

PalArch's Journal of Archaeology
of Egypt / Egyptology

THE PRAGMATIC DIMENSIONS IN THE GRAMMATICAL PROVISIONS OF AL-KASAI

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Asst. Prof: Ahmed Abdullah Dhahir, The Pragmatic Dimensions in the Grammatical Provisions of Al-Kasai-Palarch's Journal Of Archaeology Of Egypt/Egyptology 17 (06), 1673-1691. ISSN 1567-214x. Published September, 2020.

Keywords: Pragmatics dimensions, the provisions of Al- Kasai, or grammatical judgments.

ABSTRACT

Al- Kasai alerted from an early age to the performativity verbs; because his syntactic analysis was based on the connotations contained in the outward and inward part of the word, the connotations of the general and private context. Al- Kasai also issued jurisprudential judgments in some of the issues he is asking about, depending on what the expression and interior connotations contain in terms of achievement, and by this he was able to show the ways in which the aims of the discourse are manifested, and this is the bulk of what the theory of speech acts has reached. His references to the origin of some vocabulary, or the estimation of some omissions from sentences were precursors in the matter of the presumption that were brought by Pragmatic studies.

Introduction

The early grammarians were able to control the rules of verbal communication in the Arabic language through a set of laws and rules that they derived from eloquent Arabic speech, and they found that by means of which these rules can determine the intentions of the speakers, and their purposes, the grammatical provisions they put in place from raising, accusative, and what follows from the introduction or delay Or omitting or mentioning all of them are based on the connotations and purposes contained in the speech, and any change in those meanings will consequently lead to a change in these grammatical provisions or a change in the arrangement of the parts of the sentence. (Abdullah, 2003)

Literature review

1. Pragmatic parsing

Pragmatic language: a source of circulation, it is said that Dal states states that moved from one state to another, and the evidence of the thing made it into circulation, and the hands traded the thing that I took this once, and that time (Abdullah, 2005).

Pragmatic idiom: it is one of the linguistic schools that studies the relationship between linguistic activity and its users, and also excels in knowing the causes of failure in human communication (Masoud, 2005), and it is also ((a new science of communication that studies linguistic phenomena in the field of usage, and then integrates cognitive projects) Multiple studies in the study of the phenomenon of linguistic communication and its interpretation) (Masoud, 2005).

Expression according to the first grammarians: it is the expression of meanings in words. Ibn Jani said: ((Do you not see that if you heard (Akram Saeed his father)) and ((Thanked Saeed his father)) you know that one of them is raised and the other is accusing the subject of the object, even if the speech is one way. One of them is one of them from its owner) (Abdel-Hamid, 2003). Al-Kasaei was able to link syntax and usage in his grammatical rulings with which the majority of grammarians disagree. To hear about this, then he tries to find a grammatical explanation that confirms the validity of his words that he built on what is heard from the Arabic speech, including his ruling that sympathy is permissible for the place of the name of (that) and her sisters before the advent of the news, and after it, invoking that by the Almighty saying: And the Christians (Al-Ma`idah: 69), seeing that raising the (righteous people) as being sympathetic to (those), since the principle is in (those) being raised Because the accusation with (that) in this matter is weak (Ibrahim, 2002), and al-Farra supported the words of his Sheikh by saying: ((The Sabeans) are raised as sympathy for (who), and (who) is a letter on one side in raising it, accusing it and lowering it When his Arabic was one, and the monument (that) was a weak monument ... it is permissible to raise the Sabeans) (Isa, 1998), and Al-Kasai and the Kufians after him protested what was heard from the Arabs (Isa, 1998). As for the Basrians, they interpreted (Al-Rifa`) in "Al-Sabeans" from two aspects (Ibrahim, 2002):

The first: The words of the Almighty: ((For those who believe)) are elevated in meaning. Because it is a beginning speech.

The second: There are things in the wording that are not in the meanings, including their saying (this is a hole of ruin), and (Hajj lied to you), and Al-Kasaei permitted sympathy for different workers towards (not Baqaim Zaid or outside Omar). To hear about it; That is why he read (verses) in the Almighty saying: In the heavens and the earth there are miracles for the believers ف and in your creation and what is transmitted from the gods of the gods, there are verses of a people who are certain of differences, (3) in Surah Al-Nawwda, (3). In this verse between raising and accusative, he said: ((The grammarians disagreed about it, and some said the accusation in it is permissible, and the sympathy is permitted for two factors, so whoever said this is Sibwayh and al-Khufash, and al-Kisai and furs)) (Zahid, 2008). Arabic for many expressions in line with the eloquent Arabic tongue, and its

grammatical provisions are far from interpretations that distance the language from its users. Al-Kasaei also disagreed with the majority on the issue of the participle of the pronoun. As the opinion of the public is that the conscience is neither denounced nor denounced; But Al-Kasaei authorized the adjective of gossip about: I passed it to the poor. Al-Kasa'i cited his doctrine by hearing (Ali, 1993), and from that the Almighty's saying: "There is no god but the All-Merciful, the Most Compassionate" (Al-Baqarah: 163), and the Almighty says: Say: My Lord casts the righteousness, the All-Soul (48) He thinks that (the Most Gracious and Allam) are the epithets of the advanced pronouns (Isa, 1998), and Sibawayh explained the reason for the non-adjective of the pronoun by saying: ((And be aware that the implicit is not described, by the fact that you are atrophied when you see that the hadith has known who it means, But it has nouns that are sympathetic and emphatic, and it is not an adjective, because the adjective is sweetening towards the long, or kinship towards your brother, your friend and the like)) (Abd al-Salam, 2006), and Ibn Hisham and the majority of grammarians believe that knowledge is defined by knowledge except the implicit names. Because it is the most powerful knowledge (Ali, 1985), ((This is because you do not conceal the noun except after what you remember, so it is repeated before the pronoun, and it is repeated by repeating the pronoun, as if you mentioned it twice, so the implicit became stronger than the appearance, because you only remember the appearance once, and you say this in the adjective, his gracious Lord) (Ali, 1985). Al-Far`a supported the doctrine of his sheikh by saying: ((Allam has been raised), and it is the obverse, because the adjective, if it came after the news, was raised by the Arabs in that, they say: Your brother is Qaim al-Zarif, and if they were affixed, he would have been a face, except that a good reading is raised.). It is evident from the foregoing that the linguistic usage is the original adopted by Al-Kasaei in his grammatical rulings with which the audience disagreed. Rather, he made the grammatical base corrected by the linguistic usage.

2. Intentionality

Intentionality in language is derived from (intent), and it means straightening the path (Mahdi, 1984), bringing something and heading towards something (Abd al-Salam, 1979). Intentionality in the term means ((the act in which the mind turns towards the subject in order to perceive it, and intentionality is the property of feeling when it points or heads towards the thing to perceive it)) (Samah, 1991). Al-Kasaei has directed many grammatical rulings based on the intention of the speaker, including It is permissible to inscribe (excuse me) in the words of the Almighty, `` They said, excuse me to your Lord, and perhaps they are pious (Al-A'raf, 164), as he sees that the accusative in it is of two ways (Isa, 1998):

The first: if he intended the source, and the second: based on estimation: then we said to them, excuse me.

Thus, he made the multiplicity of possible aspects of the composition based on the objectives contained in the speech, and from that also its permissibility asserting the permissibility of the request after deleting the fulfillment towards: I give (I honor you) with a certainty (I honor you) as permissibility of a deleted condition indicated by the request, and the majority of grammarians stipulated the occurrence of No) after

(if) the assessed conditionality, as for Al-Kasaei, he did not stipulate this condition, but believes that the matter is limited to the intent and validity of the meaning. Therefore, the ruling on the validity of the two formulations (Do not come close to the lion, you will receive) and (Do not come close to the lion that will eat you); Because the intention of the speech is clearly apparent, as for the grammarians, they see validity with the assertion of the first, and its abstinence in the second (Abd al-Salam, 2006). Al-Azhari clarified the doctrine of the grammarians on this issue by saying: From the lion give peace, because safety is caused by not approaching, and it is necessary to raise in a way (Do not come close to the lion that will eat you), because you are not correct in saying: If you do not come close to the lion he will eat you, because eating does not result from not approaching but rather from approaching itself, for this condition you have all agreed The Seven on the Raising in saying: ﴿ And you shall not wish to abound ﴾ (Al-Muddathir:6) (Faisal, 2007). Al-Kasaei's argument for assertion in the two previous examples is the validity of the estimation (no) in the first example after the estimated condition, and its lack of appreciation in the second example; Because he showed one of the aims of the speech and its reading that the meaning (if you come close to the lion, he will eat), and Ibn Hisham agreed with Al-Kasaei in this opinion, when he said: Verbal, and this is a good aspect if the meaning is understood) (Mazen, 2001). Included within this meaning is his disagreement with the grammarians regarding the issue of estimating the omitted in the Almighty saying: ﴿And beware of a day that does not reward a soul for a thing (Al-Baqarah :48). When other grammarians were judged, it was omitted in it, and the estimation for them was (not rewarding) (Zuhair, 2008) Rather, it is permissible to omit the pronoun distraction; Because the circumstances may not be deleted; For the disappearance of intent; Because of the possibility of the meaning more than an estimate (Ibrahim, 2002), he said: ((It is not permissible for this man to mean, and I have not seen a man I desire, and you want: I went to him, and I wanted him ... and if that is permissible then it is permissible: What I spoke to Zaid, meaning I spoke about it) (Ahmad, 2003). It is clear from the foregoing that Al-Kasaei rejected the second assessment made by a group of grammarians. Because he notices that empty sentences are produced by grammar, but nevertheless they do not represent the speech of the speaker (Idris, 2006), and this is what modern linguists who criticize structural theories in general and generative in particular have found, because they do not pay attention to this type of sentence. For nothing except because it possesses grammatical validity and semantic validity, which are two conditions, although they are considered necessary in syntax, but they are not sufficient unintentionally to walk them to determine the significance (Idris, 2006).

3. Verbs of speech

What is meant by verbal action: ((Each utterance rises upon a formal, semantic, allegorical, concerted system of action, and in addition to that it is a grammatical activity that invokes verbal actions (ActesLocutoires) to achieve achievement goals (Actesillocutoires) (such as request, command, promise, promises ... etc.) and the purposes of procreation (Actes. perlocutoires) pertaining to the recipient's reactions (such as rejection and acceptance), and then it is an act that aspires to be an effective action, that is, aspires to have an impact on the addressee socially or institutionally, and then accomplish something) (Masoud, 2005), or is: ((What is achieved directly

by the meaning associated with the custom of uttering a certain type of saying according to a common approach ... It includes all the effects that a particular saying generates in a particular situation, whether the effects are intended or not)) (Hisham 2007). The effects of this phenomenon can be traced in the syntactic tradition of Al-Kasaei, including what Ibn Hisham mentioned in his book *Al-Mughni*, that Abu Yusef Al-Faqih asked him about the saying of the one who said:

If you are compassionate, O Hind, then gentleness is right, and if you pierce, O Hind, the breach is more severe

You are divorced and divorce is three determination, and whoever breaches the most complex and darkest

What is required from raising (three) and putting it up? Abu Yusuf said: ((So I said this is a juristic grammatical issue, and I do not believe in the mistake if I say it in my opinion and I came to Kasaei, while he was in his bed and asked him, and he said: If he raised three times, I divorced one ... and if he installed it three times, he divorced it three times. (Mazen, 2001). It is noticeable in this directive that Al-Kasaei built the jurisprudential rulings on the verbal verbs contained in the word. Because he thinks that the meaning is in raising (You are divorced), then he said that the complete divorce is three, and that the meaning in the accusative is (You are three divorced) and what is between them is an interceptive sentence (Mazen, 2001). Ibn Hisham objected to Al-Kasaei's directive, considering that both the raising and the accusative are possible for the three occurring. And for the one to take place, as for raising it is because (the) in divorce is for sex and for the covenant, then for the covenant takes place three, and for the nationality one falls, and for the accusation it is likely to be on the absolute effect, and at that time it is required that the three divorce takes place. Because the meaning is you are divorced, then you objected between them with the phrase (divorce is determination), and the accusation is possible in the case from the conscience hidden in (determination), and at that time it is not necessary for the three occurrence. Because the meaning is: Divorce is a determination if it is three, and thus what he intended of one or three takes place (Mazen, 2001). It is noticeable in Al-Kasaei's guidance and Ibn Hisham's objection that grammarians looked at the juristic judgments contained in the apparent wording based on the potential implications of the pronouncement and its interior in the context, and this is the best evidence that achievement actions were present in the minds of grammarians when they formulated grammatical judgments and when they subdivided the aspects. Syntactic. And that also includes what he mentioned in the guidance of the Almighty saying: And when we took the covenant of the children of Israel you worship only God (*Al-Baqarah*: 83), and the Almighty saying: And when we took the covenant of your covenant, (you do not see 84). That the appreciation in it is (not to worship), and (not to shed), then delete (the neighbor), then (that) and the verb rose (Abdul-Jalil, 1988). Fur agreed with his Sheikh in this opinion, then he indicated that the position of (You do not worship) On the prohibition, however, it came on the wording of the news as the Almighty said: A mother will not be harmed by her child by raising and meaning over the prohibition, which confirms that he forbade matters (*Al-Razi*, 1981): one of them: (Stay up), and the second: that he is supported by Abdullah and Abi's reading, and

the third: That Informing the meaning of the command and the prohibition is more certain or more informative than the one who expresses the command; Because as if he was rushed to obedience and completion, he informs of him. Thus, we see that the early grammarians noted that the action verbs are more certain and eloquent in conveying the meaning than the explicit verbs because the metaphor is more cited than the declaration. This is close to what was decided by modern linguists who saw that there is a subconscious mental existence prior to linguistic existence and psychological speech ancient to the incomplete tangy speech, so the meaning is a psychological entity, and the pronunciation is a linguistic entity, and speech is the marriage of the two entities and their congruence in which the word is a garment of meaning, and the meaning is guaranteed to form (2006). And from that, the verb (satisfied) in the transgression carried the opposite of (exasperation) as in the saying of the poet (Abd al-Salam, 1997):

If I am satisfied with the people of Qusheer for the life of God, I will be pleased with her satisfaction

Seeing that (Ali) is in this house, meaning (about) that is, she came to pass; He attributed this to pregnancy in contrast. Because the verb (consent) is carried over the verb (exasperation); so it was promised (on the authority of) as a matter of carrying something to its opposite (Abd al-Hamid, 2003). Ibn Jeni said: ((Abu Ali used to say al-Kasaei on this, because he said: When (I accepted) against (I was angry) my enemy (I accepted)) Ali carried the thing on its opposite, as it bears on its counterpart, and Sibawayh took this way in the sources a lot, so he said: They said such-and-such, as they said: such-and-such, and one of them is against the other) (Abd Al-Hamid, 2003). Thus it becomes evident that carrying the contradiction in Arabic grammar and making it one of the types of analogy is nothing but an affirmation of the practical, pragmatic character of the language, by making the language revolve with use, presence and absence, and this is the bulk of what modern linguistics has reached (Idris, 2006).

4. The implications of saying

It is one of the practical, procedural concepts of a set of discourse laws; for the success of the interpersonal communication process, the speaker will resort to it; Because allusion is more eloquent than the statement, and the concept of the implications of saying is manifested in two main patterns: the presupposition and the implicit saying.

Presumption

The scholars believe that the presumptions are of the utmost importance in the communication and reporting process and are determined on the basis of linguistic data, as for the implicit statements: they are related to the status of the speech and its position (Masoud, 2005) Among the effects of the phenomenon of the presumption of al-Kasaei is his assumption that the origin of (will not) is (not that), so the hamzah is omitted to reduce and the thousand for the inhabitants (Rajab, 1998). It has an addition, and it is in the accusative letters as (not) in the jazm letters, in that no one of the two letters is superfluous. (Abdel Salam, 2006). Al-Kasaei and those who agreed with him inferred the existence of the tribal level in (the) composition heard

by the Arabs; Because he was interested in hearing, albeit a little; Because it may be a language of the Arabs, or an eloquent use that many grammarians have not realized, and an example of that is the saying of the poet:

One hopes for what is not met and without engagement below it (Abd al-Salam, 1997),

Ibn Yaish believes that (will not) a vehicle, and the evidence that he rides in it is that he met in it that which separated into (no) and (that) of negation and accusative verb future (Bin Yaish, 2004) Al-Kasaei authorized the omission of the imperative lam with the present tense verb (Isa, 1998), based on the tribal level - the significance of the imperative in the verb - as in the Almighty saying }Say to those who have believed, forgive those who do not hope in the days of God to reward a people for what they have been. (14)), and he considered it a steady deletion. Abu Ali Al-Farsi agreed with Al-Kasaei regarding this deletion as he said: ((Al-Kasaei said in the Almighty saying:}Say to those who believe, forgive. The indication for deleting it is present ... The deletion in this extra character is the same as the deletion in the original letters, since the indication is based on deleting it)) (Abdullah, 2003). We conclude from the foregoing that the early kasai and grammarians built their preconceptions on the significance of context, and the linguistic use, of grammatical structures.

Conclusion

1. It could Al-Kasai to link syntax and usage in his grammatical judgments.
2. Al-Kasai tried to limit appreciation and interpretation in many grammatical issues, and he contented himself with judging the compositions based on what is heard from Arabic speech, even if it was heard a little.
3. The theory of intent brought forth by modern linguistics was present in the syntactic heritage of Al- Kasai. Because his he believed that the camel - free intent produced by the rules, but they do not represent the words of the speaker.

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