

Received: December 2023 Accepted: January 2024

DOI: <https://doi.org/10.58262/ks.v12i2.337>

The Concept of Grammatical Construction (An Applied Fundamental Study)

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Abstract

The concept of Grammatical Construction revolves around the rules of grammar, representing the principles governing linguistic expression. It encompasses both verbal and written communication, emphasizing the cooperation between the intended meaning and the linguistic tools used to express it. Grammar serves as a framework for language, incorporating parsing as a means of controlling and refining expression. Additionally, language incorporates controls related to meaning, which interact with parsing rules to ensure accuracy and clarity in communication. These controls, encompassing pronunciation and semantic nuances, afford languages the flexibility and precision required for effective expression. Contrary to being merely rigid rules, grammar encompasses a broader scope aimed at controlling word usage, correcting pronunciation, and conveying nuanced meanings. The dynamic nature of language necessitates attention to its various systems, movements, and vocabulary attachments to convey the intended message effectively. Some grammarians refer to grammatical rulings as a construction, highlighting the precision and meticulousness inherent in grammar. Grammar is characterized by its comprehensive nature, balancing the dispensation of speech with and without vocabulary considerations. It relies on listening, analogy, and a thorough understanding of grammatical structures to establish its rules, with parsing occupying a prominent position in grammatical studies due to its structural foundation.

Keywords: *The Grammatical Definition, The Grammatical Concept, The Grammatical Term, The Construction of Grammar.*

1. Introduction

The grammatical industry is the rules of grammar, described as verbal, where the meaning is the principle of linguistic operation, it is the essence intended to be expressed. Therefore, the meaning, which represents the foundation, cooperates with the expressive tool, which is the linguistic words, whether oral or written. The language is characterized by syntactic analysis, which is verbal regulations that control and correct expression. The language also carries another regulatory principle, which is the meaning, for which the rules of syntactic analysis and its regulations may be corrected. The regulatory principles of both verbal expression and meaning have given language the freedom and accuracy in expression. Grammar is broader than rigid rules aiming to regulate a word, correct a movement, or indicate a sign. Wherever we direct changes in the systems of speech, or in its movements and pauses, or attach its vocabulary, we find a different meaning intended by the speaker and understood by the listener.

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2. The Concept of Structure of language

The term "craft" has multiple meanings in language. Craft is derived from the verb "to craft", meaning to make or produce. It denotes the act of creation or manufacturing, so the craftsman is both the maker and the made. This is evident in the Quranic verse: "And you see the mountains, thinking them rigid, while they will pass as the passing of clouds. [It is] the work of Allah, who perfected all things. Indeed, He is Acquainted with that which you do." (Quran, Surah Al Naml, 27:88).

The term "craft" is also used to signify taking or adopting something, as seen in the Quranic verse: "And I produced you for Myself." (Quran, Surah Taha, 20:41). This indicates the selection of individuals for a specific purpose, such as bearing witness or representing a higher authority in communication.

Furthermore, "craft" can also refer to conveying the status or position that one holds, as if one were to address others and argue on their behalf, as stated in linguistic references. (Lisan al-Arab: 8/209). It also came with the meaning of "fabrication" or "artificial creation," derived from "As-Sane'a" which refers to generosity, nobility, and kindness. (Lisan al-Arab: 8/209).

Craftsmanship as a Term

It is "the science related to how things work" (Al-Jurjani: 115). Al-Sharif Al-Jurjani defined grammar as: "A psychological faculty that produces voluntary actions without vision," and it was said to be "the science related to how things work" (Ibn Jani, 115). Some defined grammar as a craft, as stated by the author of Al-Mustasfa: "Grammar is a scientific craft that scholars examine in Arabic words based on their usage" (Al-Mustasfa fi al-Nahw: p. 45). Al-Badee' defined it as a scientific craft through which the conditions of Arabic speech are recognized, including what is correct and what is corrupted (Ibn al-Tayyib al-Fasi al-Sharifi, 1915, p. 42). Al-Suyuti defined it by saying: "After this transmission: and by this it is understood that the intended meaning of the science being discussed is the delineation of the industrial sciences" (Al-Mustasfa fi al-Nahw: p. 24). As for grammatical craft, it is "the knowledge obtained from practice, meaning established rules and evidence, whether the scholar is familiar with them or not." Or it is "an acquired skill through practice" (Al-Usul, 2000, p. 57).

From the above definitions of the concept of grammatical craft, we note that the practice of work, its perseverance, and training in it are the common denominator that unites the definitions. Therefore, it is said: Craft is "every science or art that a person practices until he becomes proficient in it and gains mastery" (Al-Mu'jam al-Wasit, 2004, p. 252). Through the definitions, it becomes clear to us that grammatical craft refers to grammar as a science of proficiency and precision. It necessitates practice by individuals to master the science of grammar and apply it, as well as to understand the methods of Arabic speech and their ways of expression.

Some grammarians refer to grammatical rulings as a craft, indicating that grammar is a meticulous and precise craft. Ibn Jani described grammatical rulings as a craft in his book, "Al-Khasais," in a chapter he called "The Chapter of Distinguishing between the Interpretation of Syntax and the Interpretation of Meaning," where he said: "This aspect often attracts those whose vision is weakened until it leads them to corrupt the craft" (Abu al-Fath Uthman Ibn Jani, 1994: 1/230). Ibn al-Qurtubi responded to the grammarians by saying: "Indeed, I have seen grammarians, may Allah have mercy on them, define grammar as a craft to preserve the eloquence of Arabic" (Ibn Hisham al-Ansari Jamal al-Din, 1964: 6/7). Ibn Hisham al-Ansari

also spoke about the aspects that involve objecting to the syntactic interpretation from its perspective, mentioning among them: "Considering what the craft necessitates without considering the meaning," and then he mentioned from the aspects that involve objecting to the syntactic interpretation from its perspective: "Considering the correct meaning without considering its correctness in the craft" (Ibn Hisham al-Ansari Jamal al-Din, 1964: 6/48). As for Tamam Hassan, he mentioned the reason for calling grammar a craft because it possesses the characteristics of well-regulated science, namely objectivity, comprehensiveness, coherence, and economy. He said: "When grammar achieves objectivity, comprehensiveness, coherence, and economy, it becomes a well-regulated science," or as reported by al-Suyuti in the suggestion attributed to the author of *al-Badi'* in grammar: "A scientific craft by which the conditions of Arabic speech are known, including what is correct and what is corrupted in composition, to distinguish between the sound and the flawed" (Al-Usul: 60).

Grammar is characterized by the features of craft, as well as objectivity and the insight it entails. The defective insight is evident from the grammarians' reliance on what is heard from Arabic literary language rather than spoken language and conversation. Listening was conducted according to a specific method with historical, social, and geographical choices. They excelled in selecting the time - from Imru' al-Qais to Ibn al-Rumi - and in selecting the place - the central region of the Arabian Peninsula - and in selecting the tribes of the central region - such as Qays, Tamim, Asad, Tayy, Hudhayl, and others - and they extrapolated from the texts that reached them. Therefore, their extrapolation was incomplete, which is a requirement of the craft (Al-Usul: 57). As for the second element of objectivity, which is regulation, it appeared in two aspects: Firstly, they used to refer their rules to what the Arabs say and document each rule they arrived at by substantiating it with evidence, which is argumentation. Secondly, it is the criteria they established to identify patterns, such as the method of taste of letters according to al-Khalil, by having the letter come as a consonant after a broken hamza (Al-Usul: 57-58).

Definition of Grammar in Language

In the dictionary, it is stated that "he intended your intention," and it is derived from "he intended it." "He approached so-and-so" means "he presented himself to someone with words and intentions," and "he approached him with a blow." "He directed the weapon towards him and struck him.

Grammar is the analysis of Arabic speech. Translators mention that the Greeks used to call the science of words and the care for their search "grammatically" (Ibn Manzur, 1995: p. 601).

In the dictionary, it is mentioned that "grammar" means "the way, direction, and intention." It also refers to "leaning" such as "atl" and "dalia," and "man leaning" refers to a "grammatical" or "neha," meaning "he leaned towards one of his sides." "Tropism" means "the reliance of camels on their left side when walking." "He poured the milk" means "he poured the milk" (Al-Fayruzabadi, 12/1723).

The word "toward" has been used in the language with various meanings including intention, proverb, direction, and quantity (Al-Sabban, 2002, p. 95). In linguistic terminology, scholars have studied the science of syntax, providing various definitions. Ibn Jinni defined it in the chapter on syntax as "the meticulous analysis of Arabic speech in its various forms, such as dual and plural, diminution, augmentation, possessive constructions, grammatical composition, and more. This analysis allows those who are not native speakers of Arabic, but aspire to eloquence, to articulate effectively, even if they are not among its native speakers. If someone deviates from its rules, they can be guided back to them" (Ibn Jinni, 1983: 1/34).

The author of the book "Definitions" stated that syntax is "a science of rules that defines the conditions of Arabic structures in terms of grammar, construction, and others. It is a discipline that recognizes the correctness or errors in speech" (Al-Jurjani, 1998, p. 308).

Ibn Rushd, on the other hand, referred to syntax as an industrial term transferred from the linguistic name due to the similarity between them. He argued that syntax in Arabic is about intention, as most of this science indicates the purposes of speech and the various aspects of addressing, hence it is called the science of "syntax" (Ibn Rushd, 2002, p. 5). In Al-Lubaab, it was mentioned that the science concerning the manner of Arabic speech in its parsing and construction, known as syntax, is so named because its purpose is for individuals to meticulously examine their speech in terms of parsing and construction, following the Arabic method in doing so (Al-Akbari, 2001: 1/40).

Syntax is characterized by the cohesion of its elements, namely the absence of contradiction and classification. Since syntax is a system where organic relationships intertwine, this interconnectedness forms a cohesive structure that cannot be negated or added to. It is understood that such a well-regulated system cannot contain contradictions. The second element of cohesion is classification, which is evident in the categorizations found throughout syntax, starting from word categories such as the inflected, derived, solid, verbal, nominal, augmented, correct, defective, restricted, extended, transitive, intransitive, imperative, specific, non-specific, correction, diminution, addition, pure verbal, active, and passive, among others. This is followed by the classification of subjects, predicates, and their several types (Al-Usul, 59).

3. Preference in the Principles of Syntactic Craftsmanship

Preference in the principles of syntactic craftsmanship refers to the acceptance and prioritization of a statement due to its conformity to the principles of syntactic craftsmanship. It may also involve rejecting a statement initially chosen due to its contradiction with these principles. An example of this is the verse from the Quran: "Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment." (Quran, Surah Al-Baqarah: Verse 7). In this verse, the word "hearing" is interpreted as a source due to its placement between two collective nouns.

"They said, 'Invite your Lord to explain to us what her color is.' He said, 'Indeed, he says, she is a yellow heifer, with a bright color, pleasing to the beholders.'" (Quran, Surah Al-Baqarah: Verse 69). Here, the question about the color, meaning anything with her color, serves as the subject and predicate because its interpretation is interrogative. If the additional phrase were accusative, it would imply the color itself (Abdul Razzaq al-Rasani, 1/343).

Comprehensiveness is one of the characteristics of syntax, with necessity (analogy) being its primary component. The meaning of necessity is the same as the meaning of analogy, as defined by linguists, that is, "carrying the untransmitted onto the transmitted when it comes to its meaning." This implies that the results of syntax are necessitated to apply to the untransmitted, which has not been covered by inductive reasoning to dispense with it through the transmitted (heard) (Ibn al-Sarraj, 1/61).

Syntax is characterized by comprehensiveness in the sense that the principles of syntax apply to the entire Arabic language. Any deviation from this comprehensiveness in some linguistic usage cases should not be questioned. It has been said that "if an anomaly challenges the analogy, most crafts and sciences would be invalidated. When you hear a divergent letter, there

is no doubt about its disagreement with these principles; thus, know that it is an anomaly. If it is heard from someone who values their Arab identity, then it must be due to a specific doctrine, perspective, or attraction to a mistaken matter" (Ibn al-Sarraj, 1/61).

As for the second element of comprehensiveness, it is the abstraction of constants. Most syntactic activities are about abstracting constants, such as the original, the derivative, analogy, cause, ruling, modification, and refutation, among others.

The original could be the origin of a setting, rule, or a root origin. The root origin can be a letter, a word, or a sentence. It is possible to switch from the original to the derivative, and vice versa (Al-Asoul, 58).

Syntax is characterized by economy, with two aspects: firstly, dispensing with discussing specific terms and focusing on speech patterns rather than individual words. Therefore, syntax addresses individual words to arrive at speech patterns through them, as categories are fixed while words are variable. Sentence parsing differs from word parsing, which merely indicates their movements, as sentence parsing involves transcending the individual words (using these words as a means) to reach categories or classifications. Thus, parsing expressions consist of a subject and predicate, where the subject is the individual word, and the predicate is the category achieved in speech through the word as follows (Al-Asoul: 59).

Predicate	The subject:
Past verb	struck
Subject	Zaid
Object	Omar

This is how syntax dispenses with discussing individual words and focuses on speech patterns instead, which is one aspect of economy. The second aspect of economy is regularization, which involves dispensing with discussing individual terms in comprehensive judgments, i.e., rules, rather than discussing each term individually and affirming what does not fall under a specific rule through indirect means (Abu Al-Barakat Abdul Rahman Ibn Muhammad Al-Anbari, 1957: 98-99).

4. Conclusions

The grammatical rulings, as some grammarians refer to them, are considered by some as a craft, indicating that grammar is a precise and meticulous craft. Grammar is characterized by comprehensiveness and economy, with two aspects: the first being the avoidance of discussing categories in speech without discussing individual terms, and the second being conventionality, which involves dispensing with discussing overarching rulings and rules in favor of discussing the rulings of individual terms separately. Grammarians have relied on both auditory and analogical evidence in establishing their rules, and they have paid as much attention to grammatical structures as they have to individual terms. Syntax has occupied a central position in the science of grammar, as it is based on composition.

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