

# Sources of Codification and Rules of Inference in the Arabic Language: The Speech of the Arabs in Prose and Poetry

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## Abstract

This research complements the first part, previously published by Al-Fahdawi (2026), which discussed the sources of the codification and documentation of the Arabic language. In that research, the two most important sources of the codification and documentation of the Arabic language were discussed: the Holy Qur'an and its readings and the Noble Hadith. In the current work, the third source of the Arabic language codification is discussed which is the language of the Arabs in prose and poetry. The methodology of this research required that it be composed of an introduction and a conclusion preceded by two sections: the first is entitled "The Third Source: The Language of the Arabs in Prose and Poetry", and the second is "Issues Related to Linguistic Hearing among the Arabs". In the conclusion, the most important results reached by the research are presented. This research has eventually demonstrated that the language of the Arabs, encompassing both prose and poetry, constitutes the most extensive and frequently cited source for the codification of the Arabic language, surpassing the Qur'an and the Hadith in volume terms, due to its rich and diverse nature. Additionally, the study has highlighted key issues related to linguistic hearing (samā'),

including matters of authenticity, transmission, and the standards relied upon by grammarians and linguists. Ultimately, these findings confirm that the living, oral traditions of the Arab tribes were fundamental in shaping and preserving the grammatical and lexical standards of Classical Arabic.

**Keywords:** Arabic language, sources, codification, citation, Arabic speech, prose and poetry

## 1. Introduction:

The study of any language must be based on and reliant on the spoken and written linguistic corpus. According to Al-Hajj Saleh (2012), linguists define a linguistic corpus as a collection of texts collected in a specific place and time for the purpose of scientifically describing them from a linguistic perspective. Three conditions are required for the creation of these linguistic corpora: they must be representative of the language, comprehensive, and unmixed. Languages destined to have linguistic corpora are not numerous, as the compilation and codification of the language did not occupy many of the native speakers of these languages. Arabic has been among the most fortunate languages in this regard, boasting a vast linguistic corpus that is almost unparalleled in the world. Codification began in the first century AH (the seventh century AD) and continues to this day. Imam al-Shafi'i (may Allah have mercy on him) (d. 204 AH) said: "The Arabic language is the most expansive of languages. A doctrine, and most of its words, and we do not know of anyone who encompasses them all except a prophet." (translated by the researcher)

The documentation of any language in the world, especially languages with a long history in human civilizations, requires monitoring that language based primarily on its usage by its native speakers, and on the linguistic heritage it inherited, which generations have preserved and whose linguistic features have been preserved. This enables researchers to study it descriptively. This is the sound approach and correct logic upon which all linguistic studies in the various languages of the world are based, and which have received the attention of scholars, both native speakers and non-native speakers.

In this research, we will discuss the third source of the documentation of Arabic: "The speech of the Arabs, their prose and poetry," that is the most frequently cited source of linguistic and grammarian citations, as they represent an open, endless linguistic resource, as vast as the numerous Arab tribes spread across

the Arabian Peninsula, numbering approximately 60. In terms of time, citations of their speech extend back to the end of spontaneous, innate eloquence at the end of the fourth century AH. Prose is more frequently cited by linguists and grammarians than poetry, as prose represents the universal language of all Arab tribes, both individuals and groups, while poetry represents the language of the elite, a limited class of poets. No matter how numerous they are, they remain very limited compared to the number of eloquent speakers among the tribes. Therefore, citations of prose in linguistic and grammarian books are many times those of the Holy Qur'an, the Noble Hadith, and poetry.

## **2. Methodology**

### **2.1. Model of the Study**

This research adopts a descriptive-analytical model rooted in the historical-documentary approach. The study systematically examines the third source of Arabic linguistic codification—the speech of the Arabs (prose and poetry)—as documented by classical Arab linguists and grammarians from the first century AH through the fourth century AH. The analytical framework is built upon the methodological principles established by early Arab scholars, including the distinctions between "consistent" and "anomalous" linguistic evidence, the criteria for authenticating oral transmissions, and the geographical and temporal parameters for acceptable linguistic citation. The study also incorporates comparative elements, contrasting the treatment of prose versus poetry and the relative citation frequency of each source against the Qur'an and the Hadith.

### **2.2. Sample of the Study**

The primary data consists of classical Arabic textual sources from the codification period (1st–4th centuries AH / 7th–10th centuries CE). Key sources analyzed include Sibawayh's *Al-Kitāb* (containing 1,061 poetic verses and 373 Qur'anic verses). Citations from 236 poets representing 26 tribes, as documented by Sibawayh, form a core analytical sample.

### **2.3. Limitations of the Study**

Several limitations constrain this data. First, the oral transmission of pre-Islamic poetry occurred for approximately four centuries before written recording began in the mid-3rd century AH, introducing potential memory loss or alteration. Second, the data reflects the perspectives of urban-based scholars (primarily from

Basra and Kufa) who collected from Bedouin informants, potentially imposing interpretive filters. Third, tribal dialects from peripheral regions (e.g., Lakhm, Judham, Ghassān, Yemen) were systematically excluded by classical scholars due to perceived linguistic corruption from neighboring non-Arab populations, creating a geographically restricted corpus. Fourth, only speech from Bedouin (desert-dwelling) Arabs was considered authoritative, while urban dwellers' language was rejected due to suspected foreign admixture. Fifth, anomalous or rare usages, though documented, were deemed non-binding for analogical reasoning. Sixth, the precise authorship attribution of some poetic verses remains uncertain due to multiple variant narrations.

#### **2.4. Research Design**

This study is qualitative in nature. It involves interpretive analysis of classical texts, examination of linguistic and grammatical principles as articulated by early Arab scholars, and critical assessment of transmission methodologies. The research does not employ statistical measurement or quantitative variables; rather, it focuses on understanding the epistemological foundations, evidentiary standards, and scholarly debates surrounding the codification of Arabic through prose and poetic sources. The findings are presented as thematic interpretations and historical-analytical conclusions rather than numerical data.

### **3. The Third Source: Arabic Speech (Prose and Poetry): Analysis, Results, and Discussion**

Abu Bakr and al-Suyuti (1989) state that the speech of the Arabs—their prose, poetry, sermons, proverbs, and dialects—before and after Islam, up to the year 150 AH in urban areas and 350 AH in the countryside—is the third source for the codification and standardization of Arabic. It is based on what has been authenticated by eloquent scholars whose Arabic is reliable.

Al-Farabi (370AH, p.42), discussing the Arabs' talents for eloquence, said: "They acquired five skills: the skill of rhetoric, the skill of poetry, the ability to memorize and narrate their stories and poems, the skill of linguistics, and the skill of writing. Rhetoric is the ability to convince the public about matters they engage in, based on the extent of their knowledge, premises that initially hold a strong impression on the public, and words that are in their original form in the way the public is accustomed to using them. The skill of poetry creates a powerful image of these things in their original form. The skill of linguistics includes words that are in

their original form, denoting those meanings in their original form." (translated by the researcher)

The movement to record pre-Islamic poetry and prose, as well as the eras that followed, was solely in service of the language of the Holy Qur'an and the Prophetic Sunnah. Except that, there would have been no compilation of this linguistic heritage. "Exegetes relied on pre-Islamic poetry and the speech of the Arabs to interpret the words of the Holy Qur'an and understand its meanings."

Ibn Sallam al-Jumahi (d. 232 AH) mentioned in his book "Tabaqat Fuhol al-Shu'ara" that Islam came, and the Arabs were distracted from it – that is, poetry – by jihad and the conquests of Persia and Rome, and were distracted from poetry and its recitation. When Islam spread, the conquests came, and the Arabs were reassured in their cities, they resumed the recitation of poetry, but they did not resort to a written diwan or a written book. They composed it, and some Arabs perished by death and murder, so they had less than that, and much of it was lost to them. Then he narrated on the authority of Abu Amr ibn al-Ala', who said: 'What has reached you of what the Arabs said is only a little of it. If it had come to you in abundance, you would have received knowledge and abundant poetry.' And on the authority of Hammad al-Rawiya, who said: 'Al-Nu'man ordered that the poetry of the Arabs be copied for him in tanuj – which are the krays – and then he buried them in his white palace. When al-Mukhtar ibn Abi Ubayd came, he was told that there was a treasure under the palace, so he dug it out and brought out those poems. Hence, the people of Kufa are more knowledgeable about poetry than the people of Basra.

The primary and ultimate goal of documenting and codifying the language was to serve the Holy Quran. Therefore, Arabic scholars applied the same methodology followed by scholars of the Holy Quran and the Noble Hadith in transmitting texts and reports, verifying their authenticity, and attributing them to their authors. Scholars of the Arabic language in the early centuries were themselves scholars of the Holy Quran, the Qur'anic recitations, and the Noble Hadith. Therefore, they followed the same methodology in documenting and codifying the language. Al-Suyuti (1989, p.92) said: "Reliance is placed on what trustworthy narrators have narrated from them with reliable chains of transmission, both in their prose and poetry. Many famous collections of narrations have been recorded from the pure Arabs, such as the collections of Imru' al-Qais, al-Tirmah, Zuhair, Jarir, al-Farazdaq, and others. Among the works relied upon in this regard

are the works of Imam al-Shafi'i (may Allah be pleased with him). Imam Ahmad ibn Hanbal said: "Al-Shafi'i's statements on the language are authoritative."

According to Al-Suyuti (1989, p.105), the Arabic language, especially poetry, has been replaced by the prose and poetry of the Arabs by the efforts of grammarians and linguists, even though the goal of codifying and standardizing the language was to serve the Holy Qur'an. From a practical perspective, the attention of grammarians and linguists has been directed to the Arabic language to understand the subtleties of grammar, morphology, and rhetoric. There is no better evidence of this than what we find in the first Arabic book, "Al-Kitab," by Sibawayh. His book contains 1,061 verses of Arabic poetry, while it also contains 373 verses from the Holy Qur'an and six unattributed hadiths. Considering the attribution of evidence to Arabic speech, both prose and poetry, compared to the Holy Qur'an and hadiths, we realize the extent of the interest of early Arabic scholars in Arabic speech, knowing that the early Arabic scholars were themselves scholars of interpretation and readings before they acquired the color of the Arabic language sciences. Poetry was the science of a people who had no other science. In it, the genealogies of the Arabs, their wars, their days, their exploits, their pride, their elegies, and everything related to their Bedouin life were recorded with all their details and minutiae, whether it was related to humans, animals, plants, or astronomy. Therefore, their care for it was supreme. Indeed, the poet was almost more honored than the prince of the tribe. Poetry captured their hearts and took hold of them in every way. A single verse of poetry might have caused wars that lasted for many years.

Nasir al-Din al-Assad (1988, p.23) said: "The commentators relied on pre-Islamic poetry and the speech of the Arabs to interpret the words of the Holy Qur'an and understand its meanings. It was narrated on the authority of Umar ibn al-Khattab who said on the pulpit: 'What do you say about it?' He meant in the words of Allah Almighty: 'Or He seizes them in fear.' So they remained silent. Then an old man from Hudhayl stood up and said: 'This is our language. Fear means belittling.' He said: 'Do the Arabs know that in their poetry?' Umar said: 'Yes.' Our poet Abu Kabir said, describing his camel:

*"The heavy load was afraid that it would reduce or diminish the camel's hump, just as a tree branch is afraid that the pruner (a tool for pruning trees) would reduce it."*

Umar said: 'Stick to your diwan, so that you do not go astray.' They said: 'What is our diwan?' He said: 'The poetry of the pre-Islamic period, for it contains

the interpretation of your book and the meanings of your speech.”” Something similar to this is narrated on the authority of Ibn Abbas. Abu Bakr al-Anbari said: A Bedouin came to Ibn Abbas and said:

*“My money and wealth have been reduced, my brother is unjust to me, so do not let me down, O best of those who remain.”*

Ibn Abbas said: "Does it frighten you? Do you think it will diminish you?" He said: "Yes." He said: "Allah is Great!" "Or He will seize them in fear." That is, He will diminish their best.

Ibn Abbas was keen on pre-Islamic poetry, urging people to learn it and seek it for the interpretation of the Qur'an. He states: "And if you ask about something strange in the Qur'an, seek it in poetry, for poetry is the record of the Arabs." Ikrimah mentioned that he never heard Ibn Abbas interpret a verse from the Book of God Almighty without removing a line of poetry from it. He used to say: "If you are unable to interpret a verse from the Book of God, seek it in poetry, for it is the record of the Arabs."

No nation has been as early aware of this issue as Arabic linguists, documenting and codifying the sources of language. This is a result of God Almighty's efforts to fulfill His promise to preserve His Book, as stated in His words: "Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian." (Al-Hijr: 9). Otherwise, how can we explain this great shift in the Arab nation, transforming it from an illiterate nation that neither read nor calculated into a nation that thought about documenting the subtleties of its language's words, structures, sounds, and dialects among the tribes scattered throughout the Arabian Peninsula, and codifying this language into comprehensive and partial laws that have preserved it to this day. The truth is that this can only be explained by God's grace and His empowerment of the first generation of this nation, who rose to this arduous task in service of the Book of God Almighty and His Sharia. Hardly had the third half of the Hijri century ended before Arabic was codified and standardized in books of grammar, interpretation, and readings. The result of these efforts was the documentation of the greatest and most comprehensive linguistic corpus known to humanity to this day. It was the honesty of these scholars who collected and documented everything they heard of the eloquent Arabic language of all the Arab tribes, whether it was in accordance with the Holy Qur'an and the general speech of the Arabs, or was in conflict with the language of the Holy Qur'an and the general speech of the Arabs, whether it was consistent or deviant. If we

compare the most famous and widely spoken languages in the world today, in terms of documenting, codifying, and standardizing their sources, the gap between them and Arabic is vast. English—the most popular language in the world today, considered the language of science, progress, and technology—has no linguistic sources other than those spoken by the literary class and the nobility. This is a relatively recent development, perhaps no more than five or six centuries old at most. This contrasts with Arabic, whose scholars realized the importance of codifying it over 1,300 years ago. The Arabs' early efforts to collect, codify, and standardize the language had a profound impact on its stability and stabilization at the phonetic, morphological, syntactic, and semantic levels from the beginning of this movement to the present day. This is something that no other language in the world has achieved.

Classical Arabic consists of the dialects of the Arab tribes spread throughout the Arabian Peninsula, numbering 60 tribes distributed across all regions of the Arabian Peninsula. Sibawayh alone mentioned 38 of these tribes' dialects in his book, citing the poetry of 236 poets from 26 tribes. These tribes vary in their level of eloquence according to their distance and proximity to urban centers. They all fall within the category of classical Arabic, which is respected and cited. These dialects have become deeply rooted and are considered reliable sources of citations, based on their documentation in the Holy Quran, represented by the Quranic readings. Al-Mubarrad (d. 285 AH) said: "It is said that Banu so-and-so is more eloquent than Banu so-and-so, meaning that it is more similar to the language of the Quran and the language of Quraysh, even though the Quran was revealed in all the languages of the Arabs."

Most scholars have held that what is meant by the hadith of the seven letters in his saying, peace and blessings be upon him: "The Qur'an was revealed in seven letters, so recite from it as much as is easy for you," is the dialect of the Arab tribes. This is supported by the context in which the hadith was narrated, as it was said that it was about a difference in the recitation of the Holy Qur'an among the Companions, may God be pleased with them.

Thus, the Quranic readings represent the dialects of the eloquent Arab tribes in which Allah Almighty permitted the recitation of the Quran. It is known that the Holy Quran was revealed in the dialect of Quraysh, which is the dialect of the Prophet, peace and blessings be upon him: "And We did not send any messenger except with the language of his people to state clearly to them" (Ibrahim: 4). When the Prophet, peace and blessings be upon him, migrated to Medina and the Arab

tribes began to flock to him from all over the Arabian Peninsula, it was difficult for the people of these tribes to recite the Holy Quran in the dialect of Quraysh, so the Prophet, peace and blessings be upon him, began to recite to them in their dialects. Thus, the permission was granted to recite the Quran in seven letters. It was narrated on the authority of Ali ibn Abi Talib and Ibn Abbas, may Allah be pleased with them, that they said: The Quran was revealed in the language of every tribe of the Arabs. In a narration on the authority of Ibn Abbas: The Prophet, peace and blessings be upon him, used to recite to the people in one language, and this became severe. Upon them, Gabriel came down and said: "O Muhammad, recite to every people in their language."

Dr. Ghanem Qaddour Al-Hamad said: "Since the Arabs were diverse tribes, living in distant lands, and each tribe had its own distinct language (dialect) that was commonly spoken by its members, it was difficult for many of them to read the Holy Quran in the dialect of Quraysh. God made it easy for them to read the Quran using the seven-letter concession. "Part of making it easy was that the Prophet (peace and blessings be upon him) ordered that each people should recite it in their own language and in accordance with their customs."

The speech of the Arabs, in their various dialects, is the most frequently cited source of linguists and grammarians' citations, as it represents an open linguistic source that expands with the vast number of Arab tribes spread across the Arabian Peninsula, whose dialects were still used in the desert until the end of the fourth century AH. This is in contrast to the limited texts of the Holy Quran. Therefore, the largest share of citations was from the speech of the Arabs, both their prose and poetry, which amounted to many times more than what is cited from the Holy Quran, even though the Holy Quran is the most reliable and trustworthy.

Prose represents the universal language of all Arab tribes, individuals and groups, while poetry represents the language of privacy; therefore, it was predominantly used in the books of linguists and grammarians, rather than in the language of poetry. Early Arabic scholars, from the end of the first century AH to the end of the fourth century AH, such as Abu Amr ibn al-Ala' (68-154 AH), the leader of the linguistic investigation campaign and founder of the science of linguistic geography; al-Mufaddal al-Dabbi (d. 168 AH); al-Asma'i (d. 215 AH); Abu Ubaidah (d. 211 AH); and Abu Zayd al-Ansari (d. 205 AH), conducted field linguistic surveys and investigations of all the Arab tribes spread across the Arabian Peninsula. They collected the language from the mouths of speakers of those dialects and described the subtleties of these dialects at the level of sound, word,

and structure, comparing them with what they heard from other tribes. This process is considered the largest linguistic and geographic survey in human history, lasting for more than three centuries and spanning a vast geographic area. This was at a time when movement between these tribes was difficult and time-consuming, and at a time when writing tools were lacking. Writing is available to everyone. Arabs are known for their reliance on their powerful memory to memorize spoken words. Therefore, the poetry collections of poets from the pre-Islamic era, approximately four centuries before Islam, were not recorded until the middle of the third century AH. The same applies to poets from the Umayyad and early Abbasid eras, such as Ibn al-Sikkit (d. 244 AH), Abu Sa'id al-Hasan al-Sukari (d. 275 AH), and other poets and linguists of similar stature. It is worth noting and emphasizing that the literary classical Arabic language in which the Holy Qur'an was revealed, and in which tribal poets composed their poems and delivered their sermons, was unified and represented all the dialects of the Arab tribes. This was also the position of early Arabic scholars, as none of them is reported to have distinguished between the common literary language and the tribal dialects. When linguists and grammarians cite evidence from classical Arabic, which constitutes the majority of their evidence, as well as from the Holy Qur'an and poetry, it is not correct to say that there is a difference between classical Arabic and dialects. These dialectal differences did not prevent communication among all Arabs. Rather, Arabic scholars referred to dialects as aspects of eloquent speech and specific linguistic phenomena that distinguished certain tribes. Generally speaking, the Arabs spoke a single eloquent language, and for this reason, it was permitted to recite the Qur'an using the seven letters that represent most Arabic dialects.

Dr. Abdul Rahman Al-Haj Saleh said: "Sibawayh uses the term 'language' in all texts to refer to a particular way in which the Arabs or a group of them use a particular element of Arabic: pronouncing a particular sound, using a particular word form, or using a particular construction. He does not apply it to an entire dialect, i.e., to the tongue specific to a tribe or region. In all these texts, the intended meaning of the word 'language' is the way in which all Arabs, or most of them, or many of them, or a few individuals, use a unit of Arabic at various levels. Ancient linguists and grammarians use the term "language" to mean "dialect," not a linguistic entity separate from Arabic. As for "dialect," in the terminology of modern linguistics, it refers to an entire linguistic system, particularly a regional language with linguistic peculiarities that differ from other dialects, all of which belong to an older language.

It is also incorrect to project the status of Western languages and their various dialects onto the reality of classical Arabic and the dialects of the tribes during the Age of Martyrdom. Similarly, it is incorrect to project the modern Arabic linguistic situation after the demise of natural eloquence onto the ancient linguistic situation before the demise of natural eloquence. The same applies to today's colloquial dialects and Arabic dialects during the era of spontaneous eloquence. Dr. Abdul Rahman Al-Haj Saleh said: "The language of communication during the pre-Islamic period and during the time of the Prophet (peace and blessings be upon him) was not like the colloquial language of our time, i.e., a language distinct from the common language, but rather a part of it. Furthermore, none of the scholars claimed that what they called languages was a dialect, i.e., something that no Arab spoke. This argument, in our view, is also one of the strongest arguments against the claims of Orientalists.

#### **4. Poetry and Poets in the Ages of Linguistic Martyrdom: Analysis, Results, and Discussion**

The oldest classical Arabic poetry that has come down to us dates back to the third century AD, nearly four centuries before Islam. This does not mean that this period marked the beginning of classical Arabic poetry among the Arabs. Rather, logic dictates that it had gone through stages extending back centuries before this period. In his book "The Early Pre-Islamic Poets," Dr. Adel Al-Freijat mentions the names of forty poets from the pre-Islamic era. However, most of the poetry of those centuries has not reached us, and perhaps one of the important reasons that led to the loss of most of the pre-Islamic Arabic poetry is the Arabs' lack of knowledge of writing and reading, as they did not record the poetry they said. Ibn Salam (d. 232 AH) said: (When Islam spread, the conquests came, and the Arabs were reassured in their cities, they reviewed the narration of poetry, but they did not turn to a recorded diwan or written book, and they composed it. Some Arabs perished due to death and killing, so they memorized a small part of it, and a large part of it was lost to them. He also said: (Yunus bin Habib said, Abu Amr bin Al-Ala said that what has reached us of what the Arabs said is only a small part, and if it had come to us in abundance, we would have received knowledge and a great deal of poetry.

Linguists have followed the method used in documenting the narration of the Holy Qur'an and the Noble Hadith in the method of verifying the narration of poetry and attributing it to its author. A large campaign arose to document the

poetry of the Arabs of the various tribes and record it in collections attributed to their reliable narrators, similar to what was done by al-Mufaddal al-Dabbi (d. 168 AH), al-Asma'i (d. 216 AH), Ibn al-A'rabi (d. 225 AH), Ibn al-Sikkit (d. 245 AH), Abu Sa'id al-Hasan al-Sukari (d. 275 AH), and those in their ranks of narrators of poetry and language. Their work amounted to collecting, recording, and verifying texts. Poets in the pre-Islamic era were distributed among the tribes spread across the Arabian Peninsula, some few and some many. Some composed long poems, while others composed individual couplets, depending on their needs. Dr. Adel Al-Furaijat mentioned: "The early poets were divided into two generations: The first generation. Some scholars do not consider them poets because they did not compose poetry after poetry. Among them are Khuzaymah ibn Nahd and Duwayd ibn Zayd... The second generation composed qasidas, and their most prominent representatives were Al-Muhalhil, Zuhair ibn Junab, and Ubayd ibn Al-Abrash. The poetry of these poets reflected the dialectal differences between the tribes, as Sibawayh mentioned in his book, where he mentioned many of the characteristics specific to certain tribes, such as specific uses of a particular sound, pronunciation, or use of a particular form or structure.

Historians of Arabic literature divide the stages of Arabic poetry into four phases:

1. Pre-Islamic poetry, extending over four centuries before Islam until the advent of Islam.
2. The Mukhtasar poets between pre-Islamic and Islamic times.
3. Islamic Poets (Umayyad Era) from 41 AH to 132 AH.
4. Poets of the Abbasid Era from 132 AH to 392 AH, the period marking the end of natural eloquence.

Linguists agree on the validity of citing the poetry of poets from the first period (pre-Islamic poetry) and the second period (the poetry of the Mukhadramin and the poetry of the Umayyad era). They conclude, in their view, the era of citing the poetry of urban and metropolitan poets ends with Ibrahim ibn Harmah (d. 176 AH) and Bashar ibn Burd (d. 167 AH), who lived during the Umayyad and Abbasid dynasties. In the desert, the poetry of poets from tribes whose languages had not been mixed with others continued to be cited until the end of the fourth century AH. As for the poets of the third and fourth centuries AH in the cities and urban centers, such as Abu Tammam (d. 231 AH), Al-Buhturi (d. 280 AH), and Al-Mutanabbi (d.

354 AH), their poetry is represented in the issues of language and meanings, not in the issues of grammar. If we apply the standards of modern linguistics to the poetry of the poets of the third and fourth centuries AH, it would be permissible to cite the poetry of these poets until the end of the era of natural eloquence, which is the end of the fourth century AH, as Al-Azhari (d. 370 AH), Ibn Jinni (d. 392 AH), and Al-Jawhari (d. 393 AH) explained in their discussion of the continuation of listening from the people of the desert until their days. Al-Azhari, in the introduction to his book 'Tahdhib Al-Lugha,' lived until the end of the fourth century, which indicates the continuation of listening from the pure Arabs, the inhabitants of the desert, until the time in which he documented his hearing from them. He decided to compile this book on the Arabic language and its dialects for three main reasons. First, he drew from his own direct experience—years spent living among Arab tribes, listening to their speech and memorizing their expressions. No written records can replace real, lived practice. Second, he felt a scholarly duty to the Muslim community, following the Prophet's teaching that sincere advice to God, His Book, and the believers is essential. Third, he found that even the great works of linguists like Al-Khalil contained flaws and gaps.

He was once taken captive near Al-Habir, during the conflict with the Qarmatians. His captors were mostly Bedouins from Hawazin, along with some from Tamim and Asad. They grew up in the desert, following the rains and living off their livestock. Their speech was pure, almost entirely free of grammatical errors. During his long captivity, he moved with them through the desert, sat among them, and listened to their conversations. He gathered countless words and stories, most of which he has now placed in their proper sections in this book.

Second Topic:

Issues Related to (Linguistic Hearing among the Arabs)

Early Arabic scholars established controls and standards for linguistic hearing. It is clear that Arabic scholars were influenced by the methodology of hadith scholars in establishing their conditions for accepting hadith. These conditions are mostly inspired by the rules and conditions of the hadith scholars, with the distinction between the two types of hearing.

We will discuss the linguists' standards for accepting hearing as follows:

First - "Consistent" and "Anomalous" Hearing:

Early Arabic scholars divided the speech heard from the Arabs into levels, assigning each level its own specific ruling and validated strength in reasoning. They divided it into: consistent and anomalous.

Consistent is that which is widespread and difficult to enumerate. A general rule was established for it, encompassing all or most of its individuals, and it is possible to draw analogies based on it, i.e., produce something similar to it. The irregular is that which is few in number, and no rule has been established for its individual parts. It is memorized and not used as a basis for analogy.

Ibn Jinni said: "The origin of the positions of "t-r-d" in their speech is continuity and succession. As for the positions of "sh-dh-dh" in their speech, it is dispersion and singularity... This is the origin of these two principles in the language. This was then applied to speech and sounds, in accordance with their nature and method, in other contexts. Thus, the scholars of Arabic considered the continuous speech in grammar and other contexts of the arts to be regular. They considered what differed from the rest of its category and was separated from it to another context to be irregular, basing these two contexts on the rules of others."

Ibn Jinni divided the regular and irregular into four categories:

1. Regular in both analogy and usage.
2. Regular in analogy, but irregular in usage.
3. Regular in usage, but irregular in analogy.
4. The fourth category is irregular in both analogy and usage.

Ibn Jinni established a general principle for dealing with these two principles, saying: "Know that if something is commonly used and deviates from analogy, then the same sound must be followed, but it should not be taken as a principle by which to compare others... If something is deviant in sound but consistent in analogy, then you should avoid what the Arabs avoided, and proceed with its counterpart as required in similar cases." (Translated by the researcher)

Al-Suyuti, quoting Ibn Hisham, said: "Ibn Hisham said: Know that they use the terms 'often,' 'often,' 'rarely,' 'little,' and 'frequent.' Frequent does not change, and 'frequent' is the majority of things, but it does change. 'Frequent' is less than 'frequent,' 'few,' and 'rare' is less than 'frequent.' Thus, twenty is the majority relative to twenty-three, and fifteen is a majority relative to it, but not a majority, and three is a minority, and one is rare. Thus, we know the levels of what is said about it."

The odd speech is not an argument in the reasoning of the scholars and no attention is paid to its interpretation. Rather, the argument and reasoning are done by the memorized speech that is agreed upon. Ibn al-Sarraj (d. 316 AH) said, quoting Abu al-Abbas al-Mubarrad (d. 285 AH): (Abu al-Abbas said: The odd verse and the memorized speech with the slightest chain of transmission are not an argument for the agreed- upon principle in speech, grammar, or jurisprudence. Rather, the weak ones among the grammarians and those who do not argue with them rely on this. The interpretation of this and what is similar to it in grammar is like the interpretation of the weak ones among the companions of hadith and the followers of storytellers in jurisprudence).

Second: Avoiding borrowing from urban dwellers:

Arabic linguists believe that the language should not be borrowed from urban dwellers. Because of the corruption of tongues due to mixing with others who are not Arabs, Abu Nasr Al-Farabi (d. 339 AH) said: The wilderness people lived in hair or wool houses, tents, and rugs. They were ruder and clung to their customs. They avoided foreign letters, words, and tongues. Their savagery made them avoid mixing with other nations. Those in mud house were more natural. Their minds were more open to new ideas and imaginations. Their tongues could pronounce unfamiliar sounds. Thus, when both groups were present, it was better to learn a nation's languages from the wilderness people.

And to investigate those who were in the middle of their country. For those of them who were on the outskirts should mix with their neighbors from the nations so that their languages would mix with the languages of those, and to imagine the foreignness of their neighbors. If they interact with them, they will need to speak a language foreign to their tongues, and they will not be able to accept many of their letters. They will resort to expressing themselves in whatever they can and leaving out what is difficult for them. Their expressions will be difficult and ugly, and there will be an accent and foreignness taken from the languages of those people. If these people hear a lot of mistakes from their neighbors and become accustomed to understanding them as correct, there is no guarantee that their customs will change. Therefore, the language should not be taken from them. And whoever among them is not a desert dweller, it is taken from the one who is most settled among them.

You will understand this when you contemplate the situation of the Arabs in these matters. For among them are desert dwellers and city dwellers. They were most preoccupied with this from the year ninety to the year two hundred. The people who took charge of this from among their cities were the people of Kufa and

Basra in the land of Iraq. So they learned their language and the most eloquent of it. Among the inhabitants of the wildernesses among them, without the urban dwellers, then among the inhabitants of the wildernesses were those who were in the middle of their lands, and among them were the most savage and harsh, and the most distant from submission and obedience, and they are Qais, Tamim, Asad, Tayy, and then Hudhayl, for these are the majority of those from whom the Arabic language was transmitted. As for the rest, nothing was taken from them because they were on the outskirts of their lands, mingling with other nations, and naturally their tongues would quickly obey the words of the other nations surrounding them, such as Abyssinia, India, Persia, Syriacs, the people of the Levant, and the people of Egypt.

Al-Suyuti quoted Al-Farabi's words and added to them, detailing the names of the tribes from whom the language was transmitted. He said: "Abu Nasr Al-Farabi said at the beginning of his book entitled "Al-Alfaz wa Al-Huruf": "The Quraysh were the best of the Arabs in criticizing the most eloquent words, the easiest on the tongue when speaking, the best of them to hear, and the most clear in expressing what is in the soul. Those from whom the Arabic language was transmitted, and from whom it was emulated, and from whom the Arabic language was taken from among the Arab tribes, are: Qays, Tamim, and Asad. These are the ones from whom most of what was taken and most of it was relied upon in strange words, in grammar and morphology. Then there were Hudhayl, some Kinanah, and some of the Tayyis. It was not taken from any other tribes. In short, it was never taken from a city dweller, nor from the inhabitants of the deserts who lived on the outskirts of their lands, adjacent to the other nations around them. It was not taken from Lakhm or Judham because they lived next to the people of Egypt and the Copts, nor from Quda'ah, Ghassan, and Iyad because they lived next to the people of Syria, and most of them were Christians who read..." In Hebrew, nor from Taghlib and Yemen, for they were in the Arabian Peninsula, neighboring the Greeks, nor from Bakr, because they were neighboring the Copts and Persians, nor from Abd al-Qays and Azd Oman, because they were in Bahrain, mingling with India and Persia, nor from the people of Yemen, because they mingled with India and Abyssinia, nor from Banu Hanifa and the inhabitants of Yamamah, nor from Thaqif and the people of Taif, because they mingled with the Yemeni merchants residing there, nor from the city of Hijaz, because those who transmitted the language encountered them when they began to transmit the language of the Arabs, who had mingled with other nations and their languages had become corrupted. And those who transmitted the Arabic language and tongue from these people and

recorded it in a book, making it a science and a craft, were only the people of Basra and Kufa, among the cities of the Arabs. Ibn Jinni said in the chapter "A chapter on abandoning taking from the people of Madr what was taken from the people of Wabar": (The reason for the impossibility of that is the disorder, corruption, and mistakes that have befallen the languages of the city and the people of Madr. If it were known that the people of a city had maintained their eloquence, and that no corruption had befallen their language, it would have been necessary. Learning from them is the same as learning from the people of the hair. Similarly, if the confusion and disorder of tongues, the breakdown of the custom of eloquence and its prevalence had spread among the people of the hair, which has spread among the people of Madar, then it would have been necessary to reject their language and abandon what comes from it. This is the practice in our time, because we hardly ever see an eloquent Bedouin. Even if we perceive eloquence in his speech, we would hardly lack something that would corrupt it, discredit it, and diminish and detract from it.

Third: All dialects are evidence:

Arab scholars believe that the dialects and "languages" of the Arab tribes, in general, are all evidence that can be relied upon, whether in matters of grammar or language. There is no doubt that the scope of language is broader in this regard than in matters of grammar, because matters of language are dealt with through words or meanings, whereas matters of grammar are dealt with through structures, and the scope of structures is narrower than the scope of meanings and words. The difference between dialects is in terms of the strength of their eloquence and the breadth of their spread among the Arab tribes living in the desert far from the cities and urban centers close to the lands of the Persians and the Romans. Ibn Jinni said: "Know that the breadth of analogy allows them to do this and does not prohibit it. Do you not see that the language of the Tamimites in abandoning the use of 'ma' accepts analogy, and the language of the Hijazis in its application as well? Because each of the two people has a type of analogy that is taken from and adhered to. You do not have the right to reject one of the two languages with its companion, because it is not more deserving of that than its means. Rather, your ultimate goal in that is to choose one of them and strengthen it over its sister, and to believe that the stronger of the two analogies is more acceptable to it and more closely related to it. As for rejecting one of them with the other, then no. Do you not see the saying of the Prophet - may God bless him and grant him peace: "The Qur'an was revealed in seven languages, all of them sufficient and healing." This is the ruling on the two

languages if they are similar in usage and analogy and are connected continuously, or like the two correspondents.

If one of them is very rare and the other is very frequent, then you should take the one with the most comprehensive narration and the strongest analogy... Abu Bakr Muhammad ibn al-Hasan narrated to us, on the authority of Abu al-Abbas Ahmad ibn Yahya Tha'lab, who said: The Quraysh rose in eloquence above the 'anah of Tamim, the kashkashah of Rabi'ah, the kashkashah of Hawazin, the tadju' of Qays, the 'ajrfiyyah of Dubba, and the taltalah of Bahra'.

As for the 'anah of Tamim, Tamim says in place of 'an: 'an,' saying: 'an 'Abdullah qa'im.

As for the taltalah of Bahra', they say: 'ta'alimun, wa-ta'fulun, wa-tasan'un - with the first letters pronounced with a kasrah.

As for the kashkashah of Rabi'ah, it only means saying with the feminine pronoun kaf: 'Inkash, wa-ra'itakash, wa-ta'itikash.' You do this when pausing, but when connecting, you drop the shin.

As for the kashkashah of Hawazin, they also say: 'Ata'itaks, wa-mankas, wa-'ankas.' This is when pausing, but not when connecting..

If this is the case with the language being relied upon, and based on this, its use should be reduced, and the strongest and most common of them should be chosen. However, if a person were to use it, he would not be making a mistake in the speech of the Arabs, but he would be making a mistake in the best of the two languages. However, if he needs to do so in poetry or rhyme, then it is acceptable from him and not forbidden. Similarly, if he says: He says such-and-such according to the standard of his language, and he says such-and-such according to the doctrine of the one who said such-and-such.

The situation turns out that the one who speaks according to the standard of one of the "Arabic languages" is correct and not mistaken, even if what he presented was better than it. Not only did the preservation of each dialect's uniqueness cease, but linguists established rules that prevented bias toward one language for the benefit of another, or the interpretation of one language for the benefit of another. Everything that was the language of a tribe was measured by it. Abu Hayyan al-Andalusi said, as al-Suyuti reported: "Interpretation is only permissible if the standard was established and then something came along that contradicted the standard, so it was interpreted. However, if it were the language of

a group of Arabs who spoke only it, then there is no interpretation. Therefore, Abu Ali's interpretation of "Nothing is perfume except musk" was rejected, as it contained a pronoun of concern, because Abu Amr reported that it was the language of Tamim."

#### Fourth: The Individual Hearing:

The general rule in this matter is that languages are established by individual reports, according to the majority. The individual hearing has conditions detailed by Ibn Jinni in the chapter "On Something Heard from an Eloquent Arab, but Not from Anyone Else." These conditions were also mentioned by al-Suyuti, which we summarize below:

- One: That it be individual, meaning that it has no equivalent in the spoken language, while the Arabs unanimously pronounce it. This is acceptable, can be used as evidence, and can be used as a basis for analogy by consensus.

- Two: That it be individual, meaning that the speaker is a single Arab, and that it differs from the majority view. The condition of this individual's hearing it should be examined. If it is eloquent in all respects except for the extent to which it is unique, and what it cites is acceptable by analogy, except that it is not used by anyone other than that individual, then it is best to have a positive opinion of it and not attribute it to corruption. If this is the case, then an eloquent speaker does not need to hear something from him that contradicts the majority of the scholars as an error, as long as analogy supports it. If it does not support it, such as raising the object and the complement, or placing the subject in the genitive or accusative, then it should be rejected because it contradicts both analogy and common knowledge. Similarly, if the person from whom you heard that a different language is weak in his speech, known for his errors and corrupted speech, then it should be rejected and not accepted from him. If it is possible that he was correct in that, as it is an ancient language, then the correct thing is to reject it and not pay attention to this possibility.

- Third: That the speaker is alone in it and does not hear from anyone else what agrees with it or what contradicts it. The statement regarding this is that it must be accepted if his eloquence is proven, because it is either something he took from someone who spoke it in an ancient language from whom he did not participate in hearing it, similar to what we said about someone who differed from the group while being eloquent, or something he improvised. For a Bedouin, when his eloquence is strong and his nature is refined, he will act and improvise what no

one has ever done before. It is narrated from Ru'bah and his father that they improvised words they had not heard nor been preceded in.

If it comes from someone who is accused of lying or whose eloquence is not elevated and whose trustworthiness is not widely accepted, then it is rejected and not accepted. If something is reported from some of them that is rejected by the Arabic language and rejected by analogy, then it is not acceptable to accept it, whether it is heard from one person or from a small number of people, unless it is uttered by many of them.

Fifth: Narrators' narratives are evidence and proof despite their differences.

A grammatical witness, whether from poetry or otherwise, may be narrated in more than one narration. All of these narrations are evidence and proof if they are narrated by an eloquent, trustworthy narrator. This does not detract from any of their narrations, because the one who altered poetry and recited it in one way or another is considered evidence. If the poetry were his, he would have used it as evidence. That is why there are so many narrations of a single verse. Ibn Wallad (d. 332 AH) said: "The poets who narrated from Al-Farazdaq changed the verse according to their languages and narrated it according to their own methods, whether in agreement with the poet's language or in disagreement with it. That is why there are many narrations of a single verse. Do you not see that Sibawayh cited a single verse for various reasons? This is only because the Arabs changed it in their language. After all, the language of the Arab narrators is evidence, just as the poet's words are evidence if they are both eloquent. Among these is what Sibawayh recited to Zuhair:

It seemed to me that I am neither aware of what has passed nor outrunning anything if it is coming and he also narrated: nor outrunning anything in another place." Al-Sirafi (d. 368 AH) said in his explanation of Sibawayh's verses: "The different narrators took it from the mouths of Arabs who memorized poetry. The change in the recitation occurred on their part, and the evidence in every narration is correct, because the one who changed the poetry and recited it in a way other than the way he said is an argument. If the poetry were his, he would have used it as evidence.

Arabic scholars have cited the sayings of non-Muslims who are not accused of being dishonest. This is because the narrators of pre-Islamic Arabic poetry were not Muslims, and deception was unlikely to be their fault, as they had no motive in doing so. Lying was reprehensible in society and considered a breach of chivalry.

No one wanted to be tempted to lie and be affected by it. Moreover, the poetry became famous, as it was recited in public gatherings and literary markets, and was carried by caravans to various parts of the Arabian Peninsula. Al-Suyuti said: "Sheikh Izz al-Din ibn Abd al-Salam (d. 761 AH) said: 'The poetry of the Arabs, who were infidels, was relied upon in Arabic poetry due to the absence of deception in it, just as medicine was relied upon, although it was originally taken from infidel people, for this reason.'" Thus, it is known that the Arab whose words are cited as evidence is not required to be honest, but it is required of the narrator. It is often found in "The Book of Sibawayh" and other such phrases: "I was told by someone I do not accuse" and "someone I trust." This should be avoided. That is enough. And there is no hesitation in accepting it, and it is possible to prohibit it.

## 5. Conclusion

The research findings yield the following results:

1. No other language in the world has received as much attention and care as Arabic in its sources of codification and standardization, whether in terms of historical depth, accuracy of transmission, or method, approach, and description.

2. The Arabs' early efforts to collect, codify, and standardize the language had a profound impact on its stability and consistency at the phonetic, morphological, syntactic, and semantic levels from the beginning of this movement to the present day and wherever God wills. This is something that no other language in the world has achieved. The English language five centuries ago was not the English language of today, let alone other languages that are less important and widespread.

3. The movement to codify pre-Islamic poetry and prose, as well as subsequent eras, was solely a service to the language of the Holy Qur'an and the Prophetic Sunnah. Without this, there would have been no compilation of this linguistic heritage, and commentators relied on pre-Islamic poetry and the speech of the Arabs to interpret the words of the Holy Qur'an and understand its meanings.

4. The Arabic language, especially poetry, has been replaced by prose and poetry by the efforts of grammarians and linguists, even though the goal of codifying and standardizing the language was to serve the Holy Qur'an. From a practical standpoint, grammarians and linguists have focused their attention on Arabic speech to understand the subtleties of grammar, morphology, and rhetoric.

5. The Arabic language, in its various dialects, is the most frequently cited by linguists and grammarians. This is because it represents an open linguistic source, expanding with the vast Arab tribes spread across the Arabian Peninsula, whose dialects were still frequently cited in the desert until the end of the fourth century AH. This contrasts with the limited texts of the Holy Qur'an and the Noble Hadith. Therefore, the lion's share of citations has been from the Arabic language, both prose and poetry, which are many times greater than those cited from the Holy Qur'an, even though the Holy Qur'an is the most reliable and trustworthy.

6. Prose represents the language of all Arab tribes, individuals and groups, while poetry represents the language of the particular. Therefore, citations to prose in the books of linguists and grammarians are predominant over those of poetry.

7. The year 250 AH had barely ended before Arabic was codified and standardized in books of grammar, interpretation, and readings. The result of these efforts was the documentation of the greatest and most comprehensive linguistic corpus known to humanity to date.

8. The literary classical Arabic language in which the Holy Qur'an was revealed, and in which tribal poets composed their poems and delivered their sermons, was unified and represented all the dialects of the Arab tribes. This was also the view of early Arabic scholars, as none of them is reported to have distinguished between the common literary language and the tribal dialects.

9. Arabic scholars believe that the dialects of the Arab tribes, in general, are all reliable evidence, whether in matters of grammar or language. There is no doubt that the scope of language in this regard is broader than in matters of grammar, because matters of language are dealt with through words or meanings, while matters of grammar are dealt with through structures, and the scope of structures is narrower than the scope of meanings and words. 10. Arabic scholars established numerous standards and controls, including those related to narration and the people from whom the classical language was derived, and those related to the geography of the environment in which eloquence persisted, whether Bedouin or urban. They also set temporal standards that varied according to the environment.

11. Arabic scholars, who are themselves scholars of interpretation and Quranic readings, relied on the methodology followed by scholars of hadith, exegesis, and principles of jurisprudence in codifying and standardizing the language.

12. It is also incorrect to project the status of Western languages and their various dialects onto the reality of classical Arabic and the dialects of the tribes during the era of martyrdom. Similarly, it is incorrect to project the modern linguistic situation of Arabic after the demise of natural eloquence onto the ancient linguistic situation before the demise of natural eloquence. The same applies to today's colloquial dialects and Arabic dialects during the era of spontaneous eloquence. 13. Early Arabic scholars, from the end of the first century AH (68-154 AH), led by Abu Amr ibn al-Ala' (68-154 AH), the leader of the linguistic investigation campaign and founder of linguistic geography, conducted field linguistic surveys and investigations of all the Arab tribes spread across the Arabian Peninsula. They collected the language from the mouths of speakers of those dialects and described the subtleties of these dialects at the level of sound, word, and structure, comparing them with what they heard from other tribes. This process is considered the largest linguistic geographic survey in human history, lasting more than three centuries and spanning a very wide geographical area. This was a time when movement between these tribes was difficult and time-consuming, and when writing and recording tools were not readily available to everyone.

14. Arabs are known for their reliance on their powerful memory to memorize spoken words. Therefore, the collections of poets from the pre-Islamic era, that is, within four centuries before Islam, were not recorded until the middle of the third century AH. The same applies to the collections of poets from the Umayyad and early Abbasid eras, written by Ibn al-Sikkit (d. 244 AH), Abu Sa'id al-Hasan al-Sukari (d. 275 AH), and other poets and linguists of similar stature.

15. These scholars were committed to collecting and documenting all the eloquent Arabic speeches they heard from all Arab tribes, whether they were consistent with the Holy Qur'an and the general speech of the Arabs or contradicted them, consistent or irregular.

16. A grammatical example from poetry may be narrated in more than one narration. All of these narrations are considered evidence and corroborating evidence if they are narrated by a reliable, eloquent narrator. This does not undermine any of their narrations, because the one who altered the poetry and recited it in one way or another is considered evidence. If the poetry had been his own, it would have been used as evidence. Therefore, the narrations of a single verse are numerous.

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## مصادر التدوين والتععيد في اللغة العربية : كلام العرب نثراً وشعراً

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### المستخلص

يُكَمِّل هذا البحث الجزء الأول، الذي نُشر سابقاً، للفهداوي (2026)، وقد تناول مصادر تدوين اللغة العربية وتوثيقها، وناقشنا فيه أهم مصدرين لتدوين اللغة العربية وتوثيقها، وهما القرآن الكريم وقراءاته، والحديث النبوي الشريف، وفي هذا الجزء، سنتناول المصدر الثالث لتدوين اللغة العربية وهولغة العرب نثراً وشعراً وقد تطّبت منهجية البحث أن يتألف من مقدمة وخاتمة، يسبقهما مبحثان الأول بعنوان: (المصدر الثالث: لغة العرب نثراً وشعراً)، والثاني بعنوان: (قضايا متعلقة بالسماع اللغوي عند العرب)، وفي الخاتمة، عرضت أهم النتائج التي توصل إليها البحث، في الختام، أظهر هذا البحث أن لغة العرب بنثرها وشعرها، تُشكّل المصدر الأوسع والأكثر استشهاداً به في تدوين اللغة العربية، متجاوزةً القرآن والحديث من حيث الحجم نظراً لطبيعتها الغنية والمتنوعة. كما سلّطت الدراسة الضوء على قضايا جوهرية تتعلق بالسمع اللغوي، بما في ذلك مسائل الأصالة والنقل والمعايير التي اعتمدها النحاة واللغويون، وتؤكد هذه النتائج في نهاية المطاف أن التقاليد الشفوية الحية للقبائل العربية كانت الأساس في تشكيل، وحفظ المعايير النحوية، والمعجمية للغة العربية الفصحى.

**الكلمات المفتاحية:** اللغة العربية، المصادر، التدوين، الاستشهاد، الكلام العربي، النثر والشعر