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THE GRAMMATICAL PRINCIPLES OF AL-AARI IN HIS BOOK (MUNIYAT AL-RAGHEB AND BGHYAT AL-TALIB)

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ABSTRACT

Scholars have begun to compete since the inception of grammatical and linguistic studies for the care and service of the language, relying on the foundations on which they built their rules and rulings. Guide; The immortal to the tradition does not know the wrong side of the right, hence my research was called (grammatical origins of Al-Aari in his book Moniyat Al-Ragheb and for the sake of the student), and it included three sections and was preceded by a preamble that included first: the author's translation, second: linguistic and idiomatic definitions of grammatical origins, In the first topic, I dealt with listening, while the second topic included measurement, and the third topic included consensus, and the research concluded with a set of results that I reached.Praise be to God, who was pleased with His grace and grace and help to complete this research, and through the topics mentioned and which were previously discussed, we reached the most important results:Most of the naked Sheikh, may God have mercy on him, cite the Holy Qur'an by analogy with other principles.The position of the naked Sheikh regarding the invocation of poetry came in second place after the Holy Qur'an, as he argued with forty-five poetic witnesses, and thus the naked has relied on listening in all its ways.

INTRODUCTION

Praise be to God, Lord of the Worlds, and prayers and peace be upon our master Muhammad, his family, companions, followers, and those who followed them in goodness until the Day of Judgment. Scholars have begun to compete since the inception of grammatical and linguistic studies for the care

and service of the language, relying on the foundations on which they built their rules and rulings. Guide; The immortal to the tradition does not know the wrong side of the right, hence my research was called (grammatical origins of Al-Aari in his book Moniyat Al-Ragheb and for the sake of the student), and it included three sections and was preceded by a preamble that included first: the author's translation, second: linguistic and idiomatic definitions of grammatical origins, In the first topic, I dealt with listening, while the second topic included measurement, and the third topic included consensus, and the research concluded with a set of results that I reached.

First: Abd al-Rahman al-Ari, his life and effects:

His name, surname and surname:
Abd al-Rahman ibn Muhammad ibn Muhammad ibn Muhammad al-Arihawi al-Shafi`i, known as al-Nari.

His writings:
Five books by Al-Aari were identified, in grammar, and this only indicates his mastery of Arabic knowledge, and they are as follows:
1. Guiding the two students to the investigation of Umm Al-Baraheen, I could not find an investigation for it, and there is a copy of it at the King Faisal Center under No. (4615) Riyadh - Saudi Arabia.
2. A footnote to some explanation of Al-Ajurumiyyah by Sheikh Khalid Al-Azhari, achieved by researcher Desouki Muhammad Ali Ibrahim Al-Sakhawi, and published in the Journal of Arab Sciences, Kingdom of Saudi Arabia, Imam Muhammad bin Saud Islamic University, number fifty-four, Muharram / 1441 AH - 2019 AD.
3. Explanation of Al-Durra Al-Duriya in the systems of grammatical factors, achieved by Dr. Ahmed Muhammad Al-Jundi, published in the Arab Science Journal, Kingdom of Saudi Arabia, Al-Imam Muhammad Ibn Saud Islamic University, Issue 49, Shawwal / 1439 AH - 2018 AD.
4. Nazam Al-Ajurumiya: The biographical books translated by Abdul Rahman Al-Aari that were referenced did not mention it, but the soldier, the investigator, Sharh Al-Durra Al-Duriya, mentioned that he found a copy of it in the Manuscripts Department of the Central Library of Imam Muhammad bin Saud Islamic University, in a total number (1517). From the original preserved in the Zahirah Library No. (6006/512), and it was mistakenly placed under the aforementioned title "Miniyat Al-Ragheb" and the systems took about two leaves from this total, and the number of its verses was thirty-five and one hundred verses, and the date of its copy is the twenty-third of Rajab Al-Fard in the year 1202 AH. He wrote in the beginning: "Nazim Al-Ajurumieh to Sheikh Abd al-Rahman al-'Aari."

He said the one who survives from God the Guardian	Kindly and please erase the slips
I hope for satisfaction from the Most Gracious, the Most Merciful	Fakir Al-Naked Abd Al Rahman

5. Moniyat Al-Ragheb and for the sake of the student, which is the book we have in our hands and which we want to study
his death:

His death was in the year one hundred and twenty-eight, and he was buried in Aleppo Al-Shahba, may God Almighty have mercy on him.

Secondly, grammar

The original language: it is the basis.

Al-Jawhari said: "Al-Assal: is one of the roots, it is said: the original origin. And the original one, that is to say, he plucked it out of its origin. .

Ibn Faris said: "The hamza, the sad and the lam, are three separate origins, one of them is the foundation of something."

Al-Jurjani said: "Assoul: it is what others are built upon. Osoul: a plural of an origin, and in the language it is an expression of what he lacks, and he does not need anything else. He judges himself and builds on others.

As for the terminology: Al-Anbari defined it by saying: "Usoul Al-Nahwiyah is the evidence of grammar from which its branches and chapters have branched out, just as Usul Al-Fiqh is the evidence of jurisprudence from which its general and detail varied." Inference, and the state of the inferred.

And Ibn Jinni defined the science of grammar, by saying: "It is the deviation of the grammatical characteristics of the words of the Arabs in his behavior in terms of syntax and other things, such as duality, plural, debasement, cracking, addition, lineage, composition, and other things, in order for those who are not from the people of the Arabic language to catch up with its people in eloquence and utter it, even if he is not among them, and if some of them deviate from it, he responds with it. to her".

As for the evidence of grammar, Al-Anbari made them three when he said: "The categories of its evidence are three: transmission, analogy, and estimation of the case." Al-Suyuti made them four when he said: "And the predominant grammar evidence are four. Ibn al-Anbari said in his Origins: "Evidence for grammar is three: transfer, analogy, and istihab case," so the istihab increased and did not mention the consensus, as if he did not see it as being invoked in Arabic.

Therefore, it is necessary to follow these evidences from hearing, consensus and analogy in the book (Muniyat al-Ragheb and Bghyat al-Talib) by Sheikh al-Nari.

The first topic: listening

By looking at knowing the linguistic and idiomatic definitions of hearing, I came across some of these definitions mentioned by scholars specializing in this field, and that hearing is the original one of these principles presented to scholars:

Listening language: is Inas thing earloop, the son of Knight: "Seine Almim eye out one, a Inas thing ear, people all of a ear. He says: I heard they heard the thing," said Zubaidi: "hearing the sense of the ear, a force which, by The voices are understood, and in the dear download: Or he gave ear while he is a martyr.

And in the terminology: Al-Anbari defined it by saying: "Know that the transmission is the eloquent Arabic speech that is transmitted, the correct transmission, outside the limit of few to the limit of abundance." Also, hearing is "a title for what the witness declares on the basis of his testimony to hear from an unspecified one."

Hearing is considered the first foundation of grammar, and the basic foundation upon which grammatical rules and rulings are built, and listening takes precedence over analogy according to Abu Ali al-Farsi, including his saying: Hearing is so pervasive and abundant that it is indispensable to mention it, and if analogy does not support the hearing until the hearing comes with something outside the analogy, the analogy and the fate must be dropped to what the hearing brought; do you not see that being attached to analogy without taking into account listening with it leads to a

departure from their language and pronunciation? What is wrong with their words, if you justify it towards "acquisition", and do not take into account listening in it, and say: that its entire chapter came in the form of "restored" and "benefited", so I am using this example by analogy with this common a lot, I would be speaking in a language other than theirs, and entering It involves hearing. As for leaving hearing for analogy, it is a gross mistake." Because listening invalidates analogy. Abu Ali said: Because the purpose in what we write down from these books, and prove it from these laws, is only to catch those who are not from the people of the language with its people, and those who are not eloquent and those who are eloquent, so if the hearing comes with something, there is no desired purpose, and it is abandoned from Measurement to hearing.

Hearing according to Ibn Jinni is also one of the most important grammatical principles in collecting the language. He also takes precedence over listening over analogy, when he said: "Know that if analogy leads you to something and then you heard the Arabs utter something else in it according to the analogy of others, so leave what you were upon to what they are." Based on that, if you hear from another person like what I have permitted, then you have the choice: to use whichever you like."

And from what Sheikh Al-Nari came with in his book (Muniyat Al-Ragheb and Bghyat Al-Talib) from this origin:

1. His saying on the issue of accusative with (that) is implied after the waw after five things, as he said: "The accusative after the waw has been heard with (that) is implied after five things: negation, prohibition, command, wish, and questioning."

His saying: (and he heard the accusative), means that he heard about the Arabs that it implied (that) in five places, and the hearing is one of the three pillars of the Noble Qur'an, the noble Prophet's hadith, and the words of the Arabs, with both parts of prose and poetry.

2. And his statement on the issue of what makes the present tense with (that) is implied, after which the reason is fulfilled and the waw means (with) and that is after eight things, including the begging, when he said: "And the example of some of them is to beg." Some of the seven recited with the implication of the eye of the one who perceives it based on the fact that it is erected with (that) it is implied after the fa'.

3. And his statement on the issue of the waw and the alif replaces one of them with the other, as he said: "Because the waw and the alif, one of them is replaced by the other, as in the Almighty's saying: أ .

4. And his statement in the issue of (that) if it is preceded by a word that indicates a conjecture, then its actions and neglect are permissible, as he said: "If (that) occurs after a word that indicates certainty, then it is lightened from the heavy one. That is: it will be, and if it is preceded by a word that indicates a conjecture, then it is permissible to perform it based on it being the source, and it may be neglected based on it being lightened from the heavy, towards: أغ I did not turn to me, in the seven by adding the nun and opening it.

5. And his statement on the issue of what is known by (Al) or what is blocked by donkeys in the language of donkeys, as he said: "And what is known by means: is what is known as (al) or what is blocked by donkeys, and the language of donkeys is included in it, and the Prophet, peace be upon him, pronounced it when a questioner came to him. He said: "It is safe for Amber to fast in Amsfar." The Prophet, may God's prayers and peace be upon him, said to him: {It is not necessary to fast in Amsfar.}

6. And his statement on the issue of verbal affirmation, as he said: "And from what came of verbal affirmation was his saying:

So, I said, where is the escape with a mule?	**It comes, it comes, the hunters, the catch, the catch, the catch**

The second (attack) is a verbal emphasis for the first (attack), and the second (attack) is a verbal emphasis for the first (attack), and (followers) in the house is the subject of the first (attak), and there is no subject for the second; Because it is certain.

Al-Aari explained the verbal emphasis on one of the foundations of listening, which is Arabic poetry.

7. We note that the naked Sheikh mentioned the languages of the Arabs, and these languages are considered to be from listening to him, when he said: "As for (perhaps), it comes as a preposition in the language of Aqil. Their poet said:

Farewell, he who answers to the dew	**Then he did not respond to that one**
So I said, "Pray for another and raise the voice in prayer."	**Perhaps my commanding father is close to you**

The dawn of my father with (may), and the sign of his yaa omitted in word to meet the residents; Because it is one of the five names.

The second topic: measurement

Measurement language: It is measured by thing.

Al-Khalil said: Qays: "Al-Qays is the source of the measure, and the measure is the same as the measure, and the measure of a finger is the measure of a finger. And from it is analogy, which is the estimation of a thing by thing, and the measure is a measure.

As for idiomatically: Al-Ramani defined it by saying: "The combination of analogy between the first and the second requires that in the validity of the first the validity of the second, and in the corruption of the second, the corruption of the first."

Al-Anbari defined it by saying: (It is in the knowledge of the scholars an expression of appreciating the branch by virtue of the origin, and it was said: it is carrying a branch on the origin of a fault, and applying the rule of the origin to the branch, and it was said: it is appending the branch to the original with a collector, and it was said that it is to consider the thing with the thing as a collector, and these limits are all convergent ".

No one can deny analogy in grammar; Because all grammar is analogy, Al-Anbari said: "Know that denial of analogy in grammar is not achieved, because all grammar is analogy, and for this it was said in its own right, grammar is knowledge of criteria deduced from the extrapolation of the words of the Arabs. With conclusive evidence, and bright proofs."

The pillars of analogy are four. Anbari said: "Every analogy must consist of four things: an origin, a branch, a cause, and a ruling."

1. The origin: It is the measure against it, and there are three issues in it: The first: One of its conditions is that it is not abnormal and is outside the norms of analogy. Whatever was like that, it is not permissible to measure against it as a correctness that is possessed, desirable, and appraised. The second: Just as the perverted speech is not measured by the omission, Ibn Jinni said: "If something is abnormal in hearing, it is steady in analogy, then the Arabs collide with that and run in comparison with the duty in the likes of it. They say them." The third: It is not a condition of the measure on which abundance is measured, for it may be measured against a few because it agrees with the analogy, and it is abstained from a large number because it is inconsistent with it.

2. The branch: It is the measure. Al-Mazini said: "What is measured against the speech of the Arabs

is from their speech." Al-Khalil and Sibawayh used to deny that and say: What is measured against the speech of the Arabs is from their speech, and if it is not in the speech of the Arabs, it has no meaning in their words. How can you make an example of the words of a people that have no meaning in their examples? And this is the analogy, don't you see that if you heard, Zaid stood up, you accepted the circumstance of Khalid, and the foolishness of human beings, and what you measured was Arab as you measured against him; Because you did not hear from the Arabs, you nor anyone else, the name of each subject and object, but you heard some of them, so you made them an original and measured them unless you heard, this is proven and measured, God willing, and Ibn Jinni said: "And know that from the strength of analogy they have the belief of the grammarians that what was measured on words The Arabs have it from the words of the Arabs like your saying in his saying: How do you build from the words of Jafar: this is from the words of the Arabs, and if you build the like of it, Dhirub, or Dhurub, or Dhurub, or the like, it is not believed from the words of the Arabs; because it is an analogy at least in use. and weakest in comparison.

3. Judgment: Al-Suyuti mentioned two issues:

The first: It is measured according to a rule whose use has been proven from the Arabs, and is it permissible to measure it according to what is proven by analogy and deduction? The apparent meaning of their words: Yes... The firm ruling for the one against whom it is measured is by deduction and analogy with the causal that raises the apparent since the signs do not follow it.

The second: Al-Suyuti relied on the saying of Al-Anbari: "The analogy differed in the principle that differed in its ruling. For another thing, the noun of the subject is a branch of the verb and the origin of the suspicious adjective.

4. The Whole Cause:

Ibn Jinni said: "Know that the ills of the grammarians, and by that I mean their perfect skill, not their weak understanding, are closer to the ills of the speakers than they are to the ills of the pious ones, and that is because they refer to the sense and argue in it the weight of the situation or its lightness on the soul, and not likewise the hadith of the ills of jurisprudence. They are flags and signs for the occurrence of judgments.

As for the sections of the illness, what Al-Suyuti said, quoting from the book Themar Al-Sina'ah, he said: "The defects of grammarians are of two types: a bug that expels the words of the Arabs and is drawn into the law of their language, and an illness that shows their wisdom and reveals the correctness of their purposes and intentions in their subjects, and they are for the first more widely used, more widely used and broad. The people, except that the well-known orbit of them is of twenty-four types, and they are: the cause of hearing, the reason for simile, the reason for dispensation, the reason for the burden, the reason for the difference, the reason for the emphasis, the reason for compensation, the reason for the analogy, the reason for the opposite, the reason for carrying on the meaning, the problem with the problem, the problem with the equation, the reason for closeness and contiguity, the reason for necessity, the reason for permissibility, the reason for predominance, the reason for abbreviation and the reason Reducing the cause of the sign of a condition, the cause of the origin, the cause of analysis, the cause of notification, the cause of the contradiction, the first cause.

As for Al-Nari's position on analogy in his book (Munyat Al-Ragheb and Behiyat Al-Talib), it was mentioned many times, and in different ways, as well as the difference in his use of formulas that indicate analogy, between the imperative form of (qas) or the well-known term (measurement) to the passive form of the passive voice (measured), etc., among these examples:

First / Measurement at naked by doing the command (measure) for the triple root (measure):
1. His saying in the affirmative of the present tense verb, and his departure from the original with the affirmative, as he said: "The other passive present tense verb is affirmative by deleting its last, and

the original in the affirmative is to be in the sukoon, and the vowels are three thousand, ya and waw, towards: fear, seek, throw, fear, claim, He calls, and approaches, so when he enters into one of these verbs or their likeness, it is certain to delete the vowel saying: (Zayd) did not fear, and did not seek, and each of them is determined by blim, and the sign of his assertion is to delete the alif, and she says: (He did not swear, and did not fear), each of them is determined by blim. And the sign of his jasm is deleting the yaa, and it says: (He did not pray, and he was not condemned), and each of them is plural, and the sign of his jasm is the deletion of the waw, and on this it hatched.

2. In the tool that affirms two verbs, the first is the conditional verb and the second is the answer to the conditional, as he said: "The second: what affirms two verbs. The first verb is called the verb of the conditional, and the second verb is called the answer to the conditional, and it is eleven articles: one of them is a letter by agreement, which is (if) and it is Umm al-Bab, including a different tool, is it a name or a letter, and the correct one is that it is a letter, and it is (dhama), and among them are nine, nouns by agreement, (who, what, whatever, which, where, where, where, and when), towards: (to strike) Hit, and when you go go, and whomever you honor be honorable, and what you do do, and whatever you do do, and whatever you are weak, and where you sit sit, and wherever you are sitting, and wherever you go, go out, and when you want to throw), in each of the examples it says: the verb The first is the verb of the condition, and the second is the answer to the condition, and you will find similar examples with examples.

3. If the verb is built for the accusative and comes after the participle of the subject, if the verb is a past participle of the accusative and breaks the predicate of the other, and if the verb is a present participle of the accusative and the predicate of the predicate, then he said: "And if you want to build the verb for the accusative and come after it with the participle of the subject, if the verb is In the past; it includes its beginning and breaks before its end, so it says: in (hit, hit), and in (rolled, rolled), and in (to set out, to go), and in (to extract, to draw, to be drawn, and if it was taken out; What is before its end, so she says: in (to hit, to be hit), and in (to be launched, to be released), and in (to extract, extract), and if the present tense verb is the first in the form of: (to be rolled), I contented myself with changing what was before its end from fraction to conquest, so she says: (to be rolled over), and measure similar to these verbs, such as: (to strike, to strike, to eat and to be eaten, and to drink, and to drink), and the like: complied and complied, and shared and shared, and the like, like: There are forms, so it is said: It has a past verb, or a present tense based on the accusative, so meditate for guidance, God willing.

4. Including the epithet, it follows its impersonation, as he said: "The epithet is of two types: real and sensual, so the real one is like what has been presented in the examples, and it follows its impersonation in four out of ten, one from the side of the syntax, because the noun is either nominative, accusative, or accusative. And one in terms of singular, dual, and plural; because the noun is either singular, dual, or plural, and one in terms of masculine and feminine; because the noun is either masculine or feminine, and one in terms of definition and denunciation; because the noun is either knowing or indefinite, in your saying: (I passed Bazid Al-Fadil), the epithet which is (Al-Fadil) follows the noun, which is (Zaid), in four: (Zayd) singular, (Al-Fadil) singular, (Zaid) masculine, (Al-Fadil) masculine, (Zaid) knowledge, the virtuous knowledge, (Zaid). Majrour, (the virtuous one) is drawn, and she says: (I passed by a virtuous man, and the virtuous Zaydeen, and by two virtuous men, and the wise Hind, and a wise woman), and on this it hatched, and the result is that the real epithet is absolutely identical to its prohibition.

Secondly / analogy with the naked through the passive voice:

1. In the five verbs, as he said: "Seventh: from the five examples that came out of the original, which are: (you do, they do, you do, they do, and you do), I mean the present verb if it is called by a two-pronoun addressable present or absent, or a plural adverbial pronoun or Absent, or a feminine

pronoun of address, it is measured from (beating), (beating, hitting, hitting, hitting, hitting) and from (rise), (you stand, they stand, you stand, they stand, they stand), and so on. And she insists and asserts by deleting it, she says: (You strike), so (you) is a plural pronoun whose place is the nominative on the beginning, (you strike), the present tense verb raised to strip it from the accusative and assertive and the sign raised by the affirmation of the n as well as the expression of the rest and says: (You will not be struck), we will not a letter Negation and accusative, hit, the present tense verb is accusative, and its accusative sign deletes the n, as well as the remainders if a nasib enters it, and says: (You did not strike), so why did the letter negation and assertion, and (beat), the present tense verb with blim and the sign of his assertion delete the n, as well as the rest If he enters into it, he is assertive."

Third / the naked use of the term measurement in his measurement:
1. It is permissible in Al-Muthanna to plural affirmation of soul and eye, as he said: "If he affirms with the soul, the eye, and each, it is added to the pronoun of what he affirmed by it like: (Zayd himself came in the same, Hind herself is the same, and the same Zaidan are their eyes, and the Zaydun themselves are their eyes, and the Hinds are the same." their eyes), and it is permissible in Al-Muthanna to collect self-affirmation, and the eye towards: (Al-Zaydan came themselves their eyes), because he believed in the soul by adding it to the Muthanna pronoun. The measure is your heart; Because Aisha and Hafsa, the two meanings of the verse, have only two hearts, but when hearts were added to the pronoun of the second, the confusion was secured in it.

The third topic, the consensus:
Unanimity language: the combination of something.
Ibn Faris said: "Al-Jim, Al-Meem and Al-Ain are one origin, indicating the combination of the thing. It is said that the thing is plural."
The consensus was originally considered by the early grammarians to prove their grammatical rules. They referred to it in their books. Sibawayh said: "The Arabs focus on this and the grammarians are all," and he also said: "Otherwise, all Arabs and grammarians disagree." I know the Khalil is in disagreement with them." Sibawayh in these sayings indicates the consensus.
Al-Farra said: "Consensus: firmness and determination over something."
Al-Akhfash said: "It is permissible for the nominative in it, and it is the language of many, but the group agreed on accusative." In this saying, Al-Akhfash also referred to the unanimity.
Al-Mubarrad said: "The grammarians have agreed that this is not permissible, and their unanimity is a proof against those of them who disagree with it." This saying is a reference to the consensus, and Al-Mubarrad made the unanimity of the grammarians an argument against those who disagreed with them.
Ibn Jinni prepared for him a chapter, and when would it be an argument, when he said: "Chapter of saying on the consensus of the people of Arabic when it is an argument: Know that the unanimity of the people of the two countries only becomes an argument if your opponent gives you his hand not to violate the stipulated." On the authority of Ibn Jinni when he said: "The evidence for grammar is three: listening, consensus, and analogy."
Among the naked Sheikh's references to unanimity, even if they are few, they cannot be compared to what he had of the evidence for listening and analogy:
1. On the issue of the application of the infinitive's name to the Kufics, as he said: "The infinitive's name acts as the infinitive at all, according to the Kufis, towards: God's reward. Every unifier is a Jinn."
2. In his talk about the tool that affirms two verbs, the first is the conditional verb and the second is the answer to the conditional, as he said: "The second: what determines two verbs. The first verb is

called the conditional verb, and the second verb is called the answer to the conditional, and it is eleven tools: one of which is a letter by agreement, which is (if It is the mother of the door, and from it a different tool, is it a name or a letter, and the more correct it is a letter, and it is (dhimma), and among them are nine, names by agreement, (who, what, whatever, which, where, where, where, and when), towards: (If you strike, strike, and when you go, go, and whomever you honor, be honorable, and what you do, do, and whatever you do, do, and whatever you are weak, and wherever you sit, sit, and wherever you sit, and wherever you go, go out, and when you want to throw), in each of the examples you say The first verb is the verb of the conditional, and the second is the answer of the conditional.

After verifying the text of Al-Aari, it became clear to me that the principle of consensus did not depend on it as it was based on listening and analogy. This is not considered that the consensus is an unimportant origin for Al-Aari. Rather, Al-Aari wrote this book for beginners as he stated that, and perhaps this is the reason why Al-Aari tends to be short in mentioning grammatical opinions.

CONCLUSION

Praise be to God, who was pleased with His grace and grace and help to complete this research, and through the topics mentioned and which were previously discussed, we reached the most important results:

1. Most of the naked Sheikh, may God have mercy on him, cite the Holy Qur'an by analogy with other principles.
2. The naked Sheikh was little citation of the noble Prophet's hadith, he cited only five hadiths, and his martyrdom of these hadiths was to prove a grammatical rule, or prove a specific language, and this does not mean that the naked is one who refuses to cite the honorable hadith of the Prophet.
3. The position of the naked Sheikh regarding the invocation of poetry came in second place after the Holy Qur'an, as he argued with forty-five poetic witnesses, and thus the naked has relied on listening in all its ways.
4. He cites little Arab sayings. As for proverbs, we did not find a share of them.
5. Nahj Al-Aari is the approach of the people of Basra in dealing with the second grammatical principle, which is analogy, and his grammatical opinions that he adopted had a chance of analogy.
6. The naked sheikh mentioned the languages of the Arabs, and these languages are considered to be from listening to him.

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