The Power of Modern Linguistic Theory and Arabic Linguistic Heritage

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ARTICLEINFO	ABSTRACT
	This research addresses the morphology of words between modern linguistic theory and traditional linguistics. It also examines the phenomena of substitution and works to define its origins and controls within two sections. In the first, we addressed (the theory of collocation and morphology), while in the second, While in the second section we focused on (the theory of substitutional relations and the ability of words), the research concluded that the lexical connection depends primarily on the juxtaposition of those units that are organized according to formal and internal relations, or according to a grammatical compositional structure that appears on the surface, and internal relations that form the deep structure of the composition and the text, which is the meaning that carries the intentions of the originator of the linguistic statement. **Keywords:** Modern Linguistic Theory, Arabic Linguistic

The Introduction

Our Arabic language is characterized by its breadth of expression, its abundance of vocabulary, and its diversity of meanings, which confirms that our language, in this regard, is the richest of all languages, and the richest in the origins of words that denote meanings. In this context, it is appropriate for us to mention that all languages - without exception - increase and their vocabulary reaches an infinite degree of abundance, if they are granted the conditions for growth, life, and immortality as were granted to the Arabic language. From all of this, it contains a linguistic harvest that is unparalleled among the languages of the world.

The aim of this research is to stand on the ability of the word between modern linguistic theory and heritage, and to study the phenomena of substitution and determine its origins and controls, and then answer many questions related to its description as a means of grammatical casting, working on the connection between parts of the statement, as the concept of substitution has moved among grammarians towards the text, expressing linguistic changes as the replacement of one linguistic element with another linguistic element.

:Importance of research

The importance of the research stems from the fact that substitution constitutes a part of the linguistic study, as textual substitution is an important process that takes place within the text or discourse, and is included within the means of textual casting, as it tightens the text and connects its parts in a way that guarantees its meaning and quality of formulation, thanks to the integration of its good performance, in parallel with other casting means such as reference, deletion and repetition. Therefore substitution is an important technique that contributes to the coherence of the text, and coherence may not be achieved by it alone, but rather it is one of the means that distinguishes the text from the non-text.

Research methodology

In this research, I followed a descriptive and analytical approach that requires collecting, comprehending, classifying, and analyzing the material with complete precision, an analysis that reveals the secrets of this phenomenon, highlights its rulings and places it in its appropriate place.

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Research problem

No research is without some difficulties, including the breadth of the material and its comprehensiveness of jurisprudential, fundamentalist, and linguistic topics.

Introduction: The concept of verbal ability:

1- **The word can be pronounced linguistically:** The ability to place the word in its place in the linguistic structure is one of the most prominent means of linguistic arrangement, considering that the word is the basic building block of the structure, and arrangement in reality is that each word comes in its place, as it is established in it and it is not good to replace it with another, as if it is a solid building block in the context, and empowerment in the language comes with the meaning of elevation and lofty position, so it is said: God enabled him to do something and made him able to do it: meaning he was able to do something and was able to do it. So-and-so was given a position with the(1) ruler: he rose, so he is empowered. And you empowered him with something, you gave him authority and power over it, so he was empowered and was empowered over it.(2)

2- **Empowerment technically:** It is the proportion and harmony between words. Good arrangement requires that each word be next to its like, whether that is in strangeness or familiarity, seeking good proximity and desiring the meanings to be in harmony with the words(3). Ibn Hajjah al-Hamawi saw that empowerment is the agreement of rhymes with meanings in poetry, and in prose, the writer should prepare his rhyme with a paragraph, so that it comes after that settled in its place, not offensive, nor disturbed, nor summoned by what is not related to it, and most of the breaks of the Holy Qur'an came in this manner(4). An example of the Arabs' concern for the correct placement of words in their proper places is the statement of Utbah ibn Abi Sufyan about the speech of the Arabs: "The Arabs have a speech that is more delicate than air and sweeter than water. It slips from their mouths like arrows slip from their bows, with composed words. If you interpret them with something else, they will be invalidated, and if you replace them with other speech, they will be difficult. The ease of their words makes you think they are possible if you hear them, and their difficulty teaches you that they are missing if you seek them out".(5)

The first section: The theory of collocation and the ability of words:

The first requirement: the ability of words:

One of the phenomena of caring for language is caring for the word and its place in the context. Critics have noted that the words of the Qur'an are firmly rooted and solid, so the language of the Qur'an was an area for them to emulate.

A. Al-Baqillani's views: Al-Baqillani said about the Qur'anic expression: "It is more subtle than magic, more terrifying than the sea, and more amazing than poetry(6)". Then he gives examples in which he demonstrates the Qur'an's methods of arrangement and empowerment. One would think that the word "subh" would be better placed in the place of the word "al-fajr," but al-Baqillani notes that one of the two words is not suitable in the place of the other in the Qur'anic context. He says: "One of the two words may be repelled in one place, and slip from a place from which the other word does not slip, but rather is established in it, and strikes with its neighbors, and you see it in its proper places, and you find it in no dispute with its homelands, and you find the other, if it were placed in its place, in a place of repulsion, and a target of fugitives, and distant from stability(7)". The apparent meaning of al-Baqillani's words indicates that enabling the word to fit the context is based on choosing the appropriate word in the sentence. There are words that do not replace other words, neither in terms of meaning nor in terms of what is spoken. The speaker is concerned with both of these matters, as he must create proportionality in terms of the word's relationship to others, and harmony in terms of what is spoken by the word. On this basis, no word can replace another in performing these two functions. In the Holy Qur'an, there is a verse indicating this, as each word is in its true place, and another word cannot replace it. This is the secret of the miracle in the Holy Qur'an, and it explains to us the reason for the Qur'an's use of a word in a context rather than another that is synonymous with it. This is what is indicated by the rhetorical interpretation in the Holy Qur'an, as the linguistic differences between the words appear. The commentators have spoken about the requirements for choosing the Qur'anic word in accordance with what the context requires and the system demands(8). Therefore, the composition of words in the Holy Qur'an seems more specific than composition, as composition is the joining of words to words, whether they are harmonious or not, while composition means the gathering of compatible words(9). Therefore, the words of the dictionary have no organization or empowerment. They are the substance of the language, its primary element, and they do not acquire the

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quality of empowerment except through composition and organization. This principle was not absent from the owners of the context theory in the West, as the word, according to "Ullman," was the smallest lexical unit that denotes a meaning, but its meaning is not specific, and what determines its significance is only the context. For this reason, "Bloomfield" considered the lexical word a free form, even though he considered it unlimited in terms of meaning, while "Palmer" considered it the smallest The proponents of the context theory in general, including Firth, tend to[10].speech unit that performs the role of pronunciation believe that the meaning of a word is determined only through the context in which it occurs. The proponents of the contextual school did not stop at this point, but rather went beyond the contextual meaning of the word to its meaning in discourse, and they stipulated that the word should belong to the relationship of the word used to the rest of the speech in whose contexts it And this is what "Martini" confirms about the empowerment of the word in the discourse, as the context may be unable[11].occurs to determine the meaning sometimes, and here it is necessary to look at the discourse, and he sought evidence for his words from the language of the Holy Qur'an, which used words in its contexts that the Arabs used in their discourses. However, he does not deny the role of the discourse in determining the meaning, and what confirms that is the saying of Ibn Abbas, may God be pleased with him: ((Poetry is the Arabs' register, so if the letter of the Qur'an that God revealed in the language of the Arabs This does not mean, of course, ignoring the role[12]((is hidden from us, we return to its register, and we seek to know that from it of context in clarifying meaning, but priority was given to alignment and empowerment, which Firth expressed as the coordination of linguistic units within the context. Coordination here is what Arab rhetoricians meant by alignment and empowerment. Firth and other proponents of the contextual school also insisted on the proximity between words, as it is not good to look at the meaning of each word separately, but rather to look at the meaning of the words adjacent to it, and then This participation is[13].determine its meaning, as adjacent words share meaning, or some of them clarify the meanings of others .what provides the word with stability in its position, and thus it is what contributes to its good arrangement and empowerment

B. Al-Jurjani's views: Al-Jurjani said: "If you wish, you will find that the two men have used the same words, then we see that this one has struck the sky, and you see that one has stuck to the bottom. If the word, when it is good, is good in terms of its being a word, and if it deserves excellence and honor, it deserves that in and of itself, without the reason for that being a condition for it with its sisters adjacent to it in terms of arrangement, then the condition would not have differed with it, and it would either The meaning of al-Jurjani's words is that the single word is not good in and[14]".be good forever, or it would not be good at all of itself. People use the same words in their conversations, but they may appear on the tongues of some of them as arranged and powerful, and appear to others as weak and bad. This is not due to the word's merit in and of itself as a single word, but rather to its arrangement and the choice of the words that surround it that contribute to its harmony and prominence in the context in which it appears. The Holy Qur'an, with its arranged and powerful language, has alerted the rhetorical taste to the importance of arrangement and arrangement. Here is Ibn al-Athir presenting some Qur'anic evidence indicating the goodness of arrangement :and empowerment in his saying: ((If you think about the Almighty's sayingAnd it was said, "O earth, swallow your water, and O sky, withhold (your rain)!" And the water subsided, and the matter was accomplished, and the ship came to rest on the Judiyy. And it was said, "Away with the wrongdoing people!"15 You have not found what you have found for"(these words of apparent merit except for a matter that goes back to their composition, and that this beauty was not presented to them except from where the first met the second and the third met the fourth, and so on to the end of it. If you doubt that, then reflect. Do you see a word from them, if it were taken from its place and isolated from among its sisters, that would be clothed with the beauty that it wore in its place in the verse? And what bears witness to that and supports it is that you see the word pleasing you in a statement, then you see it in another statement and you dislike it. This is denied by one who has not tasted the This statement by Ibn al-Athir[16]".flavor of eloquence, and does not know the secrets of words in their composition and isolation refers to the positionality that the proponents of the contextual school in the West spoke about, which includes the concepts of The reason for the ambiguity is[17].paving and organization. However, these two concepts remained vague, as Lyons points out ,that research into systems did not have roots in linguistic studies in the West, but rather was rooted in Arabic rhetorical studies and what is adjacent to it, which is what he expressed as the contextual level, which was included under the name of verbal proximity, and thus the association that he speaks of is subject to the expected occurrence of a word with what suits it in a Therefore, he distinguished between two types of relationships that connect words: the first is formal, and[18].linguistic context the second is positional. In both cases, the arrangement is done according to choice, which is not random choice, but rather an .intentional act that aims to arrange the words in a harmonious manner, which makes the text extremely coherent

C. Al-Jahiz's views: Al-Jahiz sees poetry with cohesive parts and based on harmony, composition and arrangement as an example of good poetry. He says: "The best poetry is that which you have seen with cohesive parts and easy exits. You know

from this that it has been poured in a single pouring and poured in a single casting, so it flows on the tongue as paint Poetry does not acquire this characteristic unless its significant and non-significant units move horizontally, depending[19]".flows on the juxtaposition of the harmonious units by virtue of the relationship between them, which is a relationship of reciprocal harmony, or a connection of dissonance that makes composition impossible, as speech in which there is dissonance has no meaning. In this way, it became correct for linguists, rhetoricians and linguists to talk about the relationship between adjacent .words in a way that achieves the empowerment of words in the beauty of their juxtaposition and the quality of their arrangement

Accordingly, the empowerment of the word is one of the most important means of linguistic arrangement, as the word is the cornerstone on which the sentence is built, and the meaning of empowerment for rhetoricians is the suitability and proportionality between the words where the coupling between them improves, and the juxtaposition is compatible. Ibn Hujjah al-Hamawi This is one of the means by which linguistic units are[defined empowerment by saying: ((It is the agreement of the rhyme))[20] brought together to create gradation and harmony in speech, where the level of eloquence and then acceptance is reached. Utbah bin Abi Sufyan described the speech of the Arabs by saying: "The Arabs have a speech that is more delicate than air and sweeter than water. It slips from their mouths like arrows slip from their bows, with composed words. If you interpret them with something else, they are invalidated, and if you replace them with other speech, they become difficult. The ease of their words And[21]".makes you think they are possible if you hear them, and the difficulty makes you learn that they are missing if you ask it was mentioned in Al-Baqillani's speech about the word's position in the sentence that it is based on a precision that surpasses magic ((And how could it not be so when you think that placing the morning in the place of dawn is good in speech that may be repelled in a place, and slip from a place from which the other word does not slip, but rather is established in it, and strikes with its sides and you see it in its places, and you find it in it not disputing its homelands, and you find the other, even if it were And if the word is found alone[22]))((placed in its place in a place of repulsion and a target of fugitives, and away from stability and not in a context, it may contain beauty through its good choice, and if it enters into a coupling relationship with others in the sentence, its beauty increases when it is good to occur in the sentence, so it is linked to what is next to it with relationships that strengthen its position, to convey a common meaning with its counterparts. Among the examples indicating the goodness ,of empowerment and the quality of coupling and proximity is what came in the Holy Quran, where the word is fixed in its place so it is not good to move it or replace it with another, and it is not good to put one word in place of another, and this is the source of the miracle, as in the Holy Quran the word (Lord) appears in the context of Lordship, so no word other than it comes from the beautiful names of God, and the word also came in the context of supplication, as the servant is in a position of need and weakness, and similar to it is the word (ate him) that came in Surat Yusuf, where Al-Khattabi indicated that the verb (ate) here :served the purpose and was appropriate for the situation, so it came empowered in the place in which it came, so if he had said (devoured him) the word would have come with the meaning of breaking his neck, and this does not fulfill the intention, The .[23].context refuses to say that he devoured in a place where he ate

:The second requirement: paving

1- Paving at the military: Al-Askari spoke about the correctness of the word, the beauty of its arrangement, and its perfection, saying: "The beauty of arrangement is that the words are placed in their proper places, and are established in their proper places, and that advancement, delay, deletion, and addition are not used in them, except for deletion that does not spoil And based on this[24]".the speech, nor obscure the meaning, and each word is included in its form and added to its composition indication, it is necessary to establish the word in its place and its stability in its context in order to make it better arranged, as well as to make its impact on the recipient, because one of the conditions for establishing the word is that it makes its impact on the listener good. Hence, the offensive words based on the problem, which means inserting words into words that are not of its kind, were disliked. Omar bin Al-Khattab, may God be pleased with him, praised the pre-Islamic poet Zuhair bin Abi Salma Because the dilemma reveals the[25].because he did not use the problem in speech and did not follow the roughness of speech lack of ability, it is necessary for this reason that the words in the context be compatible and not offensive or disturbed in their place, because in prophecy there is poor compatibility, poor arrangement and consistency. For this reason, the rhetorical studies .have stated that the best model for the stability of words and their arrangement is represented by the arrangement of the Qur'an

Paving according to Al-Jurjani: Abdul Qahir Al-Jurjani gave many examples indicating the mastery of the word in the Holy **2-** :Qur'an, including the Almighty's sayingAnd it was said, "O earth, swallow your water, and O sky, withhold (your rain)!" And the water subsided, and the matter was accomplished, and the ship came to rest on the Judiyy. And it was said, "Away with the wrongdoing people!"[26] He mentioned that the miracle in this verse is manifested by the beauty of the[

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arrangement, the stability of the wording, and the connection of the words to each other. He presented its beauty and excellence, from the standpoint that it is firmly rooted in its wording and consistent in its arrangement, and he said: "If you are in doubt then reflect. Do you see a word from it that, if taken from among its sisters and set apart, would convey the same eloquence as it conveys in its place in the verse? Say, 'Swallow,' and consider it without looking at what comes before it and what comes after it"[27]. Likewise, consider everything that follows it. It is clear that the stability of the Qur'anic word in its places, and then what it leads to in terms of the style of expression, has attracted specialists in linguistics in the modern era to search for the means that give linguistic contexts the quality of coherence and harmony. The linguist "Firth" had adopted in his contextual theory an interpretive approach in which he relied on the social norms of the linguistic community in interpreting the meanings of the vocabulary that appear in the contexts of the language, and that is through coordinating the linguistic units, by placing them in different contexts in an attempt to determine their meaning according to the multiple contexts, as he determines the functions of those units in every context in which they are used[28]. It is known that the word does not maintain its lexical meaning when used in new contexts. The dictionary contains a list of words that are not organized in a specific system, but rather it is part of the language or it is the material of the dictionary that provides the speaker with words that express the meanings that are in their minds. The sum of what is in the dictionary is the result of what the speakers of the language use to express their needs. Here, the context plays an important role in terms of the acceptability of the language that individuals use for the purpose of communicating with the rest of the elements of the linguistic community. One of the conditions for the acceptance of the language is that it is performed in a smooth, clear, consistent manner based on evidence and linked to the situation and condition[29], which ultimately leads to the improvement of the arrangement, which begins with the word as the smallest meaningful linguistic unit, as Ullman says, while Bloomfield sees it as the smallest free unit of speech, while Palmer considers it the smallest speech unit capable of performing the role of complete pronunciation[30]. Although the names differ among Western text scholars, they agree on the function of the word and what it performs from a social perspective. Therefore, they linked linguistic contexts to social functions, which is different from what is the case with ancient Arab rhetoricians who spoke about the connection between words in what helps understanding on the one hand, and in what shows the aesthetic aspect of the language, so the empowerment of the word aims to coherently weave, and then clarify the meaning to facilitate understanding the intent. The focus on the social function of the linguistic context by linguists is an overlooking of the aesthetic trend of the language, which is the aspect that ancient rhetoricians were concerned with to highlight the idea of miracle by talking about the system. It is true that some linguists in the West spoke about empowering the word in the context, in order to strengthen the linguistic discourse and its cohesion, such as "Martini," who spoke about the importance of placing the word in its position in the sentence, and then empowering it in the discourse. However, he turned to the circumstances surrounding the discourse in order to determine the function performed by the words. He spoke about the relationship of the discourse to time, and he also raised the status of the clues indicating the meaning. All of this is an aspect of the study of the context, and the statement of The effect of the location of the linguistic element, whether a word or a compound, on directing the meaning[31].

3- Punctuation according to Firth: Firth spoke about two types of punctuation: regular punctuation found in all types of speech, and irregular punctuation found in some special styles[32]. Considering that the word occurs in multiple contexts, this means that it conveys potential meanings, in light of what he called the shared reality (Co-occurrence), the term probability of occurrence, and the test of collocabillity, which is based on switching lexical words, or switching contexts to issue judgments about the change that occurs in their meanings.[33] So, note the presence of words accompanying other words, one of whose meanings embodies what accompanies it, which is a level shown by the context, which he expressed by saying: ((The word is known by the group that accompanies it))[34]. This means that the arrangement is the expected occurrence of a word with other words that are adjacent to it and that are compatible with it in a linguistic context[35]. This leads to the fact that the study of collocation patterns from Firth's perspective is related to words in context, not according to their lexical position, because the context provides words with conditions that allow them to fit and harmonize with each other[36]. which allows it to... establish two types of relationships between them by the factor of proximity. The first type is formal relationships, and the second is internal relationships. This leads to a type of linguistic unity according to which the elements that make up the text are linked by structural relationships that are consistent with the meaning.

:The second section: The theory of substitutional relations and the ability of words

:The first requirement: the ability to Al-Jahiz

The talk of the ancient Arab rhetoricians about the empowerment of the word and substitution was linked to their talk about the system and the miracle of the Qur'an, and perhaps al-Jahiz was the first to address the issue of empowering words in their textual In the issue of the miracle, he saw that the explanation of the Holy Qur'an, its[37] context, through his response to al-Nazzam .organization and composition required an independent book, in which he would place his opinion on the miracle of the Qur'an He referred to it in the introduction to his book "Al-[38]"So, for this purpose, he wrote his book "The Organization of the Qur'an Hayawan" saying: ((A book on the argument for the organization of the Qur'an, its strange composition and its wonderful However, this book by Al-Jahiz is lost, and there are only references to it in the writings of the ancients, such as Al-[39]((structure :Baqillani, who confirmed that Al-Jahiz was one of the oldest who wrote about the organization of the Holy Qur'an, and he said Al-Jahiz wrote a book in which he did not add anything to what the theologians before him had said, and he did not reveal" This indicates that the idea of organization was on Al-Jahiz's mind, linked to the issue of word and[40]".much of this meaning .meaning, as he saw that "the meanings are presented in the way, known to the non-Arab, the Arab, the Bedouin, and the villager ,The matter is in establishing the meter, choosing the word, ease of articulation, correctness of nature, and quality of composition What is meant by casting here is the joining of words and their arrangement[41].for poetry is an industry and a kind of weaving in speech in a way that requires the quality of poetry, which makes it a type of weaving and composition. This means that .arrangement is what distinguishes good speech from bad

:The second requirement: the ability to Military

Abu Hilal al-Askari linked the idea of organization to words rather than meanings, preferring arrangement and composition to be a criterion for judging good speech, saying: ((Speech is good with its fluency, ease, clarity, choice of words, accuracy of meaning, quality of beginnings, softness of passages, evenness of divisions, balance of ends, similarity of ends to its paths, and ,agreement of its ends to its beginnings, with few necessities, or even their absence at all, so that they have no effect on words ,so you find the organized like the prose in the ease of its beginning, quality of its passage, good arrangement and composition .[42]((and perfection of its formulation and structure, so if the speech is like this, then it is truly acceptable and worthy of caution

For Al-Askari, words are a tool for arranging speech, and enabling them leads to textual consistency. Thus, he puts the word before the meaning. He says: "The matter is not in providing meanings, because meanings are known to the Arab and the non-Arab, the villager and the Bedouin. Rather, it is in the quality of the system and its purity, its beauty and splendor, its integrity and cleanliness, and the abundance of its freshness and water, with the soundness of the casting and composition, and the freedom from the dregs of the system and composition. And nothing is required of the meaning except that it be correct, and one is not Therefore, the merit of[43]".satisfied with that from the word until it is as we described from its descriptions that came before speech, according to al-Askari, lies in its organization, style, and arrangement. If poetry attains these qualities, it will reach the highest ranks: "Among its high ranks, in which nothing else of speech can reach it, is the organization in which the words resonate and their beauty is perfected. Nothing in the types of organization reaches the strength of the wording of the level of The system is related to the selection of words, so they cannot be placed in the context without choosing and arranging[44].poetry them. He says: "The words should be arranged in a correct order, so that what is best to be presented is brought forward, and what is best to be delayed is delayed, and what is best to be delayed is brought forward is not brought forward, and what is best This can only be achieved through[45]".to be delayed is not brought forward, and what is best to be delayed is not brought forward .good selection. By substitution, the text is cast and composed in a perfect form, which is related to good selection

:The third requirement: Empowerment according to Al-Baqillani

:Al-Baqillani used the term "system" more than once in his book "The Miracle of the Qur'an," and he meant one of two things

First: The term "system" is linked to the term "composition" and "arranging," in order to indicate the word's ability to fit into .the context and direct the meaning to revolve around the meaning

Second: The connection between the term "system" and the term "discourse," which makes Al-Askari a pioneer in the field of textual studies, as he looked at the text beyond the word and the sentence. This represents a meeting between him and Western

linguists who linked the study of the text with the study of discourse in the manner that emerged with "De Beaugrand" in his book "Text, Discourse, and Procedure," which focused on the communicative aspects of the linguistic process.[46]

Al-Baqillani meant by the system to refer to the speech that reaches the highest levels of composition, based on good arrangement and harmony, and is of a single level of quality. The reason for that is the connection between the idea of the miraculous nature of the Qur'an and the idea of the system. He says: "The miracle is not in the letters themselves, but rather in their arrangement and the perfection of their arrangement, and their being in the meter of what the Prophet, may God bless him and grant him peace, brought. Their arrangement is nothing more than their existence advanced and delayed and successive in existence, and they have no arrangement other than themselves. It is like the succession of movements to the sky and the existence of some before others, and the existence of some after others. If what you asked about invalidates the merit of the Qur'an and the place of wonder in its arrangement, it would require invalidating the virtue of the eloquent poet, the brilliant orator, and the fluent and capable speaker"[47]. In his opinion, the system is based on empowerment, order, and sequence, which is an advantage of the Holy Quran that no poet or orator can achieve. This is dependent on the miracle of the Holy Quran alone.

Al-Baqillani linked the empowerment of the word within the context of the system and arrangement to the relationship between the word and the meaning, so he denied the rhyme in the Qur'anic system. The system indicates the depth of the culture through which the researcher realizes the magnificence of the Qur'anic arrangement, and this culture is connected to the diversity of rhetoric. The discourses contained in the culture of speech among the pre-Islamic people differ from what the Holy Qur'an contains in terms of its style, composition and arrangement. No matter how much researchers try to compare the discourses of the Arabs with the discourse of the Qur'an, they will not reach a result, because the words and arrangement of the Qur'an differ greatly from the arrangement of poetry and all other styles of speech and expression that the Arabs knew.

The fourth requirement: empowerment according to Al-Jurjani:

The idea of organization reached a great level with Abdul Qaher Al-Jurjani, in his book "Dala'il Al-I'jaz", benefiting from the opinions of his predecessors, he says: ((And you have learned that the scholars agree on magnifying the importance of organization, magnifying its value, and noting its mention, and their consensus that there is no superiority without it))[48]. However, Al-Jurjani's view formed a theory through which he dealt with the relationship between words and meanings within the context of the sentence, and then dealt with sentences within the context of the text[49]. He elaborated on the merits of eloquent speech, and he saw that the eloquence of the word is determined by its composition, its good positioning in the sentence, its suitability to the meaning, its consistency with the words that surround it, and that the word should not be disturbed or unpleasant[50].

Al-Jurjani's system is not only related to the formal aspect of speech, nor to the arrangement and arrangement of words, but it has a deeper aspect, which is the pursuit of meanings and their arrangement in the mind according to the rules of grammar. This is the purpose of rhetoric, so that the text becomes, for him, a complete, comprehensive unit with consistency between its successive elements, not limited to a specific length, and there is no difference between it being spoken or written. What Al-Jurjani went for in terms of arrangement, consistency, and empowerment of text units is similar to what "Dick" came with, who divided the text into two sections of textual structures: the minor structures formed from the succession of sentences in the text at the level of the surface structure, which is what Abdul Qaher expressed as the form of speech, and he defined the conditions of its consistency, and the deep structure represented by the meaning and significance, which is what corresponds to Al-Jurjani's words about the pursuit of meanings and their arrangement in the mind according to the requirements of grammar, where the concept of harmony is achieved for form and meaning. This, for "Dick," results from the analysis of the connecting tools that show the text as a complete unit, considering it related to the general significance[51]. Therefore, he linked form and content in the manner that Abdul Qaher Al-Jurjani did in his book "Dala'il Al-I'jaz", and what "Dick" did aims to establish a connection between two structures: superficial and deep[52]. The surface structure is achieved through successive sentences in the text, and it is based on apparent coherence. As for the deep structure, it is achieved through semantic harmony, and it is related to the content of the text. Thus, the connection between the network of relationships existing between words and meanings is formed in a harmonious structure[53].

Brinker pointed out that textual formations composed of textual units are nothing but speech events consisting of a sender of the linguistic act, a recipient of it, and a communication channel, linked by a goal that changes with the change in the content of the message, and a communication situation through which interaction is achieved[54]. The utterance is a basic element in the

communication process, and this means that the utterance is not merely a linguistic production, but rather works through the context to convey the meaning present in the speaker's mind, which is the aspect that Al-Jurjani referred to in terms of arranging the words in speech according to their order in the speaker's mind in accordance with the grammatical order, which achieves the communicative aspect of speech, which forms the interactive content between the sender of the statement and its recipient. The speech that does not carry content subject to arrangement and taking into account the rules of grammar does not produce the desired effect. Therefore, Al-Jurjani was keen to link the utterance to the meaning in terms of arrangement, and what contributes to the good arrangement of words and their consistency in sentences is that the utterance is well-established in the context, and connected with others within the sentence, and likewise the sentences are linked to each other, which creates coherence and consistency at the level of the text, even if he did not mention the communicative aspect that Brinker referred to, and was satisfied with identifying the elements of the text, which is the matter that De Beaugrand stopped at in linking the speech events to the context of the situation.[55]

Section Three: Substitution and Choice of Words:

The first requirement: Substitution and choice of words according to Al-Jahiz:

The ancient rhetoricians and critics dealt with the concept of syntactic and substitutional relations and their role in the linguistic system through the concepts of composition and choice. In the book "Al-Bayan wa al-Tabyin" by Al-Jahiz, the morphological forms derived from a single root were dealt with, as were the words that can be substituted for each other, within a specific structure.[56] Al-Jahiz's talk about choosing is highlighted in his saying: "Likewise, if you hear a rare story from the common people, or a joke from the jokes of the common folk and the rabble, then beware of using grammar in it, or choosing a good word, or making a secret way out of your mouth for it, because that spoils the enjoyment of it, and takes it out of its form".[57] That is, the transmitter of the anecdote must not replace any of its words, or convert it from the speech of the common people to the classical language, or conceal some of its words, or alter the methods of its performance, for that takes away its joy and spoils the sources of enjoyment in it. He also says: "The head of oratory is nature, its pillar is training, its wings are the narration of speech, its adornment is grammar, and its splendor is the choice of words".[58] In this example, Al-Jahiz uses the concept of selection, which is what the discourse requires, as it requires selected words that play a vital role in the communicative process. This is an indication of Al-Jahiz's knowledge of the importance of substitutional relationships that would lead to the acceptance of the discourse. From this perspective, he called for not using rough and complex words. He says: "Beware of roughness, as roughness leads you to complexity, and complexity is what consumes your meanings and disfigures your words. Whoever wants a noble meaning should seek a noble word for it. So be in three positions. The first of the three is that your words should be elegant, sweet, magnificent, and easy".[59] Al-Jahiz also addressed what is known to linguists as the signifier and the signified and the relationship between them, in order to obtain the distinction between the characteristics of speech, which allows the speaker and the listener to communicate, as is known to the linguistic community. Linguists and semioticians see in the characteristic of difference between signs the characteristic of contrast is achieved, and then its function appears in realizing the semantic differences that exist between linguistic units.[60] This is because the linguistic sign is only distinguished by the presence of difference, and the selection process that Al-Jahiz referred to does not take place unless there is a distinction between the linguistic units, whether they are indicative or non-indicative. The necessity of selection connected to the non-indicative units and placing them in a location other than their special one, makes it difficult for the tongue to pronounce them, such as the letter jim that is not combined with the letters dhad, qaf, ta', and ghayn by advancing or delaying them.[61] The production of meaning linguistically is subject to a network of relationships as mechanisms through which the linguistic system operates, and for Al-Jahiz they are extremely important at the level of the signifier and the level of the signified. The large amount of signifiers accumulated in the mind is subject to replacement and selection in accordance with what suits the situation ((And the goal of the narrators of news is nothing but every poem that contains a witness and a proverb)).[62] And the choice is indicative of the movement that characterizes the language, especially since the choice is based on relationships that gather the units of the language to emerge in a linear form in harmony with other units that do not appear except through an organizational process that takes place at the level of structural relationships, and this is not done except by way of choice at the substitutional level, and this does not mean the separation of the structural relationships from the substitutional relationships, as Al-Jahiz sees a strong relationship between them, because the choice, for him, includes the signifiers and the signifieds. He says: ((So how did it fall upon all the nations of those known for the flow of meanings, the choice of words, and the distinction of matters)).[63]

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Language is a system composed of a set of mechanisms through which it performs communicative and aesthetic functions. It is not just sounds that operate outside the perfect linguistic system. From this perspective, Saussure considered language a social institution governed by certain laws and customs. Without those laws and customs, it would be unable to perform its semantic function, which is inseparable from the signs and signals that participate in the construction of the sentence. Linguistic meaning It is known that the linguistic .(64.does not perform its task except in the context of linguistic signs within the linguistic system system is based on substitutional relationships, which are part of the mechanisms through which the linguistic system works, as Saussure points out through opposition, where he says: ((Every two signs, each of which includes a signifier and a signified, are Therefore, a linguistic unit cannot be(65)((not different, they are only distinct, and there is nothing between them but opposition established unless there is a corresponding unit within the linguistic system. When we compare one unit to another, we look at the extent of similarity and difference, which are two mechanisms that work through the comparison of signs at the level of the .(66.substitution axis, so that words take on their meaning according to the linguistic context in which they appear

As for the structural relationships, they are built on the characteristic of linearity, whereby the speaker cannot pronounce or utter two elements at the same time, and these two elements are located next to each other, to create relationships that belong to one In(67.level, and they are close within a phrase in a horizontal context, each unit coming in a temporal sequence following the other such a case, the replacement units are the sentence units, and units outside the linguistic context, which can replace them provided .that they perform a syntactic function, says Saussure((These relationships whose function is achieved within the perception of the mental connection that occurs between the linguistic sign and the signs that can replace it, which can be characterized with it outside of the discourse, by something in common and linked with it in memory, forming a group dominated by different relationships))(68.(

This means that the structural relationships have a clear presence in the linguistic system, as every linguistic unit has strong relationships with that system. As for the substitutional relationships, they are absent in the linguistic system, considering that This is related to Al-Jahiz to the production of linguistic meaning(69.they exist in the mind, and can be evoked for specific reasons through those mechanisms on which the linguistic system operates. In Al-Jahiz's view, they are important at the level of signifiers ,and at the level of signifieds. Al-Jahiz was also interested in the choice that indicates the dynamism of language. The speaker as Al-Jahiz sees it, cannot perform the process of composition as it should be, and this is due to his ignorance of the laws of .speech. The choice of words must be consistent with the situation, and from here the syntactic relationships are based on contrast Every linguistic unit in the sentence is different from the other, and differs from it in its characteristics. The only thing that unites them is the juxtaposition. Their occurrence in juxtaposition is something that occurs in the sentence, given that the linguistic phenomenon is characterized by communication, that is, to carry correct, understandable speech, it must be subject to the phenomenon of composition according to a linguistic system. If the linguistic unit is not located in a secure location, dissonance occurs between the adjacent units. On this basis, it is better for the units to be based on choice and, at the same time, subject to .(70.the rules of the system. The previous word in the sentence imposes its conditions on the subsequent word

The linguistic views that spoke about the syntactic and substitutional relationships are not far from the concepts of Al-Jahiz, as he takes those relationships into account in his saying: ((You will find the word has not taken its place and has not reached its final destination, and its right from the places allocated to it, and the rhyme that is located in its center and in its place, and has not connected to its form, and was restless in its place and repelled from its position, so do not force it to usurp places, and descend in places other than its homelands, for if you do not engage in the composition of measured poetry, and do not burden yourself with choosing prose speech, no one will blame you for leaving that, but if you burden them, and you are not naturally skilled, nor well-versed in your affair, aware of what is upon you and what is yours, then he who is less faulty than you will And it means that if the word does not fall into its appropriate place in the sentence, then it is not given a suitable(71)((blame you place, or that it falls in the wrong place. In addition to his demand for the words to be empowered, he called for the grammatical movements to determine the meanings, because they are indicative signs. He says: ((And the people of this language do not understand the saying of one of us: Your brother is forced, there is no hero, and if your brother is honored, then it is weak. And whoever does not understand this does not understand their saying: I went to Abu Zaid, and I saw Abu Amr. And whenever the grammarians find an Arab who understands this and similar things, they slander him and do not hear from him, because that Al-Jahiz's words indicate that(72)((indicates the length of his stay in the house that corrupts the language and reduces eloquence the vowel signs are signs indicating the meaning and intentions of speech. He says: "If the poetry is difficult to pronounce, and the words of the verse of poetry do not fit together, there will be a dissonance between them that is like the dissonance between

children of defects. And if the word's position next to its sister is not satisfactory and agreeable, there will be a burden on the tongue when reciting that poetry".[73]

The second requirement: Substitution and choice of words according to Al-Baqillani

After Al-Jahiz, Al-Baqillani came to examine the selection of words in their places. He noticed this in the Holy Qur'an, as each word was arranged with what was next to it in a way that led to the statement of its eloquence, and it attracted the ears and souls in its firmness, so he likened it to the pearl and the ruby, and in that the splendor of speech appeared, so he said: ((And you see the word in the Qur'an represented by it in the folds of much speech, and it is the pride of all of it, and the center of its necklace, and the one calling out to itself with its distinction, and its specialization with its splendor and beauty))[74]. Every word has its place in speech, and through it the style acquires its beauty. If a word is changed from its place, or replaced by another, the speech will be disturbed and the meaning will be disturbed. The ability of the word is shown through the arrangement of the letters of the word. ((The letters upon which the speech of the Arabs is built are twenty-nine letters, and the number of surahs that begin with mentioning the letters is twenty-eight surahs, and the total of what is mentioned of these letters at the beginning of the surahs from the letters of the dictionary is half the sentence, which is fourteen letters to indicate what is mentioned to others, and to know that this speech is organized from the letters with which they organize their speech))[75]. This indicates that they cannot compose like the Holy Qur'an, despite it being based on the letters that they utter. Rather, the Holy Qur'an was based on choosing letters, and in choosing them lies the miracle, just as choice lies in organizing and composing words, which constitutes the unique Qur'anic discourse, which reveals the places of miracle in it, and gives the Qur'an ((a position in eloquence that goes beyond the usual speech of mankind and jinn, for they are unable to produce anything like it, just as we are unable, and they fall short, just as we fall short))[76]. Then God Almighty said: Say, "If mankind and the jinn gathered together to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other assistants."[77] This means that the Holy Qur'an is extremely eloquent to the point that humans are incapable of it, As for other verbal discourses[78], even if they reach a degree of eloquence, they are lower in rhetoric and expression than the Qur'an. This is due to the beauty of the Qur'an's arrangement and the precision of its choice of words. It is not tainted by any deficiency or weakness, and it achieves complete textuality. In this way, it was a measure for other discourses. What follows the Qur'anic discourse is the Prophetic hadith because of the eloquence and rhetoric it contains. Al-Baqillani mentions the difference between them, saying: "If you have a share of the craft, or you have a sense of this meaning, or you have a share in literature, or a share in Arabic, even if that share is small or that portion is deficient, then I do not think that you will be confused by the difference between the brilliance of the Qur'an and what we have copied for you from the speech of the Messenger, may God bless him and grant him peace, from his sermons and letters, and what you may hear of his speech, and what falls to you from his words. I think that you see between the two a great distance, a long period, a wide field, and a vast place".[79] In Al-Baqillani's comparison between the Holy Qur'an and the Noble Hadith, he relied on the term indicating composition and organization, which are weaving and casting, as the prophetic discourse came in one organization, so it came in his organization in a second degree after the Qur'an, due to the distinction of the organization of the Qur'an.

Al-Baqillani's choice of words leads to textual coherence, which is the focus of textual studies, and is thus one of its criteria set by "De Beaugrande". Although scholars have used parallel terms such as cohesion, conceptual coherence, and plot, they result from choice and coherence, which examine the mental relationships that connect the units of the text. These are the same relationships that Al-Baqillani spoke about in his understanding of the issue of choice of words in the Holy Qur'an, through which he revealed the places of miracles. Choice, in reality, is what creates the conceptual coherence between the elements that make up the text, as choice is achieved by creating a logical relationship between the vocabulary on the basis of causality, generality, and specificity, to organize the verbal events, topics, and situations[80]. This is what appeared to Al-Baqillani in his contemplation of the contexts of the Holy Qur'an, and he preceded linguists in showing the harmony of the textual structures of the Holy Qur'an through understanding it and then interpreting that discourse. Paul and Brown indicated that the discourse derives its harmony from the understanding and interpretation of the recipient[81]. Every text that is understandable and interpretable is coherent[82]. The property of coherence is based on the process of interpretation starting from knowledge of the context, and therefore the presence of other elements that help in understanding textual coherence, they are undoubtedly the recipient and the context, which is what "Dominique" explained by saying: ((Coherence is not inherent in the text, but rather the participating speaker is the one who undertakes to build it, and judging it requires that the text is coherent or inconsistent, which may change according to the taste of individuals and according to their knowledge of the context))[83].

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Chomsky pointed out that the transformation of the structure from the deep semantic structure to the surface is done through transformational rules that are collected by a series of transformations such as deletion, addition, substitution and abbreviation. Thus, substitution, for him, is a procedural image that indicates a kind of centralization in the action, and thus he explains the dependent concepts from a communicative point of view[84]. While the syntactic transformations do not appear in terms of their correctness or incorrectness depending on the meaning intended by the speaker, as Sibawayh explained when he spoke about the displacement of correct alternatives for incorrect alternatives by placing them in context, which is something that clearly indicates that grammatical thinking has reached a level among Arab grammarians that modern linguistic studies have not reached.

Research conclusion:

At the end of this research, we realized that the context provides words with conditions that allow them to fit and harmonize with each other, which allows them to establish two types of relationships between them by the factor of proximity. The first type is formal relationships, and the second is internal relationships. This leads to a type of linguistic unity according to which the elements that make up the text are linked by structural relationships that are consistent with the meaning. The grammatical connection according to those relationships depends primarily on the proximity of those units that are organized according to formal and internal relationships, or according to a grammatical compositional structure that appears on the surface, and internal relationships that form the deep structure of the composition and the text, which is the meaning that carries the intentions of the creator of the linguistic statement.

What contributes to the good arrangement of words and their consistency in sentences is that the word is well-established in the context and connected to others within the sentence. Likewise, the sentences are connected to each other, which creates coherence and consistency at the level of the text, even if he did not mention the communicative aspect that Brinker referred to, and was satisfied with identifying the elements of the text, which is the matter that De Beaugrand focused on in linking the speech events to the context of the situation.

Syntactic relationships have a clear presence in the linguistic system, as every linguistic unit has strong relationships with that system. As for substitutional relationships, they are absent in the linguistic system, given that they exist in the mind and can be evoked for specific reasons.

- Every text that can be understood and interpreted is coherent. The characteristic of coherence is based on the process of interpretation based on knowledge of the context. Therefore, the presence of other elements that help in understanding textual coherence are undoubtedly the recipient and the context. The text is coherent or inconsistent according to the taste of individuals and their knowledge of the context.

Recommendations:

Finally, we present the research on the theory of collocation between substitutional relations and the ability of the word, along with the results it has reached, to those interested and researchers, to enrich it and renew research on it. This will contribute to the development of scientific research in general, and discourse research in particular, in theory and application. Perhaps it will be an incentive for discourse work in monitoring substitutional relations, filling the gaps in the pen, completing what has fallen short in reaching, and encompassing the study from all its aspects.

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