

The Multiplicity Of Grammatical Aspects And Their Semantic Harmony In The Loss Of Intonation (Al-Alusi As An Example).

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ABSTRACT

The Holy Qur'an was established on a regular phonetic pattern with high precision and extreme consistency, as we find the parts attracting each other, as if it were one piece, provided that the phonetic level is consistent. Phoneticians have been able to reveal intonation; This is by distinguishing one phoneme from another phoneme, which are the so-called non-syntactic features that do not enter into the essence of linguistic structures, and are represented in (syllable, stress, intonation).

Therefore, phonology is among the sciences that ancient and modern scholars paid great attention to. Because vocal intonation began to impose itself; This is when scholars became interested in the Holy Qur'an and became aware of its special miracle. This is through the phonetic level. They have deduced a large number of its manifestations, such as intonation. Because it is one of the signs of performance,

It must be present in any language, as the contrast between the tones of speech is a natural thing in the language. Al-Khalil read it and the linguists followed it, and they realized its importance in dividing the types of speech. The linguists invested in it in strengthening their doctrines and strengthened the linguistic levels, especially the phonetic ones.

Intonation represents one of the means of social communication, and intonation has various functions in linguistic analysis, the most important of which is the grammatical function, which is one of the basic functions of intonation. Because it distinguishes between types of sentences and clarifies their functions, and what follows from their meaning. Hence came the idea of this research entitled (The multiplicity of grammatical aspects and their semantic harmony in the loss of intonation (Al-Alusi as a model), in order to explain the difference in grammatical meanings in revealing the interpretation of some of the verses of the Holy Quran.

The descriptive analytical approach was adopted to clarify the effect of intonation in diagnosing the types of grammatical structures and the consistency of their meaning.

Key words : Grammatical aspects, Alusi. Semantic harmony, intonation

1-Introduction:

This interpretation is one of the interpretations that Al-Alusi exerted his efforts to produce for the community in a book that collected the opinions of those who came before him in narration and knowledge. It includes the sayings of the predecessors with all honesty and care. It brings together the sum of the interpretations that preceded

him, so you can see him conveying to you from (Al-Kashshaf's Interpretation by Al-Zamakhshari) (d. 538 AH), (Tafsir al-Fakhr al-Razi (d. 604 AH), (Al-Bahr al-Muhit) by Abu Hayyan (d. 745 AH), Tafsir al-Baydawi (d. 791 AH), (Irshad al-Aql al-Salim) by Abu al-Saud (d. 982 AH), and other important books of interpretation. You see him often protesting against... What he quotes from (Abu Hayyan), (Al-Baydawi), and (Abu Al-Saud), and he may follow (Al-Fakhr Al-Razi) on many issues, and he responded to (Al-Razi) regarding some jurisprudential issues, which he considered a victory for Abu Hanifa Al-Alusi In his interpretation, he would go on and on and mention the words of the people of eminence, the people of wisdom, and cosmic matters He affirmed what he was convinced of, and refuted what he was not convinced of (Al-Alusi, 2010: 22/337-338).

Intonation is the music of a sentence or phrase that changes with the psychological state of its speaker. Linguistic sounds are generally studied from two sides: the abstract sounds, in which the sounds focus on the qualities and outcomes of the sounds, and the other side, the formed sounds, which focus on the syllable, stress, intonation, and others.

I will discuss the topic of intonation, because it is one of the most important areas of functional phonology in its concept, semantic harmony, and purposes, and discuss some grammatical issues through which the phonological phenomenon can be understood. This research seeks to clarify the discrepancy and its impact between grammarians across grammatical aspects in interpreting the Holy Qur'anic verses. Because this contrast is an indication of semantic-grammatical harmony in detecting phonetic features that are outside the linguistic structure, which linguists call non-syntactic features. Because it does not enter into the core of linguistic structures, and is represented in intonation, which can only be imagined in spoken speech, as it is the continuity of musical tones in a specific verbal utterance. Because it indicates raising and lowering the voice in speech; This is due to the semantic harmony of the various meanings in one sentence. Intonation has two main forms regarding its ending:

The internal framework organizes a number of partial variations, in light of which the forms of intonation are divided into rising intonation, falling intonation, intonation that is ascending and falling, intonation that is descending and rising, and intonation that is level. Intonation has a known effect on the grammatical and semantic possibilities and their multiplicity. Because the grammatical system is part of the language, that is why intonation is considered a replacement value. This is when talking about the speaker's intention, and this becomes clear in the intonation distinction between sentence patterns, that is, the distinction between interrogative and exclamatory, and between interrogative and negation, as well as between interrogative and predicates, and between negation and connection, and others. The descriptive analytical approach was adopted. This is to clarify the effect of intonation in diagnosing the types of grammatical structures and the harmony of their meanings.

Show some of the problems that appear as follows:

- How does intonation affect grammatical guidance and semantic harmony?
- What was the effect of intonation on spoken speech?

2-The concept of intonation.

Linguists realized an important matter, which is the phenomenon of the rise and fall of the voice during performance and pronunciation, and the various tones it contains, and the effect it has on the listener (the recipient), and they adhered to controls that control correct pronunciation, and this is called intonation. It is an essential element of the performance elements through which the language is formed. It is subject to a recognized linguistic system, and linguists have exploited this phenomenon and its importance in removing ambiguity from the purpose of the sentence, directing the meaning, and proving the harmony of sounds in their length and shortness, and intonation does not remain at the limits of high and low, but it includes everything related to pronunciation from the means of performance.

Such as stress, silence, and pause. "The voice that is voiced is longer than when it is not voiced, and the harmony of speech in its tones requires some sounds and the shortness of others" (Annis, 1952: 82). Intonation is one of the most important and most important sections of phonetic study in particular and linguistic study in general. This is due to the multiplicity of tones in the environment or linguistic environments. Musical changes through intonation alternating the sound from rising to falling, and from falling to rising. They occur in our conversations

and speech for a purpose and goal. This depends on the feelings and feelings that affect us, such as acceptance, rejection, despair, hope, and other situations (Bay, 1998: 93-94).

The revelation of meanings requires many things: among them the rules of sentence construction. Parsing is what appears at the end of words, because it is considered at the core of performance. Parsing reveals the performative data that brings clarity to the syntactic structures. (Al-Banna, 1986: 5). Anyone who follows people's speech can notice intonation. It is clear in their words; Communication between them and their speech to each other contains intonation in it, and it is more abundant than written speech, which is represented in three aspects: tone, timbre, and melody. (Al-Jazari, (D, T): 1/198).

A single sentence can have several meanings, depending on the way the word is used, and the tone can give an implication that it cannot give otherwise. "The meanings of words differ according to the difference in the pitch of the voice when they are pronounced." (Anis, 1952: 103). Intonation is related to the rise and fall when pronouncing words; this is due to the degree of tension of the two vocal cords, which causes a difference in the auditory impact. (Hejazi, (D, T): 82). Hence, we find that the use of certain words, such as the greeting (peace be upon you), in their place and time, varies in their intonation, in the case of relief, and in the case of anger.

2-1-Intonation in the language.

Intonation is the single word for tone, a source of tone, and tone is "the timbre of a word... and so-and-so has a good tone, that is: a good voice when reading." (Ibn Manzur, (d., d.): 12/590).

2-2-Intonation in terminology.

The linguistic meaning did not deviate much from the conventional meaning of the term intonation, which is "the level of sound in performance, rising, falling, and moderating in a relative matter, required by the intended meaning of the linguistic context, or the distributions of sound levels in successive spoken speech, or steady sequences of various types of vocal pitches." On a complete sentence, or successive parts of it, and it is a description of sentences and parts of sentences, and not of different isolated words." (Okasha, 2011: 49). That is, "the rise and fall of the voice during speech." (Hassan, 1990: 164). It is the intensity of the sound. ; This is due to the increasing parts of the letters. Intonation represents the musical changes that occur in the sound from rise to fall, and vice versa, that is, in the pitch level of the speech level that the speaker wants or intends. (Al-Sarān, (D, T): 192).

The first person to refer to the phenomenon of intonation was Ibn Jinni (d. 329 AH), under the title "Chapter on the annulment of conditions if they are joined by something that happens to them." (Ibn Jinni, 1952: 3/269). He mentioned how a word turns from an interrogative to a predicate, if What I mean by this is the meaning of astonishment, but if he realizes that the hamza of report is for negation, and he cited the words of the Lord Almighty: "Did you say to the people, Al-Ma'idah/116. That is, what you said to them?" (Ibid.) And in another place he said: "The science of sounds and letters has a connection and a share with music Because of the craftsmanship of sounds and melody." (Ibn Jinni, 1993: 1/9).

The expression using the term (tone) has a clear semantic harmony based on the understanding that spoken words are toned, and this intonation is an integral part of the properties of speech. (Bishr, 2000: 550).

Sibawayh referred to the intonation in (Chapter Al-Nadbah), although he did not explicitly say it, when he said: "Know that the delegate is invited, but he is mourning for him. If you wish, you add an alif at the end of the noun, because the Nadbah is as if they are chanting it." (Sibawayh, 1988: 2/220) It is as if he indicated that they were coloring it with special music, and with a specific style of intonation that was unique to him. This indicates that our ancient scholars knew the significance of intonation and its textual harmony, and they worked with it and mentioned their examples of it, and this (Al-Samarqandi) said in his poem (The Unique Contract): (Praise ,2007: 478-479).

If it denies or contradicts, its voice becomes weak,

For questioning, it finds its place and adjusts.

And in other cases, lower its voice,

Similar to its meaning, divide it, for excellence.

Like the question mark, with whom, when, and if,

And verbs of preference, like how, and whether or not

Al-Samarqandi said: "An example of this is (what I said), and he raises the voice with (ma), knowing that it is negative, and if he lowers the voice, he knows that it is declarative, and if he makes it clear, he knows that it is interrogative, and this habit applies to all speech, and in all Al-Alsun." (Al-Hamad, 2007: 479). It is clear that this statement is very precise and clear. Because intonation has validity in affective sentences, and this is what makes one sentence give different connotations, such as questioning, prohibiting, commanding, congratulating, lamenting, pity, and reprimanding.

And it is not as the Orientalist (Bergstrasser) claimed, who denied intonation and the lack of knowledge of Arab scholars about it when he said: "We direct our attention to the Arabic language in particular, and we are completely astonished that the ancient grammarians and reciters did not mention intonation. They did not mention intonation or stress at all. However, the people of Opinions and intonation in particular symbolize something similar to tone, and what they said is of no use to us, as there is no text on which we can rely in answering the question: What was the situation of eloquent Arabic in this matter? (Bergstrasser, 1994: 72).

3- Intonation and meaning:

What was mentioned by Sibawayh and Ibn Jinni reveals the role of intonation in diagnosing the semantic harmony of a word, even if they did not mention the word intonation.

Intonation is "a phonetic clue revealing the speaker's choice of a certain type of semantic interpretation, and it is often responsible for identifying the elements of the sentence that compose it." (Abdul Latif, 2000: 117). And in the Almighty's saying: "And indeed messengers before you were mocked, so those who mocked them joined those at which they used to mock" (Al-An'am/10). We notice that the blessed verse that contained a semantic dimension; This is done by balancing between the situation of those who mock the Messengers in this life, and what their situation will be in the afterlife. The extent of their mockery, and their hurling of false accusations and falsehoods at the Messengers, these falsehoods will revolve around them and they will be accused, until they are the subject of ridicule and ridicule.

Intonation has a clear effect in directing the text to various connotations. This is due to the different grammatical aspects, because it does not create a grammatical relationship that does not exist, but rather it avoids some grammatical relationships hidden under the surface. Understanding the meaning depends in many places according to the phonetic situation (rhythm and intonation), and from here the importance of the spoken language is revealed.

The truth of intonation is pronunciation; By interpreting the meaning, it was reported "on the authority of Al-Marzban, on the authority of Ibrahim bin Ismail Al-Katib, who said: He asked: The Yazidi Al-Kisa'i in the presence of Al-Rashid, and he said: 'See a flaw in this poetry? And recite it': (Al-Suyuti, (D, T): 3/312).

The caravan is not a dowry,

Nor is the dowry a dowry.

Al-Kisa'i said: The poet has become stronger, and the Yazidi said to him: Look at it, and he said: Stronger must be put in the accusative of (the dowry), the second as a predicate for (to be), so the Yazidi hit the ground with his cap and said: I am Abu Muhammad! The poetry is correct, but it began. He said: "A dowry is a dowry." (Same).

Al-Kisa'i did not realize what he saw when the Yazidi used something new in analyzing the verse, which is intonation, which made the sentence "it will not be," which he pressed when he pronounced it, and take on a vocal extension, so he did not Away from this context; Because there is no connection between it and what happened after it; Because it is a confirmation of what was said before it.

It is the speaker who determines the meaning of the word or sentence; This is done by placing it in its appropriate phonetic framework. Intonation plays an important role in differentiating or separating the meanings of sentences, declarative and constructional. The sentence is declarative in its meaning, contains an interrogative tool, and the speech is devoid of tools, but in reality it has clear and understandable connotations, and the decision is in that. be intonation; Because intonation gives a different color, which makes the tool and the compound word with it

express more than one situation. The known style may emerge into different styles, and in most cases the intonation context is greater in its impact than the verbal context. Because it strips it - the tool - and the compound sentence with it of the meaning it carries. Some researchers believed that they focused on the role of the listener (receiver) and not the role of the creator (speaker), as they made their approach in studying sentence structure to be starting from the structure and reaching the meaning; Because it does not go in the opposite direction, that is, it includes the system of speech events in the situation of linguistic communication, according to their modern theory. (Hamida, 1997: 84-95). This is what was embodied in the Almighty's saying: Has there ever come upon man a period of time when he was not a thing mentioned? Al-Insan/1. So (is) the question letter does not indicate the meaning of the question; Because the noble verse indicated it through intonation that indicated the report, whether it was prepared with the meaning of (may), or by keeping the question. (Al-Alusi, 2010: 28/125). The context is what indicates whether sentences are interrogative or not, whether they are written text.

He is the one who listens to it as it is a readable text.

It is clear from the above that intonation represents the prominent phonetic phenomenon that can only be known through spoken speech, and written speech may fall short in revealing it and disclosing its cases. Here the importance of orality that readers used based on the controls of correct reading becomes clear. Because the reciter does not obtain this title except through word of mouth from his teachers who came before him, and transmission from their mouths through hearing, and they said about him that "the one who knows it narrated it orally, so if he memorized Al-Taysir [for the proximate] - he does not have the right to recite what is in it if the one who saw it does not hear it from him." Serially, because in readings there are things that can only be judged by hearing and orally." (Ibn Al-Jazari, 2010: 39).

God Almighty said: □ This is We rewarded them for what they disbelieved. And will We reward anyone but the unbelievers? (Saba/17) :2/ 215). It can be an interrogative and lead to the meaning of denial or affirmation. Because the verse reveals the size of the question at first glance, based on the verbal context, which is the interrogative tool (is), so if it is presented to our hearing through reading, and we look at it in writing, or we look at it through the context of the Qur'anic meaning, then it is not an interrogative sentence, and the context is the one that prevails over it. (Is), which is the meaning, and the intonation is what is expressed, so the sentence is stripped of the interrogative connotation with the abundance of the well-known interrogative presumption of negation or affirmation. And in the Almighty's saying: "You seek the pleasure of your wives."

:□ You want to please your wives□ Prohibition /1.

It can be interrogative, and there is no interrogative article in it; Because "the question is not about the truth." (Al-Alusi, 2010: 27/239). Rather, it is the way it is pronounced and pronounced in a way that suits the tonal patterns of the interrogative sentence that indicates that it is interrogative. The poet Omar bin Abi Rabia said: (Ibn Abi Rabia, 1960: 431).

Then they said: You love it, as dazzling as the number of stars, pebbles, and dust.

This statement represents the permissibility of deleting (the question letter); This is in his saying: (You love her) in the sense of (Do you love her). From which the interrogative article (same) was deleted.

The text may consist of a single sentence, with special intonation, but it may be more than one sentence, as in the Almighty's saying: "They said, 'His recompense is whoever is found blaspheming in his place. That is his recompense. Thus do We recompense the wrongdoers.'" Yusuf/75 be news About the self, and because the self of the one who is found on a journey is not in reality a reward." (Al-Alusi, 2010: 12/ 431). The intonation was distributed over the two sentences, but the parts of each of them differ. The first sentence may be: "His reward is he who is found on his journey." The intonation is an affirmation in it, and the second sentence is: "It is his reward"...□ The intonation is also an affirmation in it, and the first is: (His reward)?

The intonation is interrogative intonation. As for the second sentence (Whoever is found blaspheming on his journey, that is his reward), here the intonation is an affirmative intonation, but does it justify the intonation of an interrogative in (his reward)? Because "the meaning of the denying interrogative is as if the one responsible denies that the one being responsible for it is because his answer appears." (Nafif: 12/ 433). It occurs after the blessed saying: "They said, 'What is his reward if you are liars?'" Yusuf/74. The interrogative is clear in it by the presence

of the tool, so the intonation. It is in the sentence (they said, what is his reward), with an interrogative tone, and as for the sentence (whoever is found blaspheming on his journey, that is his reward), with a report and news tone, in which the ambiguity and exaggeration are removed; Because "it will bring the meaning of the verses closer to the mind and reveal their content" (Omar, 1998: 13).

The apparent signs indicate their knowledge - linguists - and the connection between the intonation of the sentence and the way it is read through the meaning, and the interrogative has been mentioned with different meanings, such as rebuke in the Almighty's saying: "Have you denied My verses and have not comprehended them?" (An-Naml/84). It "emphasizes denial and rebuke... for (you lied), and the hamzah refers to denying the plural and rebuking it, as if it were said: You have agreed between denying My verses and not contemplating them." (Al-Alusi, 2010: 20/74-75). In other verses, rebuke is used in God Almighty says: How can you disbelieve in God, when you were dead and He gave you life? (Al-Baqarah: 28) Al-Alusi said: "She is here for intelligence, including denial and astonishment at their disbelief." (Himself). There are those who read it verbally, and Al-Farra' mentioned that it conveys the meaning of rebuke and astonishment. Because the meaning dictates (How do you disbelieve...!?), so it is surprising.

It is clear from the above that the importance of intonation works to determine the semantic harmony of the sentence, and thus reveals the effect of wasting intonation, as one of the signs, or clues revealing the meaning, and this leads to the loss of that phonetic significance (intonation) in some linguistic, Qur'anic, and poetic texts due to a multiplicity or multifacetedness. Inflection.

This is one of the reasons for their disagreement regarding (what) in the Almighty's saying: □ He said: "Then because you have led me astray, I will surely follow for them your straight path" (Al-A'raf: 16).

1- Some commentators have argued that (ma) is a masjid, including Al-Zamakhshari, commenting: "It is related to the verb oath, whose definiteness is omitted: Because you tempted me, I swear by God that I will sit, meaning: Because of your temptation, I swear, and it is permissible for the ba to be for swearing, meaning: So I swear by your temptation, I will sit." (Al-Zamakhshari, 1998) : 2/428).

2- That (ma) is an interrogative, and the structure is for the interrogative (so by what you seduced me), "as if it were said: With what did you seduce me, then he began and said: (I will sit with them)" (Al-Razi, 1981: 14/41).

3- Al-Alusi held that "(ma) in both cases is in the infinitive case, and the genitive case and the genitive case are related to (section)... It was said that some of them allowed that (ma) be an interrogative, and its alphabet was not deleted, and that the genitive case is related to (you seduced me), and its weakness is not hidden." (Al-Alusi, 2010: 9/49). Likewise, some scholars differed regarding (what) in the Almighty's saying: "His wealth is of no avail to him, nor is he what he earns." Al-Masad/2. (Ma) here is negative or interrogative, and the second is connected, or infinitive, and thus the meaning is as follows:

1- (How rich he is) can be interrogative, meaning (denial), and appreciation: "What effect his money and earnings had in warding off calamity from him." (Al-Razi, 1981: 32/169).

2- "If (what) in (what is richest) is an interrogative, then it is permissible for (what) in his saying (what he earned) to be an interrogative as well, i.e.: What did he earn? That is: he did not earn anything." (Abu Hayyan, 1993: 8 /527).

3- As for (Al-Alusi), his opinion was the following: "His wealth was of no use to him when the disaster [loss and destruction] befell him, although (ma) is negative, and it is permissible to be an interrogative in the accusative case of what comes after it, as a direct object, or an absolute object, That is: any enrichment, or anything that his wealth availed him of. As for the second (and what he earned), the estimation is: "And what he earned, provided that (ma), is connected, and it is permissible for it to be in the infinitive case, meaning: and he earned." (Al-Alusi, 2010: 29/410).

With this matter that was mentioned above in the blessed verse, it produced three tonal patterns intended for meaning, and distinguished (ma), based on the transformations that were made in (ma). Abu Hayyan had similar places to these.

The difference between specific intonation meaning interrogative, i.e. specific intonation meaning appreciation and proof, is a significant semantic element that guides the interpretation of the sentence to be a correct interpretation. Because this context represents the compass in resolving the dispute in directing the meaning, such as: these constructions and their parsing.

The multiplicity of opinions and differences in parsing is due to the loss of intonation in the sentence. (Abu Hayyan, 1993: 4/306). This matter is embodied in the Almighty's saying: "The creation of God who perfected all things" (An-Naml/88). What was mentioned by (Al-Alusi), there are several grammatical aspects in the word (made) according to the intonation affecting it, and they are as follows: (Al-Alusi, 2010: 20/89-91).

1- It is focused on temptation, and its meaning is: Look at what God has done.

2- Its parsing is in the accusative case, meaning that (made) is an absolute object, and the agent is omitted, and its evaluation is: God Almighty made that a good thing.

3- Its parsing is in the nominative case as a predicate of a subject that is omitted, and its preposition is: That is God's work. It seems that it is permissible to raise it in places other than the Holy Qur'an. Because it was not mentioned, i.e. reading in the nominative case is neither abnormal nor frequent; Rather, this opinion was quoted from Al-Zajjaj in his book (The Meanings of the Qur'an and its Parsing). (Al-Zajjaj, 1988: 4/130). The first opinion was a constructional style, and had a specific intonation, and the other opinion represented the declarative style, which is a style that is different in its intonation. Because the intonation inherent in structural sentences is different from it, and the reason for this is the loss of intonation.

In another place in his interpretation - Al-Alusi - he mentioned the difference of scholars in the parsing of the predicate (you), and this is what is embodied in the Almighty's saying: "Then it is you who kill yourselves" (Al-Baqarah: 85). There are five sayings in this blessed verse:

- 1- Parsing (you) as a subject, (these) being a predicate, and (you are telling yourselves) being an adverb. And the Arabs said: "There you are standing, and here I am standing, and here he is standing," so they told the demonstrative noun about the pronoun in the pronunciation and the meaning to inform of the situation, as if he said: You are the present, and I am the present, and he is the present, and what is meant in terms of meaning is to inform of the situation. (Abu Hayyan, 1998: 1/458).
- 2- The parsing of (you) is also a subject, and (these) is a predicate, but with the interpretation of deleting the genitive, and appreciating: Then you are like these. And (you kill) is also the case. (Al-Tha'alabi, 1997: 1/274).
- 3- The parsing of (you) is an advance predicate, and (these) is a delayed subject, and this is considered corrupt; Because when the subject and the predicate are equal in exposition and indefiniteness, it is not permissible to precede the predicate, and what is implied from it comes from it. Thus, "the meaning is complete. And it was what was intended, so it is not dispensable with it, but it came after the speech in the predicate and the predicate to it had been completed, as you say: (This is Zayd as a starting point) And you meant to inform of his departure, not to inform that this is (Zaid), and this verse is a speech to Qurayza, al-Nadhir, and Banu Qaynuqa." (Ibn Atiyya, 2001: 1/174).
- 4- The parsing of (you) is a subject, and (these) is a caller by deleting the vocative letter, and (you kill), the predicate of the subject, and separating the call between the subject and its predicate, and this is not permissible according to the Basrans; "Because according to them, the demonstrative noun is not permissible to delete the vocative letter from it, and its permissibility was transferred from (Al-Farra'), and the verse (Al-Zajjaj) came out of it, and they changed it leaning towards the doctrine of (Al-Farra'), so according to this saying they kill better than you, and a separation between the subject and the predicate with the vocative, Separating them by calling is permissible." (Abu Hayyan, 1998: 1/458).
- 5- Indeed, (these) is a noun connected to the meaning of (the one), and (you kill), its connection, and it is a predicate about (you), and the assessment: you are the ones who kill, and this is not permitted by the majority of Basrans, and this opinion is according to the doctrine of the Kufans; Because they have permitted that all demonstrative nouns are connected, that is, those that come after (ma), or (la), and the

Basrans assign it to it if it comes after the interrogative (ma), and it is considered corrected. (Al-Alusi, 2010: 2/287).

It is clear from the above that the word (those) is changed here, its meaning. Changing part of the declarative sentence to a constructional style through the vocative is different because of the tonal pattern of the noble verse that included the word (those), i.e.: a predicate of a subject, and it is considered part of a sentence, but about The tonal pattern, being a vocative, differentiates between the two parts of a sentence. The difference in opinions regarding parsing is the loss of intonation in the sentence.

The textual guidance of meanings depends on the intonation pattern that it performs, and the grammatical analysis sometimes may not be aware of its meanings, and its puzzles cannot be solved except with the presence of a phonetic clue, which is the intonation clue. This is what is embodied in the Almighty's saying: "And his wife is the carrier of firewood" (Al-Masad/4). Al-Alusi mentioned several grammatical aspects of "hamala". (Ibid: 29/415).

- 1- Its parsing by nominating (hamala) as a predicate, (his wife), is a sentence (in her forehead there is a rope made of a cloak), a nominal sentence in the accusative case of the hidden pronoun in (hamala), or in the nominative case of a second predicate for the subject (his wife), and the link is on The two considerations are conscience.
- 2- It is also parsed in the nominative case, and there are two aspects to it:
 - A- An adjective for (his wife), to be raised, its meaning: He will pray in the fire of Hell, he and his wife carrying the firewood.
 - B- It is a predicate from (his wife); that is by making his saying (and his wife) in the nominative case as the beginning, and its preposition: and his wife is a carrier of firewood, or it is an implication of the pronoun, and its preposition is: she is a carrier of firewood.
- 3- Its parsing is in the accusative case (hamala), as a state of (his wife), or an accusative object in the accusative case of a verb whose definiteness is omitted: I mean, or insult, or disparage, and its accusative case is to disparage, and the sign of the accusative case is fatha. As for the firewood, it is

Added to it is the genitive case, meaning the firewood of Hell. Sibawayh commented, saying: "And we learned that some of them read this letter in the accusative case, (and his wife is the bearer of the firewood). He did not make the bearer a predicate of the woman, but it was as if he said: Mention the bearer of the firewood as an insult to her, and if it is a verb, he does not use it to show it." (Sibawayh, 1988: 2/70). What caused the multiplicity of different opinions regarding parsing is the loss of intonation in the sentence. It is clear from the above that whoever reads it in the accusative case; This is to exaggerate the slander, and thus a change in style from one report to another news that is more blasphemous and exaggerated, "in slander after changing the syntactic expression. Moreover, changing the familiar indicates an increase in alertness and more attention, so the accusative case in (the firewood carrier), It was made to disparage her, as if she had become famous for that, so she was described to be disparaged, not to be singled out from what was described by others. As for the reading of the public, it came to inform about her without intended reporting." (Al-Yasiri, 2008, 159).

The multiple parsing of the sentence (the religion of your father Abraham), between temptation and other things, is due to the absence of the verbal context (intonation). This was embodied in the words of the Lord Almighty: "And He has not imposed upon you any hardship in religion - the religion of your father Abraham, peace be upon him. Al-Hajj/78." (Al-Alusi) mentioned several grammatical aspects of (Millah), which are: (Al-Alusi, 2010: 17/428) .

- 1- Parsing it as in the accusative case, i.e. in the accusative case of temptation, by following the implicit tense, with the appreciation: Follow the religion of your father.
- 2- Parsing it as referring to specialization and discretion: By religion, I mean the religion of your father.
- 3- Parsing it as accusative by deleting the preposition (kaf), and appreciating: the word "your father".

4- Parsing it as being in the accusative case in the infinitive case, that is, by a verb that indicates what came before it of denying embarrassment; This is after deleting an addition, and the estimation: Expand your religion by expanding the religion of your father.

The multiplicity of grammatical aspects in some of the blessed verses means that there is no loss of intonation in them, and this is what is embodied in the Almighty's saying: "Allah created the nature according to which He created the people" (Al-Rum/30). : 20/451).

1- It is put in the accusative case of temptation (fitra), so it is the object of a deleted verb, and its estimation is: Follow or adhere to the nature of God Almighty, or upon you, and this opinion is considered a constructional method.

2- It was placed in the accusative case as the absolute object of a deleted verb (I mean), which is indicated by what follows, and its meaning is: Your nature is God's nature. "It is not valid to do (break the fast) mentioned later in it, because it is part of its attribute/ and to be in the accusative as indicated by the previous sentence that it is a definite noun for itself, and to be a substitute for Hanif" (Al-Alusi, 2010: 20/451). This opinion is an expert method.

There are many grammatical aspects of the word (fitrat), which appears in the accusative case, between the temptation, the direct object, and the absolute object. This is due to the loss of intonation, which was absent. If it had appeared, there would have been a certainty in the type of style used in reading and the matter would have been settled, which led to the multiplicity of different opinions.

4-The most important results reached by the research:

- 1- Revealing the importance of Al-Alusi's interpretation and its position among the books of interpretation.
- 2- Emphasizing the importance of the role of context and semantic harmony in the multiplicity of grammatical aspects.
- 3- Qur'anic readings represent a great linguistic wealth. Because it contains many grammatical provisions and various dialectal phenomena
- 4-The wonderful feature of the multiplicity of grammatical aspects that provides the recipient with many different meanings that the Quranic word or sentence carries.
- 5-Mastering intonation and knowing its aspects is extremely important because of its connection to meaning. Because intonation has two functions: one is a performative function, and the other is a semantic function, and specialists have clear indications in their books that prove that intonation has great importance in meaning.

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