Sections of the Arabic Language and The Interaction of Eloquence and Syntax in Arabic

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Abstract

The article deals with the interaction between Nahw and eloquence in classical and modern standard Arabic. In this regard, the parameters of linguistic variation and diglossia, eloquence - as a system of metaphors, al-mani ul-l-bayn, al-mani ul-l-maani, al-mani ul-l-art, the relationship of Arabic eloquence with the semantics of stylistics, the grammatical meaning of the factor, the concept of "sentence" in Arabic, stylistics, linguistics, semio-syntactic features of figures of speech, linguistic deviations and eloquence, semantic expression forms of syntactic categories and others. applied. The main sources of the research are the language materials of classical and modern Arabic literature. In particular, the works of medieval Arab eloquents, Nahwis, and modern Arabic and Western linguists were widely contacted and used as a source of research. The literal meaning of the word eloquence is "fluent, correct and clear expression". As a term, it is used in two senses. The first meaning is "ability" and the second meaning is "science". In Western languages (in French), the words "éloquence" are used instead of the meaning of "ability", and "rhetorique" is used instead of the meaning of "science". Eloquence as a skill is the use of words fluently, correctly, in place and at the right time. In other words, it is the sufficient and timely expression of the opinion orally or in writing. Before eloquence was studied as a science, it existed as a faculty in the language of poets, writers, and orators, and even in the language of the people.

Keywords: *Arabic Language and Literature, Eloquence, Nahw (Syntax), Saarif (Morphology), Spelling*

INTRODUCTION

The interaction between syntax and eloquence in the Arabic language has not become an independent and systematic research subject. The complexity and somewhat incomprehensible nature of the relationship between syntax and eloquence testifies to the relevance of the researched topic. Rhetoric is a branch of linguistics that aims to improve the ability to write and speak. Arabic rhetoric aims to meet the communicative needs of the language user, and it is presented as a separate science from grammar. Arabic eloquence combines speech act knowledge with context knowledge. A speech act is a communicative activity predetermined by its producer. Therefore, interpersonal communication is not regulated by chance. Eloquence in Arabic is directly related to the psychological process of speech act production and reception.

As language users and producers, we need communication to be expressive and effective. It is clear from this that Arabic eloquence is directly related to stylistics which forms a bridge between literature and linguistics. Eloquence is primarily characterized as the art of persuasion which refers to the relationship between the speaker and the listener. Theoretical grammarians focus more on the relationship between the speaker and his words. They believe that grammatical relations between words considered as parts of speech are not fundamental relations of language. Theoretical grammarians saw a more significant extension of the grammatical tradition in the development of the syntactic concept.

Some scholars say that it is impossible to determine the correctness or incorrectness of a speech or phrase without applying syntax. When interpreting the relationship between eloquence and eloquence, it becomes clear that if the syntactic rules are not observed in eloquent speech, the order is broken and the meaning is damaged. The main function of language is its use as a means of communication between people, explaining the relationship between mental arguments and syntactic meanings for the meanings of words. Therefore, it is wrong to separate syntax and eloquence. For example, we see that the phenomenon of ellipsis is not treated in the same way in speech and speech. Ellipsis is the omission of one or more sentence elements that would otherwise be necessary. It is not developed in the same way in eloquence and eloquence. Ellipsis in Nahw has

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always been justified by grammarians. Its use cannot be imagined apart from the postulate that "linguistic structures are precise and regular". In Arabic, it is permissible to drop the message when it refers to a proper noun.

There are many reasons for directing research into linguistics. These include religious, national, social and political reasons. If we follow the path taken by Nahw scholars, it becomes clear to us that the pioneers distinguished two levels of syntactic research. The first level is represented by observing what is true and false in a statement. As for the second level, it covers the area of beauty and creativity. The first level was characterized by abstract grammar which referred to the eloquent speech of Arabic grammarians, and then by qiyas. The point of departure of the Nahwis in the issue of systematization was to study the Arabs' speech of the fasiḥ. This is a stage based primarily on citation, research, clarifying the nature of what Arabs have heard, and reasoning where there are adjectives of agreement and difference. After this stage, the linguist moves to another stage, trying to identify syntactic problems and extract what is perceived by the mind from what is felt. So, the science of eloquence is the soul of nahwi, its nature, purpose and reasons. Apart from that, al-mu' al-ma'ani informs us about the type of sentence, intonation, pause and when these are important and when they are not important. Research in this direction essentially serves the study of functional meanings.

Sections of the Arabic Language

The following sections of the Arabic language are available:

Sections related to the study of the language purely from a grammatical point of view:

- Nahw (syntax)

- Consumption (morphology)

- Drawing/Spelling

Nahw/Syntax

Nahw is a science that studies the position of the words in the sentence and, in particular, the rules of changing the endings of the words due to these positions. The science of Nahw is the sum of the rules to which these changes are subject. In other words, we can determine the shape of the end of the word we read in the sentence with these rules, we can read and understand the sentence correctly.

Consumer Science

Although this science has different forms of definition, the aspect that generalizes them is that the subject of Saarif science, that is, the subject of research, is simple and some complex words that make up the elements of the sentence. It is known that words in Arabic are grouped under three names.

1. Verbs

2. Nouns

3. Meaning letters.

The science of use analyzes verbs in terms of their origin and derivative, time category, known and unknown types of grammatical meaning, active and inactive, or the transformation of an inactive verb into an active verb.

"Saarif" means exchange in the dictionary. Terminologically, it means to change the essence of the word with verbal and spiritual goals. A spiritual change also appears in a word that has been subjected to literal usage/distribution. What is meant by verbal change means adding new letters that are not considered from the root of a verb, while adding these letters to a word, performing idgham, illal, and ibdal operations on them. Verbal change is the first stage. Moral change is the result of the first stage.

The part about the beautiful expression of speech:

Eloquence. Eloquence, in turn, has 3 parts.

Artistic

Meaning

Statement

Literary part of language related to poetry:

Aruz

Rhyme

The part of the language related to the art of speaking:

Speech (rhetoric)

LINGUISTIC TYPOLOGY

Friedrich Kadora who characterizes the compatibility of factors related to the general environment for the purpose of linguistic evolution, introduces the concept of ecolinguistics here. Ecolinguistics is the study of the linguistic correlates of development related to differences in the common environment among speaking groups. According to Friedrich Kadora, ecolinguistic meaning is, on the one hand, a moderate invitation to correlations between a complex of social, cultural and geographical factors, and on the other hand, the linguistic tradition of groups affected by the factors. In general, the Bedouin tradition of language use presents some innovations from early Arabic examples. For example, a case of syncope which is accompanied by the dropping of one or more sounds within a word.

Arabic is viewed as a prototype of the linguistic situation known as "diglossia". Here there are two linguistic systems - written language and spoken language - which show great differences in form and symbolic meanings. Arabic is generally defined as two languages - literary and colloquial, but there are those who extend this division into three. In the Arabic language, i'rab is used in the meaning of both syntax and grammatical analysis, as well as change of word endings. De Sasi used the term grammatical analysis instead of "i'rab" and approached the problem only from this perspective. He referred to the exercises and gave their analysis in Arabic with French translation. This is also important for understanding grammatical terms in Arabic

So, the basis of the linguistic system was the spoken language of the Bedouins. In the matter of purity of language, the rational aspect analogy did not play any role. The grammarian's role was only to be a codifier, that is, they simply recorded what they saw and heard from the conversations. At the same time, the linguist had a level of autonomous activity in explaining the rules. The speaker needs no explanation because his linguistic ability is not acquired, but innate. This concept is evident in a quote from Khalil: "Arabs speak according to their intuition and character. They knew the structure of their speech and the rational principles of language. All this was not told to them in advance and was just instinctive. I have proved these rational principles based on my own special judgments".

Today, Arabic linguistics is influenced by American sociolinguistics. This leaves behind the diglossic presentation of the Arabic language and opens wide horizons for the language history discipline to restore the views of the ancient Arabic grammarians, especially Sibawayhi and al-Farra. Thus, taking into account that the spoken language of the Bedouins is the basis of the linguistic system, grammarians considered the dialect spoken by the Hijaz region where the Prophet was born, as an "excellent" model of the Arabic language in the hierarchy of pre-Islamic dialects. Arabic scholars affirm that the case inflection of classical Arabic is a feature of antiquity preserved in the language's single poetic list. Under the influence of the diglossic presentation of the Arabic language, this poetic recording was viewed more as a common language with ancient Arabic dialects and set against the local dialects. In the Arabic language, I'rab is used in the sense of both syntax and grammatical analysis, as well as change of word endings.

RHETORIC AS A SYSTEM OF METAPHORS

The literal meaning of the word eloquence is "fluent, correct and clear expression". As a term, it is used in two senses. The first meaning is "ability" and the second meaning is "science". It is possible to find many examples of this science in the oral literature of the Jahiliyyah period where eloquence was formed as an ability, in the Holy Quran and hadith. From Ibn al-Muqaffa to Jahiz, Qudama ibn Ja'far and Rumani, eloquence was understood as an innate ability that a person is born with. According to Ibnu-l-Muqaffa', eloquence is speaking in a way that not everyone can easily say. According to Jahiz, eloquence is a competition between words and meaning in beauty, that is, words reach the ear before the meaning, and meaning reaches the mind quickly before the words. According to Rumani, eloquence is conveying the meaning to minds with beautiful and suitable expressions. Eloquence is addressed to the end of intellectual pleasure through language ability. Therefore, the owner of eloquence must first think about the meaning that flows in his heart. Originality, sound judgment, and refined taste play an important role in the construction of meaning and the beauty of composition. This is followed by the connections of clear, effective and appropriate words with each other that create beauty and eloquence. Eloquence is not only in the words, nor only in the meaning, but on the contrary, it is in the close unity and smoothness of these two. In the dictionary, "eloquence" means "to be clear", "the air is clear and bright", "the foam on the milk is purified and pure". In the term, eloquence means that the pronunciation of words is pleasant to the ear and the meaning is clear. The feature that expresses this is that the words are in accordance with the rules of the language and are accepted and widely used by writers who are masters of that language. In other words, eloquence indicates that words are easy to understand and free from defects.

That is, eloquence characterized by clarity of meaning and ease of expression should be in accordance with grammatical rules, comprehensible, sweet and fluent. Eloquent words, widely used among famous writers and poets and gaining status, have the perfect expressive beauty of the high qualities covered by artistic means of expression. Eloquence is the art of speaking beautifully, the science of influencing and persuading. Plato characterized eloquence as the art of flattering and deceiving. And Cicero appreciated it as the art of speaking impromptu and polished.

Arabic linguists and rhetoricians have distinguished between eloquence and eloquence. This difference is mainly determined at the level of analyzes conducted by different scientists. Thus, eloquence is characterized by words, sentences and a person and eloquence is a characteristic of a person. The science of expression gives a person the ability to express his intentions beautifully with various words and methods. The degree of force and clarity in the expressions varies with simile, metaphor, metaphor, and sarcasm. These literary arts and different ways of expression form the subject of the science of expression. In the science of expression, if a word is used in its true sense, it is true, and if it expresses a meaning outside of its true meaning, it becomes metaphor, simile, and allegory. If it is used in a more effective metaphorical sense along with its real meaning, it is called irony. In order to understand the metaphor, it is necessary to understand the truth, and therefore the truth is also included in the themes of the declaration.

Allegory consists of four elements: mushbah, simile habit, simile adjective. Fatimah Muhammad Muhaydah notes that simile is different from metaphor in several aspects. First, unlike metaphor, simile is clearly implies a comparison between two ideas, scenes, or objects, and contains the word "like," "similar." Second, in allegory, both sides of the comparison are clear and detailed. That is, as in metaphor, the reader, by referring to the context does not need to make a judgment by explaining the description of the comparison, as well as the side. The presence of these elements in the allegory facilitates their interpretation and translation from one language to another. Arabic is a language rich in figurative expressions. As proven in the science of rhetoric, figurative expressions are rhetorically real are more effective than expressions. "Figurative expressions" include figurative speech, diction and concepts - metaphor, metonymy, metaphorical simile. These factors manifested in words or sentences are clarified in relation to the reality they express.

In the Arabic language tradition, the term metaphor has been used in different senses and in different ways. That is why it is difficult to find the exact equivalent of this word. In early times, this term was used in the sense of "an author quoting any subject from another author" and also in the sense of allegory. That is why it is impossible to draw a strong barrier between allegory and simile. Because both terms imply a certain degree of comparison and analogy. It is claimed that metaphor in Arabic is also related to proverb.

Metaphor is more eloquent than simile. Because metaphor serves to create a new image in the imagination. William Smith, in his work dealing with the issues of literary criticism after the classical stage, shows that Razi systematized the discussions around Jurjani's idea of single and composite elements. Jurjani focused his attention on metaphor, allegory and irony. Because these metaphors form complex relations of images. The author considers metaphors to be important elements of the Arabic language style. Arabic style tends to synthetic and mediated figures of speech. Metaphor, hyperbole, tautology, synecdoche, metonymy and others can be mentioned. Sami speakers tend to distinguish between "essence" and "form" and do not hesitate to sacrifice the homogeneity of the latter for the sake of the truth of the former. So, in Sami texts with religious and poetic content, one should understand the purpose behind the expression and not distort it due to some formal lack of communication. It is not only a spiritual goal to be discovered, but also an emotion that determines the immediate expression of feelings and their verbal concretization. It is true that Arab stylists are in search of logical clarity and dialectical efficiency, concerned primarily with formal correctness and secondarily with eloquence that emphasizes substance. But all this does not at all contradict the Sami tradition of mediated expression. According to the Arabs what is well said is clear. The frequent use of sarcasm shows that it is natural for an Arab to "embellish" an expression. However, two poles exist in Arabic style. One of them covers the issues we touched on above. The other is more abstract. Both poles took a certain shape in the example of Kufa and Basra grammar schools, respectively. While the Kufa school of grammar based on Quranic paradigms had a visual and empirical character, the Basra school of grammar was under the influence of the principled and theoretical concept of language. Meaning is a field of science that studies the principles of adaptation of the word according to the conditions and place. The history of the formation of this science is closely related to the theory of syntax and the art of poetry. This word as a term was first It was used instead of "poetry themes" in works of the meaning-poetry type, and "lexical meaning, etymological and grammatical interpretation and translation" in the books of the meaning-l-Quran type. Another term close to the essence of eloquence is "Ma'ani-nnahw". This composition was used for the first time It is found in the debate between Matta ibn Yunus who put forward Aristotelian logic, and Abu Sa'id al-Sirafi who defended Arabic language logic also contains the characteristics of eloquence. The ten categories listed by him under the same title: "news - advice, command - prohibition, prayer - request, request - request, request - surprise" were included in the news - essay section as the basic theme of the science of meaning that was formed later in the same year. In Sībawayhi's "al-Kitāb", the first work of Arabic grammar that has survived to this day, the researchers who consider Sībawayhi as the first founder of the science of semantics, due to the analysis of sentences related to the science of semantics, as well as topics such as presentation - deferral, definition - criticism, hazf and the meanings of some idioms in sentences are discussed. There is According to the theory of verse formed by Abdulghāhir al-Jurjani, the inimitability of the Qur'an is not in the eloquence of the words, but in the interesting composition and arrangement of the words that they create in a perfect harmony according to the circumstances and position.

Qazwini who did not like Sakkaki's confused definition of meaning, defined it as "the science that investigates the appropriate state of words". The science of meaning is centered on eight basic themes in the example of Qazwi. These are: cases of "Musnad Ilayh", cases of "Asnad", cases of "Musnad", members related to "Musnad", construction, qaṣr, faṣl wa waṣl, ijaz - itnab – musawat. While Sakkaki considered mental truth and mental metaphor as attributes of the speech and included them in metaphor, Ghazvini considered them as a feature of asnad and considered them in meaning. Sakkaki studied the speech into news and demand parts, and Ghazvini in a more comprehensive manner by dividing the news and essay, and the essay into demand and non-demand sections. Therefore, the science of meaning also examines the ways of constructing a sentence, its beauty and stylistic features. The other words in the sentence are completeness, a preposition and the word it governs in the possessive case which is also called communication. News and essay, required and non-demanded essay, command and its forms, prohibition and its forms), limitation style and other issues are also read within the science of meaning. The sentence that indicates whether what is being talked about is true or not is called news. If the sentence is true, it is considered true, and if it is not, it is considered false. The word of God, the authentic hadiths of the Prophet, or the prayers of the false prophet Musaylima are not included here. The essay where it is impossible to claim that what the owner said is true or false, is divided into two parts:

a) demanding essay: command, prohibition, question, wish, exclamation;

b) non-demanding essay: surprise, praise, reproach, oath, expression of hope and desire, form of agreement and etc. It should be noted that non-demanding essay is not considered an object of semantic science.

Ilmu al-Badi is a branch of the science of eloquence that deals with the methods and rules of beautifying expression. This field of science which creates the beauty of words and meaning, has fascinating beauty and variety. It includes verbal and spiritual embellishment. Abbasid caliph poet Abdullah ibn Mu'taz was the person who investigated the science of art, whose foundations were laid by Jahiz, as a literary art, explained its principles, and revealed its main themes. In his work entitled, he stated that this science is not a new invention of poets, on the contrary, it exists in the Qur'an, hadith, ancient Arabic poetry, even in the spoken language of the Bedouins, before it became a scientific term, poets used allusions, metaphors, metaphors and other artistic he tried to prove with examples and proofs that he understood the arts, their influence and beauty and used them. Jinas, which is related to verbal embellishment, is a rhetorical figure consisting of the juxtaposition of similar, etymologically, and semantically different words according to their appearance, sound composition, and content. Nadia Yaqub believes that paronomasia is based on precise formal structures and characterizes the skillful use of word play, composition and more improvisation by a poet or writer

Virginia Stevens considers the use of genitives and especially cognates as important rhetorical constructions in Arabic and Semitic languages. Citing Sawyer, the author suggests that the structure of Semitic languages allows for types of paronomasia and puns that are difficult to understand in Indo-European languages. Medieval Arabic rhetoricians interpreted such strategies in some detail under the rubrics of "jinas" or "tajnis" and "istihqag", that is, "derived from the same or related root". At this time, they focused primarily on poetry. The best rhyming prose figures are even, free from unnaturalness and pointless repetitions. So, a saj is a harmony of two or more pauses, with the same final letters and silence. The best type is the one with equal paragraphs. Joseph Toby claims that acrostics and rhyming prose did not originate from Arabic poetry, but from the Jewish paganic tradition. Undoubtedly, in the early days of Islam, rhyming prose discourses were initiated by intellectuals who were satisfied with intellectual stimulation and aesthetic taste.

Ahmed Bayumi, noting that contrast is one of the types of artistic embellishment, called it muqabala, mushagala, tawriyah, laff, praise similar to reprimand, or insistence of reprimand similar to praise, husnu-t-talil, exaggeration, jinas, prostration, understanding of secondary word and other draws along with. Antithesis is a stylistic figure consisting of the juxtaposition of two language units that express opposite meanings to each other. According to the opinion of most eloquent scholars, contrast is created by the simultaneous use of two words with an antonymic meaning

In the dictionary, "coming face to face; "confrontation" which means "opposite two things" is the word art that beautifies the meaning in art science. The source of beauty in juxtaposition is the harmony of arrangement between opposite or compatible meanings. Therefore, the environment of theologians and methodologists had a great influence on the formation and strengthening of the science of eloquence. Eloquence is divided into three disciplines, meaning. Arabic eloquence aims to help the development of the communicative oral and written abilities of the language user through eloquence criteria that give elegance to the linguistic act and pass the justification of the communicative function of the communicator with the principles of eloquence. Before eloquence was studied as a science, it existed as an ability in the language of poets, writers and orators, and even in the language of the people. Later, metaphors such as allusion, metaphor, metaphor, simile, metaphor and others which were accepted as the term of eloquence, were used in every language and culture.

SYNTAX - ELOQUENCE RELATIONSHIPS IN ARABIC

Arabic rhetoric is an extension of Arabic grammar and is interrelated with Arabic stylistics. Arabic eloquence, first of all, is related to effective interpersonal communication and requires the preparation of appropriate information to attract the attention of the addressee in order to present an effective speech act. Arabic eloquence, based on communication between people, focuses on the psychological and ideological state of the addressee. Therefore, the communicator's message is well absorbed by the listeners. Arabic rhetoric takes into account the communicative context of a given speech activity and interprets the pragmatic functions of word

order changes in a sentence. It provides the pragmatic basis of linguistic deviation, linguistic structure, and colloquial implication. It is a linguistic skill that amazes the listener with an eloquent speech that is different from the usual style and close to linguistic patterns. Arabic eloquence provides the effect of implicature and perlocutions on Arabic speech. The actual speech act presented in rhetorical studies may or may not correspond to the external world. Thus, we are talking about speech acts that are either true or false and neither true nor false. In other words, eloquence plays the role of a bridge connecting the distance between logic and language. Describing eloquence as a "system of metaphors", Henri Plet, trying to present the draft of his original model for the consistency, precision and perfection of ideas, notes that a figure of speech is a unit of speech that deviates from the rules, i.e. " provides an intended deviation from normal processing. So, the speech style is defined as a system of linguistic deviations. The possibilities of deviance are described in the second-order grammar of eloquence. As mentioned, the functionality of the eloquence model and the operation of operational methods as transformation methods transform the primary language norm into the second-order language norm. The methodology is defined within the phenomenological and onomasiological view.

Within the framework of the phenomenological view, the projected method (semio) presents methods of rhetorical problem-solving that define all intelligible and extraneous linguistic phenomena on a syntactic basis and make them suitable for textual production/analysis. Within the framework of the onomasiological approach, the presented model not only cancels the excessiveness of traditional terminology, makes it more precise, but also reveals the terminological vacancy that is important to name. When language is used to describe the nature of specific phenomena, linguistic operations include two types of rules: those that violate an important linguistic norm and those that strengthen it. These two types of food have been theoretically justified by different researchers. In his work entitled "Relationship of Linguistics with Other Sciences in the Arab-Islamic Society", Pierre Larcher combines Sakkaki's "Miftahu-l-Ulum" and Ibn Khaldun's "Al-Muqaddimah" and shows that the solid foundation of Arabic linguistics is grammar and eloquence. After briefly commenting on the relevant fields of grammar and eloquence, the author involves the meaning-meaning relations in the study. According to his approach, grammar is divided into two parts: nahw and khamb. Nahw and khamb have the relative character of linguistic expressions.

Rhetoric also mainly consists of a two-part construction. The third component of eloquence, "artistic", is, according to Sakkaki, a simple tropological appendix. Either the two components of grammar, or the two components of eloquence, or the relationship between eloquence and grammar should be studied comprehensively. Clarifying the semantic/semantic relations, Pierre Larcher notes that "besides, they are complicated by the manifestation of the phrase "meaning-and-semantic" in rhetorical texts, which interprets the science of semantics as the "semantics of syntax".

In Arabic, a factor is something that controls any action. It is a verb, the active form of the noun and the aspirational form of the verb, the nouns and verbs that require the conditional form of the verb and the nouns with the function of habit and control, such as nouns into nouns, and verbs into the form of news, or nouns into active form., and the verb makes the form of desire, or the noun possessive. Professor D. Cabanelas suggests that factor theory is closely related to i'rab, which is the interpretation of phonetic sequence. Karin Ryding rightly points out that the typical governing in Arabic consists of verbs, prepositions, and particles. For example, an active verb "governs" the passive whole in the active case. Or Some customs, such as "len", which indicates the negation of the future tense, require the following verb to be in the form of a wish, or the preposition requires that the word used after it be in the possessive case and etc.

The author finds that the case of nouns and the form of verbs are two categories affected by the factor in Arabic. At the same time, the author indicated that the factor is sometimes abstract, such as the subject of an equational sentence. Grammarians do not agree among themselves about the factor of grammatical events. Mubarrad disagrees with him and shows that when mabdacomes before news, the reason why it is governed by the nominative case is at the same time, and when it comes after news, it is the news itself. Mabda and news are the first two nouns for predication (the essence of predication which is a word with two nominal groups). For predication, their initiality is that they are in the nominative case. Because it is a meaning that belongs to both. So, predication is not possible without two parts - musnad and musnad ilayh.

Dr. Aman al-Kailani explains the reason why grammarians face difficulties with the exaggerations allowed in the factor theory that forms the basis of Arabic Nahwi. He notes that in fact this does not agree with the description of the language, and resorting to appreciation and translation as a way out confuses the matter a bit. From here, grammarians have classified the Arabic sentence into two groups, noun and verb, and submitted almost all sentences that do not contradict the noun or verb to this classification. Even sentences expressing oaths and exclamations are virtually explained by verbs is a thing the noun is considered a sentence. The crossing of the opinions of grammarians in the classification of the sentence - that is, the sentence that is considered a noun according to one is considered a verb according to another, or vice versa - makes the issue even more confusing.

Julio Kristeva draws attention to the fact that the theory of the grammatical sentence was not defined by the Arabic grammarians of that time. True, although they distinguished a noun phrase from a verb phrase, they did not have clear concepts about subject and predicate. Even today, the term "subject" does not exist in the terminology of Arabic language grammar. This is one of the symptoms of Arabic language grammar that reflects specific features far from Aristotelian logic. The author notes that the concept of "qiyas" allowed Arabic grammarians to build the language on a harmonious system based on reasons. However, experts also confirm that the Arabic language is more empirical than the Greek language and is more related to ontological-religious judgments.

Jean-Baptiste Gler points out that some grammarians and commentators generally disagree with the concept of predicate and non-predicate clauses: Since each of the non-predicate clauses consists of a verb and a predicative complement, or a subject and a predicate, then the sentences in question are grammatically can be; grammarians and commentators have not always agreed on the concept of sentences that have a place in the verb or not.

CONCLUSION

Researchers observe a close relationship between eloquence and style. The explanation for this is that not one, but many stylists have confirmed this connection. Pierre Giraud believes that stylistics is the successor of eloquence, but also a new eloquence with two forms. It is a critical science of expression and individual styles.

There are many scientists who confirm the antiquity of the science of stylistics. For example, Shukru Iyad says that the science of style has ancient roots in the Arabs, because its foundations go back to the science of eloquence. But stylistics as a new linguistic science cannot be a substitute for literary criticism and eloquence. Rhetoric studies usually focus on literary expression, a particular type of speech. As for stylistics, it covers all types of speech. Rhetoric examines the perspectives produced by the rules of language in expressive expression, while stylistics jointly interprets the phrase and the manner of expression. The regularity of eloquence indicates the understanding of the level of eloquence of speech and the extent of expressive use. Undoubtedly, eloquence studies are limited to the classification of eloquent forms within literary texts. He is especially interested in the language of poetry. That is why eloquence is far from the study of multifaceted expression methods in linguistic and different social contexts. Modern stylistics promises wide and comprehensive perspectives by adopting various examples of speech.

Stylistics reads the text from the inside to reveal its positive and aesthetic features through linguistic styles. Proceeding from this, it is possible to say that each text has certain characteristic features that differ from other texts. Style is not only a process of interpretation. It is an aesthetic vision that embraces spiritual qualities through styles. Compared to style, eloquence does not examine the text as a whole, but divides it into parts and selects one or two verses or one or two sentences from it and examines them based on existing rules. From the point of view of eloquence, analysis is limited to the sentence as the largest unit amenable to analysis, that is, eloquence refers to the syntax of the sentence. Stylistic analysis focuses on the syntax of the text. Thus, this analysis is characterized by the development of linguistic analysis tools in order to interpret the syntactic relations hidden behind the sentence.

The laws reached by the science of eloquence are absolute laws that cannot be caught by changes from centuries to centuries, from environments to environments, from individuals to individuals. It is necessary to

always observe it, just as the laws of Nahwi are observed. Eloquence existed before the creation of literary works in the form of propositions that did not need proof. He pursues the goal of evaluating literary works until they reach the expected goal, examines the extent to which the author benefits from the rules of eloquence, his power of influence and persuasion, and his aesthetic aspects. And style cooperates with the text after its creation. Evaluating literary works as good or bad is not the business of stylistics. Literary research does not dare to dictate any idea to any poet or prose. These studies are concerned only with examining the styles that actually exist.

Thus, eloquence and eloquence are sciences that have appropriate rules, methods and methods. A researcher who has mastered them perfectly can feel the intricacies and pleasures of the language more closely. The scientific aspect of syntax and eloquence comes first. And then comes the artistic side, where emotions and taste are manifested, traces of character and mood are revealed. It is the researcher-scientist who clarifies the text, explains it syntactically and eloquently. The researcher who gets acquainted with the text and visits the "abode of beauty" is an art critic. Therefore, the science of eloquence, being a delightful, abstract, charming, artistic example of art, has insisted on following grammatical rules.

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