

TOWARDS THE TEXT BETWEEN HERITAGE AND MODERNITY: A STUDY IN THE DUALISM OF CASTING AND KNITTING

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Abstract

The science text is part of a series development objective in the study of language, and its concepts were a reflection of what witnessed in the study of language from a clear evolution, linguistics as a way of language has been painted a new scene in the study of language. After setting de Saussure foundations of new standards in understanding the language, I took Those ideas he presented develop and diverge to generate new approaches and from there to the text.

Although the text towards the text was one of the stages that summarized many of the linguistic efforts, we tried in this research to establish its concepts, especially in the Arab linguistic heritage, as the linguistic studies shed a lot of light on the text, because the goal of setting many linguistic rules He set out in order to understand the Qur'anic text and try to understand it, in order to reach the goals of the language in it , because they are objectives that contain laws and regulations.

The study of the Qur'anic text accompanied the study of poetic texts ,because it represents the Arabic tongue, as it is a key to understanding the words of the Arabs. These texts have always been used to learn the Qur'anic texts, because both the Qur'anic texts and the poems organized by the Arabs represent the linguistic structure governed by one law.

Hence, the research attempted to shed light on those vocabulary that were addressed by the theorists of the text , and the research was limited to the dualism of casting and weaving, and how the ancient Arabs presented concepts about them and how the efforts of the ancients and modernists converged in that.

En the concept refers to the text in recent studies to the way that exceeds the sentence of words after the unit according to which testimony improves tolerated to the study of the successive Fine of which we are a text in which a sentence, part of a series of linguistic construction.

The concept of the text in modern studies refers ((to any written or spoken paragraph, regardless of its length, provided that it is an integrated unit, and this focus clearly shows that the text includes written and spoken , provided that it is an integrated unit without specifying its size in length or short. ⁽¹⁾ ((

Although there are many scholars who have talked about the text and its characteristics, it was practically associated with Robert de Boegrad who put many of the determinants of the concept of textual autism.

Bojrand's views were widely accepted by Western scholars, then this acceptance moved to the Arab lesson, so many books and researches were drawn in this, and great and worthy comparisons were made between the syntax of the sentence and the grammar of the text , and from here it became necessary to present, even briefly, the concept of the text in Western studies and in Arab Studies.

References indicated that the word) Text)In English language and word(Texte)In French, they go back to Latin origin(TextusWhich means weaving, and it is the word that was translated into Arabic with the word text. ⁽²⁾

This approach between the fabric when Westerners and text when the Arabs based on the correlation between the ULC parts do not m so that the text has been said about the texture of the words relate to each other closely interconnected required. ⁽³⁾

In the opinion of Roland Bart that ((word Texte(Text) means weaving, but while this tissue was always considered and so far as the product of Star Ready lies behind it meaning (truth) ⁽⁴⁾ ((while John went not j n g that the text should include a number of features that lead to cohesion Harmony. ⁽⁵⁾

It is the same meaning that Harris referred to in 1952 when he said that ((Language does not come in the form of single words or sentences, but rather in a coherent text, starting from the one-word saying to the ten-volume work)).⁽⁶⁾

Go Brinker Wise Nberg and Steintr that the text is a coherent sequence of sentences , and this means that the sentence prepared by a small part to symbolize the text.⁽⁷⁾

The concept of text when Arab modernists:

The concept of the text among modern Arab scholars is widely used after the transmission of what was written in it among Westerners .Because the textual studies that have been systematically popular in Western studies under the title) Text (It was translated into Arabic translated with the concept of the text, and Dr. Saad Maslouh is the first to write about it systematically, and he explained this in his research (From Sentence To Text ,⁽⁸⁾ (then followed by a group of studies independently or writings that implicitly referred to the text of the text, For these scholars, the text is “a verbal code, and that an event takes place at a specific time and place, aimed at communicating information and conveying experiences to the recipient.⁽⁹⁾”

In the opinion of d .Muhammad about us n y ((Talking about the text means focusing on language, hence the importance of studying the text to develop linguistic communication between human beings, strengthen it and improve it, so the biggest justification for linguistic studies is to improve communication)).⁽¹⁰⁾

Actions towards the text and development:

With the beginning of textual studies by Van Dyck in his approach to text grammar, depending on the insufficiency of the syntax in comprehending textual phenomena, he divided grammar into three levels:⁽¹¹⁾

1. Altoadaah rules for linguistic analysis: the formats that determine the linguistic behavior, and this is reflected in the attention as the formulation of abstract structures of words phonetically and structurally and structurally when using the language, see Dike said that made these Toadaah rules is a common being among the members of the family of linguistic.⁽¹²⁾
2. semantic level: the meaning of humiliation as that as meaning that neglected it will suffer a shortage, so it shall be determined as meaning the structure associated with the linguistic structure ,⁽¹³⁾ and this is as a pattern of rules theoretically image meaning.⁽¹⁴⁾
3. The deliberative level: This level indicates the achievement of the text within the context in which it was said to be deliberately acceptable.⁽¹⁵⁾ The criteria presented by Van Dyck had evolved into broader concepts and attempts that wanted to make the textual approach a stable approach, and this is clearly evident with what de Bojrand had put forth under the title of Textual Standards, namely:⁽¹⁶⁾
 1. Casting (splicing)
 2. Knitting (cohesion)
 3. Intention
 4. Acceptance
 5. Media
 6. The denominator
 7. Interference
 8. These criteria are distributed according to the following:⁽¹⁷⁾
 9. What is related to the text itself are the criteria for casting and weaving.
 10. What is related to the users of the text, whether the user of the text is a producer or a recipient, and that is the criteria for intent and acceptance.
 11. What is related to the physical and cultural context surrounding the text, and those criteria are media, standing, and intertextuality.

From here it is clear that the text linguistics new approach of knowledge created for himself a place in the studies of modern linguistics , trying to make the text the basic article ,a n text according to the text of vision represents the unity of the creation of modern linguistic orbit Communicative between the speakers.

The birth of this approach in the sixties of the twentieth century and grabbed of student to him especially Arabs of them feel at first glance that the old Arab heritage may be except exactly what mentioned Nasaon in their writings, and the ancient Arab mention of linguists and interpreters to what turned him textual studies, and this in fact say which shunned the truth of scientific, since the ancient Arabic studies dealt with a lot of the vocabulary of Al m text, yes the term with such accuracy was not present, and

the regularity of the vocabulary knowledge of the text under one concept in Arabic did not exist as well, but they pointed to his vocabulary under the doors of various, In order to clarify this matter, the research looks at two vocabulary of criteria towards the text, which are the criteria for knitting and casting, and what they meant for the ancients, and how they had the lead in dealing with this duality of concepts of casting and weaving.

The concept refers to casting ((strong cohesion between the parts of the problem text / letter of water, and is interested in the linguistic means that link between the constituent elements of a part of the whole speech or speech.⁽¹⁸⁾ ((

Thus, casting is the tightening of the relations between the parts of speech and the method for that is to improve the lexical occasion on the one hand and the syntax of the syntactic link on the other hand, taking into account the association of the grammatical ranks except when the stylistic choice diverts them from their positions.⁽¹⁹⁾

As for the plot, it is the result of the semantic activation that is based on linking the meaning between the perceptions of the originator of the discourse and his knowledge,⁽²⁰⁾ and it is the second criterion of the criteria set by Bojrand, he indicated that it is the standard that ((studies the components of the text world of relevance and ease Communication between them)).⁽²¹⁾

And weaving in the advanced concept is ((the characteristic of the harmony of concepts and relationships in the text, so that you can visualize acceptable inferences regarding the implicit meaning of the text)),⁽²²⁾ and this means that the sentences and pronunciations are said to be interconnected ((if some information in it relates to each other in a textual or A communicative situation is a communication with which the listeners or readers do not feel gaps or interruptions in the information

The Concepts of Casting and Knitting in The Arab Heritage:

The bi - casting and knitting that said the owners about the text, and e n seemed new in Western studies that promised to bypass towards wholesale and going to consider the text as a given communicative my words, is a re - production act of reading to reach the prospects for a broadened to clarify the purposes of the speakers, but not by new in the Arab heritage, and was produced by textual studies have a much mature and better collation, but it happened in the modern lesson, because science cumulative in nature, modern studies and the development of what preceded it necessarily.

The access to what was written in the heritage puts us in front of already historic for these bilateral have indicated to them that studies permit or implied during an interview with the ancient poetry understanding or understanding of the Bible has gone bigeye (T. 255 e) that ((the best hair what I saw adnate Easy exits, so it is known that it was well emptied, and a single cast was cast, so it is done on the tongue as it is done on paint.⁽²⁴⁾ (

As for Usama Bam Munqidh (d. 530 AH), in his book (Al-Badi'ah fi Criticism of Poetry) he wrote a chapter which he called (Chapter of Fawning and Casting) and he mentioned in it: ((As for casting, it means that the words of the house are related to each other from beginning to end⁽²⁵⁾ ((Then he said: ((The best of the molten knitted lam who takes part by the necks of others.⁽²⁶⁾ ((

This ULC is not of which reminded Rh son the savior of the full reference to the standard foundries and knitting and their impact in the acceptance of the text.

Ibn Tabataba al -Alawi (d. 322 AH) went on to represent casting and weaving in the duality of soul and body, when he said: ((The poem maker must put it into an elaborate, pleasant, acceptable and desirable position, courtesy of the love of the one who listens to him and the one who looks with his mind to him ... so that he improves it in body and fulfills it in spirit, i.e. He mastered it and called it meaning)).⁽²⁷⁾

What Ibn Tabataba mentioned leaves no room for doubt about the awareness of the ancient language of poetry students and critics of the issue of casting and weaving as a dualism surrounding the outward and inner harmony of the text (i.e., its internal harmony).

And to the same meaning Ibn al -Sharaf Cyrene (T. 460 e) in his letters of criticism, as presented to the evaluation of the poet Abi Dhu'ayb Hudhali said: ((The Abu Dhu'ayb Vhdid, the Prince of poetry, wise, his job where experimentation speech and old, with a pure place foundries strong knitting.⁽²⁸⁾ ((... .

General Isfahani (d.597), one of the poets, described him as ((strong weaving, good casting)).⁽²⁹⁾

What is provided by any theory depends on the suitability of theoretical frameworks for donor Yat vocabulary in the optional space, and what reminds him of research there is the involvement of the hypothesis between the vocabulary knowledge of the language of the text as text and below the Arabs ancient in the language of their works and cash any of those compositions which are meant to study

the ancient Arabic poetry And the interpretations that are concerned with the interpretation of the Noble Qur'an and the sources of legislation ,it is proven by the applications on the texts.

First: Referral: It is called the reference ,⁽³⁰⁾ and they want with it the relationships that lead to the formation of the unity of the text and the regularity of its elements that make up the world of that text and de Bojrande defined it as ((the relationship between phrases on the one hand and between things and situations in the external world to which the phrases refer)) ,⁽³¹⁾ and in the clear assignment)) moral relationship between the words of a sample and what to him point out of things or gloss or positions indicated by other phrases in context, or indicated by the place, and those local words give meaning by intent speaker, such as conscience And the name of the sign and the name of the connected ... etc., where these words refer to things previous or later, intended by other words or phrases or linguistic or non-linguistic situations .⁽³²⁾ ((

Referral Sections:

Divides the owners of some text assignment based on the location of the item transferor Al Z sections:⁽³³⁾

1. Textual or internal referral: It is considered the most common type of assignment mentioned in texts ,⁽³⁴⁾ and it is the linguistic elements that refer to an utterance mentioned in the text itself. It may be a precedent as it is a later one, and it is also divided into two parts:
 - a. Tribal referral: meaning to advance mention of the word comes after that is transmitting them and reminds them, which is the most widely used in the speech.⁽³⁵⁾
2. B .Post-referral: which refers to something that will arouse the mind of the recipient, which is less common than the first type.⁽³⁶⁾
3. Referral referral:
4. This type of referral depends on the context of the case, or the circumstances of the statement from events or situations surrounding the text .⁽³⁷⁾ This is achieved by ((Coming with the pronoun to denote a matter that is not mentioned in the text at all, but it can be identified from the context of the situation ... and it is called the pronoun for a trolling reference)).⁽³⁸⁾
5. Halliday distinguished Hassan's paper between the two types of referral in that the textual reference works to produce the text, while the denominator crosses the text ,⁽³⁹⁾ and the assignment is achieved by the following:⁽⁴⁰⁾

1. Assignment by pronouns
2. Assignment by reference names

Second: Replacement

Substitution is one of the means of coining in the language, which is the substitution of another word based on the requirements of influencing the addressee.⁽⁴¹⁾

Third: Deletion, as de Bojrاند sees it)) ,It is the exclusion of superficial expressions whose conceptual content can be raised in the mind or be expanded or modified by means of missing expressions ,⁽⁴²⁾ ((and Cristal expressed it in his encyclopedia as ((omitting part of the second sentence. . and the evidence in the ' guide first sentence, for example: Where I saw the car? in the street, in the second sentence Vamahdhuv: flag.⁽⁴³⁾ ((Halliday classified a well-deleted paper into three sections:⁽⁴⁴⁾

1. Nominal deletion
2. Actual deletion
3. Delete the sentence

Reviewing what scholars presented towards the text, and comparing it with the Arabic lesson, reveals that the hadiths 'efforts were avoided with the Arab effort. This can be seen in what the ancient writers wrote in the following:

First: Referral:

a .Conscience: The conscience definition when Arab grammarians reveals their awareness of what achieved conscience whether that role verbally or morally, it was defined Ridi Alasturabave) d 684 . AH) as ((what the speaker mode or absent foregoing rude or meaning or judgment⁽⁴⁵⁾ ((then He talked about his role in linking the parts of speech, so he said: ((Rather, it needed the pronoun, because the sentence in the original is an independent speech, so if you intend to make it part of speech, then there must be a link that links it to the other part, and that link is the pronoun)).⁽⁴⁶⁾

Grammarians have elaborated on the discussion of pronouns and their recurrence or referring them to those to whom they belong, and for this they have devoted chapters to their works.⁽⁴⁷⁾

B. Names of the sign: The name of the sign is ((what was placed for a reference to it))⁽⁴⁸⁾ or ((what indicates a name and referred to that name))⁽⁴⁹⁾ The grammarians mentioned conditions for the name the reference and mentioned that it performs the referral process, and from the sources of that they when They talked about the occurrence of the sentence as news, stipulating the existence of a link, and that when the news is not the beginning of the meaning, as stated in the noble verse }And godly clothing is better{ ,⁽⁵⁰⁾ as the signal formed a referral linking the subject and the news.⁽⁵¹⁾

Second: Replacement

Arab scholars have said replacement Kmfirdh indicate harmony and strengthen the speech in the mind of the recipient, and perhaps the interpretation of the Koran highlighted the replacement element after its stylistic property paid to the recipient of meditation in the text, understand when they passed ,saying the Almighty:}No bearer of burdens shall bear another 's burden { So they saw that not repeating the word wazrah and replacing it with another word is a process aimed at strengthening the event as (((Do not come and then a sinful soul with the sin of another soul.⁽⁵²⁾

Third: Deletion

Male scholars Arab ancient deletion by several event stylistically tends to him the speaker to break the monotony of speech and stimulates toxic p to talk Acetknah was son promised to reap (v 392 e) of Arab courage ,as it says: ((Arabs have been deleted wholesale and retail trades and movement, not something that Except for evidence of it, otherwise there is a variation of the assignment of knowledge of the unseen to know it)) ,⁽⁵³⁾ which indicates that the deletion in speech is not arbitrary, but is governed by the rules of use and the existence of evidence for the omitted and the reason for the deletion in Arabic is that its most prominent cause is The brevity, when he says ((And know that the Arabs - along with what we have mentioned - tend to be brief, and from the multiplicity further)).⁽⁵⁴⁾

The Jerjani has counted the deletion ((door precise course, folding in the socket, surprisingly, like witchcraft ... see him leaving the male eloquent than the male, and the silence at the benefit of more to benefit , and Tjdc speak are if you do not pronounce, Wat m are A statement if it has not been disclosed.⁽⁵⁵⁾ ((

The foregoing indicates a convergence of the efforts of the ancients and modernists in the terminology of casting that the Christians talked about.

As for the knitting, the visions of the modernists were not far from the visions of the ancients and their applications in the study of language .Those who read the Arab heritage may notice this, especially in books on the interpretation of the Holy Qur'an, and this can be divided into:

.1Arrangement of events:

The arrangement of events is one of the features of loving the text, as the lack of arrangement of the discourse will inevitably lead to inconsistency .⁽⁵⁶⁾ Therefore, the commentators have taken an interest in arranging the text, and probing the depths of the texts, in order to reach the order that leads to the harmony of the text, including what Al-Razi mentioned in his comment On one of the Qur'anic surahs)) Know that God Almighty has shown by means of force majeure the perfection of power and the perfection of the world, then he explained to them the saying that it is possible for the crowd , then he explained the face in the fact that the Qur'an is miraculous, then it was explained by the prophethood of Muhammad) 7 ,(Then now in the introductions to the Resurrection, but another Almighty ULC not m in this section to prove that the prophecy of what these things can not be known only by the words of the prophet sincere and this is the end , the quality of the order.⁽⁵⁷⁾ ((

.2Prejudice:

Held Asah August theory about the relationship between a close between the subject of the speech and address, has been elaborated Explainers in it and talked about the relationship between Sura and Quranic discourse and the contents contained in the title, he has written the books perhaps the most famous book of systems Durar in the suit verses and the wall of Sheikh Burhanuddin the b bubbly.

The foregoing clearly indicates the efforts of the ancient Arabs in knowing the provisions of the text, and what the modern textualists have reached is in fact a rearrangement and maturation of those efforts.

Conclusion

After the research reviewed the efforts of scholars towards the text and attempted to root it in heritage books, it concluded as follows:

.1The study of the concepts of linguistic modernity in Arabic calls for recalling the Arab heritage and making fair scientific comparisons, because the efforts of ancient Arab scholars were profound in understanding the text.

.2The dichotomy of casting and knitting, which constituted one of the important criteria for understanding the text, although it is considered a product of the theorists of the text, but we found this duality present in the Arab linguistic heritage.

.3The efforts of the ancient Arabs in presenting the duality of casting and knitting were divided in two directions: the first is the critical books that were exposed to Arabic poetry, and the second was in the books of the interpretation of the Qur'an that attempted to explore the depths of the Qur'an text in order to reach the legislation and provisions in that text.

.4The presence of the vocabulary of knotting and casting in the heritage does not mean marginalizing the efforts of the texts, but rather indicates that the sciences are necessarily cumulative and that the recall of heritage does not mean diminishing the value of what was presented in the modern lesson.

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