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ABSTRACT
It is no secret to the student of Arabic that the origins of grammar have a great value and impact in proving and documenting the language, and the origins of grammar were established with the establishment of Arabic grammar during the stage of application, and after increasing of the authorship in the grammar’s science, the grammarians, wanted to theorize for this science and set its limits and draw its general framework in the fourth century AH; so its applying emergence coincided with the emergence of grammar, and its theorizing stage was delayed. It was evidence that branched out in proving linguistic and grammatical rulings, based on argument and proof to guide the minds of grammarians according to the opinions that they believed in, and deduced from them the foundations on which they built their rulings. The research was concerned with the book: Al-Salik’s Approach of Speaking to the Alfiya of Ibn Malik) by Abu Hayyan Al-Andalusi, one of the famous grammarians. Our aim is to study two of the most important principles of grammar, namely: analogy and consensus, so this study was based on an introduction and then two sections. The first one dealt with the concept of measurement, its beginnings, its pillars, its types, and the position of Basra and Kufa, then Abu Hayyan’s position on these data pillars, its types, the position of the grammarians of Basra and Kufa, then Abu Hayyan’s position on these data, While the second topic dealt with the consensus, including the concept and conditions, and Abu Hayyan’s position on it, then we proved the most important results of the study in the conclusion points of the research, and we ask God for success and acceptance and praise be to Him in the first and the hereafter.

Keywords: origins, AbiHayyan, Alfiya, consensus, as-Salik, analogy, measurements, grammar

INTRODUCTION
Praise be to God, whose light shone the darkness, and I pray and greet his two friends and his beloved from all of creation, our master Muhammad Al-Hadi Al-Bashir, who was unique in eloquence of speech and comprehensive words and on his family and companions who rose to support the religion and their followers in goodness until the Day of Judgment.
The origins of Arabic grammar according to Abu Hayyan Al-Andalusi in his book: (Al-Salik’s approach in speaking of the Alfiya of Ibn Malik): Measurement and consensus as a model

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The first topic

Measurement

The first requirement: the concept of measurement:

Al-Qiyas linguistically: He is the one who measures and measures something with another, and against another, so it is measured. Estimation, which is the source of the thing being measured by analogy and analogy, i.e. its ability (2).

As for idiomatically: Al-Ramani defined it: as a combination of the first and second, which is required in the validity of the first to be the validity of the second, and in the corruption of the second the corruption of the first. The thing in a collector (3), as for the contemporaries, Dr. Khadija Al-Hadithi knew it: as carrying an unknown over a known, carrying the immovable according to what was transmitted, and carrying what was not heard according to what was heard in a ruling from the rulings and a common cause between them (4).

And Abu Al-Barakat Al-Anbari defined it in his book called (Al-Ighrab Fi Jadal Al-Arabiyyah) as: Carrying the unmoved on the transmitted if it is in its meaning, as he clarified what is meant by the transmission and the transmitted, so he said: As for the transmission: the transmitted Arabic eloquent speech is the correct transmission, outside the limit of few to the limit of abundance. (5).

Al-Afghani defined it: it is an appraisal of the branch by virtue of the origin, and it was said: It is carrying a branch on the origin of a fault and making the rule of the origin on the branch, and it was said: it is appending the branch to the original with a collector, and it was said: It is the consideration of the thing by thing with a collector, and these limits are all convergent (6).
the Umayyad era, as a result of the poets’ violation of the rules set by the grammarians, and several factors helped the Arab grammarians take analogy as a basis on which they relied in setting the rules, among these factors: the melody, and the desire of the master to learn the language Arabic, this and others made analogy the first place in drawing up the grammatical method for the Arabs (11). The analogy is as old as the grammar itself. It appeared early in the history of grammatical composition; As the early grammarians used it, and called for it, this Ibn Salam refers to the efforts of Abu al-Aswad al-Du’ali and that he is the first to establish analogy. Ibn Salam said: “The first to establish Arabic, open its door and follow its path and establish its analogy: Abu al-Aswad al-Du’ali” (12).

Al-Khalil took him until he was counted as raising his banner and revealing what was hidden from him. Abu Al-Fath Ibn Jinni said: “He is the master of his people and reveals the mask of analogy in his knowledge” (13). For him and for others, analogy was a kind of logical analogy that scholars used many times in other sciences, the most important of which is the science of jurisprudence. Which had an impact on subdividing the issues and analyzing them, and the likes being joined together to fall under one rule or subject to a steady rule (14) and with the large number of measurements of Hebron, it does not depart from what the Arabs were familiar with, and the best evidence for this is what Al-Asma’i mentioned that Al-Khalil said to him) 15) We sang a man: Glory pleaded with us, so Varnaa’a (16).

I said: This does not happen, so he said: How is it permissible for the Agaj to say: The glory of our honor has failed, so be reluctant? And the reasons for Abu al-Fath that Hebron forbade such an analogy: that he

It was said that he imitated the Arabs in their linguistic methods and carried our words to theirs. In formulating the substance’s origins, its branches, controlling letters, arranging words, and the subsequent inferences, substitutions, merging, deletion, and addition (7).

After the foregoing, we understand that qiyas is the second source of Arabic grammar, after listening. Sheikh Muhammad Al-Khidr Hussain says in his talk about the need for analogy in the language: “If it was true that the author of each meaning puts a word that is specific to him, the embarrassment that the language would fall into would be that the huge volumes narrowed from writing them down, and he would apologize to humans for memorizing enough for their different arts and different faces, Qiyas is an easy way to use on the language, and it is a means that enables a person to pronounce thousands of words and sentences, without knocking his ears before, or needing to be sure of the correctness of their Arabic to read the books of the language, or the collections of Arab literature and their system” (8).

Ibn al-Anbari stated: If it is invalid for grammar to be a narration and transmission, it must be analogy and reason.

The second requirement: its beginnings, development and importance: Measurement is a logical process. It has an ancient lineage in the works of grammarians that begins with the birth of grammar and goes along with its origin and development. Abdullah bin Ishaq al-Hadrami (d. 117 AH) took it. He used to measure and justify, rather he was the first to extend analogy and explain the causes (10). This is illustrated by the picture A tool for grammatical measurements is those quarrels that arose between grammarians and poets in
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The analogy remained the basis of grammarians until the Persian laid its constraints (17). His motto was, "To err in fifty issues of the narration is dearer to him than to err in one standard issue" (19).

The four centuries passed and analogy was the backbone of grammar, and grammar continued to depend on analogy until Abu Al-Barakat Al-Anbari said, “The denial of analogy is not achieved, because whoever denies analogy has denied grammar” (20).

Qiyas is a tool of reason, and it has an impact on religious sciences in the case of linguistic sciences, and it seems that Arabic scholars followed the path of the modernists in terms of taking care of the chain of transmission and its men, and weighing and modifying them, and ways of carrying the language, so they had their linguistic texts and they had layers of narrators as for those, then the speakers followed in grafting them towards them with philosophy and justification, so they had their model in building rules on listening, analogy and consensus as the jurists built, and deducing their rulings on listening, analogy and consensus; This is a clear impact of the effects of religious sciences in language sciences (21).

The analogy is of great importance in Arabic grammatical thought, to the extent that it was said that Al-Kisa’i said: Grammar is only an analogy that is to be followed ** and by it in every science is benefited” (22).

Abu Al-Barakat Al-Anbari expressed the importance of analogy when he said: “Know that the denial of analogy in grammar is not achieved, because all grammar is analogy. That is why it was
It is the third pillar of measurement, and one of the researchers described it as: the fruit of measurement and its practical result. Because the process of appending the metric to the metric; If it did not entail giving the rule of origin to the branch, the entire standard process would have been invalidated; Because there is no measurement without judgment (31).

d- Illness: It is what the grammarians saw of the reasons for which the measurer deserved a judgment. Measurement is carried out except with it, as it is necessary to attach the measurer to the measurer with a reason that combines them, and on the basis of which the measurer must judge the measure against him (32).

and types of measurement:
First: The syllogism: It is a statement composed of propositions. When they are accepted, another statement is necessary for their own sake, such as our saying: All the world is variable, and every variable is accidental. These two propositions are presented if they are accepted by themselves: The world is an accident (33).

Things need something else. It was also known as the inference in which there are premises that necessarily necessitate something other than those premises (4). Second: the jurisprudential analogy: that it is like the ruling of the two mentioned with the same reason in the other (35). Among the scholars who defined it as carrying a branch on an origin in some of its rulings, meaning that it combines them (36).

Third: Linguistic analogy, which is types: grammatical analogy, morphological analogy, and semantic analogy.

As for the grammatical analogy, as defined by Ibn al-Anbari: it is the assumption of a branch on the origin of a predicate and applying the rule of the predominant, the many, the rare and the rare (25). It has four pillars:

A- Measured by: It is the original, and it is for the grammarians what was expelled from the audible from the Arabs, as it appeared to them while they were establishing grammar and raising its rules another type of analogy, which is the grammatical rulings and rules that the grammarians set after observing the texts, and they made some of them an origin by which they measure others. It is stipulated that it should not be abnormal or outside the norms of analogy. If something is heard that contradicts analogy, we leave analogy and speak the audible, and we do not have to measure the abnormal audio (6). Al-Suyuti mentioned that it is not a condition for which the number is measured. It may be measured on a little because it agrees with analogy, and refrains from a lot because it contradicts it, and what Al-Suyuti mentioned here is quoted from the book (Al-Khassas), where Ibn Jinni mentioned it under the title: Chapter on the Permissibility of Measurement on what is not less and its rejection of what is more (27).

b- Measured: It is the branch or (the predicate), that is, a predicate of an audible over an audible, or a presumed over an audible, or a grammatical ruling over another, and it was said: It is what was spread on the Arab tongues until it was measured (28).

C- Judgment: It is what takes place on the branch of the original rulings in terms of grammatical, syntax and syntax (29), and the scholars reached by their research on multiple rulings of grammatical rules; They divided the grammatical ruling into obligatory and forbidden, good and ugly, and contrary to the first and permissible equally (30).
but if that was possible, we said it and alerted us to it” (41) and this is consistent with sound nature and clarity of thought. This is the doctrine of scholars in the Arabic language and what should be acted upon and taken into account” (42). The link between measurement and listening has a great influence on the differences in grammatical opinions between the two schools (Visual and Kufic). The most important of these differences between these two schools of measurement are:

First: The Basri’s dependence on reason more than their dependence on transmission, for the Basris were described as people of analogy and intellect, while the Kufics were described as knowledgeable of Arab poetry, familiar with it (43).

Second: The visuals do not pay attention to every audible, rather they choose from it what is consistent with their origins, then neglect the rest under the pretext of scarcity, scarcity, necessity, abnormality, etc., and the Kufics respect every audible from the Arabs. They heard only one reason in which something contrary to the principles is permissible, they made it an original and approved it (44).

Third: The Basuris believe that language is logical and does not deviate from wisdom in its laws, unlike the Kufics who believe that language has a special logic.

Fourth: The Basrians abound in interpretation and estimation in grammar, unlike the Kufics who resort to that only a little because the Kufics rely on the method of transmission more than on reason and analogy.

Fifthly: The Basris dared to transcend the Arabs in their language. Al-Farsi said: “This melody entered into their words, meaning the Arabs, because they have no origins to which they can refer (45).
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What appears from the foregoing is that the visuals preceded and expanded on analogy, and based it on a great deal of hearing, so hearing is the principle, and analogy is a branch of it, so there is no analogy without hearing. Sometimes they used measurement without listening (46). It becomes clear to us from this that analogy is a division of hearing, and if the grammarians differ in the issues of hearing and what leads to it, their difference in analogy is more severe. So we see him in the second purpose of his explanation of the Millennium mentions the warning of the disagreement in the rulings and his attribution, if possible, to the one to whom the imams and notables went, and he may have chosen what is not the chosen or the well-known, and he left the work of the doctrines of the masses, following a weak Kufi article or Basri who did not weave for him For abnormalities in the same manner and that bases on rare in the transmitted, abnormal in analogy outside the origins (47).

Fifth requirement:

The analogy according to Abu Hayyan: And analogy according to Abu Hayyan is not used unless there is a lot of evidence, and many witnesses can be a basis for the analogy on which he builds the rules, and corrects the issues and examples that show Abu Hayyan’s direction of analogy (48).

Abu Hayyan relied in his book (The Salek Method) in his grammatical measurements on the steady, as he moves away from analogy to the rare anomaly, and this explains the secret of his departure from explanations and exercises that are useless and useless; So you find him reassuring only on a lot of which the analogy is correct, and he does not justify the arrows of his criticism except on those who relied on the rare anomaly, although he justified the Kufics sometimes, I measured them on the rare by excuse them in an acceptable interpretive way, and at this pace Abu Hayyan proceeded in his writing of the book (Manhaj Al-Salik) who represented the applied and educational grammar in its purest form, and this description leads us to the reason for his admiration for visual grammar more than others, and the reason for his appreciation of Sibawayh’s grammatical views ony specifically.

We find that Abu Hayyan sometimes follows up on the issue and expands the research in it to clarify for us the issue that is included in the analogy from others, including:

1- The issue of transgression of the verb and its imperative, where Abu Hayyan mentioned that: If the preposition is omitted from (that and and) and they differ in their place, then Al-Khalil and Al-Kisa’i see that its place is preposition, and Sibawayh said that its place is an accusative.

And I did not visit Layla that she was my beloved and that I did not owe her to her, which I seek.

So: “to be” is in a position of traction, and that is why the phrase “and no debt” was combined with it, and the analogy is what Sibawayh said; Because if we look at what the letter has been omitted from, we will find that the Arabs have installed it, and do not keep it drawn except in abnormal speech; Because it contains the actions of the letter and has been deleted (49).

2- In the chapter on prepositions in his speech about (who) in Ibn Malik’s saying: “And it may come to the beginning of the times: “And its entry into time came in the Qur’an and in the words of the fluent Arabs, and there was a great deal of necessitating analogy, and the visual interpretation of that with its abundance is nothing” (50). The analogy is based on...
not measure it in others (54). Some readings contrary to analogy, such as: sympathy for the accusative relative pronoun without returning the subjunctive, and the separation between the genitive and the genitive with the object, and he was opposed to the Kufis and those who follow them - sometimes - such as - Ibn Malik - in analogy with the odd and the rare, saying: This leads to confusion of semantics and images. expression.

Al-Suyuti transmitted on the authority of Abu Hayyan that he restricted listening to it and did not compare it to it in various places of the grammatical in the word “mothers” to be used in non-persons, and he made this limit in them limited to listening and it is also abnormal (55), and the listening takes place on the basis that was described by his school, which is quoting from the reciters. and linguists and Arabs, whose eloquence is documented in his school in the lack of citation of the hadith of the Prophet as mentioned; Because it is narrated in the sense, not the pronunciation.

Also, Abu Hayyan refutes the analogy to the audible if the listening contradicts the analogy, for example in the chapter on Kahn and her sisters in his saying: Therefore we say that the name when it is apparent, and its example: (If Zaid was a starting point, I went with him) then it is not permissible to compensate here, so we do not say: (What is Zaid is a starting point), and if it is implied for an absent or speaking; In the permissibility of that, there is a view, towards (Zayd if he was on his own, I went with him) and towards (if I was on his own, then you went with me). It is limited to the source of hearing, and hearing is only coming, and the pronoun is for the speech, as the poet said: Abu Kharasha, as for you, my people have not been eaten by a hyena (56).

abundance, and there is no interpretation of it.

3- In the chapter on descriptions of the situation, Abu Hayyan says: The apparent meaning of the words of the regulator is in his saying:

and an objectionable source at the moment that occurs in a large number of zayd pollen

That the occurrence of the indefinite source immediately increases, and it is not clear from his saying: (abound) that it is measured or not measured, but the abundance is the evidence of measurement (51).

4- Also in the chapter of the subject in the issue of the subject prior to the subject, even though their factor is a source added to the subject, where Abu Hayyan says: “The permissibility of that is a measure of analogy, because the subject is part of the agent in it, as if he did not separate them, because its rank is the preposition, and its requirement is more than that of the subject. And if it is audible from their tongue and is not motivated by analogy, then it deserves not to be forbidden” (52).

5- What was stated in the chapter on distinguishing in prioritizing distinction over the verb, Abu Hayyan said: “The grammarians differed in prioritizing it over the verb. It was presented, and it is the doctrine of al-Kisa’i, al-Mazini, al-Jarmi, and al-Mubarrad, and those who took their doctrine from the Basrians and some of the Kufics, and with it this narrator said, and it is the correct one, due to the large number of evidence that was mentioned on the permissibility of that and by analogy with the rest of the waste”(53).

In the case of the dialectical relationship between analogy and hearing, Ibn Jinni sees that if hearing and analogy contradict each other, it pronounces the audible according to what it came to, and does
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namely: listening, consensus, and analogy (66).

2- As for the consensus in terminology: it means the unanimity of the grammarians of the two countries (the grammarians of Basra and Kufa) (67). Thus, Ibn Jinni said: “Know that the unanimity of the people of the two countries is only an argument if your opponent gives you his hand not to contradict what is stipulated and established.” Q on the stipulated, but if he does not give his hand with that, then his consensus is not a proof against him” (68), and it is noted that the idiomatic meaning agrees with the second linguistic meaning, which is the agreement: that is, the agreement of the grammarians of the two countries.

3- The consensus of the grammarians:

What is meant by this kind of consensus is the consensus of the grammarians of the two countries (Basra and Kufa). Perhaps looking at their consensus, considering that they are the first to establish the grammar, and based on this Ibn Jinni went to the fact that the consensus is an argument that must be taken if it does not contradict the stipulated nor the measure on the stipulated; Because it is not mentioned in the Qur’an or in the Sunnah, that they do not agree on the error... Rather, it is a knowledge extracted from the extrapolation of this language, so everyone who differentiates has a valid reason, and the way of his approach was Khalil himself, and Abu Amr thought him, except that we do not hear He has the right to go against the group, which has been researched for a long time and advanced its consideration, except after careful and perfection.”

As for Al-Suyuti: “He mentioned several examples in the proposal, which he led to some grammarians breaking unanimously, including: that the grammarians are allowed to submit a report (that is not) to Rather, we chose to limit ourselves to the audio resource; Because that is out of measure. Do you not see that this is not permissible in other than the actions of this section, and it is a speech that follows the example of the parable (57). Abu Hayyan used to favor the audible for its flow in analogy over other than what was heard, such as his saying (if it occurs after the fulfillment of the penalty, then it is permissible to open and break, and kasr as a sentence that remains on its origin, and breaking is better in analogy; because the opening leads to the cost of pronouns and fracture not Admar with him(58 )

The second topic

unanimity

The first requirement: the concept of consensus:

1- Unanimity: Language:
The language has two meanings:
One of them: Al-Azm: (Collect his command, gather it, and agree upon it: resolve it) (59). He said: “Consensus: firmness and determination to do something.”

And consensus: a source used with meanings, the most famous of which is: the resolve that is determined to order (63). And she says: I knew something about him and I agreed on it (63). It comes after transmission or hearing, and it is the same with fiqh. It is an argument if it does not contradict the texts (64).

The second: “The Agreement” (65).

Before proceeding to define consensus in the terminology of grammarians, it must be pointed out that this term is a jurisprudential term that was originally adopted by the jurists from the foundations of Sharia and as evidence from its evidence. Then this term moved from jurisprudence to grammar. The second origin of grammar was according to Ibn Jinni, who made three principles of grammar as mentioned by Al-Suyuti,
And the witness in this verse: “No human being is like them,” as the Hijazi (what) news mediated, but this rule that was carried out on this house was not expelled, and Al-Suyuti justifies that Al-Farazdaq has opposites that prevent this, as he says: correct his saying” (76).

Based on this, the consensus of the Arabs is an argument, which is what the people were humbled to call it the silent unanimity.

The second requirement:

Conditions of consensus: They are:
1- The consensus of the grammarians, so the consensus of the common people is not considered, and the consensus of others is not unanimous, as the consensus of the jurists is not considered a consensus of the grammarians.
2- Unanimity in grammar is not binding, and it is permissible to deviate from it. Because grammar is a knowledge extracted from the extrapolation of this language, everyone who separates him from a valid reason, and has the path of his approach, was Khalil himself, and Abu Amr gave his thought, so he permitted the rebellion against him (77).
3- That the grammarians of the two countries are from the grammarians of the two countries (Basra and Kufa), the unanimous grammarians from others are not taken into account.
4- That it does not contradict the audible consensus, nor what is measured on the audible.
5- That the unanimity of all the grammarians and without a breach by anyone except for the skilled grammarians, so the word Ibn Jinni (people of the two countries) is indicative of the general, if he permitted the occurrence of unanimity with the violation of the least, he would have said: (Most of the grammarians of the two countries) (78).
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Types of consensus:

Al-Shawkani says: “The considered consensus in the arts of science is the consensus of the people of that art who know it without anyone else. What is considered in the consensus on jurisprudential issues is the saying of all scholars, and in fundamental issues the saying of all the fundamentalists, and in grammatical issues the saying of all grammarians and so on” (79). It is taken from this phrase that there are several types of consensus.

The third requirement

The consensus of Abu Hayyan:

The expressions of consensus varied according to Abu Hayyan Al-Andalusi - may God have mercy on him - and its forms were numerous in his book (Manhaj Al-Salik).

The grammarians agreed (80), and: the Basrians gold, and: the Kufics (81), and: unanimously (82), and: unanimously agreed, and: without disagreement, and: there is no disagreement in that, and: agreed upon (83). And: by agreement (84), and: the doctrine of all, and: the collective saying (85), and other forms of consensus:

I will mention some examples that Abu Hayyan mentioned on these formulas:

- We find that Abu Hayyan clarified the dispute that occurred in the matter of news not. Where he said: “As for presenting a report that is not on it,” the Kufis, Al-Mubarrad, Al-Zajjaj, Al-Jurjani, Al-Suhaili, and most of the later scholars said that it is not permissible. So he ascribed the permissibility and prohibition to him (86).

And it was not reported from the tongue of the Arabs that its news came before it, but rather it came from their tongue, what appears to be the precedence of its report on it, such as his saying” (87). With

this, the one who permitted the submission of its report to him, and his estimation, inferred that is in effect the report that is spent and has been preceded by not. He said: “The established report does not precede except when the worker precedes” (88).

- And in the chapter of Kahn and her sisters in the place of the verbs that came in the meaning of (became) Abu Hayyan mentioned that this is one of the things on which he is agreed that it is from this section and that he raises the noun and establishes the news, it came in the saying of the Arabs: (Your need has not come) meaning what your need has become, (What) Raised by the initiation, which is an interrogative, and the meaning: anything; Came in mPut the news, and the noun came a pronoun that goes back to: (what) on the meaning, not on the pronunciation of the singular, and (your need) is set as a news that came, and Roy: what your need came, by raising the need, provided that the noun came and (what) are in a position The accusation of a report has come, and the meaning is: Anything that your need has become (89).

- In the same chapter, it was mentioned that the nominative part of this chapter is similar to the subject by consensus, and either the accusative is similar to the accusative (90).

- As for the chapter on In and her sisters, about her work, Abu Hayyan mentioned that she named her and worked in it unanimously (91).

- In the cases of giving the effect to the doer, Abu Hayyan mentioned that what was limited, but must be delayed unanimously, is not preceded, appeared intentionally or did not appear (92).
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Conclusion
The following are the most important results derived from the research:

1- The analogy according to Abu Hayyan is based on frequent hearing that goes beyond the limit of few to the limit of abundance, and sometimes he used to prefer hearing over analogy, and on this he used to determine his choice of the grammarians’ opinions, and to judge them. And his dependence on the audible from the words of the Arabs, is in a standard relationship.

2- Abu Hayyan does not measure anything until after it has been decided to listen, and in many grammatical issues, an opinion that is not based on hearing is not considered.

3- Abu Hayyan gives precedence to listening over analogy, especially if there is a conflict.

4- Abu Hayyan relied in his book (The Path of the Salek) in his grammatical measurements on the steady one, as he moves away from the analogy on the rare anomaly.

5- The issue of consensus is one of the issues addressed by Imam Abu Hayyan, and he used several words to express this, clarifying his doctrine.

6- Consensus is one of the prominent arguments according to Abu Hayyan. He has the authority to resolve some grammatical disputes.

MARGINS
(1) See: Al-Qamoos Al-Moheet: Qasi article, 2/251.
(3) See: Hudud in Grammar, 37, and Usul al-Nahwa by Saeed al-Afghani, 152.
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(67) See: Suggestion: 35.
(68) See: Characteristics: 1/189.
(69) Suggestion: 35.
(70) Fairness in matters of disagreement, 1/95.
(71) Facilitating the benefits: 54.
(72) Explanation of IbnAqil on Alfiyalbn Malik: 1/164.
(73) Suggestion: 36.
(74) Facilitating the benefits and completing the purposes: 57.
(75) Diwan Al-Farazdaq: 185.
(76) Suggestion: 36.
(77) See: Characteristics: 1/189.
(82) See: The same source: 1/19, 1/137, 1/257, 1/288.
(83) See: The same source: 1/278.
(84) See: The same source: 2/388.
(85) See: The same source: 1/317, 3/357.
(86) See: The same source: 1/192-193.
(87) Surah Hud: Verse 8.
(88) SharhIbnAqeel: 1/164.
(89) See: Manhaj Al-Salik: 1/179.
(90) See: The same source: 1/181.
(91) See: The same source: 1/257.
(92) See: Same source: 2/36

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1 - Guiding stallions to achieving the truth from the science of origins, Muhammad bin Ali Al-Shawkani, investigation: Sami Al-Athari, Riyadh, Dar Al-Fadlah, i/1, 2000 AD.
(37) See: For the Evidence in the Origins of Grammar: 93.
(38) See: Grammar, its material and method, Abdul Hamid Hassan, 217.
(39) See: Classes of Stallions of Poets, 12.
(40) Classes of stallions of poets: 11.
(41) Characteristics: 2/43.
(42) The same source, 2/45.
(43) See: Nuzhat Al-Aliba fi Tabaqat Al-Aliba: 46.
(44) See: Proposal in Grammar: 84.
(45) See: Hama’ al-Hawa’i’: 1/54.
(49) See: Manhaj Al-Salik: 2/94 and beyond
(50) The Way of the Traveler: 3/27
(51) See: The same source: 2/295
(52) Same source: 2/34
(53) Same source: 2/415
(54) See: Characteristics: 2/44.
(56) The House of Abbas bin Merdas addressing Khafaf bin Nadbah Abu Kharasha, and it is one of the evidences of Sibawayh 1/148.
(57) See: Manhaj Al-Salik: 1/212.
(58) See: Manhaj Al-Salik: 1/271.
(60) Surah Taha: from verse: 64.
(61) The meanings of the Qur’an for Fara’: 2/185.
(64) See: Characteristics: 1/190.
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