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## Pluralism Concepts and Reasons

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**Abstract:** Praise be to God who guided us and enabled us to do this, and prayers and peace be upon the master of the Messengers, Muhammad and his family his home, the pure and immaculate, and after: Plurality is a term used in Arabic dictionaries to refer to abundance and counting. Grammatical faces in singular parsing. What is meant by pluralism is the abundance of grammatical guidance in the syntax of the word. The syntactic diversity occurred as a result of several reasons that had a prominent role in the possibility of the singular in more than one grammatical aspect, some of which are related to submission and delay, and the multiplicity of the meaning of the structure, and some of them are related to the functions of the word, stopping and starting.

**Keywords:** Pluralism, Concepts, Reasons, Diversity.

### 1. INTRODUCTION

#### First: Pluralism of Grammatical Parsing Linguistically and Idiomatically

Our study requires knowledge of the concept of plural syntax in language and terminology, and it is necessary to clarify what is meant by plurality first, and then what is meant by parsing second. Multilingualism The term (counting) is mentioned in dictionaries with many meanings, the most frequent of which are: counting, and abundance. Al-Khalil (d. 175 AH) said: ((I counted the thing except: I calculated it and counted it)). This first meaning is intended by (count), and the other meaning is ((many))(Alfarahedy:170AH). And (plurality) was defined by the grammarians, in the sense of abundance, and this becomes clear by looking at the grammar books, in which you find titles used to indicate the multiplicity of something in the sense of its abundance. Among them, ((multiple faces of expression)) (Alfarahedy:170 AH). And the multiplicity of adverbs, adjectives, the excluded from it, and other terms that indicate the abundance of something. It is clear from this that their goal is to multiply the grammatical aspect, and this is what we rely on in the study. As for those who went to say that plurality means counting, our study has nothing to do with this meaning;



Because we are looking at many grammatical faces. In the books of the commentators, the word (plurality) appeared in many places, and their intent was counting, in some, and multiplicity, in others. Al-Qurtubi wanted the multiplicity of God, that is: if there was more than one deity, and in that is a statement that the multiplicity is the multiplicity, and the browser in the books of interpretation finds that the multiplicity in the sense of multiplicity, was not only in the syntactic aspects, but came in other subjects, so it was said ((Unite the Mu'tazila with The multiplicity of their sects and their differences))), meaning with the multitude of their sects. As for the books of the meanings of the Qur'an and its syntax, the multiplicity in them does not differ indicatively from the grammatical books, and what the interpretation books brought; Because it deals with the syntax of the Qur'anic term, and mentions the aspects of ((multiple cases)) (the syntax), so perhaps one word can bear more than one syntactic aspect. The books of Quranic recitations have a share, in the presence of the word multiplicity in them, with clear headings, by which I want the meaning of multiplicity, such as ((Chapter on the benefit of multiple readings))). It is clear from what has been mentioned that pluralism means the multiplicity of grammatical faces in the inflection of a single word, and this means that the term plurality is commonly used in grammatical and Quranic studies, meaning that a single grammatical issue has more than one grammatical face, i.e. two or more, and this is the meaning What is required, in our study of grammatical pluralism, is that we do not touch on anything of the meaning of statistics, even if some say it; Not related to the study. pluralism idiomatically: After getting to know the meaning of pluralism linguistically, we did not find anything that defines it idiomatically, and it became clear that it ((recorded a noticeable absence from idiomatic dictionaries, as it was not defined in them))). But by defining the term linguistically, and looking at the books of grammar, interpretation, syntax, and readings, it can be said: It is the increase in something or Diversity of viewpoints((Alhassany and Essa:2023))

### **Second: Parsing Concept Language:**

The inflection has its root (Arabs) and it came in dictionaries, by breaking the hamza, once, and by opening it, again. The grammarians wrote books on syntax, we mention some of them: The meanings of the Qur'an and its syntax for glass (311 AH), the syntax of the Qur'an by al-Nahhas (338 AH), the urgent syntax (d. And the syntax of the Qur'an for the supplications. And if it was by opening the hamza, that is: the bedouins, then what is meant by it is the inhabitants of the desert (Alseravy:385 AH). The first meaning is what is required in our study, while the second, although it is mentioned in dictionaries, is of no use to us. It is clear from the previous definitions that what is meant by "parsing" is to express and clarify the speech, so that the recipient can understand the intended meanings of it. Expression idiomatically: Arabic scholars mentioned that the inflection is ((the difference at the end of the word according to the different factors (verbal or appreciative)))(Alqurtiby:671AH). This definition of syntax is in its own grammatical sense, while the general linguistic concept is declarative and elucidating.

### **Third - its Reasons:**

Multiple parsing is a prominent phenomenon in grammar books, Qur'an parsing books, and poetry parsing books, and whoever wrote about this phenomenon pointed to multiple reasons



for it, including: 1- Stopping and starting: Stopping and starting are among the phenomena of the Arabic language that are related to the Qur'anic text, and many books have dealt with it. Because it received the attention of scholars, and among these books are Al-Qat' wa'l-Ittaniyyah by Abu Jaafar Al-Nahhas (d. 338 AH), and the book "Explanation of Endowment and Initiation in the Book of God Almighty" by Abu Bakr Al-Anbari Al-Baghdadi (d. 328 AH), and others. When we found the writings of endowment and initiation written by scholars of grammar and language more than others, such as: al-Kisa'i, al-Zajjaj, al-Farra', al-Asma'i, al-Nahhas, and others. Among what appears in it the effect of stopping and starting in plural syntax is the saying of the Most High: And if you brought to those who were given the Scripture every sign, they would not follow your qiblah. Nor will you be a follower of their qiblah. Nor would they be followers of one another's qiblah. So if you were to follow their desires after what has come to you of knowledge, indeed, you would then be among the wrongdoers. Those to whom We gave the Scripture know him as they know their own sons. But indeed, a party of them conceal the truth while they know (Surah Al-Baqara: 145-146). The difference was in the endowment on (the wrongdoers) in the previous verse, or the connection, so Al-Nisaburi (d. 850 AH) said: The endowment on (the wrongdoers) is a necessary endowment, and if you connected it to (those), then it expressed (those) an adjective and it is a beginner (). And it was stated in the books of the syntax of the Qur'an that (those) ((raised by the beginning))) and it was not mentioned that it is an adjective.

#### **Forth: Syntactic Differences:**

When looking at grammar topics, you find that there are multiple differences, and the reason for these differences is due to ((the difference in perceptions and cultural, psychological, and social conditions, the ambiguity of the topic in itself, and the lack of familiarity with the point of view of the other))). And we summarize the saying on the subject of introduction and delay, in which there was a disagreement between the grammarians, including: Preferring the news over the beginner: giving the news is one of the issues that the grammarians differed in its permissibility and inadmissibility, and Ibn Al-Warraq (d. 381 AH) said: ((And know that the beginner if His predicate was an adverb, or a noun related to a preposition, so it is preceded or delayed, like when you say: Increase with you, and you have increased, so increase is superscript by beginning in both directions, and likewise: money is for Zaid, and money is increased))(). There are multiple reasons that have a role in the multiplicity of grammatical aspects, including what was mentioned by Dr. Mahmoud Al-Jassem in his research, published under the title "Reasons for plurality in grammatical analysis." He said: The nature of the language has a role in that, as you may find a location for a specific word in the structure of what , has more than one arabic face; Because there is no decisive presumption, in the sense that the inflectional sign of the word does not appear, so the inflectional aspects are multiplied. Also, Dr. Muhammad Hamasa mentioned a number of reasons in his research "The Multiple Syntaxes in the Qur'anic Sentence", which would lead to the plurality of syntaxes, including the difference of grammarians in estimating the omitted.

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## 2. CONCLUSION

1. The word (counting) is mentioned in dictionaries with many meanings, the most frequent of which is counting and abundance.
2. The term (plurality) was present not only in the books of grammarians, but also in the books of interpretation of the Holy Qur'an, its syntax and readings.
3. The grammatical plurality means that the word may be possible in a specific combination of more than one grammatical face, and that there will be an increase in the number of faces that it bears.
4. It was mentioned in dictionaries that (the inflection) is by breaking the hamza, and opening it, so breaking the hamza (the inflection) is an application of the grammatical rules, and by opening it (the inflection) is a name given to the inhabitants of the desert.
5. The possibility of the singular in a combination of more than one grammatical face as a result of reasons including disagreement between grammarians, and the effect of stopping and starting.
6. The Arabists went to the plurality of syntax in directing a word; Because of the motives of plurality, including the possibility of the word for more than one meaning and the appropriateness of the structure contained in it for those meanings

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