

Grammatical Induction and its Effect on the Acceptance of Poetic Evidence

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Abstract

For a long time, grammarians were concerned and preoccupied with the continuation of the Arabs' speech, and through this they were able to enrich the Arabic library with a huge heritage of books in which they wrote about the language's promises and rules. And with the continuation of the audible speech of the Arabs, which is the generous practice and the mirrors and the hadith and the prose of proverbs and wisdom and sermons in addition to the social prose, that is, the speech of the Arabs in their daily lives, and its importance lies in its connection with grammar as the emergence of grammar depended entirely on continuation, grammar: "the science of the practices inferred from and then related to continuation of the speech of the Arabs concerned with the total practice obtained in the human ability from following the speech of the Arabs", The research summarized the efforts of grammarians in continuation of the speech of the Arabs, and the opinions of modernists on continuation negatively and positively.

Keywords: grammatical induction, Origin of Arabic Grammar , criteria of time and place.

1. Introduction

Induction comes in the sense of tracking and it is from the verb induction. Ibn Sidah (d. 454 AH) said: "induction something and indicate it: He followed it and Induction the earth indicated and he settled it. and examine and Induction: you follow it, land by land, and he walked in it, observing its condition and its matter...; and I studied or examine someone, and observing: I passed by them one by one and it is from following")1).. "It is said that a person follows someone by his words and follows a path and examine means he follows him..." Induction the earth if it follows people after people, so I examine")2).. And "someone examine intended and followed and looked at his actions and the matter followed him)3).

Induction in terminology does not depart from the linguistic meaning, as "it is the knowledge of the general thing for all its individuals " It is said: someone examine. He roamed the path if he did not leave anything of it")4)and "it is the judgment on the general because of its existence in his boldness ")5). "It was said: It is a review of the details to prove a general rule that is not without tolerance.

They will induct induction systematically following a phenomenon in an investigative manner and it is called complete induction" or partially and it is called incomplete induction, and the first of them is rare and difficult to achieve in grammatical studies to arrive at consistent or semi-consistent laws for the partial phenomena of the language in general, not to investigate the evidence and examples, as grammar is a science with laws and rules that are clarified by the evidence and prove their correctness, not the opposite")6).

So, induction is a method that is originally used by a qualified user for something for a certain purpose in an appropriate manner. Several conditions are required for the success of the method, including: that the user be successful in using it, that the thing for which the method is used be susceptible to being affected by that method, and that the purpose ultimately cannot be achieved by that method")7).

If we go back to the history of the Arabs, we find that in their pre-Islamic era and the beginning of Islam, they spoke the language in the correct manner by instinct; therefore, there was no need for evidence or testimony in the language, as "Arabic at that time was pure and flowed on the tongues of its children with ease and simplicity in its sounds, structures, and compositions without the need to work thought or effort, and they understood its meaning by the instinct that they inherited from their fathers and grandfathers. There was no need to support and strengthen the evidence, such as resorting to controls or rules that come from outside nature, as it was dominant and protected from error")8).

However, the emergence of signs of incorrect pronunciation on people's tongues as a result of the mixing of Arabs with non-Arabs made it urgent to establish controls and laws to protect the language from corruption and dissolution in the languages of other nations and then its loss. ")9).

This would entail neglecting the preservation of religion, as the soundness of its rulings depends on the good understanding of the texts of the Holy Qur'an and the Noble Hadith. In the weakness of Arabic, this understanding is lost! ")10).

Therefore, scholars and those keen on the language began to study the speech of the Arabs and listen to its speakers and then establish the rules so that they would be closer to the reality of the language. Here, the need for evidence emerged, as they rely on it when establishing the rules and controls of the language. So what is meant by the argument is proving the validity of a rule, or the use of a word or a structure, with a textual proof")11). whose chain of transmission is authentic and goes back to an eloquent Arab with a sound nature. The need for it arose when they feared for the integrity of the Arabic language after its people mixed with the non-Arabs following the conquests, which resulted in a give-and-take in language, ideas, morals, and customs. They also became aware of the possibility that the matter might lead to the corruption of the language. ")12).

The Origin of Arabic Grammar

The Arabs in the Arabian Peninsula before Islam did not have pure Arab blood, as the Abyssinians, Persians and Romans mixed with them, so their capitals, such as Mecca and Medina (Yathrib), were a place for the interaction of languages and dialects.

It is unreasonable that the Arabic language would not be affected by other dialects, and despite the fact that it was a slight influence due to the numerical and sovereign superiority of its people over other peoples who did not originally speak Arabic”)13).; however, it was the beginning of the distortion and distortion of the Arabic language. Therefore, a group of scholars appeared, such as Abu al-Aswad al-Du’ali

and his students, and they wanted to communicate with the language in its purest form, so they traveled to the deserts where the eloquent Arab tribes lived who did not mix with foreigners, and they drank from their knowledge: and they learned what they heard, and the most famous of these are Abu Amr ibn al-Ala; al-Khalil ibn Ahmad, al-Kisa’i, Sibawayh and their students)14).

Many accounts have been reported that show the origin and beginnings of grammar, including: It was stated in Nuzhat Al-Albaa said: “The reason for Ali, may God be pleased with him, establishing this knowledge is what Abu Al-Aswad narrated. He said: I entered upon the Commander of the Faithful, Ali bin Abi Talib, may God be pleased with him, and I found a note in his hand. I said: What is this, O Commander of the Faithful? I have pondered the speech of the people and found that it has been corrupted by mixing with these red ones - meaning the Persians - so I wanted to establish something for them to refer to and rely on.”)15).

In another narration, he said: “I entered upon Imam Ali bin Abi Talib, peace be upon him, and found him with his head down. Why are you fleeing, O Commander of the Faithful? He replied to him, saying: I heard of a melody in your country, so I wanted to write a book on the principles of Arabic.” Abu al-Aswad said to him: If you do that, you will revive us and this language will remain among us.)16).

He also narrated that he said: “I said: What prompted you to do this? He said: I saw corruption in the speech of some of my family;

I should write a drawing by which the right is known from the wrong. So Abu al-Aswad took grammar from Ali, peace be upon him, and did not show it to anyone.)17).

Al-Suyuti said: “The first person to write grammar for people was Abu al-Aswad al-Du’ali; and Abu al-Aswad took that from the Commander of the Faithful Ali ibn Abi Talib, may God be pleased with him; and he was the most knowledgeable person about the speech of the Arabs and they claimed that he used to answer in every language”)18).

Dr. Tamam Hassan has an opinion on that. According to him, it is wrong to attribute the emergence of Arabic grammar or Arabic morphology to a specific individual who lived in that era. The establishment of grammatical and morphological rules began with Abu al-Aswad, then Sibawayh, to the point that Sibawayh’s book in its material is more a product of that era than it was a product of Sibawayh. His merit was clear in the expansion of the material and in the classification, not others.”)19).

In his opinion, it is an injustice and a shortcoming to Abu al-Aswad al-Du’ali, as he is the clearest of the arenas in this field. He reviewed a group of the speech of the Arabs, from which he derived some rules and recorded them in a paper that was considered the first book written in the Arabic language, and it was known to grammarians as “applied)20).

Dr. Saeed Al-Afghani Many sayings differed about the founder of grammar. It was said: The first to speak about it was Nasr bin Asim (81 AH) » and it was said Abd al-Rahman bin Hormuz (711 AH) » and it was also said that nothing has reached us about grammar before Yahya bin Ya`mar (141 AH) and Ibn Abi Ishaq al-Hadrami (111 AH). However, he presented evidence proving that the first to lay the foundation stone of grammar was Abu al-Aswad. Whoever reads his biography and the most frequent sources On making him the one who established grammar, it is not unlikely that he had a rare intelligence, a ready answer, and a brilliant intuition. What he did from dotting the Qur'an to indicate the nominative, accusative, genitive, and tanween is only evidence of what he was characterized by. They agreed in the past on this work of his, in which you have provided the greatest service to the Arabic language, and it was the first step towards grammar without a doubt. In addition to that, he was at the forefront of parsing the Holy Qur'an, and those who claim to have the priority of grammar were all students of Abu al-Aswad or students of his students. They took Arabic and the Qur'an from him in Basra)21).

"Abu al-Tayyib said, and what indicates the correctness of this...; A young boy used to go around Abu al-Aswad al-Du'ali, the grammarian, and one day he said to him: What did your father do? He said: A fever took him, so it crushed him severely, cooked him severely, and flayed him severely, so it left him as a young bird. He said: What did your father's wife do, who used to trade with him, deal with him, harm him, visit him, and quarrel with him? He said: He divorced her and married another, so I was favored by him and was satisfied and was blessed. He said: And I was not blessed, my nephew? He said: A letter of Arabic that did not reach you. He said: There is no good for you in what I did not hear of it)22).

And Imam Ali (peace be upon him) had no choice but to throw a paper to Abu al-Aswad in which was written: "Speech is all noun, verb, and its particle. The noun is what informs about the named, the verb is what informs about it, and the particle is what came for a meaning."

And he said to me: "Adhere to this grammar and add to it whatever comes to you; and know, Abu al-Aswad, that nouns are three: apparent, implicit, and a noun that is neither apparent nor implicit. People differ, Abu al-Aswad, in what is neither apparent nor implicit."

And he meant by that the ambiguous noun.)23). This was the first induction in Arabic grammar and the beginning of tracing the language and establishing rules.

This induction had a clear impact on all grammatical works, as their chapters began by recording this inductive result related to the types of speech (noun, verb, and particle). We find that Sibawayh began his book by saying: "This is the chapter on the science of what words are in Arabic. Words are: nouns, verbs, and particles that have a meaning that is neither a noun nor a verb.)24)

Al-Mubarrad said: "All speech is nouns, verbs, and particles that have a meaning. No speech, whether Arabic or foreign, is free of these three. .)25) Ibn Jinni said: "All speech is of three types: noun, verb, and particle that has a meaning. The noun is that which has a preposition in it, or is an expression of a person, so the preposition is like your saying 'from Zaid' and 'to Amr'. And it's being an expression of a person is like your saying 'this is a man' and 'this is a woman'. The verb is that which has a preposition in it, or is an imperative, so as for 'qad', it is like your saying 'qad qam' and 'qad qad' and 'qad yaqūm' and its being an imperative is like 'qūm' and

‘qadīd’. And the particle is that which does not have a sign of the signs of the nouns or the signs of the verbs.” The verbs and it came for a meaning in something other than it, such as hal and bal and you do not say from hal and qad hal and do not order it .)26)

The grammarians realized the value of induction, and they recorded the rules and regulations of the language, so they stipulated it, and made it a conclusive proof of proving the rules and grammatical rules, and this is proven by what was mentioned in their books and writings, including: “And I do not prevent it, for it was mentioned,..., because they did not come up with a reason for the prohibition except after induction of the speech of the Arabs.)27)

And the saying of Al-Shatibi: “And this was more appropriate to him than proving a meaning for a letter that was not proven in it from a correct stability.)28)

He also said about Ibn Malik: “He ruled that the analogy in it (taf’ila) is based on what he inferred from the speech of the Arabs, because he often relied on his own induction and built his Arabic on it.)29) And many other sayings that indicate a great effort in their pursuit of the speech of the Arabs in order to protect Arabic and strive for its stability.

Induction was closely linked to grammar, as the emergence of grammar depended entirely on induction, as grammar is "a science of standards derived from the induction of the speech of the Arabs, meaning by standards the general laws obtained in the human faculty from following the speech of the Arabs.)30)

The goal of grammatical induction in Arabic

Grammar cannot be born arbitrarily, as there are natural reasons that the mind accepts and historical events confirm that indicate the emergence of a problem that came to be codified grammar as a solution, and this solution was built in the induction stage on taking a diverse linguistic sample from the Arabic language according to a method framed by place and time .)31), which we will talk about later.

The care for the Holy Quran, its reading and its recitation is the direct reason that showed linguistic studies, and it was a religious motive for the group of readers who realized the necessity of benefiting from this study in controlling the reading and controlling its origins, and clarifying and interpreting its verses .)32)

. That is, there is an indispensable connection between the Holy Qur’an and the Arabic language, by virtue of which Arabic has become one of the requirements of Islam, as the primary concern has become the integrity of the Holy Qur’an in its linguistic structure, grammar, morphology, phonetics, and semantics. Therefore, the goal of induction is to codify Arabic grammar to be consistent with the Arabic of the Holy Qur’an, which represents the classical Arabic that unites the Arabs, regardless of their tribes, places of residence, and languages. The Holy Qur’an does not represent the language of a particular tribe, as it contains many phonetic, morphological, grammatical, and semantic phenomena from several Arabic dialects .)33)

. The language of the Holy Quran is different from the language of the Arabs. It is not like the language of poetry, nor is it similar to the speech of orators and soothsayers. No speech has ever resembled it since then. However, we must accept the fact that the Arabic language has

undergone changes in one of its aspects since the revelation of the Holy Quran until today, which has posed a threat to our language, which we must preserve for the sake of the Quran. These changes have not affected the origins of the linguistic structure, so monitoring and recording them will not harm the preservation of the Book of God or its literary and intellectual effects. Rather, it is a scientific duty that will expand the horizons of our linguistic understanding and its history, a correct understanding and advancement of it to keep pace with the requirements of the modern era.)34)

.Linguistic studies in their beginnings were a mixture of grammar, morphology, language, literature, and other sciences of the Arabic language. Because these branches were intertwined in purpose and intent, the writer at that time was a grammarian and linguist, and the grammarian was a grammarian and so on. This was in the first phase: the phase of position and formation, which began with Abu al-Aswad and ended at the beginning of the era of al-Khalil ibn Ahmad. These branches began to distinguish themselves from each other in research and documentation from the beginning of the second phase gradually until some scholars became famous for grammar and another was referred to for language.)35).

Dr. Hassan Aoun mentions that the linguistic production in the period of time extending from the days of Imam Ali bin Abi Talib (peace be upon him) and his student Abu Al-Aswad Al-Du'ali to the days of Sibawayh does not exceed two attempts: the first: Abu Al-Aswad's attempt to put some chapters of grammar on pages or scraps, and these pages were found and then lost and no material trace was found to prove what these scraps contained, and the second attempt: what Isa bin Omar did in composing two books on grammar: Al-Jami' and Al-Ikmal, and researchers also did not find a trace that clarifies their methodology, chapters, and method of dealing with them, meaning that it cannot be asserted that the linguistic study resulted in books and works before The era of Sibawayh, but the interest in the issue of language seems clear and has increased after the infiltration of the tune into it, which exceeded the limits of pronunciation and the language of understanding to the verses of the Holy Quran)36).

The criteria of time and place

At the beginning of the first studies of grammar, the Basrans began to extrapolate the language and extract and collect evidence and were keen to purify the language and preserve it, this is what prompted them to be strict in listening and set strict conditions)37).

to accept the evidence represented by the criteria of time and place, "As for time, they accepted the argument of the sayings of the Arabs of the pre-Islamic era and the eloquent of Islam until the middle of the second century, whether they lived in the city or the desert)38).

Thus, the last one to argue with his poetry unanimously was Ibrahim bin Harmah (70-150 AH), and they also agreed not to argue with the speech of the natives and moderns in the Arabic language, as for place, they relied on the speech of the tribes that inhabited the heart of the Arabian Peninsula and rejected the speech of the tribes on the coasts or that they lived next to the foreigners)39).

That is, they "linked it to the idea of Bedouinism and civilization. The more Bedouin the tribe was or closer to Bedouin life, the more eloquent its language was, and the more trustworthy it

was. The more civilized it was or closer to civilized life, the more its language was questionable and suspicious, ..., and their idea in that was that isolation in the middle of the desert, and not contacting foreign races, preserves the purity of the language and protects it from any external influence, and that mixing spoils the language and distorts tongues)40).

So we find that they transmitted the language from “Qais, Tamim, and Asad, for these are the ones from whom most of what was taken and most of it, and upon whom reliance was placed in the strange and in the Arabs and inflection, then Hudhayl, some of Kinanah, and some of the Ta’is, and nothing was taken from anyone else in the rest of their tribes)41).

Al-Suyuti quoted Al-Farabi’s text: “In short, it was never taken from a city dweller or from the inhabitants of the deserts who inhabited the outskirts of their country that were adjacent to all the nations around them. It was not taken from Lakhm or Judham, for they were neighbors of the people of Egypt and the Copts, nor from Quda’ah or Ghassan or Iyad, for they were neighbors of the people of the Levant and most of them were Christians who read in their prayers in a language other than Arabic, nor from Taghlib and Al-Nimr, for they were neighbors of the Greeks in the peninsula, nor from Abd Al-Qais, for they were the inhabitants of Bahrain, mixing with India and Abyssinia, nor from Azd Oman, for they were mixing with India and Persia, nor from the people of Yemen originally, for they were mixing with India and Abyssinia and because Abyssinia was born among them, nor from Banu Hanifa and the inhabitants of Al-Yamamah, nor from Thaqif and the inhabitants of Al-Ta’if, for they were mixing with the merchants of the nation’s residing with them, nor from the city of Al-Hijaz, for those who transmitted the language encountered them when they began to transmit the language of the Arabs. They mixed with other nations and their languages became corrupted)42).

The reason for their stipulation of place was explained by Ibn Jinni, who said: “The reason for the impossibility of that is what happened to the languages of the present and the people of the city of disorder, corruption and error. If it was known that the people of a city remained eloquent, and nothing of corruption happened to their language, it would be necessary to take from them as it is taken from the people of the hair. Likewise, if what spread among the people of the hair spread in the language of the people of the city of disorder and confusion of tongues and the violation of the habit of eloquence and its spread, it would be necessary to reject their language and leave what comes from it.)43)

This means that the grammarians considered the language of a specific period of time to be a model language, and they made it an imposed standard for the language of every era after the predecessors, so everyone who goes outside of these two frameworks is considered a newcomer, and that means the corruption of his language and lack of trust in it, and consequently the lack of evidence for his poetry)44).

That is, the rule in the temporal and spatial classification is due to the certainty of the soundness of the language of the protester, and the absence of corruption in it. Therefore, they did not protest with the poetry of Umayyah ibn Abi al-Salt, Adi ibn Zayd al-Abbadi, and also al-A’sha.

Some grammarians, despite being pre-Islamic, due to their mixing with foreigners and the influence of their language, even their poetry contained a considerable number of words and terms that the Arabs did not know)45).

Criticism of the modernists of the criteria of time and place

The temporal and spatial standard has gained acceptance and has been implemented, and deviating from it has been a cause for criticism. We find that scholars have dropped the argument with the poetry of Umayyah ibn Abi al-Salt, Adi ibn Zayd, and even al-A'sha according to some of them; because of their mixing with foreigners and the influence of their language by this mixing, which led to the rejection of many of the evidences for these poets despite their being of Ignorance)46).

Some modern scholars believe that these facts need to be reconsidered to clarify their accuracy. According to what some historians, including the author of *Al-Khazana*, narrate, Abu Amr ibn al-Ala, Abdullah ibn Abi Ishaq, al-Hasan al-Basri, and others, rejected the poetry of al-Farazdaq, al-Kumait, and Dhu al-Rumma and did not cite it as evidence. He relied on what some narrations narrate, that these prominent grammarians, linguists, and narrators were reluctant to read the poetry of these poets and refused to hear it or cite it as evidence. Among this is what al-Asma'i narrated, that he sat with Abu Amr for ten years, and did not hear him cite an Islamic verse as evidence, and that he believed that these poets were "born." He also relied on many reports in which these grammarians rejected verses by those poets, found fault with them, and ruled that they were outside the grammatical rules, meaning that they did not adhere to the temporal and spatial standard.)47)

Dr. Mahdi Al-Makhzoumi said: "If the measure of eloquence was isolation in the middle of the desert and lack of contact with foreigners, then the language of Quraysh would have been the language furthest from eloquence, and no one says this. Rather, they have unanimously agreed that Quraysh is the most eloquent of the Arabs and that their dialect is the purest of languages)48). and Dr. Ahmed Mukhtar Omar supports him in this and sees him as right, because Quraysh used to live in Mecca and its surroundings and they were people of trade and their work led to mixing, and this mixing corrupts the language, according to their claim. So why then differentiate between Quraysh and other tribes in learning from them and rejecting the language of these tribes?)49).

The grammarians' approach to extrapolating the speech of the Arabs

The grammarians' concern and preoccupation was extrapolating the speech of the Arabs, and through it they were able to enrich the Arabic library with a huge heritage of works in which they wrote the rules and provisions of the language, and each class of them completed the work of the class before it. Induction is based on what is heard from the speech of the Arabs, which is the Holy Quran, readings, Hadith, and prose, such as proverbs, wisdom, and sermons, in addition to social prose, i.e. the speech of the Arabs in their daily lives)50).

Dr. Hussein Khamis Al-Malakh said: "The desire of linguists and grammarians to generalize the results of their induction made some of them travel to the homelands of the Arab tribes in the Arabian Peninsula in order to observe the linguistic phenomenon in its natural environment and record it scientifically, which would later deny the characteristic of making a grammatical rule for their work)51).

The scholars relied on what they collected in matters and rules on the oral communication of the Arabs, as they traveled to their remote deserts and settled there and exerted strenuous efforts in tracking the different and varied texts, and they endured the hardships of travel and the roughness of life when they mixed with the Arabs, and then they began to review the different details that they collected and put generalities for them to extract the comprehensive rules as much as they could)52).

Some modernists believe that The linguistic sample is a complete descriptive model of the language when the linguist finds that adding any new material to this sample does not result in something that is not present in his first analysis, and thus the sample is suitable and appropriate)53).

Dr. Hussein Khamis Al-Malakh commented on this by saying that this criterion was achieved by Arabic scholars, as they did not go to the Arabian Peninsula all at once, but rather they were repeated trips, which resulted in surveying different samples and bringing them and analyzing them. The trips to the natural linguistic environments were repeated and the results were repeated accordingly without recording a radical difference until attempts at grammatical composition began)54).

Grammarians extracted most of their grammatical rules from the regular phenomena in the language, and this is agreed upon by the majority of grammarians. As for what they differed on, it formed a prominent feature of the grammatical disagreement)56).

The opinions of modern scholars on the approach of the ancients

Many modern scholars praised the efforts of scholars in collecting and extrapolating the language and then establishing grammatical rules. Dr. Tamam Hassan: “As for collecting the material, its induction, division, naming its sections and concepts, and then establishing the rules that describe the aspects of the partnership between its terms, it was all done in an admirable manner and an effort was expended in it that will remain noticeable for all time)57).

The codification of Arabic grammar was done with a high degree of precision, as linguists heard from the Bedouins whose Arabic was acceptable, and they are a group that is referred to as lying or fabrication, especially since the time period between Abu Al-Aswad Al-Du’ali and Al-Khalil bin Ahmed Al-Farahidi is a relatively long period to verify the precision of the material covered by induction, and thus the first Hijri century in the history of grammar is the century of induction)58).

Dr. Subhi Al-Saleh said that the ancients' approach to collecting the language was scientific and precise, relying on observation and induction, and sometimes excessive caution, and this calls for reassurance in what they concluded from the characteristics of the language, as they avoided taking the language from those whose Arabic was tainted by any flaw, and they are the Arabs of the desert and their eloquent speakers in particular, and he mentioned that Sibawayh indicated his strictness in correcting linguistic usage by referring it back to the Arabs whose Arabic was acceptable or the Arabs who were trusted or their Arabic)58).

However, some modern scholars criticized their approach and recorded some objections to it, as some of them believe that the ancients were judging by non-scientific standards, as they

sometimes mixed personal behavior with scientific behavior, including that they did not cite the poetry of Abu Nuwas as evidence; because he was a drinker of wine, despite their acknowledgment that he was a well-spoken speaker who did not make mistakes, and here several questions arise: If he was a well-spoken speaker as they see it, then what did they have to do with him drinking wine? And why did they not prevent the poetry of Imru' al-Qais or Tarafa from being cited as evidence for the same reason? Why did they use Ibn Harmah's poetry as evidence and make it the last argument, even though he was a contemporary of Abu Nuwas? He was also addicted to drinking, so they are following a contradictory path, driven by their fanaticism about Hadith and modernity and the application of unscientific standards (59). He supported his opinion with what Al-Baghdadi said: "Ibn Harmah was fond of drinking, and the chief of police, Ziyad, took him to Medina and flogged him for drinking alcohol(60). Their approach is also criticized for isolating most of the Arab tribes. If they had isolated all of these tribes, what remained of the language for them? In addition, when they wanted to collect the language, they collected it from all the tribes without distinguishing between one tribe and another, meaning that they collected it wherever it happened, so it came out as a mixture from here and there, so it is A mixture of classical Arabic, which is harmonious in its characteristics, and of Arabic dialects with the characteristics specific to each tribe. Then they built their rules from this diverse, discordant, and conflicting mixture, and this resulted in this disorder that we see in grammar. We find that they were satisfied with recording the Quraish and neglected everything else because they believed that the language of the Quraish was the best. This is not correct, but rather it is a wrong view, because the good language is the one that performs its function in understanding, making people understand, and expressing people's inner feelings without effort. There is no doubt that all Arabic dialects do this in the best way (61).

Ahmed Mukhtar Omar criticized the ancients for their belief that language is something hereditary that is passed down from fathers to sons, as they were dominated by the idea of a close connection between eloquence and gender, and they denied the possibility of a Greek or Persian mastering the Arabic language no matter how much effort he made in learning and practicing it and no matter how early he came to the Arabian Peninsula, which led to their refusal to take from Ibn al-Muqaffa' due to his Persian origin despite his eloquence and his having received the language since his early childhood, while they did not hesitate to cite the words of children and madmen (62).

as reported by al-Suyuti: "Abd al-Rahman told us on the authority of his uncle al-Asma'i, who said: I heard some boys with a severe fever reciting poetry, so I stopped and they turned me away from my need and I began to write what I heard when an old man came and said: Are you writing the words of these lowly dwarves? Likewise, I did not see them avoid the poetry of the madmen of the Arabs, but rather they narrated it and cited it as evidence, and it was written The imams of language are loaded with quoting the poems of Qais bin Dharih, Majnun Layla (63).

Dr. Hassan Khamis Al-Malakh quoted Hilmi Khalil as saying: "But there is a fundamental mistake that these scholars made when they judged these three principles, gender (Arabism), place and time, in the audible linguistic material, which is their confusion between the different linguistic levels from which they were taking; as they considered everything they heard to belong to one level, which is classical Arabic, and they did not realize that what they heard belongs to

multiple levels that must be decisively distinguished between them, as there is the level of classical or common language, and there is the level of dialects, and there is the level of linguistic usage in specific environments)64).

Dr. Tamam Hassan believes that the ancients completed the process of induction and stopped working on it, and there was no longer a place for induction, and they imposed rules on examples, and mental exercises began in constructing sentences and the saying of obligation and permissibility began, so the rule became the master of texts)65). He also goes on to say that the grammatical rule should be an expression of something that the researcher noticed and he had to describe it in as brief a phrase as possible, not a law imposed on the speakers of the language, so that the one who agrees is good and the one who disagrees is bad)66). Some researchers decide that grammarians made the language a prisoner behind the bars of their rules, as their mission was to enact expressions for the speakers of the language and control them)67). and that they had several positions that show their strong adherence to the literalness of these rules, to the point that they imposed their rules on some literary evidence and Quranic verses and worked to fault the readers if they violated those rules, but this does not include the early grammarians, such as Sibawayh and Al-Farra, whose knowledge of the language was extensive and their taste in understanding it was sound)68).

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