

PalArch's Journal of Archaeology
of Egypt / Egyptology

**GRAMMATICAL REASONING AND ITS RELATION TO RHETORICAL
REASONING**

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Alfahdawi , Grammatical Reasoning And Its Relation To Rhetorical Reasoning ,
Palarch's Journal Of Archaeology Of Egypt/Egyptology 18(7), 3401-3413. ISSN 1567-
214x.**

Keywords: Grammatical reasoning, Rhetorical reasoning, Quran

Abstract:

Explanation linguistically: watering after watering, and reaping the fruit over and over again, it is said: Illness after a harvest, and it may raise it and raise it, if it is given to it by the second watering, and the illness: disease, and ill, that is: disease.

And it was said: "The Illah: the event distracts its owner from his need, as if that illness has become a second preoccupation that prevents him from occupying him from his need, as if that illness has become a second preoccupation that prevents him from occupying him." Because it changes the person's condition from strength to weakness ⁽¹⁾.

Technically, justification: to show the cause of a thing, and to establish the proof of the effect to establish the effect.

Illah idiomatically: It is what depends on the existence of a thing and is external to influence it.

The reasoning for grammarians:

Most of the sources indicate that the development of Arabic grammar was for two main goals: memorizing the Holy Qur'an and protecting it from error, and then preserving the Arabic language and facilitating its learning for those of the non-Arabs who wanted to do so, over whom

the Islamic state extended its authority. The emergence of grammatical studies, and the first scholars of grammar dealt with the phenomena of language and its structures, and laid down its rules, and defined its provisions, and at the time when they set rules, they justify these rules, and make them based on specific pillars ⁽²⁾because it is the nature of the human mind to ask man about the causes of phenomena, whatever their kind, and the rulings and results that follow them, and justify in the language he uses as a tool for understanding, trying to find a reason for each distinct form of expression. He sees it from the provisions, and thus the reasoning arose in the Arabic grammar, for the grammatical reasoning only arose in response to both Arab and Islamic conditions and motives, without an external non-Arab influence, and we can infer that from what Al-Zajji narrated from Al-Khalil when he was “asked about the reasons that he uses in grammar.

It was said to him: From the Arabs did you take it or did you invent it from yourself? He said: The Arabs spoke according to her character and character, and she knew the locations of her words, and his reasons existed in their minds, and if that was not transmitted from her, and I blamed what I have that it is a bug for what I caused it from, and if I was infected with the bug, he is the one who sought... If someone else gave me a reason for what I caused it. In terms of grammar, it is more appropriate than what I mentioned about the effect, so let him bring it” ⁽³⁾, as Al-Khalil confirms that the grammatical reasoning is nothing but diligence on the part of its owner that may fall into it and err, and thus Al-Khalil has opened this door wide open to the grammarians who came after him to give each his own.

Grammatical explanation: a conjugative interpretation that shows the cause of the expression or the construction at all, and in particular according to its general origins. Linguistically, the influence beyond it, and the explanation of the reasons that made it what it is, and often the matter goes beyond linguistic facts, and reaches purely mental judgment” ⁽⁴⁾. It can be said that the grammatical reasoning has gone through stages of development, and each stage is characterized by specific characteristics, and these stages are ⁽⁵⁾:

The first: (the stage of infancy) many of the applicants linked the emergence of grammatical reasoning to Abdullah bin Abi Ishaq al-Hadrami, who died in the year (117 AH) ⁽⁶⁾, as it was said that he was “the first to give grammar and extend analogy and ills” ⁽⁷⁾, and this stage ends with Khalil bin Ahmed al-Farahidi, who died In the year (175 AH), when “the goal was to correct analogy and extract and explain grammar issues” ⁽⁸⁾, and he was able to derive from the causes of grammar what no one had deduced before him ⁽⁹⁾, and Al-Khalil’s explanations and reasons were flowing in Sibawayh’s book as their measurements flow, without complexity or confusion. There is no philosophy in ills, the reasoning at this stage consists in searching for the reasons behind the linguistic phenomenon, which is an innate explanation that does not go beyond justifying the rules and justifying the judgments. The repetition of linguistic phenomena, and “the establishment of a grammatical standard, which has regularity, expansion, and distance from abnormalities, which protects tongues from error and melody” ⁽¹⁰⁾.

The second stage: This stage begins with the students of Hebron and ends with Al-Zajjaj who died in the year (311 AH). The features of the grammatical explanation have changed in this stage. This change was a natural result of the conditions experienced by the society in this stage, after the grammatical replication of linguistic phenomena in the previous stage was completed or almost completed. Which led the grammarians to dedicate themselves to reasoning until the reasoning covered all the details of grammatical research, so we hardly find any of its details without explanation ⁽¹¹⁾, and the most prominent representative of this stage is the venerable

scholar Sibawayh, who died in the year (180 AH) ⁽¹²⁾, the author of the oldest book on grammar that has reached us. His book is a book of explanation and explanation, so one of the issues he mentioned is not devoid of explanation and guidance ⁽¹³⁾. And from that he said: “But they did what happens out of disdain, and because the addressee knows what he means, so it is like a proverb, as you say: You do not have to, and the addressee knows what you mean, that there is nothing wrong with you, and no harm to you, but it was omitted because of the large number of this in their words.” ⁽¹⁴⁾. This text only indicates that the reasoning does not stop in grammatical studies, and the reasoning at this stage remained at the grammatical rules and linguistic phenomena, content with justifying and justifying them.

The third stage: This stage begins with Ibn Al-Siraj, who died in the year (316 AH), who stated that “the defects of grammarians are of two kinds: one of them is what leads to the speech of the Arabs, as we say: every subject is a marf’, and another hit is called the ‘illah’, such as when they say: why the subject became a marfoo’ object. And the object is established” ⁽¹⁵⁾, and this stage witnessed a great change in the method of reasoning, after the repetition was the goal and the reasoning is nothing but a justification for its established rulings and its considered phenomena; Finding faults became a main goal, and in light of this it became possible to modify the rules to conform to the explanations, and it seems that this change was due to the influence of the grammarians on Greek logic and theology ⁽¹⁶⁾, the grammarians were not satisfied with what is close and easy to the causes, but they went to delve into the underlying causes, their hidden and subtleties, and every visual grammarian, Kufi or Baghdadi tried to try his mental faculties and mental talents in devising new causes that the predecessors did not explain, and this was what was happening in debates and councils of scholars and an attempt Every scientist has to show his strength and scientific culture with the coming arguments, proofs and explanations that no one else could have come up with.

At this stage, the issue of reason and justification became aggravated, and the penetration of philosophy and theology into grammar and ways of looking at its issues was exacerbated. That is because the grammarians followed the example of the theologians and imitated them, so they began to graft towards them with philosophy and reasoning, and the jurists imitated the jurists in their development of principles similar to the origins of jurisprudence, and this matter increased the growth and consolidation of the cause, and made the grammarians as a result of this scientific activity strive to elicit the reasons and then measure them the words of the Arabs ⁽¹⁷⁾, Al-Zajji The deceased in the year (340 AH) mentioned that the grammatical defects are of three types:

A- Educational or (first ills):

And it is what leads to learning the speech of the Arabs. If some of them are heard, their counterparts will be measured. For example, when we heard their saying: Zaid rose up, if it was said: Why did you raise Zaid? We said: Because he is a subject, he became engrossed in doing it, so he raised it, and this and what is similar to it is a kind of education, and it controls the speech of the Arabs ⁽¹⁸⁾, and “The educational illness is an interpretation of the linguistic reality, so it is subordinate to it, and therefore it does not produce anything new that contradicts it, and it is with these characteristics that it is as close to a description as possible.” Linguistic phenomena and grammatical rules, as they are installed in sentences and methods without trying to impose anything that contradicts the linguistic reality.

B - Standard or (secondary causes):

These causes are trying to link the different phenomena by noting the links between them, and the grammarians took them in an effort to expel the rulings ⁽¹⁹⁾, and for example, “It is said to someone who said: You set up Zaid with (in) in his saying: (that Zaid is standing): and why it should be erected” The noun? So the answer to that, according to this reason, is to say: Because she and her sisters coexisted with the transgressive act, so she took it upon him and carried out its actions when she met him, so it resembles from the verbs what the object of which was presented to the doer, such as: (beating your brother Muhammad), and the like.

C- The dialectic or (the three causes):

It is an explanation of the advanced causes (the first and the second) and an explanation, interpretation and support for it through logical justification, as it comes from a sense of the necessity of the region of all phenomena, rules and causes ⁽²⁰⁾, such as to say in the already suspicious letters: “From which side did these letters resemble verbs? And in which verbs did you suspect them? And when you compared them to verbs for anything, you changed them to what the object of the subject was presented to the subject like hitting Zaid Umaru, and would you liken it to what the doer gave before its object because it is the original and that is a second branch Which reason called you to attach it to the branches rather than the origins, and everything that the responsible person took in answer to these issues, is included in controversy and consideration. Al-Zajzi believes that these grammatical causes are “not positive, rather they are deduced situations and criteria, and they are not like the positive causes of things caused by them”⁽²¹⁾, and this indicates that the grammatical causes are deduced from the speech of the Arabs after its existence, and they are not a reason for its creation.

As for Ibn Jinni, who died in the year 392 AH, he “followed the approach of the jurists in deducing the causes.” His reasons are twofold:

A- Positive causes: which require a grammatical ruling, such as the nominative, predicate, predicate, accusative, accusative, and accusative.

B- The permissible reasons: They are the causes that allow two or more rulings, and one of the reasons for the permissibility is that the denial occurs after the knowledge that is being spoken, and that denial is the knowledge in the meaning, so you will then have the choice to make that objection - if you wish - immediately - and if you wish - instead, and Ibn Jinni sees The permissible reason is in fact a cause that is permissible and not required ⁽²²⁾.

The contemplator of what the grammarians mentioned about the cause and reasoning does not mistake the link of the grammatical cause with anything else, as the characteristics of the jurisprudential and verbal reason have been collected, especially what was at the level of the structural structure of analogy in general, and at the level of paths of reasoning ⁽²³⁾. It is not surprising because the grammarians were deeply affected by what was surrounding the cultural environment at the time, and because they derived their methods and methods from jurists and theologians, but every science has its field and every cause has its nature. And between the effect there is a concomitant and concomitant relationship in existence, meaning that they exist together, the jurisprudential cause is devotional, revealing the public good, or the sent interests, and precedes the effect in existence, so that the cause that calls to the effect arises, and the ruling arises after that. The extrapolation is completed first, then the grammarian comes after that to explain the reasons.” Therefore, Ibn Jinni says: “Know that the reasons of the grammarians - and

by that I mean their skilled sophistication, not the weak ones — are closer to the causes of the speakers than they are to the causes of the scholars, and that is because they refer to the sense and argue against it. Because the situation is heavy or light for the soul, and this is not the case for the hadith of the reasons for jurisprudence.”

What is rhetorical reasoning? What is its relationship to grammatical reasoning?

Before answering these two questions, we must make a comparison between the definitions of grammar on the one hand, and the definitions of rhetoric on the other hand, to see where these two sciences meet? In what do they differ? Judgments are to be based on evidence, and not arbitrarily released without explanation.

Ibn Jinni defines grammar by saying: It is the deviation of the azimuth of the words of the Arabs in his behavior of parsing and other, then he defines the parsing by saying: It is the expression of meanings by words ⁽²⁴⁾, As for Al-Sakaki (T. The word; to perform the origin of the meaning absolutely, with standards deduced from the extrapolation of the words of the Arabs, and laws based on them in order to guard against error in the composition in terms of that method, and I mean by the method of composition to present some words over others and take care of what forms” ⁽²⁵⁾.

As for rhetoric, it was defined by Abu Hilal Al-Askari (d. 395 AH) by saying: Rhetoric is from their saying: I reach the end if I reach it and I reach it to others, and the sum of a thing: its end, and exaggeration in a thing: the completion of its goal. And he said in another place: “Rhetoric is all that you convey the meaning to the heart of the listener, and you establish it in himself as you do it in yourself with an acceptable image and a good exhibition.”

And others defined it by saying: “The speech that surrounds the intended meaning, with choice of speech, good order, and eloquence of the tongue” ⁽²⁶⁾.

Al-Qazwini (T.: 739 AH) defined it, and he is the last of the latecomers to define it by saying: “As for the eloquence of speech, it is its conformity with the eloquence of the situation.”

The contemplator of these definitions finds a difference between the task of the grammarian and the task of the author of the statement; And if they are looking for a service of meaning, in the deletion topics, for example, the grammarian’s task may be limited to assessing the omitted, and he may justify the reason for the omission either by saying to indicate what preceded it, or by saying because it is understood from the context, as for the author of the statement, he asks why he was deleted? What is the advantage of deleting? And how was the meaning before the deletion, and how it became after? That is why Ibn al-Atheer says: The author of the statement and the grammarian have in common that the grammarian “looks at the significance of the words over the meanings from the point of view of the linguistic situation, and this is a general indication, and the owner of the science of the statement looks at the virtue of that indication, which is a special indication, and what is meant by the speech is in a specific form From al-Hasan, and that is a matter behind language, grammar, and parsing.” (The grammarian looks at the correctness of speech, and is satisfied with what leads to the intended meaning merely for the sake of understanding. Tenderness, grace and durability, this art is for people, because the intent is to confuse them after making them understand. The function of grammar is to extract the principles and systems of language, and its ultimate goal is to protect the language from

corruption and to ensure that it performs its primary function: reporting. Literature and listening⁽²⁷⁾.

It can be said that the task of the author of the statement begins from where the grammarian ends, because grammar is the basis of rhetoric and its deep roots. To reveal the underlying implications of each pronunciation and each structure. The opinions of the ancient grammarians such as Sibawayh, Abu Saeed Al-Sirafi and others were the nucleus or foundation upon which the rhetoricians built many of their opinions in reasoning. Even if they differ slightly on some issues due to the different function of each science, Therefore, we see that Abd al-Qaher Al-Jurjani, who is considered by many rhetoricians to be the true founder of the science of rhetoric, we see him conveying the opinions of Sibawayh and Abu Saeed al-Sirafi in reasoning and building on them, even if he objected to some of them. They relied on something in it that follows the course of the original, other than care and attention, the author of the book said, while he mentions the subject and the object: (as if they are presenting whose statement is more important to them, and by his statement I mean, even if they both concern them and mean them) (and he did not mention an example). Then he said: It has occurred in people's assumptions that it is sufficient to say: "He was given care, and because his mention is more important," without mentioning, where did that care come from? And what was more important? Al-Jurjani quoted the words of Abu Saeed al-Sirafi and praised his reasoning for giving precedence to the subject in the sentence "Killing the external Zaid." He said: This is very good, but the point is that it should be known in everything that was presented in a place of speech such as this. The meaning, and the aspect of care in it is explained by this interpretation⁽²⁸⁾.

If we contemplate these two texts, we will find that Al-Jurjani acknowledged what Sibawayh said in his reasoning on the issue of precedence and delay, and built on it, but he was not satisfied with saying in the introduction that it was presented for care and attention, without clarifying the narrator from which side he meant? Where did the attention come from?

This indicates the close relationship between grammar and the sciences of rhetoric, especially the topics of semantics, so the explanations of grammarians and the explanations of rhetoricians can intersect in the science of semantics. Therefore, it can be said that rhetorical reasoning is more special than grammatical reasoning, as grammatical reasoning can be rhetorical, and not all rhetorical reasoning must be grammatical.

To look at the difference between grammatical reasoning and rhetorical reasoning, we can refer to the house of Abu Al-Najm Al-Ajli:

The mother of the cucumber has become accusing me of a sin that I did not commit

What the grammarians and rhetoricians dealt with with criticism, explanation and disagreement in raising the word (all) was sung by Sibawayh in what makes the verb based on the noun and does not mention the sign of the first plural, so he said: "This is weak, and it is in his position in other than poetry, because the accusative does not break the verse and does not leave it out." distraction"⁽²⁹⁾. Ibn Walad Sibawayh continued in his book Al-Intisar Sibawayh on Al-Mubarrad and did not talk about the meaning⁽³⁰⁾, the Serafi followed him in that in his explanation of Sibawayh's book, and he said: "If the poet said: (All of it I did not do) the verse would be straightened and not broken, the necessity in terms of poetry did not call him to raise it, so he knew that it is permissible in anything other than poetry⁽³¹⁾. He touches on the meaning, and Ibn

Jinni sang this verse and said, "Do you not see them how they enter under the ugliness of necessity despite their ability to leave it, to prepare it for the time of need... Do you not see how it entered under the necessity of lifting, even if it is set up to preserve weight and protect the aspect of expression from weakness"(We understand from the words of Ibn Jinni that there is no difference between the nominative and the accusative in meaning.

Many late grammarians, such as Abu al-Baqa' al-Akbari (616 AH) in *Al-Tibyan* in the syntax of the Qur'an, and Ibn Ya'ish (616 AH) in *Sharh al-Mofassal*, as well as Ibn Malik (672 AH) in *Sharh al-Kafia* and *Sharh al-Tashil* and others came to this line. who preceded them. And if we look at the words of the grammarians, we find that they agree that the nominative and accusative are the same for them in meaning, except that the nominative inserted it into necessity because weight prevented him from engaging the verb with his conscience. Sibawayh warned against this reason by saying, "It is as if he said: All of it is not made"⁽³²⁾, and how could he miss that when he said: "And there is nothing they are forced to do except while they are trying to face it"⁽³³⁾.

As for the *Balaghayin*, Abd al-Qaher al-Jurjani stood for him and said: "Everyone accused him of making himself of the nominative "every" in something, but it is permissible when necessary, without it being a necessity. They said: Because there is no "inculpation" in your accusative. It has weight, or it prevents it from the meaning he wanted, and if you meditate on it, you will find that he did not commit it and did not burden himself with it, except for a need for him to do so, and otherwise because he saw the accusation preventing him from wanting, and he did not say that he did not want anything from him. Neither is the accusative, and the accusative is prohibited from this meaning, and it necessitates that it has come from the sin that some of them claimed.

Al-Jurjani explained the reason for the nominative, which is that when the poet wanted to deny that he had committed any of the sins that she claimed against him, he lifted (all), and if he had made it, it would necessitate that he did some of those sins, and this guides the rhetoric diving into linguistic structures and probing their depths to extract what lies their depths. The omnipotent sees that if it falls within the scope of the denial, this necessitates the denial of the generality, and if the negation falls within the scope of the negation, this necessitates the generality of the denial.

Bahaa al-Din al-Subki disagreed with Abd al-Qaher al-Jurjani in what he went to, and he saw that the nominative and the accusative are the same in meaning, and he objected to Abd al-Qaher's words about each falling into the context of negation, and he said what do you do in the Almighty's saying: *Al-Hadid* on the verse 23 and the like⁽³⁴⁾, Ibn Hisham Al-Ansari responded to this objection and saw that the truth is with what Abd al-Qaher al-Jurjani said, and he said: "The answer to the verse is that the meaning of the concept is only supported by the absence of it, and the absence of it is indicative of it. Pride and pride at all"⁽³⁵⁾.

From the above we conclude that the rhetorical reasoning is an extension of the grammatical reasoning. The rhetoricians are looking into the meanings of those ailments, and if the grammatical reasoning is an explanation of the linguistic phenomenon; The rhetorical explanation is a statement of the meanings of the reasons for linguistic structures.

Aspects of explanation in Arabic rhetoric from the pre-Islamic era until the era of codification:

The Arabs in the pre-Islamic era and the beginning of Islam had reached a high level of eloquence and eloquence, and they distinguished speech and the quality of understanding and eloquence of expression ⁽³⁶⁾, as the Arabs looked at the eloquence and eloquence of speech, the extension and highlighting of the meaning, the mastery of the structure of poetry, the tightness of the contract of rhymes and the cohesion of speech. with some ⁽³⁷⁾.

In the literary sources that dated this stage in the history of the Arabs, a group of news included notes that represent - despite their modesty - the cornerstone of critical and rhetorical work. It contains - if any - elements that are not related to the poetry itself, and even if it is related to it, it is no more than the linguistic formulation ⁽³⁸⁾. Among that is what is narrated in literature books that Imra Al-Qays and Alqamah bin Abdah disputed over which of them is the most sensitive.

So they appealed to Umm Jundub, the wife of Imru' al-Qays, and she said: Say a poem in which the horses are described according to one narration and one rhyme.

My boyfriend passed me by Umm Jundub to fulfill the needs of the tormented heart

Alqamah said in his poem, which begins:

I went from abandonment in every sect, and there was no truth in all this avoidance

Then they sang it all together, and she said to Imru' al-Qays: I feel like you. She said: Because you said:

For the whip is flaming, and the leg is a turn, and the reprimand from it has a ripple effect

So you strained your horse with your whip, and gave him your leg, and Alqamah said:

Then he caught them again from his sway, passing like the bittersweet scent

So he caught his prey while he was the second from the reins of his horse, he did not hit him with a whip, nor did he see him with a leg, nor did he reprimand him, he said: He is not more powerful than me, but you are in love with him! So he divorced her and left a lump on her, so he was called al-Fahl. The ruling of Umm Jundub is based on a personal taste imposed by the conditions of the pre-Islamic environment and its traditions. As for the reasoning behind this ruling, it is related to the scale of "injury in description" which, according to them, became one of the elements of the hair shaft ⁽³⁹⁾, and perhaps it has a relationship with the injury of meaning, which is one of the basic elements in Rhetoric, until it was said: "Rhetoric is just hitting the meaning, and realizing the purpose, with easy, sweet, used words that are free from pretentiousness, and do not reach the excess of utterance as much as the need..." ⁽⁴⁰⁾.

It is also narrated that the genius of Banu Dhubyan was hit by a dome of Adam in the Okaz market where poets gathered to him, so Hassan bin Thabit entered him and had Al-Asha and his poetry and Al-Khansa sang him saying:

A mote in your eye or a blindness in the eye or shedding or deserted from its people

So she ended up saying:

And a rock with which to complete guidance is as if it were a flag with fire in its head.

He said: Were it not for the fact that Abu Baseer had sung to me before you, I would have said: You are the most sensitive of people, and he preferred her over the girls of her gender. He said where I say:

Our young eyelids shine in the morning, and our swords dripping blood

We were born with Bani Al-Anqoq and two sons, Muharraq, so honor us with a maternal uncle and honor us with a son.

The genius said: You are a poet had it not been that you reduced the number of your eyelids, and you were proud of who you were born and not of your son, and in another narration he said: to him that you said the eyelids, so you reduced the number, and if you said the eyelids, it would have been more, and you said they shine in the morning. Because the guest at night is more receptive, and you said blood drips from Najda, so you indicate the lack of killing, and if you said they were running, it would have been more blood flow, and you were proud of who you were born, and you were not proud of your son, so Hassan stood broken and cut off⁽⁴¹⁾, “This narration indicates the beginning of awareness of the necessity of issuing judgments from poetry himself by looking at the characteristics of his language, and the conviction that the words, even if they are from the same semantic space, some of them stick to the subject than others, and are more appropriate to the meaning intended by the poet.

It is narrated that Abd al-Rahman bin Hassan al-Ansari, when he was young, went back to his father crying and said: A bird stung me! He said: Describe it to me, my son. He said: It is like an inked garment! Hassan said: My son is the hair and the Lord of the Kaaba! The one who was stung by a wasp, it is as if Hassan bin Thabit had “made this simile from which he infers the extent of the strength of character, and makes a caliber in the difference between the mind that is ready for poetry and the one who is not ready for it”⁽⁴²⁾.

This narration indicates the interest of the Arabs in simile, which is one of the important topics of Arabic rhetoric, because it is the closest and most widespread degree of artistic depiction in Arabic poetry. But without that turning into an organized study, analysis and explanation of these images and methods, introducing them and referring to the reasons for the good in them⁽⁴³⁾.

And when the Noble Qur’an was revealed, the Arabs, with their clear linguistic instinct, realized that there is something in the Qur’anic system that goes beyond the human collar and their ability, and the most arrogant and arrogant tyrants of the Quraysh admitted this, and he challenged them to come up with a Surah like it “They are the eloquent and the eloquent, the orators and poets, and the special among all people with tongues. The mourning, the bitterness in the quarrel, with the pulp and the prohibition, and the originality of the opinion”, except that the people “was reluctant and cowardly from opposing the Qur’an for what was causing them to escalate from it. They do not reach its status, so they left the opposition due to their impotence”⁽⁴⁴⁾, and that is why it was said: whoever was among the people of the Arabic tongue, even if he reached the level of eloquence, collected what he collected from the reasons for rhetoric, and came what came of good eloquence, However, he does not reach the level of eloquence that leads to the knowledge of the methods of speech and the aspects of language behavior”, so that his inability to oppose the Qur’an, the polytheists were aware by their nature of the eloquence of the Qur’an, so none of them could oppose it, and we can infer this from what was narrated from Al-Walid Ibn al-Mughirah said that when he heard something from the Qur’an, he said: “By

God, I have heard from Muhammad above words that are not from the words of man or from the words of the jinn, that it has sweetness, and that it has a softness, and that the top is fruitful, and that the bottom of it is bestowed, and it is above and above.” It is clear that Al-Walid expressed in this text his admiration for the eloquence of the Noble Qur’an, without explaining where the sweetness came from, or explaining the reason for that leukemia⁽⁴⁵⁾.

As for the Muslims who realized his revelation, they did not need - in most of their affairs - to ask the Prophet (peace and blessings of Allaah be upon him) about its meanings, because they were Arabs of tongues. Which does not need an explanation, and it can be said that the reason for issuing rulings on the speech of the Arabs and the Holy Qur’an without justification or interpretation is that the Arabs - at that stage - were of a degree of pure linguistic instinct that made them realize the characteristics of good speech, and they had a delicate linguistic sense. Enable them to realize the rhetorical miracle of the Holy Quran, and then there was no urgent need for a scientific study based on analysis and reasoning⁽⁴⁶⁾.

In sum, the rulings that were applied to Arabic literature in general and to poetry in particular in the pre-Islamic era and the early Islamic era were not mostly objective rulings, based on scientific foundations based on analysis and reasoning. And as for the few justified rulings, the reasons for most of them were not rhetorical, and when the reasoning relates to a matter of rhetoric, it comes from a sense of taste expressed by its owner personally, and this did not represent a distinct phenomenon at that stage, I mean the stage of oral narration.

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