

*The cognitive and functional crossing between the art of rhetoric and the science of syntax: A study of the relationship between structure and meaning*

التقاطع المعرفي والوظيفي بين فن البيان وعلم الإعراب: دراسة في الترابط بين البنية والمعنى

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Abstract:

The Arabic language is considered as one of the developed , most expansive, and most enriching languages in terms of structure and expression. Its sciences arose and developed in various contexts to serve the correct sound and the correct understanding of texts, most notably the Qur'an.

Among these sciences, grammar (the science of syntax) and rhetoric (the science of rhetoric) emerged as two basic and important pillars in achieving the integrity of the expression and the accuracy of the meaning, and if the grammar is concerned with controlling grammatical structures and achieving linguistic correctness , the rhetoric is concerned with the aesthetic of discourse, the strength of influence, the depth of style and its splendor, and despite the difference in the field of each of them, the relationship between them is not a relationship of contrast or independence, but interactivity and complementarity .

The Arab heritage has proved in its finest stations -especially with Abdul -Qaher Al -Jarjani -that rhetorical understanding cannot be established without mastering the grammatical structure ( al nazm theory ) from here the complementary relationship emerges between grammar and rhetoric as a cognitive and functional intervention that enriches the mechanisms of linguistic analysis and reveals the secrets of expression in Arabic texts.

This article aims to investigate the aspects of this integration by tracking its theoretical and analytical foundations, and analyzing the nature of this integrative relationship and its applied manifestations in the light of heritage and contemporary statements, in order to highlight the extent to which these two sciences in the deep and accurate understanding of the Arab discourse, or in other words how to support rhetoric- and the opposite is true- in achieving the purpose of the language (understanding, persuasion and influence) according to the right manner .

Key words: grammar, rhetoric, integration, language science, Arabic studies, the Noble Qur'an, theory of (alnazm).

ملخص:

تعد اللغة العربية من أغنى اللغات وأكثرها اتساعا وأغناها من حيث البنية والبيان، وقد نشأت علومها وتطورت في سياقات متعددة لخدمة الفهم السليم والصحيح للنصوص، وعلى رأسها النص القرآني. ومن هذه العلوم برز النحو (علم الإعراب) والبلاغة (علم البيان) كركيزتين أساسيتين ومهمتين في تحقيق سلامة التعبير ودقة المعنى، وإن كان النحو يعني بضبط التراكيب النحوية وتحقيق الصحة اللغوية، فإن البلاغة تهتم بجمالية الخطاب وقوة التأثير وحنكة الأسلوب ورونقه، ورغم اختلاف مجال كل منهما إلا أن العلاقة بينهما ليست علاقة تباين أو استقلال وإنما علاقة تكامل وتفاعل.

وقد أثبت التراث العربي في أرقى محطاته -خصوصا مع عبد القاهر الجرجاني- أن الفهم البلاغي لا يمكن أن يؤسس دون إحاطة دقيقة بالبنية النحوية (نظرية النظم) من هنا ينبثق العلاقة التكاملية بين النحو والبلاغة باعتبارها تداخلا معرفيا ووظيفيا يثري آليات التحليل اللغوي ويكشف أسرار التعبير في النصوص العربية.

يهدف هذا المقال إلى استقصاء أوجه هذا التكامل من خلال تتبع أسسه النظرية والتحليلية، وتحليل طبيعة هذه العلاقة التكاملية وتجلياتها التطبيقية في ضوء مقولات تراثية ومعاصرة، قصد إبراز مدى تعاضد هذين العلمين في الفهم العميق والدقيق للخطاب العربي، أو بمعنى آخر كيف يساند النحو البلاغة –والعكس صحيح- في تحقيق غاية اللغة (الإفهام والإقناع والتأثير) وفق الوجه الصحيح.

الكلمات المفتاحية: النحو، البلاغة، التكامل، علوم اللغة، الدراسات العربية، القرآن الكريم، نظرية النظم.

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## **1- Introduction:**

Arab Muslims have been interested in the Holy Quran since its revelation, giving it priority in their various studies. They were keen to grasp its meanings, secrets, and mysteries, and they strove to understand them correctly and grasp their purposes and contents. This required them to be diligent in studying the various sciences of the Arabic language, comprehending them, and mastering their rules and arts.

The Qur'an was the source in which many sciences arose, including the science of grammar, from which the science of syntax emerged, and the science of rhetoric, from which the science of eloquence branched off. These two sciences united to serve the Noble Qur'an, understand it, and know the places of its miraculousness and the advantages of its style. The Qur'anic text is miraculous in its organization, its eloquence, and its structures, grammar and morphology. Through the research into its styles, words, structures, meanings, and purposes, the best way to achieve this was to draw on these two sciences, which had received great attention from Arab scholars, especially the ancients. They produced vast knowledge and numerous works in both fields, seeking to establish general rules that would regulate each science separately, so that each could perform its assigned function.

At the beginning of the establishment of Arabic sciences, we found a clear interference between the sciences, and that some of them were closely related to each other, but the Arab scholars tried to limit their studies to specific linguistic specializations so that their efforts would not be dispersed. It happened that each science separated from the other at a later time and became independent with its terminology, rules, and method, and each science began to be viewed independently of the other and in isolation from it. However, some sciences cannot survive on their own unless they seek help from other sciences because the relationship between them is complementary, especially when it comes to serving the Qur'anic text, whether in understanding it or realizing its miraculous aspects. This is especially true since the matter becomes dangerous if each science is employed separately from the other, resulting in a partial understanding of the rhetorical miracle of the Holy Qur'an.

## **2- The phenomenon of integration between linguistic sciences:**

As it is well known to linguists, interpreters , and specialists in philosophy, hermeneutics, and other disciplines, both ancient and modern, the relationship between linguistic sciences in general is complementary , providing the language student with many options and numerous mechanisms for interpreting, analyzing, explaining, or interpreting texts.

One of the emerging topics in modern Western and Arab studies in general is the issue of integration or interference between sciences and knowledge. Several writings have emerged to treat this issue, because the development and scientific revolution that the contemporary world is experiencing are primarily caused by specialization, and secondly by the fact that some sciences benefit from each other. Furthermore, the nature of some sciences requires knowledge of other sciences in order to understand them.

The Arabic language sciences, like other sciences, have greatly benefited from each other in the matter of integrating knowledge, especially in heritage studies and what is related to research into the Qur'anic text, in terms of explanation, interpretation, analysis, exegesis, and understanding. Among the manifestations of this integration, which may reach the point of interference , we find the science of grammar in the section on (syntax) and the science of rhetoric in the section on (rhetoric).

It is well known that grammar and rhetoric are two sciences that converged and were directly linked to Quranic studies at the beginning of their emergence due to the Arabs' fear of the Quran being distorted or misunderstood due to the spread of Islamic lands after the conquests and the conversion of non-Arabs into the religion of Islam. The Arabic language is the origin of eloquence, rhetoric, clarity and correct speech as described by God Almighty.

The jurist or the one working on the Holy Qur'an must be well-versed and knowledgeable in the Arabic language in order to understand the words of God Almighty in the correct manner, especially the sciences of grammar and rhetoric. The former protects the tongue from making mistakes and its goal is to determine the methods of forming sentences, the positions of words, and their characteristics according to their location. Eloquence is the ability to convey the full meaning of an idea to the recipient, concisely, briefly, and accurately, without periphrase or redundancy. Both arose for similar reasons. If grammar arose out of fear that the Holy Qur'an would be subject to errors in pronunciation, then eloquence arose to understand the Qur'an and explain its style and miraculous nature.

### **3 - The cognitive integration between grammar and rhetoric in Arabic linguistic studies:**

The Qur'anic text and the speech of the Arabs are the primary material of grammar that created it. They are also the primary material of Arabic rhetoric, which distinguished Arabic expression and the Qur'anic miracle. Quranic studies were among the factors and reasons for the emergence of grammatical and rhetorical studies among traditional linguists. This was done with the aim of understanding the Quranic text and knowing its explanation and objectives through research into its words, studying its structures and organization, and clarifying its meanings, connotations, and objectives.

If the definition of grammar is "to tend to know how to combine words to convey the original meaning absolutely by standards derived from the induction of the speech of the Arabs and laws built upon them to guard against errors in composition"( Al-Sakaki, 1407 AH - 1987 AD, p. 75).

And knowing the structures of the Arabic language, such as grammar, construction, and others. As for eloquence, "eloquence is everything by which the meaning reaches the heart of the listener, so that it is firmly established in his soul as it is established in your soul, with an acceptable image and good presentation"(Al-Askari, , 1419 AH, p. 10).

Some contemporary thinkers, including the Moroccan Muhammad Abed al-Jabri, consider the sciences of morphology, syntax, rhetoric, and the principles of jurisprudence to be included under what is called the sciences of rhetoric, when he pointed out that they come together for one purpose, which is to research the rhetoric of Arabic speech, saying: "All the historical data available now confirm that rhetorical research was initiated in an organized manner in language, grammar, jurisprudence, and theology, or more precisely in the research and discussions that would later be called by these names... which were attracted by a single center of interest, which is the basic religious text: the Qur'an, the clear book."( Abed Al-Jabri, 2009, p. 14).

We explore from Al-Jabiri's words the complementary and close relationship between the sciences of language, meaning grammar and rhetoric, in addition to jurisprudence and theology. As for grammar and rhetoric, they are two sciences that complement each other in the study of Arabic language, whether traditional or contemporary. Each of them has its role in achieving the process of clarification and then correct understanding, and it is an integration linked to the structures and their meanings, and it appears clearly in the science of semantics, which is concerned with studying the structures and clarifying the relationships existing between their units and parts, and what results from these complex relationships of multiple and different meanings and connotations according to the different situations and contexts, so it studies the

methods of expression in their different conditions. This includes mention, deletion, manifestation, implication, separation, connection, and so on. This is what is called grammatical rhetoric.

If we return to traditional Arabic studies, we will find many Arab scholars who addressed the issue of the complementary relationship between grammar and rhetoric, either directly or implicitly within the folds of their linguistic studies. These include:

**Al-Khalil ibn Ahmad Al-Farahidi:** who summarized eloquent speech in his statement when he was asked: What is eloquence? He said: "What is close to its ends and far from its end"( Ibn Abd Rabbih, 1404 AH , p. 272). Al-Askari discussed many rhetorical issues in the two arts, among which we mention: deletion, which he saw as resulting in brevity and lightness in speech without causing ambiguity in changing the meaning, and in which he stipulated - whether it was the deletion of the predicate or the sentence - taking into consideration the state of the addressee and his knowledge of the rest of the parts of speech (Hussein, , 1988, pp. 57-58). He also spoke at length about definiteness and indefiniteness and their advantages, and about the advancement and delay, and he explained their conditions, otherwise the speech would become ugly. These, as is clearly evident, are issues in which the sciences of grammar and rhetoric often interfere .

**As for Sibawayh:** Sibawayh was not only concerned with the clarification of the endings of words, but he was also very concerned with the style that clearly reflects the situation, and this matter completely negates the saying that grammar did not care about the meaning and the requirements of the situation, and one of the simplest examples of this point of view is his saying: "Don't you see that if you said 'O Zaid' while you were speaking to him, it would not be permissible?"( Sibawayh, 1408 AH - 1988 AD, p. 218.), Because the situation, the position and the requirements of the situation do not require this, as he spoke at length about the phenomenon of deletion and explained its causes, which is originally a topic of the topics of the science of rhetoric. He linked this phenomenon to alleviation, brevity and breadth, as he addressed the chapters of deletion and separated its various types, as he dealt with the issue of advancing and delaying, focusing on its rhetorical causes, especially for the speaker.

**Al-Mubarrad:** He discussed in many places in his books (Al-Kamil) and (Al-Muqtabas) grammatical issues of verb, subject and object, deletion in verbs and letters, connection and separation, definite and indefinite. He also mentioned the advancement and delay, explaining what Sibawayh had said. He talked about the increase in letters and saw that they come for

emphasis, and about the separating pronoun and that it also comes for emphasis, and he talked about the question going beyond its purpose and other issues that combine grammar and rhetoric, which are many and varied, especially in the book (Al-Muqtabab).

He also spoke about the strong relationship between the structure and the grammatical meaning it indicates. An example of this is what was narrated by Abu al-Abbas to al-Kindi when someone asked him, saying: "I find in the speech of the Arabs filler." They say that Abdullah is standing, then they say that Abdullah is standing, then they say that Abdullah is standing, and the meaning is the same, and that is because he said, rather the meanings are different. So their saying that Abdullah is standing is news of his standing, and their saying that Abdullah is standing is an answer to the question of a questioner, and their saying that Abdullah is standing is an answer to the denial of the one who denies his standing" (Al-Sakaki, 1407 AH - 1987 AD, p. 171). Here I explain the secrets of the structures from the grammatical point of view and from the point of view of the variety of purposes that differ from one structure to another, as well as taking into account the recipient's condition that changes according to each structure among the previous structures.

**Ibn Jinni**, who was one of the most skilled and knowledgeable people of language and literature in the sciences of grammar and morphology, wrote in them and was creative. He dealt, like the grammarians who preceded him, with arts and topics related to rhetoric, such as deletion, addition, precedence, delay, carrying the meaning, and distortion. He collected them in a chapter that he called (On the Courage of Arabic) in his famous book (Al-Khasais). He paid great attention to the issue of integration between the sciences of grammar and rhetoric, and this was clear in his studies. Grammatical meanings for him were not merely nominative subject or predicate, nominative agent or accusative object, adverbial, adjective, complement, or verbs in their various tenses and forms. Rather, they deeply interfere with rhetorical meanings, such as presentation, delay, connection, separation, deletion, and others.

#### **4- The integration of grammar and rhetoric according to Abd al-Qahir al-Jurjani:**

Al-Jurjani is considered as the most interested linguist in the complementary relationship between grammar and rhetoric. He was able to consolidate the relationship between these two disciplines, and he authored numerous works, the most famous of which are (The Hundred Factors in Grammar) and (The Healing in the Miracle of the Holy Qur'an). But the most famous of them are his two books, Secrets of Rhetoric and Evidence of the Miracle, in which he highlighted numerous rhetorical issues, relying on explanation, justification, and analysis, as well as evidence and examples. His interest in detail was evident, as he dealt with them with extreme precision. He was known for his discovery of the theory of (al nazm).

Although the term "nazm" existed before al-Jurjani, the scholars who preceded him did not address it with the depth and precision with which al-Jurjani did. For him, the theory of nazm did not emerge from nothing, but rather emerged based on the studies of earlier grammarians and rhetoricians. He pointed to this in his statement: "You know that scholars agree on the importance of 'al-Nizam' and its great value, and the emphasis placed on mentioning it, and their consensus that there is no merit without it, and no value for speech if it is not correct for it, even if its meaning is as strange as it is" (al-Jurjani, 1413 AH - 1992 AD, p. 80).

Research into issues of arrangement of metrical poetry through differences in the formulation of sentences and the meanings of that difference was the focus of interest of rhetoricians, and grammarians also made great efforts in the same field. Perhaps Al-Jurjani formulated his theory influenced by those studies and research that preceded him without being completed. He completed it when he addressed the issues of presentation and delay, forms of affirmation, negation, interrogation, command, deletion, repetition, objection, separation, connection, and other issues in which grammar and rhetoric met in his book, *Evidences of the Miracle*, in particular.

Al-Jurjani's theory of grammar represents a qualitative shift in Arabic studies in the stage of maturity and perfection. He made grammar into laws that guide Arabic taste in discovering the levels of speech. Through it, the researcher can determine the aesthetics of the text and trace its rhetorical elements back to the method of constructing speech while taking into account the rules of grammar without violating them.

For him, grammar is the observance of the rules and regulations of grammar, which is "to put your words in the position required by (the science of grammar), and to work according to its laws and principles, and to know the methods that have been followed and not deviate from them, and to preserve the rules that have been set for you and not to violate any of them." (al-Jurjani, 1413 AH - 1992 AD, p. 81) There is no (Nazm), that is, no straight speech, without correct grammar. The metrical arrangement is dependent on observing the laws of grammar, knowing its rules, principles, and rules of its structure, then working with them and applying them to the styles that we create in accordance with what the context and situation require. He says, explaining: "This is because we do not know anything that the composer seeks in his composition other than to look into the aspects of each chapter and its differences, so he looks in (the news) at the aspects that you see in your saying: (Zayd is leaving) and (Zayd is the one leaving) and (the one leaving is Zayd)" (al-Jurjani, 1413 AH - 1992 AD, p. 81). Here we find three

different semantic aspects. When we say (Zaid is leaving), we make the leaving indefinite because it is unknown to the listener, while when we say (Zaid is leaving), we make the predicate definite because it is known to the recipient even if he does not know the leaving. As for when we say (Zaid is leaving), here there is an emphasis on this specificity. This is because we can insert a separating pronoun between the subject and the predicate, and then it is correct to say (Zaid is leaving and Amr) and not (Zaid is leaving and Amr). As for the third example, the departure is for Zaid and not for anyone else (Khalifa, 2009-2010, p. 72).

To clarify this example, Al-Jurjani states: "One of the differences between the two issues, which is something that is urgently needed to be known, is that if you make the predicate indefinite, it is permissible for you to bring a second subject, provided that you associate it with the conjunction in the meaning that you informed about the first. If you make it definite, that is not permissible"(al-Jurjani, 1413 AH - 1992 AD, p. 178).

From this statement we understand what Al-Jurjani meant by grammar, which is that the speaker should be fully aware of all the relationships existing between the individual words and sentences, and that he should act according to the rules of grammar according to what the context, situation and condition require and impose, because what may be correct in one grammatical style may not be correct in another style. For example, the use of prepositional phrases is a rhetorical grammatical form that we use to express certain semantic forms. However, they are not suitable in all cases, because the context imposes on us a specific grammatical form that is only suitable in this situation.

We note that in the expressions chosen by Al-Jurjani there is a clear and obvious difference in meanings, and this, in his opinion, is conclusive evidence that the point is not in the goodness of the grammar alone, but rather in looking at the meaning that arose from the difference in the forms of composition; because eloquence is built on the foundation of soundness and goodness of composition. The structure may be correct from a grammatical point of view but not from a rhetorical point of view, because the basic function of language is communication and understanding, and the speaker always intends to convey a purpose to the recipient. These purposes, which Al-Jurjani defined as news, prohibition, command, and question, can only be achieved through the organization of speech. And because organization can only be achieved by arranging words side by side, this requires understanding the principles and rules of grammar. It is inconceivable that "thought should be attached to the meanings of words individually and devoid of the meanings of grammar," (al-Jurjani, 1413 AH - 1992 AD, p. 410), because speech is a form of behavior, and grammar is the way in which people speak.

Al-Jurjani took grammar out of what was associated with it among the early Arabs. He did not limit it to the endings of words and the combination of words and their arrangement one after the other. Rather, he came with a new method, which is the connection between grammar and rhetoric. He deposited the principles of the theory of organization, which clearly reflects the appearance of complete integration between rhetoric and grammar. He believes that the reason for the miraculous nature of the Qur'an is not only in its meanings, because meanings cannot be conceived without words, but rather the way in which the miraculous nature can be understood is the idea of order, which is based on the connection of words to each other, and through this process additional meanings appear in addition to the original meaning, and this is what the researcher Aisha Abdul Rahman goes to when she says: He defines the meaning of organization and composition as nothing other than observing the meanings of grammar and its rules, and what is between the words... and he directs the meanings of grammar to their places in the order of speech and the order of style, not to the grammatical artifice that occurs in isolation from the meaning" (Rahman, 1971, p. 107).

If grammar is what controls the endings of words and helps the listener understand the content of the spoken or written text, then it also reveals its aesthetic and artistic elements, and this is also the function of rhetoric. Grammatical structures are the basis for the correct construction of speech. In addition to arranging its meanings in sentences, it also gives it its own rhetorical and semantic features. It is known that "words are dependent on their meanings, so that it is the grammar that opens them, and that the purposes are hidden within them, so that it is the grammar that extracts them" (al-Jurjani, 1413 AH - 1992 AD, p.28). Even the difference between (system) and (system) or between (speech) and (speech) is a difference that goes back to the speaker's ability and skill in using the laws that the (grammar) of a particular language provides, because the meaning of a sentence may change completely simply because of a change in the movement of one of its words. If the speaker does not have any freedom with regard to the words due to their position and custom, then he has, in return, complete freedom with regard to the (laws of grammar).

Based on the above, we say that despite the importance of words, this does not mean that they should be given precedence over meanings and that attention should be paid to form without content. Grammatical forms remain of great importance, as they are what compose words and give them linguistic integrity regardless of meaning and context, in order to perform their communicative function, because meaning in itself is nothing but a product of the

interactive process between the meanings of words and the meanings of grammar established by the speaker. Grammar is the language's fortress and its protector from any distortion, corruption or incorrect grammar. It is the path to acquiring linguistic fluency. It is the scale and standard of Arabic, because the basis of communication is conveying meaning, and this cannot be achieved without the presence of controls that govern it and prevent it from leaning towards error, whether phonetic or syntactic, as this leads to defect and thus to ambiguity.

From here we can say that the rules of grammar according to Al-Jurjani went beyond the issue of the phenomenon of inflection only; rather they went beyond that to formulation and depiction. Abdul-Qaher Al-Jurjani also raised the issue of word and meaning, benefiting from the ideas of Al-Jahiz, who pointed to the importance of organization in literary expression when he researched meanings as the essence of the process of composing speech and perfecting its organization. And his definition of rhetorical tools in his book *Al-Bayan wa Al-Tabyin*; Al-Jurjani says: "Words are proven to have virtue and their morals, in the suitability of the meaning of the word to the meaning of the one that follows it." (al-Jurjani, 1413 AH - 1992 AD, p. 46).

Thus, the metrical arrangement is an introduction to understanding meanings, because it reveals the system of which meanings are composed and helps to identify their parts, in addition to the function of linking between one sentence and another, and between what comes before and after it. Thus, the idea of functional consistency between its vocabulary is revealed to preserve the intended meaning and significance, because if the vocabulary is not linked to other vocabulary, whether explicitly or implicitly, it cannot achieve the communicative benefit. While the informative benefit is obtained when the relationship between the part and the whole is taken into account in composing speech. Combining two or more words together is only achieved after understanding their meanings, because the agreement of the word with the meaning is that the words are appropriate and suitable for the intended meaning. This is what makes the composition correct and reflects the speaker's skill in expression. So, "If you set aside their meanings? What justification is there for doubting that words, as words, do not deserve to be arranged in one way rather than another? Even if we were to assume that these words, which are languages, were stripped of their meanings, none of them would be more deserving of precedence than another, and it is inconceivable that they should be arranged and organized." (al-Jurjani, 1413 AH - 1992 AD, p.50).

The position of the word in a suitable position with what is adjacent to it carries an artistic value worthy of conveying the communicative experience of the speaker, and this is what Al-Jurjani addressed in his theory, as he was keen to study the role of the speaker in constructing the sentence, not the role of the recipient in understanding it, and he addresses (the system) in

terms of it issuing from the speaker, so his interest in the system of words does not mean his neglect of meaning, as he emphasized everything that leads to returning the system to the words in a way that marginalizes meaning.

He believes that supporting the claim that the advantage is specialised in systems and the fallacies that result from it, based on the relationship between words and meanings at the level of (listener/receiver) is a false conception, because the relationship between both the receiver and the sender - that is, the listener and the speaker - is a reciprocal and inverse relationship. While the receiver has words that turn into meanings, the opposite is true for the sender (meanings that turn into words), which means that it is not permissible to limit oneself to the receiver and ignore the sender who turns the meaning into words.

Abdul Qaher points out that words are vessels for meanings, so the speaker must choose words that are equivalent to them, so that he does not pour a great meaning into a narrow vessel nor a small meaning into a wide vessel. He calls for words to be commensurate with the meanings, so if the meaning is magnificent, the word created for it will be rich, and if the meaning is elegant, the word will be likewise.

#### **5- Conclusion:**

From the above, and based on the discussion we have addressed in this paper, we have clearly demonstrated the complementary relationship between Arabic grammar and rhetoric. They cannot be separated, otherwise disequilibrium and disorder will result. They are two sides of the same coin, and together they achieve good and excellent speech.

The relationship between them is organic and complementary. One cannot dispense without disrupting the linguistic or aesthetic structure of the text. Grammar is the structure and rhetoric is the spirit, or in other words, grammar ensures the integrity of expression and rhetoric enhances its effect on souls. True eloquence and clarity can only be achieved by combining them together, producing a highly expressive and influential language. Therefore, the student of Arabic texts, with their various contents and purposes, ancient and modern, needs a deep understanding of both to grasp the secrets of Arabic expression in its most beautiful forms.

We can assert that Abdul Qaher Al-Jurjani was able to discover the functional and complementary relationship between grammar and rhetoric without stopping at the level of correctness and error in the structures, but rather he went beyond it to a further level, which is the search for hidden artistic and aesthetic secrets. He realized the truth of the complementary relationship between the sciences of language in understanding and contemplating the Book of

God - the Almighty - when he established a complete linguistic theory based on grammar and its rules, with an awareness of the differences in the methods of constructing and building speech.

He did not separate grammar from rhetoric, but rather he saw that rhetoric can only be established in a sound manner, and that grammar is the means by which meanings are organized in a linguistic structure that produces the intended rhetorical effect. With this understanding, he established a new school in text analysis that relies on understanding the relationships between wording, meaning, and structure. Based mainly on the complementary relationship between grammar and rhetoric, he made it the cornerstone of his famous theory (the theory of systems), where the eloquence of speech does not stem from individual words, but from the way they are organized and arranged according to the rules of grammar, taking into account situations and circumstances. Thus, he had (rhetorical grammar).

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