THE SOCIALLY ORIENTED IN LINGUISTIC ANALYSIS METHOD IN ABU AL- BRAKAT AL ANBARY (DATED: 577 AH.) IN HIS BOOK "ASRAR AL ARABIA"

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ABSTRACT
The Sociolinguistic Perspective in Abu AL Brakat AL Anbary of Linguistic Analysis in his book "Asrar AL Arabia" Prepared by Dr. Huda. S. Rasheed. The Study aimed at exploring role of Abu Al – Brakat in the language analysis through observing different symbols and notes in "Asrar Al Arabia"; which show Abu Al Brakat awareness and consideration of the social aspect of the language. The question the study will answer is: has Abu AL Barakat considered the social dimension in describing Arabic and designing the standards of the syntactical system. The importance of the study lies in its contribution in reviving a source of the language study through the work of Abu AL- Brakat in Asrar AL- arabiai in particular.

INTRODUCTION
The Sociolinguistic is one of the most closely related sciences in language, since language is the mirror of society, so it reflects the culture of the society in all its details. The aim of the study is to show that Abu AL- Brakat AL Anbary attention of the socially oriented in Linguistic Analysis, "Asrar AL Arabia", that shows the attention to the social side of the language and its attention to this aspect. We have collected these signals and placed them in a conceptual framework that forms a social theory in the Linguistic Analysis method of Abu AL- Brakat AL Anbary. (*Abu al-Barakat, 1997*:22)

The research problem is to address the issue of the impact of society in setting grammar.

The topic significance lies in its observation of one of the tools of analysis used by the Arabic grammatical heritage, namely the social approach, in which the

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role of the external (non-linguistic) facts in the formulation of grammar or its adoption is justified as a depart from the original. (***Abu Osman, 2000:10***)

RESEARCH QUESTION
Did Arabic linguists, represented by Abu AL- Brakat AL Anbary, turn to the social destination in describing the Arabic grammar and explain its grammatical system?

Sociolinguistic

Preliminary identification

Sociolinguistic emerged in the late 1960s and early 1970s, and since then it has been growing, expanding and specifically, and its emergence has been a reaction to structural studies (which were limited to the fractional view of language as a coherent pattern) Sociolinguistic to give another side of speech or pronunciation, a link between language and social component (***Maynard, 2006:33***). This is a confirmation of the role played by Sociolinguistic in filling many of the shortcomings that affected the structural view of the language, and came to reveal the nature of language and the nature of society. Western linguists worked hard to crystallize the theoretical framework of this science, but the decisive step in its inception was linked to the research of American linguist William La Beouf 1929, who was aware of the significant structure linking of a language to the social context in which it arises. (***Jabr, 2018:57***)

Scientists have given this science several definitions, (Fishman) defined it as "the science of the subject, that relates to the social organization of language behavior, that includes not only the use of language but also explicit attitudes and behaviors towards the language and language users " (***Ferdinand, 1985:87***)

This means the speaker and the language used, the address and the time to speak, and the end of speech. Hudson defined it as "studying language with regard to the society". Sociolinguistic is therefore a communicative tool within the community.

It is part of a network of communicative relations. It is therefore concerned with linguistic facts by studying language used by the linguistic community, by studying the language in its daily reality and by recording the uses of the speakers. It researched on how language interacts with society and considers the variables that affect the structure of the language in response to its different social functions. Malinowski therefore argued that the study of language and verbal communication requires a theory in which the decisive act of all the social and cultural factors influencing it is expressed, because (the real difficulty faced by linguists is their excessive concentration on words). (***Kamal, 1997:32***)

Malinowski wanted to answer who separated between the language and the social position requirements. He saw that separation was as an illusion. When he asked: "If the main function of speech is to guide teamwork action or to guide human activity, how can we separate it from different contexts attitudes and reflections of meaning and significant? The value of Sociolinguistic lies in its

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ability to explain the nature of the language in general, allowing the learners of the communities to understand the linguistic facts and their ability to expand. Kamal Bishr: "We are convinced that Sociolinguistic can fill these deficiencies that linguistics has suffered at different periods of time, and our firm belief and follow Hudson. It is clear from the foregoing that Sociolinguistic takes different forms and released from a dialectical relationship between the language and the society through its coverage of everything. It concerns with all social units (tribes, nations, dialects, social class, speaker (first person), language he used, listener (second person) speaking time, and language structure and its relationship between it and social culture, the relationship between language and social customs and everything that would explain the social function of language. (*Hudson, 1997:12*)

Abu AL- Brakat AL Anbary Sociolinguistic

Arab linguists have alerted to the relationship of language to the social and cultural environment. Language has a social phenomenon that is influenced by the habits of the society and its different conditions. In the books of the Arabic linguistic heritage there are many examples that support this, and because these great efforts can't be limited, Abu AL- Brakat AL Anbary (dated 577 AH.) to reveal through his book (Asrar AL Arabia) the knowledge of Arab grammarians on the relationship between language and society and the extent of their dependence on this relationship in the grammar and the formulation of examples and explanations of linguistic phenomena. (*Sabri, 1995:19*)

AL Anbary, like other Arab scholars, was alert in describing the Arabic language and drawing the standards of its grammatical system to the context and context of the verbal event, the external variables surrounding the speech material, and in his book (Asrar AL Arabia) images of the analysis, which exceeded the internal analysis of the language to a wider, through attention to the meaning, and use formulas, examples and vocabulary that reflect the culture of society at the time, and what it shows from the system of Arab society and customs, From the core of civilization Arabic. In this context, the discourse and the impact of these variables in the formulation of the grammatical rule justify the departure from the grammatical rule in order to justify the rhetorical position. (*Abdel-Karim, 2004:66*)

Key statement (meaning)

The meaning is a decisive factor in the use of language that leads us when choosing vocabulary to express a meaning. Abu AL- Brakat AL Anbary takes a statement from the meaning in standard-setting delineating limits, and determining rules, in which he goes beyond the structural analysis of grammatical structures. It is based on this comprehensive statement; because it divides the letters into six sections, according to the meaning and we see him transit the meaning of it speaks of the verb (may), and explain why the act is not acted on the statement of meaning. (*Ibn Manzoor, 2000:48*)

The semantic statement deepens in its method, making it a through through which to interpret the meaning of the verb on the meaning of another act in the work his work, and he said: ((which is found and happened ... It may not be here

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incomplete). The meaning in the hands of Abu AL- Brakat AL Anbary is a major factor in the linguistic structure. It defines the wording of the pronunciation and its construction in terms of its proper use and the interpretation of the reason for its coming to the body that came upon it. (*Hassan, 1971*:53)

Language and community culture

The language is a manifestation of the culture of society, diverse in diversity of culture, nomadic in Bedouin society, and urban in urban society. "The first thing that attracts the attention of a linguist is its diversity and its linguistic differences, to pass from one country to another or even from one region to another in one country. This means that we can identify the characteristics of the society in which the language has been translated, because it reflects important images of the overall situation that prevailed in it. (The linguistic dictionary of a nation is at the same time a brief picture of what this nation knows in its daily life, its economic and political structure, Moral, scientific and technical progress). (*Mohamed, 1988:25*)

In studying the nature of previous societies, such as the Arab society before Islam, we must study the language. The study of the Arab systems before Islam requires a closer look in terms of the use of words and what each word indicates from an old Arab system. This is what Abu AL- Brakat AL Anbary is aware of. He mentioned many words and linguistic expressions that represented the lives of the Arabs at the time, and what these linguistic expressions carry with them from the outside world, some of which are common, or limited, depending on the relationship between these facts and social life. (*John, 2018:98*)

Abu AL- Brakat AL Anbary presented such phenomena a lot, he was trying to clarify the language of the life that was used by the use of, and quotes the words traded among people, and used in their lives and transactions daily, amongst what he said was the fabric dress, and red: he said ((how to sell Ahmaran)), as mentioned by the dirham and Azar, and mentioned what the Arabs were having of animals such as camels and sheep, and mentioned the names of cities and places such as Hadramout and Baalbek, as well as things related to Arab life like Tanb, Naghr and Jarmouk. (*Damhuri, 2003:104*) He continued to display cultural images that have been associated with Arab life, he mentioned what was associated with the Arabs, namely the camel and the shield, and said the dominant character of them and the best types, he said: ((Say: cameleer (Naqa Hegan, and cameleers (Nooq Hegan, shiny armor (Dr3 Dlas) and shiny armors (Dro3 Dlas). (*Lutfi, 2019:69*)

He knew that the Arabs chose the Nooq Hegan, it's white because they honor it, the Arabs also boast of armors if they are shiny. All above shows that the Arabs were not isolated from life. All of them, including Abu Al-Barakat, were keen to mention these facts, which indicate the nature of society at this time, and discussed the terms and expressions that refer to the culture of society and the nature of external data in a specific way, to be close to man. (*Mohammed, 1982:60*)

Context and its impact on linguistic analysis

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Language is a system of relationships that works as the machine through which people communicate about things. This vision emphasizes the importance of the context, place or situation in order to understand the function of language. (***Dmytro, 2017:82***) It is necessary to look at it within three main factors organized by the situation: And the listener (situation elements), the language code is to match with these elements, meaning that if the speaker (first person) disagrees listener (second person), the language code varies accordingly. If the listener disagrees, the language code also differs. This corresponds to the different situation and conditions. In the book "Asrar AL Arabia ", there are many examples in which linguistic interpretation has been taken into account in context, as we see it, the specific structures belong to linguistic patterns, in its analysis, it can be used to describe the social situation. Focus on the address and conditions, and the need to be the words match the situation, he realized the importance of Moshahada, and its role in the analysis of grammatical structures. (***Nihad, 1987:91***)

Speech and preventing confusion

There is no doubt that "language, found to be useful, that is means to convey the purposes of the speaker" to the listener (second person) is a tool to convey information, the essence of the subordinate to the command of the statement. The speaker (first person), who wants to "convey his linguistic message, arranges it in a way that does not allow him to be confused" until he realizes his intentions, the ambiguity is never forbidden for his motives, the intention of the language, "The ease of understanding is a prerequisite and also necessary since it is the end of the language and the demand of its intended demands. (***Kamal, 1997:901***)

Abu al-Barakat al-Anbari noted that the speech addressed to the first person must be understood, so that his understanding is not confused on the listener, or he may have different degrees of analysis, so he would explain many of the formulas and structures as being in this manner, In order to remove the confusion. This is what we read and we turn many of the issues presented, and this is explained by the issue of expression in the names, through this text we see why the expression in the names, taking into accounts the address, because the ambiguity meanings are realized by the listener. (***Sabri, 1995:52***)

This is what appears clearly when talking about the hidden pronoun when using it as singular, and showing it when using it as Muthanna and as plural, he says: ((If it was said: why he hide the pronoun of the one as: "Zaid has done" and appeared pronoun of the two, as: "Zaidan have done" and the pronoun of plural, as: "The Zidons have done". This is based on the clarity of the meaning of the hearing, the clarity of the speech and the ambiguity. In the first case when the noun is singular, the listener is not confused by it, so the pronoun comes hidden, while in the second and third case, the first person must show the pronoun to consider the hearing so as not to be confused. (***Hassan, 1971:64***)

Abu al-Barakat is very well-known to the listener (second person), so he is keen on the question that the words should come in keeping with the situation of the hearer, and not to be confused about it. Through the above we find that he

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realized the relationship between the choice of one of the images or situations of composition, and taking into account the understanding of the second person (the listener) of the words and clarity that makes speech acceptable, was the listener in the ruling grammatical state. (***Mohamed, 1988:305***)

The listener adverb (Hal Al-Mokhatab)

It considered one of the important aspects mentioned by Abu Al-Barakat AlAnbariy, which made it a formulation in which the speech comes to the body that came upon it. It separates the case in which the second person is aware of something or his ignorance of it, limits determine the issue that speech will have. (***Arianna, 2016:44***) In order to realize the need of receiver or the second person of the speech, it is essential that the words be useful, because the benefit of the receiver is a condition for the correct syntax. The interest is a criterion for the validity of the structures, so he concludes with his words (because this is an interest). (***Mohammed, 1982:62***)

We find also it makes the second person science of cancelation formulas, and find reason for deletion of the pronoun. It shows us a picture of the commercial dealings in some regions of the Islamic world, he said: "the pronoun of the deleted refers to the topic, and appreciation: "Manawan Badrhm", but deleted to reduce of the knowledge. Thus, he has realized the relationship between a linguistic element omitted, and an external social component that is justified for this deletion and that the linguistic system is only the outcome of this relationship between these two dimensions. (***Lutfi, 2019:89***)

Hal Al-Moshahada

Abu Al-Barakat views the linguistic discourse from two angles, a linguistic angle represented by its internal structure, and a non-linguistic angle represented by its external construction or observed state. This can be clearly traced in its approach. (***Francesco, 2017:63***)

(Hal Al-Moshahada) acts as one of the words linguistic discourse, it's deleted and dispensed, as what came in Al-Eghraa unit, He says: ((If it is said: why there is a lot in "on you (Alaik), at you (Endak) and with you (Donak)" especially, it was said: because the act is not binding if it is evidence of Moshhada the case or otherwise, when it was "on" to be arrogant, and the users watching from beneath it, and "at" to the presence, and with you and whom close to you , you will see him, so, this is why it acted as a verb. (***Abu al-Barakat, 1997:90***)
This is also what he said in the interpretation of the preface of Nominative case in saying, "I ate the fish till its head." He said: "(He accepted:" Even the head is eaten", but to delete the predict (khabr), to indicate the" adverb"). (***Gideon, 2018:22***) This phrase predicts the crystallization of the idea seen in his mind and the realization of its dimensions in linguistic discourse. Through these matters, we find that Abu AL- Brakat AL Anbary was aware that the sentence forms part of the context of my words connected, that overlooking itself, and extends his understanding it to the surrounding elements of the context of speech and the environment surrounding the speech, so it transit the verbal

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position as one entity, accepting delete one of the elements in the sentence, if in the context of speech evidence. (**Abdel-Karim, 2004:801**)

CONCLUSION

1. Abu AL- Brakat AL Anbary was well aware of the cohesion between language and society, and this was evident in the way he dealt with the language and through the examples presented to it.

2. Abu AL- Brakat AL Anbary believes that the language consists of two poles, one connected to the internal structure, the other relates to its external world, and communication between them is continuous.

3. Abu AL- Brakat AL Anbary alerted the elements of the verbal position or the verbal event and relied on it in analyzing the words of the Arabs.

4. Abu AL- Brakat AL Anbary had a far-sighted view of the same language, but he extended his eyesight around it, and he used the verbal position and was forgiven to delete one of the elements of the sentence to indicate the context.

5. Finally, my hope is that I have stood up to the right citizen who supports what this research wanted to confirm. It is to say that the first seeds of social linguistics had sprouted in the field of Arabic linguistic studies, and I have dealt with Abu AL- Brakat AL Anbary, representing them, in the hope that I have succeeded in clarifying his role. In drawing attention to the social aspect of the method of grammatical analysis in the ancients, and its contribution to the development of some of the foundations of this science, so it is the former linguists of the West.

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