Styles in the Arab Heritage - Terminological Development Research Extracted from the Doctoral Thesis:(Arabic Patterns in the Modern Linguistic Lesson - Theories and Representations)

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Abstract

The research seeks to trace the developments which the terms (predicate and composition) went through before it took its current root in the Arabic grammatical and rhetorical lesson. This is through following up the sayings of heritage, starting with Sibawayh and other grammarians who contemplated this terminological binary in their works.After presenting the perceptions, the research tries to answer some questions, including: Is the binary of the Sibawayh terminology the certain and non-certain corresponds to predicate and composition by others or are they different? What type of relationship is between them? What are the reasons for its extinction and the replacement of predicate and composition?

Keywords: The certain, non-certain, predicate, possible, request, composition.

Introduction

To reach the science of grammar with its idiomatic terms, which are the essence and purpose of the subject, we highlight here the concept of the terms (the certain and non-certain) as one of the keys to this study, and trace their significance in Sibawayh's book, because it is the first work" in Arabic grammar, available in its entirety as a comprehensive reference. Therefore, we discuss the grammatical term as t the terms of the Arabic sciences that he included, some of which have sometimes not settled(Rafeeq, 2018). Then we follow the presence of these two terms in models of grammatical works following Sibawayh's book, to determine the extent of the presence of this binary. This when they have diminished and disappeared, and the binary (predicate and composition) replaced them, as well as a statement of the reasons for that. (Alharmah & Alshaikhmubarak, 2023)

The styles in the Arab heritage have gone through terminological stages that can be summarized as follows:

First: The Certain and The Non-Certain

When tracing the linguistic root (the certain) in the Arabic lexicon, we find a number of meanings: it denotes verification, confirmation, occurrence and fall("Lisaan al-'Arab, article (wajib), 1/798. and the surrounding dictionary, article (achieved), 1/114. and Language Standards, Article (Wajib), 6/89.,").

The obligation of the scholars is of two types: a legitimate obligation (according to the jurists), and a mental obligation (according to the regions and the speakers)(Al-Jurjani).

As for the legal obligation, it is a ruling by requesting an act that is not kaft(al-Baghdadi), which means prohibition, i.e., a request to leave the act, which is specific to one of the rulings of the jurists, which is

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prohibited or forbidden. It is punishable for doing it and it is rewarded for abandoning it, which at all times is a reason for punishment, and that required act is called a the certain, as the obligation is part of the ruling, and the the certain is a part of the acts. The act of asking is different from the act requested, and the certain is different from obligation(Al-Tahuni, 1760).

As for the mental obligation, he made the areas of speech three facets: certain, possible, and abstinent("Encyclopedia of Logic Terms among the Arabs," 1095). The speakers followed them in this regard, but they wanted it; the the certain to exist, the possible to exist, and the abstainer(Al-Tahuni, 1760).

As for the grammatical terminology, we cannot say that Sibawayh followed these (logical) names or based them on the term grammatical (the certain). Sibawayh did not put an end to this term, but only described it in the context of his explanation or under the title of the chapter. He classified a number of grammatical structures under the concept (the certain and the non-certain), so the concept of the term blended with its limit or definition. The first researcher limits this term by examining the relationship between the meanings that Sibawayh stipulated on the certain or non-certain, and their relevance to this term. According Al-Murshid to Milad, the meaning of the certain is "reality and the fallen settled in the mind and perception as a matter of proof, whether it occurs abroad or not... It is not certain unless it settles(Milad, 2001) in the mind of the dependent", followed by the researchers in this regard. (Franco et al., 2023)

It seems that Sibawayh has used the certain and the non-certain in the linguistic sense, because the certain indicates the proof of the meaning of existence, stability and being. So what was one of the meanings related to the speaker's relationship with things or events in the outer universe in terms of perception and belief is a the certain, and what did not exist or did not occur or was not proven in belief is not certain(Milad, 2001).

One of the places where this meaning is mentioned is Sibawayh's statement in the section on verbs in the section: "We heard from the Arabs who say: By Allah, you lied, and by Allah he lied. Sibawayh here corresponds to the certain and non-certain, as he called the certain grammatical structure (and by Allah would have done) reality, and the structure of the oath on which the lam and the noun entered the meaning of (non-certain)(Al-Murshid; Sibawayh).

Sibawayh stated (non-certain) in another sense, which is the meaning of reception, as he made the act that will occur in the future (not certain) of that saying in the chapter (then): "If you said then I think you want to tell him that your thought will occur to be erected", as he saw that the act if it was not certain was only the monument(Sibawayh).

We note in Sibawayh's style that there is no one grammatical term, as he chose from the words of the language(al-Quzi). He then employed these words in drawing a grammatical picture that soon became a science on one of his issues although he was successful in his choices. It is based on delicate taste and deep knowledge of the secrets of language and methods, his transfer from one expression to another is conclusive evidence that grammar is still in the stage of formation and that it has not yet matured, otherwise its terminology would have fixed. (Osland & Røysamb, 2022)

The researchers agreed that the the certain to Sibawayh include the initial predicate proven, and the predicate proven confirmed other than the oath. Also, the non-certain includes command, prohibition, interrogative, supplication, exhortation, caution, and temptation. They differed in the classification of some of the meanings of speech such as negation, call, exclamation, praise and slander, nouns of verbs, oath, and the present tense indicative of the future. Their views differed in the limit and in matters falling under both the certain and the non-certain(Al-Murshid).

It appears that Sibawayh's classification of speech (the certain and the non-certain) was not rooted in the linguistics and in the grammatical terminology as grammarians after Sibawayh did. The concept of the certain and the non-certain did not remain as Sibawayh's but turned into part of the binary (predicate and composition). Ibn al-Khabbaz (639 e) linked the the certain to the predicate, influenced by the clarification of the Persian, and addressed the the certain and the positive as one meaning (fixed predicate)("Shine Guidance,"). Ibn al-Khabbaz has retained the term (the certain) but limited to the predicate which is negated, and the concept of the certain and the non-certain does not match their concept of Sibawayh. The the certain when he conflicts with the issue (penalty) is when Sibawayh predicate fixed falls within the the non-certain, while it is a the certain of Ibn al-Khabbaz;(Al-Murshid)

Ibn al-Khabbaz has replaced the concept of the certain of Sibawayh the concept of fixed and verified, and in return replaced the term non-certain with unrealize("Shine Guidance,"). He worked to bring together the pair of the certain and non-certain and predicate and composition("Shine Guidance,"), has dominated the use of the certain in the statement of grammatical provision, and this explains the grammarians' reversal of the certain to the positive(Al-Murshid)

To Radhi (688 AH), the binary of the certain and the non-certain, predicate and composition appeared, but the the certain dominated the sense of grammatical provision, and confined grammatical structures that fall under the the certain and the non-certain by Sibawayh. He used the term positive and non-positive in the sense of the certain and the non-certain(Al-Istrabadi, 1996).

Then this binary diminished in Ibn Hisham (761 e) who was satisfied with the concept of the positive or positive in his description of some issues. Also, the predicate fixed is most of what he classified in the positive, but the non-positive(Hisham). He interpreted only grammatical rulings by it. So did Ibn Mu'ti in his millennium, which modifies the systems of poetry of grammatical provisions(Al-Murshid).

Khaled Milad has instructed not to take root this binary when grammarians after Sibawayh, because the two concepts mixed with forensic and theological sciences tend to be used in Arabic grammar to a kind of generalization that did not deepen meanings of the certain and the non-certain. They did not discuss their issue, and the tendency of grammarians to exceed the first intuitions on which the binary of the certain and the non-certain was built and move to complications and the development of provisions and reasoning and the choice of appropriate evidence made them do not need these concepts only in some judgments such as the erection of the act after the fulfillment of causation(Milad, 2001). The binary of the certain and the non-certain has disappeared in educational textbooks to facilitate grammatical rulings, because this binary in the meanings of speech, and grammarians went to educational abbreviations that are limited to grammatical rulings without meanings(Al-Murshid)

Explaining the reason for the extinction, Khaled Milad added that the meaning of certain remained ambiguous, as it ranged between falling into the outer universe on the one hand and falling and steadfastness in belief on the other. One aspect of this ambiguity was Sibawayh's hesitation in the meaning of negation – which is a non-existent belief in the universe – between counting it as a the certain or an independent meaning denominating the the certain and non-certain, or the meaning of non-certain. The weakness of the concept (non-certain) and its ambiguity to be negatively labeled (non)(Al-Adhari).

Second: The Certain and Possible

Although the binary of (the certain and the non-certain) had a presence at the cooler (285 AH) in (brief) in his classification of many issues, due to its proximity to the time of Sibawayh(Al-Murshid). He expressed the concept of (the certain and the non-certain) with other concepts when interpreting (that) after acts of belief: such as (stability, stability and occurrence) and (non-constancy, stability and occurrence), and instead of the phrase (non-certain) with (Sibawayh)a negative connotation with the

phrase (possible). His meanings of speech became ranging between (the certain and possible) or (certain and possible)(Al-Adhari).

The possibility is defined in logic as "the fact that something is in itself so that neither its existence nor its non-existence is precluded, and it is on that which can be and may not be. Thus, the (Jabr)definition of the possible comes from two considerations(Samie, 1002): first, it is a common term for two meanings, and second can exist and cannot exist.

The regionalists have clarified the relationship between the certain and the possible by saying "the certain can be, in the general sense needs not be reflected in the possible and non-existent."(Jabr) Hence the possible is not the the certain.

While the term (possibility) did not appear in the books of the early grammarians, we do not find it in Sibawayh's book, as the term the certain and non-certain is adopted as we mentioned. This means adopting the first consideration referred to earlier, which makes things divided into possible and abstaining. Yet, it contradicts it in two important things: the idiomatic word, as it is expressed as (the certain and the non-certain). He made the the certain independent of itself and introduced the possible under the abstainer, and expressed them as (non-certain)(Samie, 1002).

Al-seraphy is one of the first to use the possibility in its concept and meaning without using the term idiomatic possibility. He stated that "the reward and conditions are held that they may and may not be."(Al-Samarrai, 1966) This is precisely what the scholars of the regions and terminology agreed on in the concept of (possibility).

Although Alumbard used the term (possible) instead of (non-certain), the binary of (the certain and possible), it has not been clearly established, according to which speech is classified into two parts of speech and its meanings. While other terms began to take root with him that he tried to limit, he was the first to define (predicate) as a meaning of speech. He defined as "what is permissible for the person who says it to believe and deny"(Al-Mubarrad, 1399 Ah).

It is worth noting that Sibawayh mentioned (the predicate) in exchange for the interrogative(Sibawayh) and did the same in(Al-Farra, 1955). This genre began to enter rhetorical studies and started to limit. He divided the fox of poetry into four: command, prohibition, predicate and intelligence. (al-Abbas, 1948)Ibn Wahb said: "The predicate is every saying that you have reported to his listener unless you have it, such as your saying: (Zaid has risen) has benefited him from knowledge of his resurrection"(Al-Kateb, 1967).

Ibn Faris said "for the people of the language, they do not say in the predicate more than it is media. You say: I told him tell him, and the predicate is science, and the people of sight say: the predicate is what is permissible to believe or deny it, which is the benefit of the addressee that is something in the past of time or future or permanent"(Al-Sahbi, 1964 AD). But the late rhetoricians returned in his research to the method of the speakers and introduced philosophical and doctrinal investigations(Al-Qawzi, 1981).

The predicate has three multiplications: primary, request, and denial(Al-Matulub).

Third: Predicate and Rhythm

The meaning of rhythm appeared since the third century with the Al-Mubard, it was alerted at a later stage late to the concept of rhythm or the so-called (rhythmic composition), between the meanings of predicate and rhythm. In the context of his disagreement Sibawayh in the analysis of the work of the call, as he says: " I know that if you call a genitive, you put it in the accusative, and its accusative is on the verb that is left out in its inscription. That is your saying, O Abdullah, because, 'oh', instead of your

saying, 'I call on Abdullah' and I want to, no, because you are telling that you do. But with it, it is implied that you have committed an action, so if you say, O Abdullah, then your supplication for Abdullah has occurred, so focus on It is an object that your verb refers to(Al-Mubarrad, 1399 Ah).

The features of the meaning of rhythm with Al-Serahi (368 AH) were clarified, when he stated that a section of speech is a section "Do not tell him that you are doing, but by it you are actually signing and creating a work that is conducted by a worker work." This verbal work does not differ in its meaning from modern deliberative work(Al-Adhari).

Al-Radhi (688 AH) pointed to the meaning of rhythm, when he talked about rhythmic composition, and he meant rhythmic (contracts). He says "and most used in rhythmic composition of examples of the verb, is the past, towards: I sold, and bought."(Al-Astrabadi, 1996) Then Ibn Hisham (761 AH) developed the concept of rhythm verbally, and showed that the composition is rhythm. This was mentioned at the stage when he was followed by others in dividing speech into predicate, request and composition(Al-Astrabadi, 1996).

Fourth: Predicate and Request

In the language: "Marhaba and Dan" and "In the(Manzur, 1997) principles of jurisprudence, it is the supplication to perform an act, or to refrain from doing an act, according to the letter of assignment, indicating the act or desist(Sano, 2000).

 The classification of speech into (predicate and request) represents an important stage of grammatical thinking and reflects the interests of grammarians and their attention to these two great meanings and what they include of investigations to the first quarter of the seventh century. This is reflected in the book Al-Sakaki (626 AH) (The Key to Science), which represents a shift in semantic grammatical thinking, for its good classification of the linguistic lesson and its recomposition and design. It is consolidated by the rhetorical lesson in a semantic(Al-Adhari)grammatical linguistic context. Sakaki noted that "exposure to the properties of speech structures is dependent on exposure to its structures is a necessity, but it is no secret to you if exposed to them are widespread, so the fate must be to be included under control by specifying what is the origin of them and previously in mind. It then carries the other little by little on the course positive, and the previous in mind in the words of the Arabs predicate and the request limited to the rule of induction in the five chapters that come to you." It is then mentioned that the five chapters of the request (Al-Sakaki, 2000)are nothing more than wishful thinking, interrogative and command. And the prohibition and the call.

Fifth: Predicate, Demand and Composition

In the seventh century, the fundamentalist literature appeared, relative to the science of jurisprudence, a jurisprudential term that quickly fused into the grammatical and rhetorical lessons, which is the term (composition).

Before this founding stage, the term (composition) was almost completely absent from the writings of Arab scholars, and was expressed in the concept of the term (demand)(Al-Sakaki, 2000). Consensus was achieved about its use except for a rare few. If we exclude Najm al-Din al-Qazwini (493 AH), a logician, the term (composition) was used before the end of the fifth century in the concept that settled it later(Sahrawi, 2005).

Ibn al-Hajib (646 AH) grammar descended from the origins of jurisprudence fundamentalist most prominent who used the term (composition) in the linguistic lesson in its grammatical sense deliberative in its adequacy. He says "speech is divided into the sentence compositional, and to the sentence predicate: every sentence related to the science of investigation or appreciation, and compositional, every

sentence about the same meaning, without regard to the attachment of science to it...",(Al-Hajib) what was for its proportion outside is the one that relates to science, and addressed by perception, and what is not so is a desire or emotion or feeling. It is expressed by man in a well-known style of composition(Mustafa).

Then crystallized Radhi Istrabadi (688) concept and lengthened the analysis of what softened those meanings and actions and became clear minutes differences between the predicate on the one hand, and the establishment that considered Radhi Qasim of the predicate and demand on the other hand, and thus divided speech when they to predicate and request and establishment. (Kwame et al., 2023)

 It is worth noting that the term (composition) did not have a unified concept or name after the prevalence of its use among Arab scholars at a later stage, Radhi believes that the sentence (non-predicate) "either compositional, towards sold and divorced, or order such as command, prohibition, interrogative and wishful thinking"(Warrad, 2021). He made the composition a denominator of the request, and a peer to him in his violation of the predicate, and made it include contracts such as sold and divorced or the so-called rhythms in the terminology of contemporaries(Al-Khabbaz, 2002). The books of meanings since Al-Khatib Al-Qazwini (739 AH), have classified under (composition) all that was not predicate of useful sentences, became the door in which the people of meanings discuss those sentences called the door of composition, has done the same people logic in their writings(al-Jurjani).

Sixth: Predicate and Composition

Ibn Hisham is the last stage of development in Arabic grammatical thinking, he analyzed the meaning of composition forced request in it. He explained is view accurately. He believed that there are three types of speech: predicate, request, and composition, and the criterion for that according to him is that it "either bears confirmation and disbelief or not. If it bears them, then it is predicate, such as Zaid rose and Zaid did not stand. If it does not bear them, then either the presence of its meaning is delayed from the presence of its word, or they pair up, and if he delays it, then it is the request, like: Hit and do not hit, and has Zaid come to you? And if they separate, then it is the establishment, like your saying to your slave: You are free, and your saying to the one who made it certain for you to marry 'you accept this marriage"(Hisham)

Ibn Hisham adds that this division prevails during his time, indicating that he understood the issue accurately and developed it based on that understanding. He says "this division followed some of them, and the investigation is different. Also, the speech is divided into predicate and composition only, and that the request from the sections of composition, and that the meaning of (stand) occurs when uttered not delayed from it. Yet, rather delayed by compliance, itis outside the meaning of the word. Also, when this type was concerned with finding the word finding its meaning, it was called composition(Hisham).

Thus, grammarians and rhetoricians in the eighth century AH concluded that speech is predicate and composition, and that "composition is two types: request and non-request"(Al-Qazwini, 1983). As for the composition of the order, it is what requires a demand other than the time of the request, which is of five types: command, prohibition, interrogative, wishful thinking, and call. The non-ordering composition does not require a request, and includes praise, slander, exclamation, oath, hope, and contracts(Al-Matulub).

After the previous presentation, the following question arises: Is the certain and non-certain of Sibawayh corresponds to predicate and composition?

Researchers Khaled Milad and Mansour Abdel Samie have linked the two duets and tried to bring them closer, this is evident elsewhere in Khaled Milad's book, he said about the certain and the non-certain that they are 'two concepts that began with Sibawayh as a manifestation of the occurrence of the event

and then turned into a kind of terminology on the side of the speaker's belief closely related to the concept of composition("Construction in Arabic between Structure and Semantics,"). He also stated that while the concept of demand arose from what the author of the book called (non-certain) or the bulk of it on the one hand. The concept of composition was born from the idea that Sibawayh did not classify within the the certain or the non-certain. We called it speech similar to sounds. In this, Mansour Abdel Samie equated the two dualities also and linked the the certain to the predicate and non-certain composition. He stated "it is known that (Sibawayh) linked between the concept of the certain and predicate, and make the non-certain linked in a way of the composition of the image, as it includes negation, interrogative, penalty, command, prohibition and so on"(Samie, 1002).

However, they have agreed that the binary (the certain and the non-certain) according to Sibawayh is more general than the binary of (predicate and composition). This is what Khaled Milad stated by saying "the concepts of the certain and the non-certain in the book. It is more general than the concept of predicate and composition, even if the original in the the certain is predicate, and the original is not certain that it is a request"("Construction in Arabic between Structure and Semantics,")

Abdel-Samie explained the generality of the certain and the non-certain from the predicate and composition in the fact that the concept (the certain) comes to prove what is in its status. It includes from speech what was proven reality fixed in the perception of the speaker or in the external universe. The concept (non-certain) includes Sibawayh's command, prohibition and interrogation, and carries recompense, offering, urging, wishing, begging, and analogy, attach the nun with the emphasis in one of the images. This concept represents something other than reality or what is not stable in the mind of the speaker(Samie, 1002).

While Shukri Mabkhout was different from his predecessors, he believes that the certain and the non-certain is different from predicate and composition. While differentiating between proof and denial, he made the first certain and the second non-certain. He stated that negation is a linguistic work has characteristics that bring it closer to linguistic works that are classified rhetorically within the request or composition, and negation. although similar to the predicate. Yet, it separates it in terms of its referral meaning and its relationship abroad(Al-Mabkhout).

Based on Khaled Milad's classification on Sibawayh's negation to be from the predicate or different from it, Shukri Al-Mabkhout responded to Khaled Milad. He stated that "the assumption of a symmetrical relationship between the certain and the non-certain on the one hand and between predicate and composition on the other hand, despite the awareness of the difference between them is what made Milad include negation within (the certain)(Al-Mabkhout).

Conclusions

The terms (predicate and composition) did not take root in the grammar and rhetorical lesson at first, but definitely stages of development until they settled on accurate scientific foundations at the hands of the subsequent Sakaki, and replaced (the certain and the non-certain) when Sibawayh. If we accept the meeting of the two dualities as Khaled Milad and Mansour Abdel Samie stated, one aspect this terminological development is that the terms (composition) itself was only common and fixed at a late stage, and like the term (demand) is substituted by composition later. One of the most prominent reasons for their lack of consolidation in the grammatical lesson and their extinction among grammarians is the educational abbreviations that are limited to grammatical provisions to facilitate grammar, and the gradual replacement of the terms (predicate and composition).

The research revealed the relationship of the certain and the non-certain to Sibawayh's predicate and composition and his successors. It showed that the first binary is more general than the second. We

found that the association of the terms (the certain and the non-certain) with the sciences of logic and the principles of jurisprudence and the fact that binary in the meanings of speech was one of the most prominent reasons for their lack of anchoring in the grammar lesson and their extinction when grammarians educational abbreviations limited to grammatical provisions to facilitate, grammar and the replacement of the terms (predicate and composition) gradually replaced.

The research showed that the terminology of the grammatical and rhetorical lesson was in constant development, perhaps due to the openness of the linguistic lesson among the Arabs to other sciences such as the principles of jurisprudence and logic.

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