou) with (above) and its contravention to it:

□ Alou agrees with (above) in:

1-A statement of its meaning, which is an indication of altitude, and this height may mean by a certain altitude, and it may mean by it an unknown altitude, so if it is wanted by it a certain altitude, it becomes definite, and if an unknown height is desired, it becomes a vague indefinite.

2-Its construction on dhammah, if it is definite likening to the adverbs, as if a specific height is wanted, not an absolute height, as your saying: I took suchand-such from the bottom of the house, and such-and-such min Alou, that is, from above the house.- And as in Al-Farazdaq's poetry satirizing Jarir:

- I have blocked every road and have come toward Bani Kolibin min alou.

Meaning: from above them.

3- It is dynamic, if it is indefinite, if an unknown height is wanted with it, such as the saying of Emro Al-Qais describing his horse:

- To charge, retreat and wheel- he's satrong and fastas boulder, by floods down min alou, is cast.

That is, from something high.

□ And it differs in that:

1-(Alou) is not used but with the preposition (from) always, towards: I descended min alin, that is: from a high place, not from above a specific thing.

2-(Alou) is not used addative, in contrast to (above) in them, and "(above) is a noun that is not separated from the addition, because it is above in relation to what is added to it" (Ibn Yaish, 2001, 3 | 110). For alou, it does not, but it is intended to add to it, meaning: it is not mentioned,"thus said a group, of them among them Ibn Abi al-Rabi ', and it is the truth. 3- (Alou), it is permissible to be accusative like the adverbs.

C. Third: The Origin of (Alou):

(Alu) is a noun used with the lam omitted, "but the used (min Ali) and (min alou) has assigned it to its origin, because its origin is (alouo), so the waw is turned to alpha due to the opening of what came before it" (Al-Sirafi, 2008, 2 |

247), and if you want regained what is omitted from it and it is an aleph turned from Waw, because its construction is a verb from (min ala), oh boy”(AlMabrred, 1997, 4 | 56), Al-Ragz said:

- While handling the water min ala, she cuts the trees of the desert.

For what its last letter is a vowel is restored to its origin.

D. Fourth: The languages mentioned in (alou):

Linguists and grammarians differed in the number of languages mentioned in (alou) between: three, six, seven, eight, ten, and more, and their details are as follows:

1- (Min alou): as it recited by Jacob to Uday bin Zaid al-Abadi:

- In a refuge, You're protected from the chill by a branch min alou. (Ibn AlSakeet, 2002, 1 | 26).

2- (Min ali): It appeared in the words of Emro Al-Qais:

-To charge, retreat and wheel- he's satrong and fastas boulder, by floods down min ali, is cast.

3- (Min alin): I did not find a testimony for it.

4- (Min eli): And I did not find a testimony for it.

5- (Min elou): (Al-Sahib bin Abbad, 1994, 1/121). And I did not find a testimony for it.

6- (Min ala): and upon it the words of Abu al-Najm:

- While handling the water min ala, she cuts the trees of the desert. (AlShaibani, 2001, 1 | 161; Ibn Manzour, N.D, 15 | 83).

7-(Min alan): (Ibn Sidah 1996, 4 | 93), and I did not find a testimony for it.

8- (Min alouo): It appeared in the words of Aws bin Hajar:

- He soften with the anchor the crust of the log exactly as the flood removes the eggs' shells min alouo.

(Ibn Al-Sakeet, 2002, 1 | 26).

9- (Min alouon): (Al-Baghdadi, 1997, 1 | 192), and I did not find a testimony for it.

10- (Min alouho): (Al-Sahib bin Abbad, 1994, 1 | 121), and I did not find a testimony for it.

11- (Min alwa): as the saying of Aasha Bahela:

- a message has come to me with bad news min alwa which I cannot be pleased with or mock from.

- (Ibn Al-Sakeet, 2002, 1 | 26).

12- (Min alwi): (Ibn Manzour. N.D 15 | 83), and I did not find a testimony for it.

- 13- (Min alwin): (Ibn Sidah, 1996, 4 | 93), and I did not find a testimony for it.
 14- (Min alouo): (Ibn Faris, 2002, 4 | 93), and I did not find a testimony for it.
 15- (Min olou): (Ibn Jinni, N, D, 1 | 373), and I did not find a testimony for it.
 16- (Min ale): (Ibn Al-Sakeet, 2002, 1 | 26), and in the words of Emro AL- Qais:

-To charge, retreat and wheel- he's satrong and fastas boulder, by floods down min ale, is cast.

- 17- (Min alein): I did not find a testimony for it.
 18- (Min ala): (Al-Fairouz Aabadi, 2005, 1 | 1694), and I did not find a testimony for it.
 19- (Min aalin): "that is, from above" or from a high place, and upon it the saying of Dukin bin Raja:

- The legs of the horse is thin whereas its thighs are fat min aalin, so parents and uncle buy it.

(Ibn Faris, 2002, 4 | 93).

- 20- (aalik and aalihom): and it is in the meaning of (above you). Allah Almighty said: "**upon the inhabitants will be green garments of fine silk and brocade**" (The Holy Qur'an 76:21), and I did not find a testimony for it from verse.
 21- (Min moalin): (Ibn Al-Sakeet, 2002, 1 | 26), and I did not find a testimony for it.
 22- (Min moali): (Al-Shaibani, 2001, 1 | 162), and its origin is (moalin), and I did not find a testimony for it.
 23- (Min moalih): I did not find a testimony for it.
 24- (Min aala): (Ibn Faris, 2002, 4 | 93), and I did not find a testimony for it. 25- (Min oulwina): (Al-Baghdadi, 1997, 10 | 166), and I did not find a testimony for it.

E. Fifth: The joining of (alou) with (Ha al-sakt):

The joining of Ha al- sakt with alou is rarely found, such as their saying in: (min alou), (min alah) , and this appeared in the words of Abu Thurwan:

- May be one day I will not find a shade and suffer a pain in my feet while the heat of the sun upon my head. (Ibn Hisham Al-Ansari, 1985, 1 | 206)

F. Sixth: (alou) between declinsion and non-declinsion:

Alou in terms of declinsion and non- declinsion , it has two cases:

-The first: its indeclinsion on dhammah, if it is a singular definite and the additive is intended to mean it without pronouncing it, towards: (I descended from alou), you want: from above a specific thing, so what is meant by it is a specific, known height, or in other words: you intended for it a specific place. -And in the second case: it is preceeded by the preposition from (min) as it is dynamic, and if you want it indefinite, then you omit the additive to it and it is dynamic and has tanween, towards: I descended min ali, you want: from a high place that is unknown and not specific, so the height is unknown, or in other words it does not indicate a specific location. (Al-Sirafi, 2008, 1 | 81).

- G. Seventh: the likening of the intended indefinite semi vocative noun to alou in its indeclinion on dhammah:

(Alou) is not added at all, and if what is meant by it is a known height, it is indeclined on dhammah and the reason for moving it by dhammah because “they likened it to the adverbs, so they said: I came to you before and after and from alou, oh this, so is this vocative for what was added a accusative, its singular has dhammah., do you not see that you say: O Abdullah, so it becomes accusative. But if you do not add, you say: O Abdo and o Boy, so you put a dhamma. So the case in each singular. (Ibn Al-Sarraj, 1988,1| 333).

In sum, (alou) is similar to the indefinite vocative (ya rajolo) unlike (Ya rajola) for the first (rajolo) is intentional, and it is definite of the intent, and it is called the intended indefinite, unlike the second, it is not intended, and therefore it is indefinite, so the intended definite vocative is declined by dhammah. "(Al-Samourrai, 2000, 3 | 142-143).

- H. Eighth: The difference between the indeclinion of (alou) and (laho) from their saying: (laho aboka):

The indeclinion of (alou) differs from the indeclinion of (laho) in their saying (laho aboka), because (alou)) and the like is what is attached to the declinion. And (laho) from their saying: (laho aboka) is deleted from something that has never been mastered in the speech, and if it was so it did not have to be like (alou) because it was different from (alou) in that it does not break the omitted noun”(Al-Faresii, 1988, 104).

- I. Ninth: (Alou): definite or indefinite?

(Alou) is divided into definite and indefinite, so if you want it definite, it is static on dhammah as (before) and (after) as an analogy to the adverbs, because he wants something specific, time, or a place known to the addressee, and if he wants it indefinite , it is dynamic, (Al-Mobarred, 1997, 4 | 56).

And "if the definite is a singular, it becomes static, as well as (before), and (after) if they are indefinite and addetive, they become dynamic, so they said: I came before, after, before, and after. Allah Almighty said: **"To Allah belongs the command before and after"** (The Holy Qur'an30:4), and what is meant is: before everything, and after everything, as well as the rest of the adverbs ... And he said:

- May be one day I will not find a shade and suffer a pain in my feet while the heat of the sun upon my head. (Ibn Yaish, 2001, 3 | 106).

If someone were to say: How can their meanings equal according to their different opinions, and one of them is definite and the other is not? The answer is that: this is permissible and has analogies in Arabic. For example, tomorrow in Arabic is indefinite and it is used to refer to the present day and the day after, so that the addressee will understand. The same thing is applied on the names of the hours of the day, such as darkness.....and so is the saying in (alou)". (Al-Sirafi, 2008, 1 | 82).

J. Tenth: (Alou) between addition and cutting:

Most grammarians think that (alou) is not used as an additive, and that the additive to it has omitted and intended its meaning. It is not additive and if it is additive, it is added as verbal not as meaning, as the additive is present in the mind and omitted in speech. (Ibn Jinni, N.D, 2 | 363).

And the additive to is omitted as in their saying:

- He softened with the anchor the crust of the log exactly as the flood removes the eggs' shells min alouo.

One of the contemporary researchers went to "that there is no additive to it that is omitted, as the grammarians went to. Rather, it is in fact an adverb defined by the intent, that is: an adverb known to the speaker or to the addressee. Likewise, if you say: (fall from alou), the meaning is that it is It fell from a specific height, unlike if you said (fell from ali), the meaning fell from an unknown high place. (Samourai, 2000, 3 | 139-142).

K. Eleventh: (Alou) between Tanween and not:

(Alou) comes with tanween and without. (Al-Sirafi, 2008, 1 | 83). Sybawayh pointed out that the present tense of (alou) was moved, because they say (min alin) from above. (Sybawayh, N.D, 1 | 16), As (alou) has been mentioned with tanween and without tanween in the saying of Emro Al-Qais:

- To charge, retreat and wheel- he's satrong and fastas boulder, by floods down min ali, is cast.

This is reduced, and if you wish, you would make it with tanween or without." (Nathar Al- Jaayish, 2007, 7 | 3224). And Al-Tanween in (alou) is of two types: the tanween that follows the verb, and the tanween that follows the noun. (AlBaghdadi, 1993, 3 | 373-374).

III. THE SECOND TOPIC: THE FORMS OF (ALOU) IN AN ELECTRONIC ENCYCLOPEDIA OF MODERN POETRY:

The number of the positions of (alou) mentioned in an electronic encyclopedia of modern poetry in Moharram's and Gobran's poetry is (38 positions), of which (12 positions) are in Moharram's poetry, and (26 positions) in Gobran's poetry, and they can be classified into ten forms, which are detailed as follows:

A. The first form: (min alou):

This form appeared in one place, it appeared in the saying of Moharram when he was talking about the joy of women and virgins with the arrival of the Messenger-PBUH- to Medina:

- They are the believing virgins, A feast has been established by the angels min alou. (Moharram, 1983, 180).

As (alou) appeared without tanween and not complete (with the lam omitted), meaning: (above), and the height here is a known height from a specific place

known to the addressee, which is the heavens above, and hence it came definite, static and non- additive.

B. The second form: (min ali):

This form appeared in five places, represented by the saying of Moharram when he was talking about death of Umm Saad bin Ubadah while he was absent with the Messenger of God --in the battle, and when he returned a month after her death, he prayed over her grave:

- The Lord of mankind waters you from a tree on which he cast a shadow min ali. (Moharram, 1983, 125).

Where (ali) appeared without tanween and incomplete (with the lam omitted), meaning: (above), and the height here is an unknown height and not a specific place known to the addressee, and hence it came vague, indefinite, dynamic, non-additive and without tanween.

C. The third form: (min Alin):

This form appeared in twenty places, represented by the saying of Moharram when the Soul was revealed with the verses that shows the innocence of Aisha - may Allah be pleased with her -:

- Hello to the Soul, he casts from alin the mercy of Allah the relief of the believers. (Moharam, 1983 | 145).

Where alin appeared with tanween and incomplete (with the lam omitted), meaning: (above), and the height here is an unknown height and not a specific place known to the humans, and hence it came vague, indefinite, dynamic, non-additive.

And it is noticed on this form that:

The preposition (to) is entered on (alin), and that appeared in Gobran's saying in the poem titled "Who sacrifices like the youth":

- The gazes to alin, the patients over torment. (Agroup of authors, N.D. 53235).

D. The fourth form: (min alouo):

This form was evident in one place, which appeared in Gobran's words in a poem: "Peace be upon you, Mariana, and have mercy":

- That a revelation from alouo that came to heralds the awakening of souls and warns. (group of authors, N.D, 53582).

Where (alouo) appeared complete, meaning: (above), and the height here is a known height and known to the addressee, not an absolute height, and hence it came definite, static, non-additive and without tanween.

E. The fifth form: (min olouin):

This form appeared in one place, it appeared in the words of Gobran in the poem: "The Goddess of the Nile and the Preserved Beauty":

- Thou were nothing but qualities min olouin that appeared in the resemblance of water and mud.

(group of authors, N.D, 54142)

Where (olouin) appeared with tanween and complete, meaning: (above), and the height here is an unknown height and not a specific place known to the anyone, and hence it came vague, indefinite, dynamic, non- additive.

F. The sixth form: (min olouwin):

This form was evident in two places, represented by Gobran's saying in his poem: "Where are the Poles of Egypt and the Media":

- He won in it with what a soul sought min olouwin, and he was not missed by a height. (group of authors, N.D, 53935).

Where (olouwin) appeared with tanween and duplicated and it is here complete, meaning: (from a high place), and the height here is an unknown height and not a specific place known to anyone, and hence it came vague, indefinite, dynamic, and non- additive.

G. The seventh form: (min ala):

This form appeared in one place, and it was reflected in Gobran's saying in a poem: "Does my poetry fulfill your rights?"

- Does my poetry fulfill your rights and you are my hope? I want describe your state min ala. (group of authors, N.D, 53416).

Where (ala) came with the meaning: (higher), and the height here is an unknown not specific, and hence it came vague, indefinite, dynamic, non- additive and without tanween.

H. The eighth form: (min oulan):

This form appeared in one place, it appeared in the words of Gobran in the poem: "Did the free woman Zahra come on my promise":

- He owes him the sinners min oulan, and the most distant desires will approach him from a distance. (group of authors, N.D, 53358).

Where (oulan) appeared with the tanween, meaning: (from above), and the height here is an unknown height that nobody knows .and hence it came vague, indefinite, dynamic, non- additive.

I. The ninth form: (min aalin):

This form became apparent in three places, which is exemplified by Gobran's saying in the poem: "O writer of the world, Egypt greets you":

- You are the eyes of the eagle looking min aalin, so what is in the waves if you see a secret? (group of authors, N.D, 53643).

- Where (aalin) appeared with tanween, meaning: (above), and the height here is an unknown height and not a specific place, and hence it came vague, indefinite, dynamic, non- additive and with tanween.

And it is observed about this form that:

- The separation between (aalin) and the preposition before it with a noun that carries the connotation of the general: (every), as in the saying of Moharram when he commanded the Nagashi that Jaafar bin Abi Talib and those with him among the Muslims attend the marriage ceremony of Abi Sufyan's daughter - may God be pleased with her -:
- He gathered together loved ones and comrades, and they received glory from everyone who is aalin in men. (Moharram, 1983, 242).

J. The tenth form: (min aala):

This form appeared in three places, represented by Moharram's saying in the poem: "On the protection of Allah and around the Haram":

- O Egypt, call the sacred places in Palestine and send your voice min aala the pyramid. (group of authors, N,D, 55068).

Where (aala) appeared, meaning: (from above), and the height here is a specific height, and hence it came definite, static, additive and without tanween.

IV. CONCLUSION

- (alou) is a noun meaning (above) or (high), or (higher).
- (alou) is a name used with the omission of lam.
- The multiplicity of languages mentioned in (alou) between: (min Alou), (min Ali), (min Alin), (min Eli), (min Elou), (min Ala), (min Alan), (min Alouo), (min Alouon), (min Alouho), (min Alwa), (min Alwi), (min Alwin), (min Alouo), (min Olou), (min Alie), (min Ale), (min ala), (min Aalin), (min Aalik ,Aalihom),(min Moalin),(min Moali), (min Moalih), (min Aala), and (min Oulwina).
- Scarcity of joining (alou) with Haa al sakt .
- (Alou) is not used additive, and the additive to it has been omitted and its meaning is intended, , as most grammarians see.
- The variety of forms and languages of (Alou) mentioned in an electronic encyclopedia of modern poetry in Moharam's and Gobran's poetry between: (min Alou), (min Ali), (min Alin), (min alouo), (min Olouin), (min Olouwin), (min Ala), (min Oulan), (min Aalin), and (min Aala).
- The advent of some (alou) languages - in an electronic encyclopedia of modern poetry in Moharam and Gobran poetry - which linguists, grammarians, and others did not refer to, such as: (min olouin), (min olouwin), and (min oulan).
- The entrance of the preposition (to) on (alou) mentioned in an electronic encyclopedia of modern poetry in the poetry of Gobran.
- The separation between one of the languages of alou :(aalin) and the preposition before it in an electronic encyclopedia of modern poetry in Moharam's poetry with: (each).

- The advent of one of the languages of (alou), which is (aala) in an electronic encyclopedia of modern poetry in Moharam and Gobran poetry, with the addition to a definite noun.

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