

Call format - style and function In the Sibyou Blog

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Abstract:

This research proclamation and its branches in saibowah's book. This research consists of two chapters. The first chapter studies the way Saibowah and the position of proclamation among writing subjects and how he explains the utterance marks and terms. The second chapter deals with the functions which analyzes by Saibowah, the proclamation and its branches and the original and subdivision proclamation which appear in context. In the second chapter he tries to compare his ideas with linguistics theories, such as Functional syntax theory and deliberately to show arbitrage that put the Arabic syntax among the parts of deliberative organization.

Summary:

This research aims to explore the Sibhihi approach in the research of the topic of the appeal, and to analyze the principles taken by Sibawayh in the grammatical view, which is a method that derives from a broader cognitive reality based on the jurisprudence of special rules that contributed to highlighting the aspects of Sibohi thought based on deductive consideration based on the examination and extrapolation of Turkish relations. The semantics of drafting its laws and inferring its purposes in linguistic debate.

Examination of the approach requires starting with classification and analysis of the global vision and dividing the syntactic patterns and the syntactic symptoms and their indicative requirements, then the explanation that accompanied the judgments and exploring the terms used in the appeal and the issues that support it under his chapter, such as the distress, scar and exclamation, and what this approach has reached from behind Sibwi on the heritage. So that we can know the principles and foundations that guided grammatical knowledge then, and then give a clear picture of the awareness of

the methodology that went along with the nature of the language, explored its laws, and explored the conditions of its production and the places it received.

Secondly, the research aims to read the call's functions and patterns of communication, its deliberative nature in light of the Siboye code, the data of the modern deliberative approach in general, and read the theoretical awareness points established by the Arab grammarians in analyzing the discourse as a complete communication structure, and track what Siboh's function of analysis of the call's structures and what it entails In the semantic coronation and what the constructive and demanding forms of disclosure play in the discourse and the effect of these patterns on linguistic assumption and deliberative reality.

To link the system and its intrinsic intentions in its ability to its objectives achieved in use, we stand on the contribution of the Sebohi approach in providing explanatory, theoretical and deliberative sufficiency of the Arab linguistic system.

Introduction

The appeal research in Sibawayh's book is subject to its general approach to the study of the grammatical system in Arabic. Perhaps the methodological problem in the book affects the results that each researcher seeks from his research, and the problem appears in the distribution of the topic on several chapters on the one hand, and on the other hand in the nature of the analysis and its progression, and the third in The term that seemed immature and standardized throughout the book, which makes the methodology unclear and then influences the tracing of the topic and the extraction of its concepts.

There is no doubt that following the Sibhi method has been said a lot and exposed to a different concept throughout the linguistic studies in particular and intellectual in general, and these studies are almost unanimous in that Siboy has knowledge bases on which to base his founding the linguistic system, and mechanisms that are used to it in the rose of grammatical structures and follow its deliberative achievements And depicting its patterns in supreme forms from which the branching branches and stylistic changes are generated, and in general it is noted that Sibuyeh in his grammatical knowledge has accumulated general lines ranging from two orbits for

two years, from the abstract form to its use applications and communicative purposes, or from application The completed use of khat is due to its higher generative abstraction forms, in other words that the form and function of Sibawayh is indissoluble between them in the context of consideration and complexity, and that task has become one of the most prominent tasks of modern linguistics, meaning the exploration of the relationship between form and function in the form of induction, experimentation, and image.

Based on this, we can say: The epistemological foundations of Sebohi thought in particular and grammatical thought in general have presented a linguistic approach that achieved explanatory and theoretical sufficiency in the aspects of the Arabic language. And its coordinates with other structural patterns in linguistic ability and its achievements in communicative use.

section One:

1-The location of the appeal in the book, "The Sebawy Approach to Presenting the Call"

Before entering into the details of the appeal, this topic should be located and its relationship to the previous and subsequent chapters in order to show us some of Sebowe's approach to writing his book, and his plan to present grammar topics.

The call falls after (km) and (yes and misery), and it comes before (no negation sexual) followed by the exception, and it appears that these doors meet one axis which is the monument, but Dr. Muhammad Kazim Al-Bakaa counted the call within five chapters that share a type of support, which is the chain of transmission Between the tool and the name, and thus makes this type of attribution a third type that is added to the attribution between two names and the attribution between the verb and the name, and the topics that are included under this third type are ((the five letters, how much and what was its course, the call, the negation with (no), the exception with (Except) and what is similar to it. Nad)) (1), and the right to make this type of authorship from attribution is something of a distinction, we are not obligated to make all types of speech within the cycle of attribution, as there are many compounds in the language formats that do not fall into the syntactic support duality, even though they perform A certain function, Bergstrasser says ((It is from words that are not phrases, but rather

single words or descriptive or additional combinations or emotional non-authority, for example that call) (2).

There is no doubt that Sibawayh has a general perception of the presentation of the book's topics, as well as the arrangement of the topics of the appeal and its relationship to what before and after it, it is apparent from examining the doors before and after the appeal that it shares a major synthetic form of the monument, as well as the similarities and bilateral relations that fall between them and increase Reasons for unifying them methodologically (3). Perhaps in the Sibawayh statements there is support for his awareness of the association of these chapters with one axis, such as his saying: ((No: You only work in a denial, just as you do not work in the news and the interrogation except in a denial, it may show you that the caller is in it Meaning (I do with it), meaning (you are an ax) ..)) means exclamation performed in a form (I do with it) and (O + Lam exclamation), Al-Serafi said: ((likened the door of negation) to (the call door) due to the changes between them and the removal of the noon and what was in the estimation of the addition to the after-blame)) and accordingly there are justifications for gathering Between these doors and connect them together.

Among the topics that the first monument was in ((the chapter on the erection of sources over the command and warning: it is not permissible to show what was harmed on the act left to be shown)) (4) and the reason ((to multiply them in their words and dispense with what they see from the case, and what happened from the mention)) (5) It is the verb that was dispensed with for the clarity of its meaning, and Sibuei expressed his awareness of this methodology in understanding the combinations with several representations, most of which lead to the concept of the formative factor(6).

Sibawayh's intention to collect doors from

Sibawayh's intent to collect the doors is clear through the nature of his global concept. After he appealed the call in a number of sections that meet on an inclusive axis, which is the monument with a tacit verb ((it is left to be shown)), we should understand what is meant by the Sibawayh expression (which is left to be shown): It appears that Murad Sibawayh is an analytical one, in which he must be aware of the effect between the tool and the caller, and give a representative picture of the reality of the grammatical function and the formation of that relationship in a globalized

form, as Sibawayh planning was based on the collection of multiple grammatical functions under the section of posts with an action that does not appear, but rather is a picture of the active force generated by a body The caller and his tool.

This foundation has become an analytical constant in the grammatical view, and here the file is followed by Sibawayh saying ((it is a monument and an erection on the verb left to be shown)), and what is remarkable is that Siboyah is a basis for the global structure on the modern concept (the verb), although many tools have the ability to work in parallel with the verb However, Sibawayh chose the verb for the occasion between the monument and the global force of the verb, because the verb has the ability to open fields for the concerns of the global structure, and for the formal and semantic occasion that the verb possesses by force (the appropriate between the logical and interpretive levels).

The concept of (left to be shown) does not mean by it a spoken linguistic component but rather is a theoretical concept for framing the call structures with an abstract analytical concept that explores the formal components and represents a grammatical image, which is included in the total system that adopted the global principle, and it is worth noting here that the estimation of the act left out in the appeal is a voluntary act It is not one of the acts of prey, as it is from the group of voting actions.

The global structure of the call consists of an instrument (oh) and its group, and a name that refers to a specific self, but the grammatical hypothesis appreciates a modern, actual force homogenizing the grammatical function that the call performs as a communicative structure, which is the verb (I call) or (call out) which is so does my vote.

Semantic global assets are holistic organizations, and assets are not generally manifested separately, but they are necessary tools for analyzing grammatical meanings. They are deterministic concepts for every moral representation by language activity, and representations composed by assets are the formulas in which we can search for an evaluation of cognitive proportionality, so meanings are not It is expressed by the origins but rather by the organizations that follow formulas and images (7).

The call with its actual, interpretative structure is included in the installations whose implementation tools are translated by an act that represents the desired force from the structural installation.

2- Division of the call and its appendices

Sibawayh divided the appeal and its attachments into chapters, as it made for each issue a section, so the appeal has nine chapters, in which he addressed the conditions of the caller and his follower, then he made two chapters for distress and exclamation, then five chapters for the scar, and then he followed up and took up the call tools, and made the apparent chapter an appeal rather than a plea, and a chapter for the jurisdiction that He did not make it from the call, but rather brought it to what was similar in terms of the syntactic sign and semantic relationships, then he dealt with marbling and what is presented to the marbles in twelve chapters, and from this it turns out that Sibuyeh dealt with the appeal in three main axes: the call, the scar, and the marginality, in which sub-details and clarifications are included. Whale hubs The president, to cover the topic with a thorough analysis, the followers hardly add anything to, so the sections of the call for them are concentrated in two main chapters, which are the building and the Arabization, then the scar and accretion, this is from the methodological aspect of dividing and tabulating, while the method of presentation and analysis, we notice the following:

1- The method of dialogue appears to be clear in presenting the topic, so he takes it as a means to clarify what he wants, (He said, I said, he claimed, I asked him,) Perhaps these conversations go out to summaries and analyzes of linguistic structures and audio examples and other hypothetical (9). What is produced by these dialogues is that they jump in search of illogical leaps, in the sequence of ideas, and yet the organization is no doubt that it is going according to a central plan.

2 - Perhaps we find a digression or a redress in the book Sibawayh, which raises the confusion of the researcher on the subject of the appeal, for example, what he mentioned on the eighth page after two hundred, as he dealt with the repetition of the name of the added caller such as: (Yazid Zaid Amr and Yatim Tim Adi, and permissible oh Tim Tim Adi) The analogy counted him, except that an appendix at the end of the section begins with the word (meaning ... oh peace be upon him) (10).

It appears that this speech is one of the increases of scholars after Sibawayh who dealt with his book with a lesson, explanation and commentary, and the investigator referred to a paragraph (subtracting the dragon) that is omitted from some copies, as he pointed out that this (it seems that it is from the words of the lighter) (11).

- 3- Some of the Sibawayh phrases or titles are not free from ambiguity and complexity, so what is meant is clear only after reading the door to which the title is read, and such is his saying: ((This is a section in which the names are the same as one of the lengthened names and the last of the two names are combined with the first in Waw)) and means the last of the two names. The second combines with the first in Palau so that they become one name.
- 4- It is noted that he establishes the door on a certain axis and then begins with subdivisions, then begins with more in the phenomenon or the door and then reads it with the likes and isotopes and the ambiguous in it, providing audible evidence and hypothetical examples of what may be opposed to the general principles and rules, to begin analyzing and directing it, providing the opinions of scholars from its elders, To harmonize its decisions and the consistency of its rules, he said, quoting the saying of Hebron: ((When he pushed the lift in every individual in the call, he became with them as a thing that rises to begin with or actually, so they made his description if he was single in his place. I said, did I see the saying of all the Arabs:

Add a brother and a slave if I revolt

It offered the right bows, so he deducted

For anything that is not permissible to lift as permissible in the long.

He said: Because if the caller is described as additive, then he is in his position if he is in his place.

- 5 -In the method of Sibawayh, we find a presentation of the views of his elders without discussion at times, and he says: ((And all of what we have described from these languages we have heard from Hebron, may God have mercy on him and Younis)) (12) And perhaps he intends sometimes to tip one opinion over another, and

from this what he believed Yunus opinion on Hebron he said : ((I asked Hebron about (the judge) in the appeal, and he said: I choose (oh judge)) because he is not a mannon, as I choose (this judge), and as for Yunus, he said (oh judge) and said Yunus is stronger, because when it was from their words to delete in Other than the call they were in the most worthy call, because the call is subject to deletion)) (13) The Sibawayh directive is based on observing the nature of the call and its balance with other linguistic patterns to reach a weighting after induction and the The offset, here seems a personal scientific Sibawayh, not only did transport but had a special vision, and so we find doors where no one mentions scientists suggesting that the issue was inspired by the idea and the product of his pen and his diligence.

6 - It is clear to us from the research of Sibawayh, that he did not limit himself to the research of the formal Arabic phenomenon, but we find a linguistic analyst, exploring the levels of language with their sounds, structure, and significance to describe the linguistic event, and this is clearly evident in the chapters on scar and marginality, and this reflects the nature of the Sibhi method that contrasts the approaches of the later who made the base Grammar is a goal and an end to which language is subject.

3 -The global structure of the call:

There are different opinions regarding the direction of the inflectional sign that appears on the caller, as the caller is at Sibawayh (“A monument to the verb of the verb that is left to be revealed, and the singular was raised in the position of the name of the title”) (18) And on this understanding the saying of Sibawayh, that the caller is set up by a conscientious act, and the cooler followed him saying ((He is erected and erected on the verb that is left to be revealed, and that is his saying, O Abdullah, because (oh) instead of your saying, I invite Abdullah and I want))

Ibn Yaish attributed to the coolant the monument of the caller with the same (oh) for her acting on the verb (19), and Al-Muradi transmitted from the kufic the monument of the caller with (oh) provided that (oh) and her sisters are the names of verbs that bear a conscientious conscience in them (20), as this opinion was attributed to Abu Ali Al-Farisi, so it will be The caller is subject to the verb) (21).

This contradicts the meaning of the call that I am collecting as a creation, not news. Abu Al-Sura al-Akbari said ((the call is a vote that cannot be given as charity or

denial)), and therefore we find those who are alert to those who pay attention to such an issue, as Ibn Malik said in the facility ((Al-Manadi) Intended for rhetoric or in recognition of (club), the appearance of dispensation must be dispensed with the appearance of its meaning with the intent of creation and frequent use) (22).

Al-Radhi stated that the two opinions saying that the proclamation of the proclamation by the instrument or the tacit verb shall be (O Zaid) as a whole, and the proclamation is not one of the two parts of the sentence, i.e. (the verb and the estimated actor), nor is it forbidden to sue to block their obstruction and what is in effect here on the two schools of thought that are mentioned verbally or in appreciation, since No appeal without a caller (23) Perhaps

In these estimates (the tool) and what the tool compensated for, and it is a verb estimated by (advocate) or the name of an verb meaning (I invite), this analysis is a theoretical basis that distinguishes ((the verbal-verbal aspect, i.e. what pertains to the word itself, its structure, and its formulation regardless of what it performs from A function in speech other than verbal indication, and there is the functional aspect, which is media and communication, that is, communicating the mutual purposes between a spokesperson and a hearing)) (24) and they are two levels that are distinct in Sibhihi consideration.

There is a moral factor that Al-Suhaili quoted from his teacher Ibn al-Tarawa, which explains the monument in some vocabulary, which is called (the intent to it), which requires the designation of every intent to mention, including the caller (25), which is a semantic interpretation of the expressive phenomenon in the caller, as the caller is intended and meaningful to speak, and perhaps We find in the Sibawayh expressions what paves the way for the emergence of the opinion of Ibn al-Tarawa, and there is no doubt about that, because the Sibawayh book was the subject of the attention of the Andalusians and the focus of their research, Sibawayh said: ((The caller specializes from among his nation for your command and forbidden, the specialization conducted this on the letter of the call) (26).

And he said: “If they mean to mean a particular thing and not another one and mean it, and they did not make it one of a nation, then they dispensed with alif and alam, and then they did not enter them into this or the call.” He said in another place (“And it became a knowledge because you pointed to him and meant his purpose”) (27)

Hence, the interpretation of the expressive phenomena is in no way contingent on the introduction of rhetorical intent in the communicative ability of the speaker.

Thus, the factor represents a basic principle based on the analysis of structural relations in the theory of Arabic grammar, as the basic and complementary components of the sentence are subject to the concept of grammatical work, and there are no structural authorizations that are not subject to the global structure that divides the components into factors and commissions according to the mutual influence between them.

The global structure is almost exceeding the boundaries of the single sentence to the larger structures, so the sentences are aligned and related according to the global concept, and in this way the factor represents an analytical and theoretical framework for the grammatical understanding in the Arabic linguistic theory.

The factor is a grammatical concept of a structural and semantic nature that takes from monitoring structural relations mainly in building limited synthesis patterns, from which an unlimited number of anecdotal uses are generated by a semantic system that is achieved with lexical vocabulary and morphological formulas, thus the global relationships are not purely formal, but rather a coherent network. Structural and semantic dimensions overlap, so each element has a role in determining the nature of relationships between the elements of the structure (28), in terms of locality and function.

This is evident in the presentation and analysis of Sibhihi, including what he codified from the origins and rules of grammatical work, as the grammatical chapters in his book were organized according to the universal types, and from here he included the appeal in a group of doors that meet on the hub of the collector, which is the monument, so he mentioned that the caller ((a monument on the disbelief of the verb left to be shown) And the singular was raised while he was in the position of the name Mansub. (29) And he must understand Sibawayh's saying that the caller is set up by a tacit verb, so follow the file saying: ((It is a monument, and set it up on the verb left to be shown, and that is your saying, O Abdullah, because (oh) instead of Your saying I invite Abdullah and I want (30).

It appears that Murad Sibuyeh is an analytical person, in which he seeks to understand the effect between the tool and the calling name, and to give an analogous picture of the reality of the grammatical function and the formation of that relationship in a globalized body, as the Sebohihi planning was based on the collection of multiple grammatical functions under the chapters section by an apparent action in use and another by a tacit verb that may appear In use it may leave its appearance, and it is in all cases an image of the active force generated by the world body.

According to this, he mentioned several chapters of the chapters with a tacit verb that can be seen in use, but he is tied with a speech address that is more beautiful than saying: ((You know that the man is actually dispensed from your pronunciation)) (31) in the matter and the prohibition, and ((the section in which the used verb is harmed) Showing it in other than the matter and forbidding (32), as he mentioned a number of encumbered uses in a specific conversational context, and ((the section in which the verb used to display it after the letter)) (33), and ((Chapter of what the verb omits the verb in its many words even) It has become like the proverb ... towards both of them and dates)) (34), but the topics that he collected under ((section of what is focused on harming the verb left to be dispensed with))) Seboue followed it with analysis and representation of the worker who attributed an unavailable action due to his lack of use, but deduces for the purposes of interpretation the semantic component and enriches the reductionist style in communication, and he referred to the principle of global interpretation by saying ((And I will represent it for you as a manifestation to learn what they wanted ...)) (35) in The subject of the matter and the warning of reductive compositions that are devoid of the Hadithic element (verb), and towards its interpretation of the Hadithic element in their saying: (Iyak and Asad): ((However, this is not permissible to show what was harmed, but I mentioned it to represent for you what does not appear to be harsh)) (36), And do not lose sight of the contextual origins in which the speech is accomplished, as they realize that the omission of this factor for many Those structures in circulation, and dispensing with what they see from the case evidence, in addition to the information shared by the two interlocutors (37), which are restrictions due to the years of linguistic use, the nature of communication and its conversations that enrich the shorthand structures and determine what is meant by them.

The linguistic analogy appears in the Sibhi method by carrying the similarities together on each other, so what ((stands up in other than the matter and the prohibition on the verb left is showing your saying: O Abdullah and the call is all .. Delete the verb for their frequent use of this speech and became (oh) instead of the verb already, as if he said : Oh I want Abdullah, so I want to delete and become (oh) instead of the verb already, as if he said: Oh I want Abdullah, so I want to delete and become (oh) instead of it, because if you said: So and so you know you want it) (38).

The overall action of the accusative verb is three levels, as ((the names are conducted in three streams: an apparent verb that does not improve its pronouncement, and an implicit verb used to show it, and an act left to reveal it) (39).

The concept of the factor in the Sibawayh expressions is an interpretative concept of the call structure, and it does not mean that what is left is to show it a spoken linguistic component that is dispensed with abbreviation, but rather a theoretical concept whose goal is to frame the call structures with analytical advantages that probe the anecdotal components and represent a grammatical form, which is included in the network of grammatical patterns based on global control. It is a distinction between the form of the composition and its content.

An interpretative verb is a required verb according to the semantic component of the syntax of the call, and according to this semantic necessity, the first will show it to (I call, pray, and want), or the group of phonetic and voluntary verbs, and this is according to the characteristics of those verbs ((the characteristics of the lexical verb have a role in accessing and influencing the actions, Rather, the strength of the semantic space of the verb is only equivalent to its global power within the limits of its interpretation of the verb's potential to limit itself to specific Arab shops or exceed them to other stores)) (40).

Hence, the ((semantic) (global) assets are asset organizations, as assets are not generally manifested separately, but are necessary tools for analyzing and building meanings)) (41), and it appears that the call structure is closer to the actual structures, as an action performed in the language, i.e. an event performed By speech, which is an event of a voting nature, the speaker does not ask for anything other than to draw the attention of the addressee and direct him towards his following goals, to call at the origin of his position.

There is disagreement in the expression of the caller to the intended knowledge and the denial, from the grammarians who went to that they are built, according to their understanding of the phrase Sibawayh (raised in the place of the name of the name) and what was added to this is the saying of Hebron that it is like (before and after), i.e. the singular name, so if it goes on and add its likeness to them Adding if it is added, and the fur has an opinion explaining the structure of the singular, stating in it that the origin of O Zaid - O Zaidah, and what before the thousand is never open, so when the alphabet was added, the addition was added, before and after the addition of the addition. Al-Zajaj said: (And saying I have the words of Hebron and its companions, and this is summarized that the singular calling name is based on the conjunction of its contradiction with Hebron and Abu Amr and their companions for voices, and when others because of its occurrence of the subject of conscience)) (42), and it means with sounds that the caller of knowledge with the tool is a disclosure compound intended to The alert, such as the vocabulary used in sounds such as (Hobe), (Haid) and (Hala), which is the name of the verb and its name is expansive or stepped down, or the like, and it enjoins the horses and camels, whereas the occurrence of the concealed position means that they are used to address the pronoun (kaf) or (you) so what Their site is located on them in the parsing. Al-Rajiz said:

O Obhor bin Abjar, you

You're the one who got divorced a year ago

Al-Kikai has an opinion that contradicts grammarians, according to which the caller is the one with knowledge raised with an expression of his deprivation of verbal factors, and there is no reason for him to build until he is built, so he must express it, but rather, the monument of the added caller For his height and because the positions in the words of the Arabs are more, the caller has a raised or set up without a factor (43), and the observance of the law of phoneme is not hidden.

And Dr. Tariq al-Janabi endorsed this view, saying: ((I tend to call the caller an expression raised, singly, or folded, or in a group, with knowledge or denial, and in the expression of the caller, a letter removed from it is similar to the doctrine of the Kufic, but the denunciation is with us to stop, but the annexation is A peculiar

movement on the will of the open syllable)) (44), and this is an effort to interpret the movements of the caller according to a purely acoustic vision, according to the nature of the call and its structures that take voting values as means of highlighting their uniqueness from other grammatical structures. This consideration does not contradict the philosophy of the distribution of inflectional movements that are expelled in the objections, attributes, developments, and specific building phenomena, as these movements are distributed according to a logic of language that takes into account support, addition, lightness, and special construction movements, so the forum is not a predicate, it is not raised, nor is it added, and it is reduced. .

4- The call after Sibawayh:

Sibuyeh started the call with (This is the chapter on the call), and at the lamp (the door of the call), and when we review the call at Sibuyeh we see him start with the views of Hebron and his dialogue with him, and distributes the call in several sections dealing with the caller and its dependencies, postponing talking about the tools, and we see Ibn Al-Siraj begins with the presentation of tools Grammatical (the letters called for), then the purposes of the call (distress, exclamation, praise and scar), and then returns to mention patterns of call structures) (45).

It is noticeable that he adheres to the Siboh evidence and some of the additions shown, but the detail of Sibuyeh is more and his analysis is deeper, and the difference appears clear between Sibawayh and Ibn Al-Sarraj in the development of the term such as (the addition of the addition) when Sibawayh becomes (the wonder of wonder) and (distress) when Ibn Al-Sarraj, as well as in the organization and arrangement As Ibn Al-Sarrah separates the true and allegorical call and the divisions of the caller into a single, added, and present tense of the additive, and another matter is the disappearance of the method of dialogue in the presentation.

While the topics of the appeal and its parts were distinguished in the scholars of late grammarians, but they could not add anything significant, what can be attributed to Ibn Al-Sarraj from the merit of rationalization of grammar does not exceed the separation of the chapters of the Book of Sibueh, its arrangement and address it by titles, indicative and separate, and the separation of grammatical rules from their applications and examples, Hence, Ibn Jenni said on the authority of Ibn al-Sarraj: "It did not bring anything new to the book)".(46)

Abu Ali Al-Farsi does not exceed Sibawayh's views, including the accusation of a single caller who denies about (oh man), because it is intended by the rumor that he did not specialize, and Al-Jurjani pursued his predecessors, as the origin of the caller is based on objectivity with an invitation that I invite or want, ((except that they left showing this act and made (Oh) Like the successor to him to indicate it, and there was an abbreviation and an ambiguity in it, because if it was said I invite Zaid, or I want Zaid, it is permissible for the speaker to think that he intended to tell his supplication more than what he receives, because I do not specialize in the case, but it is shared between him and the reception, so I said oh Abdullah states that you are in a state of supplication, and that you will have a will directed and cut A specialist with) (48).

Al-Radhi made the appeal the second part of the accusative section that made him the second post after the absolute effect, and after he defined the appeal and mentioned the worker in the caller, the provisions of the caller dealt with the singular knowledge, and the helpers, then the caller installed, then the followers of the caller, defined by the, and repeat the caller singular, then Marginalization and the delegate, and the names inherent in the appeal, then the one devoted to the jurisdiction (), and Ibn Hisham did the same in discussing the appeal with the verbs, so he started the provisions of the proclaimed proclaimed (added and similar to the additive and the unintended negation), then based on the annexation (singularity and definition) (49).

And the boys quoted Abu Hayyan ((that some of them went on to call the letters of the verbs that include the pronoun of the caller .. and the supplication is a convocation of the request for acceptance by the letter of the representative of the representative, I call it pronounced or appreciated, and what is meant by the reception is what includes real and figurative turnout .. And he objected on behalf of the letter of appeal on behalf of I call that I call the news and the call to create, and I answer that I invite transfer to the construction, but calls for the distinguished) ((... (50).

From this presentation of the methods of grammarians and their categories in the appeal and the distress, exclamation, scar and specialization that were attached to it, it differs from a Siboh search and his examples, evidence and terminology only a little from sorting the doors and summarizing the analyzes, or arranging the parts by presenting them together, or codifying the phenomena analyzed by Siboh, or putting Specific limits for the club, delegate, distress, and marble, or an increase in

explanations in some provisions, or an incursion into the analysis of the factorality of the call-up structures of an act, a placeholder, or a moral factor.

5 -The explanation on the subject of the appeal

Sibawayh inherited the explanation of the judgments and linguistic phenomena from his elders, and there is no surprise about this, because the environment in which grammar has arisen is a mental environment that is concerned with reasoning, and therefore we find in Sibawayh's book many reasons dispersed in the multiplication of its grammatical topics, The rules, as if there is no style, and there is no phrase without a bug) (51).

Before entering into the call to causes, it is necessary for us to know the diversity of the causes, some of which are a cause that explains the grammatical rule and the interpretation of linguistic behavior, which is called educational reasoning, and another type is based on mental assumption and logical measurement that carries things together, which is called standard and dialectical causes, and it is possible To say that the second type appeared later than the first type of explanation, especially after the rules of grammar were established and its rules established, as grammarians set out the philosophy of these provisions and rules.

What is important in our research is the extent of the occurrence of the illness and what kind it is?

Perhaps the first reason that we looked at in the search of the call is the reason for the length of the speech in explaining the monument of the added caller and the denial, which is a reason that explains many places, as if this illness made an explanatory basis for many similar phenomena, and after that he raises the *raison d'être* and the monument in the character of the caller of knowledge, and what he supplies of The reason for Hebron, when he presents him with his problems in a dialogue with his teacher, and we see him asking after his mention of Hebron's explanation to raise the quality of the caller: I saw all the Arabs saying:

Add a brother and a slave if I revolt

It offered the right bows, so he deducted

Anything in which it is not permissible to lift as permissible in the long?

So Hebron makes the added description in the position of the caller, so what is added when we call for a monument, he said, as if they did not add his response to the original as your saying: that your possession has passed. Here the reason for returning to the origin explains to us the designation of the attribute if it is added.

And there is a third reason that explains to us the lifting of the singular caller (“As for the singular if it is a caller, then all Arabs raise it without intending it, because he abounded in their words, so they deleted it and made it like voices towards Hobe and the like”) (51) It appears that this explanation is not consistent with our topic, because Tanween is a sign of disguise and an indication that the word will be interrupted.

An example of this reason is frequent use, in marbling saying: ((And if I omit from the non-dominant names, I would say in Muslims, O Muslim, they accept ... because of their frequent use of this letter, they delete) (52).

The frequent use of it is explained by many linguistic phenomena, and accordingly, these ills are a phenomenon that is close to the persuasive of the learner and explains to the learner the goal of verbal behavior (length of speech - response to the origin - frequent use) and so on (53) We follow the various explanations of different aspects so that these explanations fit the issues that explain It has every aspect (54), and it is a bug that has remained inherent in the grammatical lesson and influential in it. It appears in grammatical researches a lot and has even been generalized to many rulings and linguistic phenomena.

It appears that the explanation for the frequent use and length of speech are phonological and structural interpretations of linguistic behavior according to phonological and structural laws, the tendency to economize in phonemic effort and to request lighter and shortening in the length of speech and response to the origin of these ills.

We may find semantic explanations according to avoiding confusion in linguistic performance, and this is what was explained by raising the attribute of the vague caller (that is, the name of the sign). He said: ((But his description has become nothing but lifting, because you can not say oh which one or which one is silent, because it is vague He needs explanation, so he and the man took the place of one

name, as if you said oh man)) Then he states what he can object to this interpretation by saying: ((And not like that of Zaid Al-Tawil) (55).

This is an explanation based on understanding the function (i.e., the name of the sign), and they are vague that it is connected to the caller, and therefore they are part of the caller, and what can appear on the caller in this position appears on the adjective, because they are terms for one meaning, and this explanation is based on a comparison between the composition First and second, explaining the difference between them in terms of significance. From this we notice: that the research is based on the interconnectedness of the parts with the relationship of causation and the sharing of examples under analysis and research. To be an interlinked chain that leads to one another, in an educational and research way inductive at the same time, flipping linguistic patterns and explaining their relationships that they are involved in and what separates them in aspects, arriving at its rulings, tracing its strains and minutes. To show the correct, right, correct, ugly, and good combinations, the permissible, the obligatory, the abstaining, many, few, steady, and abnormal.

Sibawayh may explain his choice of one of two opinions in a grammatical ruling in advance of him over the weighted opinion, in the scar of the described knowledge, ((It says: I am more amicable and humorous, and Al-Khalil claimed, may God have mercy on him) that he prevented him from saying and I am adding to the amateurs that the ammunition is not a caller, if it is permissible, I said: And you increase the heroic knight, because this is not a caller, just as that is not an appeal ... As for Yunus, he joins the adjective one thousand, and he says: Increase the coolness, and collect and skulls the shamites. And Hebron claimed, may God have mercy on him, that this is a mistake) (56).

It appears from this that he chooses the opinion of Hebron and presents it to Yunus' opinion, explains it, elaborates on his explanation, and analyzes similar linguistic structures. He replied what could be objected to him, and then he mentioned Yunus's opinion in the tail of the issue without rejecting it or inferring it.

It has been passed to us that Sibawayh's explanations are based mostly on the Sunnah of language and the rules of linguistic performance, as they are vocal ills that explain the linguistic phenomenon according to the linguistic phoneme system, semantic ideologies that explain the meaning behind each word format, and structural ills that

explain what happens to the units during the composition, and clarify the structural differences between Varied formats and different patterns, and from here we can count the Siboh's ills in the section that Al-Jalis has described in his book *The Fruits of Industry* ("It is a disorder that expels the words of the Arabs and is harmonized according to the law of their language)."

6 -Patterns of causes

1 -Voice ills: the reason for the frequent use, and the reason for the lack of use, he said: ((They hardly say, Father, because that is little in their words)) Hate: ((If you agree with the consonant Y of the addition, you will never delete the addition of J, and he did not break the pre-hatred of the broken in Alya)) (57), and such ills are many in the book, such as the reason for intonation in the scar and the cause of lightness) (58).

2 - Indicative ills: such as (pregnancy on the meaning) said: ((You say O Zaid the long, the argument, if you make it an adjective for the long, and if you carried him on the Zaid monument, if I said O this man then I wanted to sympathize this argument on this permissible monument, and no It is permissible in any, because the names are not sympathetic to him, do you not see that you do not say: O you who are great, then it was not the same) (59).

Among the semantic ills is the cause of the difference, he said: ((A thousand scar is dependent on what was before it, if it is broken, it is J, and if it is combined, it is F, but rather they made it dependent to distinguish between masculine and feminine, and between the two and everyone, and that is your saying and show it) (60).

Among the semantic ills is the cause of the thumb. He said: "(Hebron and Yunus prevented a scar towards (and his legs and oh his feet, and they described him as ugly, because you were blind) (61).

3 - Synthetic ills, such as his saying: (I saw the words of the Arabs, O our brother, Zaid, I accept.

Likewise, his saying ("The added and added to it is the same name as one single, and the added to it is the full name and its requirements, and from the name. Do you not see that if you said a slave or a prince, and you want the addition it is not permissible

for you? Described and if you like did not describe, and I am not in the option added to it because it is from the full name) (62).

And such ills are many in Sibawayh's book, in which he took the path of linguistic reasoning and the laws of Arabic speech, and did not resolve them in assumptions and estimates that are not related to proper linguistic research.

7 -The term in the sections of the appeal

In Sibawayh's book, a set of terms indicating grammatical and linguistic concepts, we present them according to their appearance in the topic of appeal and its appendices, and the first of these terms (appeal).

1 - The call: Sibohie put it as a main title for the door, saying: ((This is the chapter on the call)) and it means, first: What we call it (the method of calling), and secondly, it means the name on which the call device is inserted, as he said: ((Know that the call Every name added in it is a monument to the pronouncement of the verb that is left to be shown, and the singular was raised in the position of the name of the title (63), so the term call here denotes the conditions of the name after the call instrument in terms of individual and installation, so called the conditions of the caller (singular, denial, and added), The term Al-Munadi did not appear on the first page or on the second, but it appeared after them. He said in the interpretation of the Monument on the Adjective of the Conductor: ((Because if the caller is described as flashing So he is in his position if he is in his position)) (64), and he used it in Al-Manadi Al-Alam ((raised without a caller))(65) and used it again in science as well ((because he described a caller)) (66) in his analysis (O Zaid Al-Nakki Al-Enem)) And he also used it for the naughty calling that is known as the call, which is what was termed in the stage that followed Sibawayh, with the intended negation, he said: ((He denotes that it is the name of the calling)) (67) He means the intended negation, and also the matter with the unintended negation, he said: ((but rather He made Hebron, may God have mercy on him, called before and after (68), and thus nullifies the claim of the researcher who studied the term in the Sepoy Book: He said ((Sibuyeh distinguishes between the special caller with the term (manna D) and proprioceptive term (appeal) (69).

And it is noted on this term its persistence in the Arabic grammar over the ages and stages it passed through, and it should be noted that a term corresponds to it at Al-Afksh (215 AH) which is (supplication) (70) in his book Al-Ma'ani.

The bottom line is that Sibuyeh made the call and wanted the style and the name, and the caller launched and wanted only the name.

Distress and exclamation

(Distress), (Appealed to him), (Appealed to him), (Exclamation) and (Marveled), are terms that were mentioned in the investigations that were attached to the appeal, but it did not make it a title for the door as it did in the first subject of the appeal, but rather we see it mention ((This In what section the call is added to the caller with the letter of addition)) (71), and it is noted here the use of the term (letter of addition) which developed after Sepoyeh, especially with Ibn Al-Sarraj, so he became the mother of the distress and the wonder of wonder.

And he used the term (call letters) to refer to the call tools and the name was called after him called: He said (This is the section of letters that the caller alerts) and it appears that he wants the invitee what is more general than the caller to include the one who seeks help or him and the amazed and delegate, but this matter does not stand up because we see him The one who calls for help is called the first one (caller). He said: ("The open lam is the addition of the call to the addressed caller") (72) and "the broken lam is the addition of the invited person to the next", and it is meant to be called upon, because the name after the broken lam is not the caller, but the caller is deleted, so he explained Their saying (Oh to the water), saying (as if he had alerted him by saying, "Oh, except for the water)" (73)(except that He is Lord What used to enter the so-called (delegate) because it is not crier with him.

It is noted that the distress and exclamation terms are constant, except for the addition L and call tools, and the term Kufi is Kofi.

-(the scar), (the delegate), (the scar)

Sibawayh began by defining the delegate and distinguishing it from the caller, who sought help and was surprised by him, who said: (The delegate is invited, but he is distressed)(74).

This term (the delegate and the scar) did not change or develop, but its derivatives remained as they are with Sibawayh, and it is noted that Sibuyeh did not express the delegate but rather expressed it to the invitee, and this was confirmed by saying in the delegate (because Omar is not a caller)) (75).

It is noted that he made the scar with (oh wwa), except that all the analyzed compounds are used in it (wa) except for two compounds which are (oh my god) and another compound came in the exhibition of prevention not permissible he said: ((This is a section of what is not permissible to be delegated and that is your saying and his legs and oh His feet, and Hebron and Younis claimed that he was ugly, and that it was not said)) (76), because the scar should be in the most familiar names.

Jurisdiction

A term given to female employees by virtue of his appreciation (I mean) said: ((We are from the Arabs, we do such and such, as if he said I mean, but it is an act that does not appear nor be used as it was not in the appeal because they are satisfied with the knowledge of speeches, and that they do not want to carry the last words to the beginning But what comes after him is based on the beginning of it)) (78) He also touched on the accusations of glorification and exclamation, and notes that he compares this chapter with what was mentioned in the position of the call, and the term jurisdiction is fixed and has not changed in the later ages of Sepoye.

Marbling

Seboye defines marbling by saying: ((Deleting the last single names to be diluted)), and the term marbling in this concept is fixed until our time.

Terms of judgments

- 1- Syntax and construction: Sibawayh uses the term syntax, he said in the analysis of (God): ((The distraction is high because it was signed by the syntax)) (79) And he did not use the term construction or building, and perhaps what was established in the later grammar books (building the singular knowledge and the intended negation) It is their understanding of Sibawayh's words: (He was raised and is in the position of a monument), and they also inferred the construction by saying Hebron: ((they lifted the singular

as they were raised (before and after) and their position is one)), then the file uses the term construction: ((if the caller is one single knowledge built on The annexation)) (80) And after him, Ibn Al-Sarraj, although he did not refer to it as "Al-Mabni" in its division of Al-Manadi. The term (built) and (O Zaid building) (81) appears, and in explaining the construction seraphic we find the term present.

Among the other terms of syntax and construction is his saying ((it is combined before the elevated object, it is broken before the sewer, and it opens up before the position)) (82) It seems that he wants the elevated, erected, and drawn-up here to distinguish the last letter on which the syntax or construction movement appears. The jar) wants the kasrah with it, and (the monument) wants the hole, and I use (complete) he wants the stillness) (83).

2 -Option: It means the permissibility of the two matters, without weighting one over the other, he said in the delegate who delayed one thousand and added to the speaker J, ((If you delegate, then you are the choice if you want to join the thousand as you have attached to the first and if you like it you did not follow it by your saying: and Muthannaiah - and Muthanna) (84).

3- It is impossible: He is against the rightness of speech: He said ("As for Tamim, they gather together, you are the choice, if you want, I say unanimously, and if you want I say everyone and not stand up to I mean, before that it is impossible for you to say I mean everyone") (85) It is one of the terms mentioned a lot in Sibawayh's book It is used in evaluating performance levels, as well as using other words in the analysis and classification of linguistic structures and their levels, such as (ugly, receptive, melody).

4 -Steadiness: This term is frequently mentioned by Sibawayh, and he wants the abundance of the phenomenon appearing in linguistic use. He used this term in the calling science, he said: ((But it is a name that I expel the lifting in it and in its ilk)) (86) The term was commonly used in describing the grammar of rulings and phenomena. In grammar.

5- Measurement: a fixed term for the Basri and the Kufi, a term used in legal and mental sciences such as the principles of jurisprudence and logic. The grammarians quoted it from them.

6 -Hide: an acoustic term we see in many places of the Sepoyo book by which he wants to change from a heavy voice to what is lighter than him on the tongue. He said in the Ha, the scar to which the additive is attached ((And they did not move it in this place because it was an unrelated addition to the name, It became a succession, and was lighter on them)).

7 -Two letters are included: it is intended for their serenity, which is what is defined in the grammatical compilations as (the confluence of the inhabitants), but we see it after a paragraph of this term that is used (the confluence of the inhabitants) for one time only, and it may be from the status of the later ones such as the lighter and others whose comments entered into the folds of the book.

8- The language of whoever draws: He did not name the dialect in some places, but rather described it with its linguistic features.

9 -Traction and the sewer: a term mentioned in the Book of Sibawayh, which has been preserved as it is for the Basrians in general, and it is offset by the reduced and reduced Kufic.

10- Append: A morphological term in which Sibawi wanted the increase that occurs to the delegate, he said: ((And increase if you did not add, and add if you add if you like. I said: (and increase) and the append and change the non-appendix as Hebron and Younis claimed)) (87) It is noticed that he used the J addition to signify On J. The speaker.

11- Tide: extending sound, stopping, and connecting: all of this is from fixed vocal terms to this day.

Other terminology of the appeal

1- The wildcard (88): It is one of the disciples, used by Sibawayh, and it has not changed in the grammatical works of the Basrien and uses the Kufi (interpretation) to denote this function.

2- The vague (89): the term Sibueh used this term and means the names of the reference and any, and in this term he notes the functional significance of these vocabulary that has no lexical connotation, and the term the vague remains until the era of Al-Zamakhshari as it is used in the joint, and it is strange that Sibawi calls the vagus the name of the sign, He is the one who knows the knowledge of his presence and the reference to it.

3- The singular: It means what corresponds to the additive and includes (the intended knowledge and negation) (90), and it is noted that this term includes the concepts of his number, as it indicates what corresponds to the addition and the flex at one time, and what the compound corresponds to the names at another time, and this is what is taken to the grammar in the launch One term on more than one concept

The adjective: to denote the follower of the caller, the derivatives of the adjective (his adjective), (adjective) and (adjective) (91), but he may use the term interpretation and means the adjective (92), and the adjective of the fixed terminology of the Basrians from the era of Sibawayh, and the adjective corresponds to the Kufic, and did not Seboye (the adjective) is used only in one position in his presentation of the call's themes and appendices) (93).

5- -The sympathy of the statement: Sibawayh referred to him as (his kindness), which means the sympathy of the statement (94).

6- Prolonged: He wants the compound name with sympathy, and he means (thirty-three) (95).

7 -Khazal (96): the omission of speech.

The second section

1- Call function

The call is a constructive deliberative structure according to the initial concepts of creation in the Sepoyo Book, and what the grammarians followed, which is alerting the addressee and his call, and according to the explanation of Al-Serafi: ((The call is not expressed by something else, but rather is a course of action that a worker does)) (99); The call is not a news verb that reveals the external reality to match it with truth

or falsehood, but rather a verbal speaking verb in the concept that Sibawayh had codified.

This act, in addition to its constructive demand, is distinguished by its conversational position, as it issued each letter to prepare the mind of the addressee to the contents of the speech of the speaker following the call. ((Because the beginning of speech is never the call; except that you let it dispense with the acceptance of the addressee to you, for it is the first of all your words, through which the spokesperson sympathizes with you(100).

The addressee is notified by the indicators of the achievement force in the composition of the call, which are (oh, whatever, come on, and any, and in a thousand) ((However, the four other than a thousand may use them if they want to extend their voices to something that is lax for them and the person exposed to them, as they see that it is acceptable to them only Ijtihad, or the independent sleeper, and they may inquire about those that extend in the place of the thousand and do not use the thousand in these places in which they supply, and it may be permissible to use other than (wa) if your friend is close to you in the future you will confirm you and if you wish, delete them all, dispense with your saying (Harir bin Kaab) This is because he made him look like someone who is close to him in his presence and addresses him) (101).

We note in this Sebohi analysis to show the appropriateness of the call-up structures to the conditions of the addressee and his conversational ranks, and allocate what suits the different denominations, extending the voice to the indifferent from them, or the exhibition describing the condition of the addressee (who is only accepted diligently) or the independent sleeper, and these five tools can be used to alert the close address Next to the alert and stimulate his attention towards what is delivered to him from the speech.

From here it appears that the structure of the call is a generative structure whose requirements diverge according to hypothetical conversational shrines deduced from the extrapolation of the methods of the Arab discourse and its rationale for use, and we do not escape the truth if we say that the syntax that constructs the syntactic forms according to the data of their orthodox uses is towards rhetoric that merges grammatical images with their use paths.

If we take a sibohi view of the call functions and its speech discourse appropriate to its syntactic patterns, the call makes a direct contribution to strengthening the achievement of the following verbal actions, which contributes to drawing the attention of the addressee and drawing his attention to accept the following immediately the call, and thus the call is activated or strengthened achievement in a special way that does not come to the patterns Other disclosure.

By this, the appeal is an independent, rhetorical verb that has its distinctive characteristics for what other rhetorical verbs do, but it provides other verbs in the discourse that read or advance, and the functional rhetorical syntax assigned the standard three main functions of the appeal are (recitation) where the speaker opens his speech with the regular appeal, as He selects the person to whom he intends to direct the speech, the function (preservation) when the call is contained in the folds of the speech to alert the addressee to continuing communication with him after he selected him in the opening of his speech, and the function (appointment) or assignment and correction when the speaker recounts his call after completing the speech to assign his address to his assignment or T Liha, gets in may draw, place of confusion offeree or the possibility of plurality, and the denominator in error preselected (102) have manifested themselves in those jobs Altakatabah analyzes Sibawayh.

We find in the book Sibawayh the monitoring of the indicative function, and the people of the caller from between his sex and his type, so he prevented the entry of the thousand and the lam in the call, before that every name in the call is raised knowledge, and that if he says hey man, and you are immoral then its meaning as meaning ((O you who are immoral and what you are The man, and he became acquainted because you indicated it, and I meant his intention, and I was satisfied with this about the thousand and the lame, and it became like the names that refer to (this) and what is similar to it)) (103) The indicative deliberative function is a sub-maqam function that results from the call for the presence of the referral elements referred to (the addressee and the like) that is distinguished by the appeal And addressed to him by speech and no other members of his gender) (104).

Al-Jarjani Sibawayh continues in this post by saying: ((Know that knowledge is in a call other than Zaid and Amr, and the negligence towards a man and the like is equal

in definition, as they are like your saying: O Zaid and oh man, and the reason for the definition is that you came to one of the sex and devoted it to the call, then the course of that The man says))(105).

Here, the appeal establishes his reference to the addressee to the relationship between the two addressees according to the principle of deliberative enrichment, which was stipulated by the owners of the link theory (Sperber and Wilson) and Riknati agreed on them in the function of the rhetorical statement ((that defines the referral, diagnoses the signal, removes confusion and participation, enriches and broadens the minor issue)).

The appeal here is a kind of indications, and it is one of the deliberative functions that linguists have promoted in the investigations and concerns of deliberation because of its close relationship to the external context (the place), and thus Al-Jarjani states that ((the appeal))

A letter without suspicion. So if you said, Zaid, your course of speech was carried out: O you, and I invite you, do you not see that you are returning the conscience to him in the pronunciation of the speech, then you say, Zaid, you did such ... for the sake of that the addressee may be exposed to the addressee, far from his place, and if he said to him O you, and I invite you, did not know that it means him or any other, so if he mentioned the apparent name, and said, O Zaid, oh man, he knew that he meant it and alerted him. Do you not see that you do not say to someone who is coming to you: O so and so, man, unless you mean excessive clarification, and mention what he does not need to do the usual practice with that) (106).

In this way, the appeal establishes a referral on a specific science, which is an assignment signal that differs from other indicative functions; for that the appointment by means of signs is cognitive, whereas the appointment by the name of the science is general, the issue of mental indicative representation is based on the concept of subjectivity and then on the position referred to by the subject in the outside world Where is (107). The conclusion is that the deliberative treatment of indicative expressions requires adherence to the external position of pronunciation by engaging the addressee and the various contextual elements that guarantee the establishment of the referral relationship of the indications) (108).

2- Distress:

Sibawayh appended the distress to the appeal, and he mentioned with her the exclamation that the distress is out of its original structural style, and their structural structure (Yal ..), and he represented the distress by saying: ((Al-Muhallal:

Early, spread me a clip

Early where to escape

So he appealed to them to spread to him a clip, and this is a threat and a promise from him, but his saying: “Early, where is the escape?” So he appealed to them for them, that is, why did you flee an elongation against them and a promise) ..(109).

Here Sibawayh notes that the distress has turned from a structural act (request for a subsidy) to an act that generates a denominator according to the joint information and a presumption that leads to the transition from the primary purpose of the distress to a structural act, which is the threat and the promise that falls under what the promising negotiators called.

And distress according to the Arabic grammar is a special call in which he requests the one who seeks help in salvation from great speeches, so the distress is a constructional action that matches the demanding actions that call for a wanted request that goes with the pronunciation ((If it was said: Yazid for the great speeches, as if: I call for an increase in the great speeches, and the open word is devoted to the appeals without the helpers For the sake of distress caller) (110).

As for exclamation, it is the emotion that occurs from something that is out of the ordinary. It is an expressive constructive verb that the speaker expresses his reaction to the occurrence of an external presence. Al-Radhi said: ((This open blame enters the caller if he appeals to him or is admired by him, and she is the mother of allocation. She entered a sign of distress and exclamation ... and those who seek help are among those like him with supplication, as well as those who marvel at him, especially among others like him, to recall his strangers)).

It is clear from Sibawayh's analysis of the distress and exclamation examples that the distinction between the two purposes is the semantic marker, which is referring those who seek help on the same, and referring the admirer to an offer, adjective, or event according to the representations of Siboh and those who came from the Arab grammarians, ((All this is in the meaning of exclamation and distress, otherwise not It is permissible not to see that if you said more and you are speaking it, it is not permissible))) (111).

Sibawayh also notes the syntax between the call and the distress or the exclamation of the open lam (112), and also makes it a name between the one who seeks help and the help for his sake, for the one with the first is open and the second is broken ((the open lam added the call to the caller, and the broken lam added the person to the next one because it is a reason The so-called)) (113) Al-Radhi states this structural restriction by saying: ((Rather, I open the interrogator's lam to a meeting of two things: one of them is the difference between the one who seeks help and the one who seeks help from him, because he may follow (oh) what is desirable for him by breaking the pain and the caller is deleted towards me for the oppressed and weak for the weak, i.e. Yakum ..)) (114), and so does this marker The synthesis, if the one who is seeking sympathy is sympathetic to him, rather than (oh) towards the poet's saying:

Wow, for young people, for wonder

((I broke the conditional lam because the difference between him and the distressing person has his sympathy for the appellants, and if you sympathize with (oh) then the lame compassionate person must be opened towards his saying:

Oh Alatafnawi winds and Abu al-Hashrj the young boy)) (115)

Thus, syntax makes syntactic indicators and features for the transition between the deliberative purposes performed by the call structures and the patterns that are transmitted with it, with a clear indicative transmission that justifies the transition from the basic pattern to the meaning generated by the call structures.

Those features that are distributed between syntactic indicators and the indicative restrictions required on the structures of the call and its patterns of distress and exclamation, to indicate the purpose of the call and distress and exclamation, and distinguish between its request and disclosure intents, which are important features in

the grammatical structure and its structural indicators linking it to its purposes and its deliberative achievement.

It is useful to recall what was mentioned by the owners of the connection theory (Spearbroolsen), which exceeded what was raised by Grace, and given to (Al-Maqil) according to its division on semantic representations and declarations, semantic representations contain the positional meaning of the components of the composition and usually do not represent complete issues, but the statement is the development of that imperative semantic representation Encoded in composition, so that it is a complete issue, and this development takes place through enrichment or deliberative enrichment with the aid of context, which includes, among other things, identification of referral, reference, removal of confusion and participation, and the enrichment of the semantic representation in many ways that produce for us the eloquent formula that expresses Nha printed with) (116).

3- The scar:

The scar differs from the call and the distress in that it does not address the addressee, so the delegate is at Sibawayh and the grammarians ((called, but he is heartbroken over him, if you want to be attached at the end of the thousandth name, because the scar is as if they are singing in it, and if you want it was not attached as it was not attached to the call)) (117) The scar: ((A grief, mourning, sadness, and distress) the delegate is attached to the delegate upon his loss, so he calls him even though he knows that he does not answer to remove the intensity that he suffered because of his loss, as he calls for help to remove the intensity that I have lost, and when the delegate is not so that he hears an urgent need after the sound, then they obligated him , And the last of the thousand, in most of the speech, because the thousand is more distant to sound and possible for D) (118).

One of the semantic conditions for the performance of the purpose of the scar with Sibawayh is that the delegate should be knowledgeable, and it is not said (and a foot and a leg, and the Hebron claimed, may God have mercy on him, that he is ugly, and that it is not said. Ugly, because if you mourn, then you should be heartbroken by the best of names, and singled out for them, because the scar is on the statement) (119).

The scar is a disclosure act generated by the news, denoting the semantic transmission between the two verbs. The news and the scar and ((as if showing in the scar is an excuse for grief ...)) (120) ((Because if you scarred you told that you had fallen into a great thing, and you were seriously injured by the matter, you should not be blind .. ()121).

From Sibawayh's analysis of the scar, we see that it is represented by syntactic syntactic and lexical means represented by referring to the same knowledge, and other morphological is represented by the scar tool (oh, and wa) and the other advantage is the attachment of the delegate to (A + E), which is a tonal tone (embodiment) and the scar is characterized by the imperative of its index. Al-Waji (oh, wa) is not permissible to delete it in any case ((because they are confused and claiming what has been missed and after them, yet the scar is as if they were singing in it, then they obliged it to the tide and they attached the last tide name to an exaggeration of the song) (122).

As for the scar formation on the news, it is worth noting the revised legal requirement from the establishment of the scar, as it requires the establishment of the scar, and the delegate has shown his grief and grief.

It is worth noting that the concept of staff presented the concept of the face, which refers to the position of the speaker in relation to an event or issue, and this means that (the face) is related to the relationship of the speaker to the content of his speech, and it is clear that the scar falls within the emotional faces (123) according to its nature and its deliberative characteristics.

4-The overlap of methods in composition and significance (jurisdiction)

The Sebohy method in linguistic analysis is based on extrapolation of disciplined topics in a more general syntactic fashion, in terms of the global architecture that binds to a set of common patterns and their Arabic markers, as well as

Semantic overlap and career extension in communication, and from this point Sibawayh included jurisdiction within the topics of the appeal.

The specialty ((is not by a forum that someone else alerts, but it is specialized as the caller is a specialist from among his nation for your command and forbidding or your

news .. his word comes on the position of the call also because the place of the call is a monument, and the names of it do not conduct its course in the call, because they did not make it on the letters of the call. They performed it according to what the call bore on him, and that is your saying: We are from the Arabs, we do such and such, as if he said: I mean, but it is an act that does not appear nor be used as it was not in the appeal, because they are satisfied with the knowledge of speeches))(124).

The specialty has a disclosure function at Sibawayh, through which the speaker expresses his praise for a certain self and is proud of it: ((So the name was devoted here to know what was carried on the first words and in it the meaning of pride ... And if you are small, it is like maximizing the matter in this section, by saying: I The people of the Sa'alis have no power over us on the Meroitic, and Hebron claimed that their saying: God bless you, and glory be to you.(125)

One of the semantic (lexical) terms that involve the competence in the topics of the appeal is the definition of the specialist ((and know that it is not permissible for you to obscure in this section and say: I do such and such, but you say: I do more than I do. It is not permissible to mention only a well-known name because names It reminds her of an affirmation and clarification here of the content and a reminder .. This is the subject of a statement as the scar was the subject of a statement.(126)

Thus, the functions of deliberative jurisdiction are clear and they are all due to praise (pride and glorification). Among her group distinctively. And that disclosure structure is grammatically based on the composition and indication indicators that distribute the syntax and lexical properties of its linguistic components.

summary

Consistent themes in features and features formed a single article presented by Sibawayh in the chapter on appeal, and topics (appeal, distress, exclamation, scar and specialization) were related to the global structure relationships that were based on the concept of (the verb to be shown) and its syntactic name (accusative mark) and its lexical name represented in the name, which prepared it for a systematic view Consolidated, and Sibawayh presented it according to methodological foundations in terms of division, classification, explanation, term, and representation, as well as the standard vision in looking and extrapolating the branches generated by their linguistic

origins, and the Sebohy method was established on a set of means and methods that He presented it for his analysis of the material, and linking the grammatical forms with their communicative goals and functional purposes.

It seems that the grammarians after Siboh had followed its effects on the curriculum in terms of presentation, analysis, deduction and interpretation, so they continued analyzing the forms of the appeal and its common themes and completed the semantic interpretation of its global structure, and the main semantic links in which the relations of the doors are held, so they showed the purposes of the speaker and the conditions of the speeches, and presented opinions of what their Imam established in grammar Sibawayh, and they described the purposes and topics of the appeal in linguistic communication and enrichment of its structures in functional transformations in a place, and monitoring of the features between the types, and thus established Sibawayh and his followers to a pioneering methodology that guarantees the Arab tongue to achieve theoretical and psychological sufficiency Raya and deliberative, which enables us to say that the Arabic grammar is one of the functionally established parts.

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