

The Cognitive Integration Between The Sciences Of Principles Of Jurisprudence And Principles Of Grammar -Its Manifestations And Levels—

التكامل المعرفي بين علمي أصول الفقه وأصول النحو- تجلياته ومستوياته

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Abstract:

The study aspires to recognize the relationship of influence between two major sciences in the Arabic heritage, namely the science of the principles of jurisprudence with historical primacy, and the science of origins of the grammar. This is by focusing on the manifestations of complementarity between the two scholars similar to the urgent need at the level of investigations. The first scholars who combined the two sciences in their scientific achievement, as well as their division into doctrines known as grammatical schools similar to jurisprudential doctrines. The study also focuses on the levels of overlap between the two sciences, starting with the term and then the curriculum and the method of authorship and classification.

Key words: Cognitive – integration – principles – jurisprudence – grammar.

المخلص:

تطمح الدراسة إلى الوقوف على علاقة التأثير والتأثر بين علمين رئيسيين في التراث العربي، وهما علم أصول الفقه ذو الأسبقية التاريخية، وعلم أصول النحو، وهذا من خلال التركيز على مظاهر وتجليات التكامل بين العلمين على غرار الحاجة الماسة على مستوى المباحث، والأعلام الأوائل الذين جمعوا بين العلمين في تحصيلهم العلمي، بالإضافة إلى انقسامهم إلى مذاهب عرفت بالمدارس النحوية على غرار المذاهب الفقهية. كما تركز الدراسة على مستويات التداخل بين العلمين بدءا بالمصطلح ثم المنهج وطريقة التأليف والتبويب.

الكلمات المفتاحية: التكامل؛ المعرفي؛ أصول؛ الفقه؛ النحو.

Introduction:

There is no doubt that there is a strong link and connection between Arabic Language Science and Forensic science, a link that reaches the point of overlapping and mixing among many citizens. This is not surprising in the Arab-Islamic intellectual climate, where most of its sciences and knowledge have been associated with the Holy Quran in its origins and development, so the goal that these sciences seek is an attempt to manage its meanings, dive into them, and discover its secrets.

The Holy Quranic discourse itself directed the Arab-Islamic mentality in accordance with this approach based on the assertiveness and complementarity between the sciences that endow themselves with the ultimate goal of the human mind, which is the unification of God Almighty, and the demonstration of his ability, greatness, and worship.

It is logical - in this context - to talk about the cognitive integration between two noble sciences that have contributed greatly to the construction of the Arab-Islamic mind; namely the science of grammar principles and the science of jurisprudence principles. the latter which took precedence over the formation and evolution of its origins since the Mission of the Messenger - may God bless him and grant him peace - and its codification belongs to the reign of Imam Muhammad ibn Idris al-Shafi'i (d. 204 AH) - may God be pleased with him -. The origin of the grammar principles was delayed in comparison with the principles of jurisprudence, dating back to the second century of Hijri with Abdullah ibn Abi Isaac al Hadrami (d. 117AH).

This study seeks to identify the manifestations and levels of knowledge integration between the two sciences, the objective of which it promotes, through three demands; The first focuses on the statement of terms and concepts, and the

second is concerned with the manifestations of complementarity between the two sciences; focusing on the urgent need between them. In addition to talking about some encyclopaedic scientists who combined the two sciences in their collection. One of the manifestations of overlap and influence between the two sciences is also the division of the grammarians into doctrines similar to the scholarly fundamentalists; the third requirement was devoted to demonstrating the levels of integration between the two sciences and was represented in the term, approach, and method of composition.

1- Identification Of The Sciences Of The Principles Of Jurisprudence And The Principles Of Grammar:

1-1- Linguistical And Technical Meaning Of Origin :

1-1-1- Linguistical Meaning Of Origin :

In the Language Standards: “The hamza, the sad, and the lam are three origins that diverge from each other, one of which is the basis of the thing, the second is living, and the third is from the day after the evening” (Ben Faris, 1393 AH-1979, p. 109). In “*Lisan Al-Arab*”: “The origin is below everything and collected by origins that cannot be broken; otherwise it is said: The tree has been uprooted: that is, its origin has been established” (Ben Manzoor, 2014, p. 114-115). While in “*Taj Al-Arous*”: “The origin of everything: what the existence of that thing is based on; the father is the origin of the child, and the river is the origin of the stream,” said Al-Fayoumi, and Al-Raghib said: “Everything originated from its base, which if you imagine it to be high, it will rise with its height.” (Al-Murtaza Al-Zubaidi, 1415 AH-1994, p. 447).

Accordingly, the connotations of the word "origin" in Arabic lexicons revolve around the bottom, the foundation, the base, and the basis of the object, and are offset by the branch which is the “top of everything, a branch of the tree is

its twig.” (Al-Murtaza al-Zubaidi, 1415 AH-1994, p. 164). Therefore, the origin of the tree is below the tree and its base is its trunk attached to the bottom of the Earth and its branches are its twigs extending at the top, and it rests in its life on its firm trunk. This meaning comes to us in the Almighty’s saying: “Have you not considered how Allah presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky?” [Ibrahim/24]; Where the generous verse shows the meaning of primacy, strength, and proof of the word “origin”, and is offset by the secondary meaning: change and renewal of the word “branch”. The tree’s branches, leaves, and fruits are branches that, if water and food reach them from the root, turn green, grow, and adorn, and if it does not reach it, it withers; thus, their existence is dependent on the existence of their origin.

1-1-2- Technical Meaning Of Origin :

The technical concept of the word “origin” did not depart from its linguistic concept. Abu Hilal Al-Askari (d. 395 AH) said: “And the truth of the origin of a thing is what it was adopted... and the truth of the origin of a thing is what it started with, and then it is said: The origin of man is dirt, and the origin of this wall is one stone.” Al-Kafawy said that the origin indicates “the swing, the law and the appropriate rule applicable to the particles, the evidence for the meaning, the basis of the others, the need for it, and the first... As far as the father is concerned, as in the old case; in your words: “the origin in things of permission and purity... the origins in which it is a building and the basis of its branches, are called bases, and in terms of which they are clear paths, they are called curricula” (Adnan and Al-Masry, 1419 AH-1998, p. 122).

Thus, the technical and linguistic connotations of origin are consistent. Origins are the primary macro-norms and foundations on which branches and

molecules are built, on which they are dependent, lacking and needed, and which remain unchanged. Based on this perception, sciences have origins and principles on which they depend to build their own issues and parts, which constitute their branches, as in the case of the principles of jurisprudence and principles of grammar.

1-2- Definition And Origin Of Principles Of Jurisprudence Science :

If the jurisprudence in forensic terminology is "knowledge of the practical legal provisions acquired from their detailed evidence, or is the set of practical legal provisions drawn from their detailed evidence" (Khalaf, 1990, p. 11). The science of the principles of jurisprudence is "the knowledge of the rules and research by which it concludes that the practical legal provisions benefit from their detailed evidence" (Khalaf, 1990, p. 12). The Islamic law "Sharia" provisions are the fixed mandatory provisions of those entrusted with the obligation, assignment, permissibility, inviolability, and hatred of the four Islamic law "Sharia" provisions: the Holy Quran, Sunna, Unanimity, and Measurement (Khalaf, 1990, p. 12).

The provisions were restricted by the word "legality", excluding both mental, sensory, and positive judgments. In addition, they were restricted by the word "operation", where they were linked to the acts of the mandate holders and not to their beliefs.

Therefore, the subject of research into the science of doctrine is total forensic evidence in terms of its proof of total judgments. Accordingly, the jurist's mission is to follow each judgment in a particular matter informed by the science of origins, namely, the development of established evidence by legislation, the drafting of rules of deduction, and the methods of inference (Zidane, p. 80).

The actual origin of this science is attributed to the mission of the apostle, Messenger - may God bless him and grant him peace -. and its codification at the beginning of the third century of Hijri by Imam El-Shafi'ih, may Allah be pleased with him. Mahmoud Ahmed Nahlasays: "Imam Muhammad bin Idris al-Shafi'ih (d, 204 AH) is the first person to write down its origins in an independent letter written in response to the request of Abd al-Rahman Bin Mahdi (d, 198 AH) and sent it to him by the name of the letter" (Nahla, 1407 AH-1987, p. 12).

1-3- Definition And Origin Of Principles Of Grammar Science ;

Ibn al-Anbari (d. 577 AH) defined the science of particples of grammar. He was the first to single it out in a separate book in his saying: "The principles of the grammar are its evidence from which its branches and foundations have been subdivided just as the principles of jurisprudence are evidence of jurisprudence that varied in its totality and detail". (Al-Anbari, 1391 AH-1971, p. 80) Al-Suyuti (d. 911 AH) did not deviate from this definition when he said: "The fundamentals of grammar is a science in which one searches for the general evidence of grammar in terms of its evidence, how to infer it and the status of the inference" (Al-Suyuti, 1427 AH-2006 AD, page 21). If the term is "know the conditions and forms in which Arabs' words indicate meanings; the conditions are concerned with placing the words together in their composition to indicate compounded meanings, and the forms are intended to present at one end of the word, the middle or the whole of it the effects and changes in which Arabs' words indicate meanings"(Al-Shatibi, 1428 AH -2007 AD, pages 17-18)

The origins of grammar are those rules, bases, and textual and mental evidence envisaged by the grammarians and adopted in the extraction of detailed rules governing the Arabic language structure. The field origins of this science "dates back to the early beginning of the establishment of the research in Arabic

grammar; that is, until the late first and early second centuries "(Abu al-Makarim, 2006, p. 17). The first beginnings of the codification of this science date back to the fourth Hijri century with the scholar Ibn Jenni (d, 392 AH) in his book "*The Features*" "*Al-Khasais*" and followed by Ibn al-Anbari (d, 577 AH) in his book "*gleamed evidence in the origins of grammar*". This is what made Ali Aba Al-Makarem distinguish between the term "grammatical origins"; which indicates the practical formation of this science with the early grammarians, such as Abdullah Ibn Abi Ishaq al-Hadhrami (d, 117 AH); and the term "principles of grammar", which indicates the emergence of codification in the issues of this science by the scholar Ibn Jenny (d, 392 AH).

2- Manifestations Of Cognitive Integration Between The Sciences Of The Principles Of Jurisprudence And The Principles Of Grammar :

2-1- The Urgent Need Between The Two Sciences :

The first manifestation that reflects the complementarity between the sciences of the principles of jurisprudence and the principles of grammar is the urgent need between them. It is historically established that the science of the origins of jurisprudence takes precedence over the science of grammar origins. For this reason, the grammarians based this science on the scholars of the principles of jurisprudence. Ahmed Suleiman Yaqout says, indicating the importance of the origins of jurisprudence and its impact on the construction, "The grammatical literature that focused on branching, the analogy of the branch on the origin, the similarities and analogues, and the statement of ill, all of which were written by their authors after the time of the four imams... Those Imams, who developed the science of the principles of the jurisprudence and established its rules, clearly show us that the science of the principles of the

jurisprudence predated the grammar and its origins, and therefore the first was the influencer and not the other way around "(Yaqout, 1983, p. 7).

It is a constant fact that the need between the two sciences is mutual. Ibn Khaldoun (d. 808 AH) stressed this urgent need by saying: "The science of the tongue of those who want forensic science must be known, and it varies in the assertion of its different rank in the dead with the intention of speaking it in us. The most important of which is presented: grammar, because with it the origins of the purposes are clarified by evidence, so the subject is known from the object, and the subject from the predicate, and if it were not for him, the origin of the statement would be unknown." (Ibn Khaldun, 1423 AH-2002, p. 435). What indicates this correlation between the two sciences is the saying of Ibn Hazm Al-Andalusi (T. 456 AH): "It is necessary for those who seek jurisprudence to learn grammar and language" (Al-Andalusi, 1404 AH, page 51).

Moreover, the urgent need between the two sciences is embodied in some of the situations that both jurists and grammarians were exposed to. Including Zubaidi's account 379 E) of a debate between the Kasais) in 1890 (and Yusuf Fanafi's father (E 182), who said: "Abu Yusuf entered on Al-Rashid and Al-Kasaei joked, and Abu Yusuf told him: This kofi spooked you and overpowered you, and said, "Father Joseph; He would come to me with things included in my heart. Are you on a matter? He said, "About or jurisprudence?" He said, "Indeed, jurisprudence, rational laughter until he checked his man and then said," Throw at my father Joseph her jurisprudence? " He said, "Yes, he said," Abu Yusuf, what you say to a man who said to his woman: "You are divorced if you enter the house, he said," If you enter the house you are divorced, he said, "You erred, Abu Yusuf." He said: "If he says:" The act must be done, and if he says: "The divorce must not have occurred" (Zubaidi, p. 127).

Accordingly, the urgent need between the two sciences is embodied in some of the situations that both jurists and grammarians were exposed to. Among them is what Al-Zubaidi (d. 379 AH) narrated about a debate between al-Kisa'i (d. 189 AH) and Abu Yusuf al-Faqih al-Hanafi (d. 182 AH), where he said: "Abu Yusuf entered upon al-Rasheed and al-Kisa'i joking with him, so Abu Yusuf told him: This kofi spooked you and overpowered you, he said: O Abu Yusuf, he brings me things that my heart contains; so Al-Kisa'i turned to Abu Yusuf and said: O Abu Yusuf, are you on a matter ? He said: grammar or jurisprudence. He said, "Indeed, jurisprudence; Al-Rasheed laughed until he checked his man and then said: Do you receive jurisprudence from Abu Yusuf? He said: Yes. He said," Abu Yusuf, what you say to a man who said to his woman: "You are divorced if you enter the house, he said," If she enters the house she is divorced, He said: You erred, Abu Yusuf. Al-Rashid laughed, then said: How is the right thing? He said: "If he says:"This"the act becomes obligatory, and if he says: "that" The divorce does not take place" (Zubaidi, p. 127).

What is learned from this debate is the mixing and overlapping between the two sciences. The jurist must be knowledgeable about grammar in order to make his judgments out of a clear vision. The judge's knowledge of disputes and judgments between people in the Arabic language is very important. Ibn Qutaybah (d. 276 AH) said: "And if someone said: This is my brother's killer by using "tanween" in the Arabic language, and another said: This is my brother's killer by "addition", the "tanween" indicates that he did not kill him; however the "tanween" omission indicates that he killed him" (Qutayba, 1973, p. 14).

2-2- Encyclopedic Figures Combind The Two Sciences :

Among the manifestations of cognitive integration between the two sciences of the principles of jurisprudence and the principles of grammar is their meeting

with many ancient scholars who realized the importance of complementary attainment between the two sciences. Among the scholars of grammar who excelled in the principles of jurisprudence, we mention:

-Abu Zakariya Al-Fara (d. 207 AH): One of the notables of grammar who gain more luck of the knowledge of jurisprudence, and he belonged to Hanafi doctrine. The secluded speaker Thammama Ben Al-Ashras (d. 213 AH) said about him: "I sat him down and I searched him in the language and I found him to be a sea, and on grammar, I watched him weave alone, and about jurisprudence, and I found him a jurist who knows the difference of the people". (Mazen, 1981, page 82). Yaqut al-Hamawi (d. 626 AH) narrated on his authority that "one day he was with Muhammad ibn al-Hassan, so they discussed jurisprudence and grammar, so Al-Farraf preferred grammar over jurisprudence, and Muhammad ibn al-Hassan preferred jurisprudence to grammar. Al-Farra said: A man who had the best eyesight fell short in Arabic and wanted another knowledge that was easy for him, Muhammad bin Al-Hassan said: O Abu Zakariya, you have been blessed with looking into Arabic, and I ask you through the door of jurisprudence. And he said, "Come on the blessing of God, and he said to him: What do you say in a man who prayed her mouth in his prayers, and the carpet of the oversight carpet her mouth in them?" Al-Farra is for an hour, then he said, "Nothing on him, and Muhammad said," Why? And he said, "Because our miniaturization has no diminishment, but the mosque of the oversight is very prayer, not perfect, Muhammad bin Al-Hassan said: I did not think that a human being would give birth like you." (Al-Hamoui 1355 AH, page 435). Al-Farrawas able to bring out a matter of jurisprudence based on a purely grammatical matter, and what is remarkable about this debate is the overlap and mixing between the sciences of jurisprudence and grammar through Al-Farra's scientific personality.

- **Abu Saeed al-Sirafi (d. 368 AH):** Abu Saeed al-Hassan bin Abdullah al-Marzban al-Sirafi the grammarian, known as the judge; was born in Siraf and there he began to seek knowledge. He was one of the most knowledgeable people about the Basrans, and he was one of those who excelled in jurisprudence, its origins, hadith, and propositions, then he kept giving advisory opinions “fatwa” to people Fifty years of Abu Hanifa’s doctrine, without no single error (Mazen, 1981, p. 85).

- **Abu al-Qasim al-Zajaji (d. 340 AH):** a grammarian, jurist, and modernist. He was greatly influenced by the words of the jurists, and employed their expressions including his saying in explaining the issue of deviating from the rule: "We have stated that something has an asset that he needs, and a way to expel it, and then opposes some of them to the reason... This is found in all sciences, even the sciences of religions, as it is said in general terms: Prayer is obligatory for adults, both men, and women, then you will find some of them who are affected by a disease whose obligation is waived from him." (Glass, 1399 AH-1979, p. 72)

Among the prominent jurists who excelled in the principles of grammar are:

- **Imam Muhammad ibn al-Hassan al-Shaibani (d. 684 AH)** one of Abu Hanifa's most prominent students, is one of the first to associate questions of jurisprudence with grammatical origins. This is in his great book "*The Great Collector*" – "*Al-Jamii Al Kabeer*", And that is because he included in his book known as "*Al-Jami' Al-Kabeer*". Ibn Yaish (d. 643 AH) said on him "He is the companion of Imam Abu Hanifa, because in his book known as "*The Great Collector*" in "*the Book of Faith*" – "*Kitab Al-Iman*", issues of jurisprudence are based on Arabic origins, and they are not clear except for those who have a solid footing in this science. (Ben Yaish, p. 14).

-Shihab al-Din Ahmad Ibn Idris al-Qarafi (d. 684 AH): He is a Maliki fundamentalist jurist and grammarian. He authored his great book “*Dispensing with exception rules*”-“*Al-Istighna fi Ahkam al-Istithna*”as well as the book “*Characteristics in Grammar*”-“*Al-Khasais fi al-Nahw*”, where his vision in the fundamentals of grammar was based on his vision in the principles of jurisprudence; and he has a book “*The Thirty Principles of Arabic Science*” (Al-Qarafi, 1422 AH - 2002, page 5).

- Imam Al-Asnawi (d. 772 AH): He is Jamal Al-Din Abu Muhammad Abd Al-Rahim bin Al-Hassan bin Ali Al-Asnawi Al-Shaf’ih. He has a book “brilliant planet in Grammar Extracts from jurisprudent branches”and it is, as described by the investigator, “a serious practical study of the fruitful interaction between the science of Arabic (grammar) And between the sciences of forensic science in general, and the science of jurisprudence in particular... He brings together the two covers of the jurisprudential branches based on the grammatical rules, and with this book, the jurisprudential branches emerged from their own books, and the grammatical rules came out of their own books, and they all embraced each other” (Aldry, p. 145-146).

2-3- Division Into Doctrines :

The manifestations of cognitive integration between the two sciences are also evident in the influence of grammarians on the scholars of jurisprudence in their division into doctrines. Including the Basra doctrine, which was the first to establish this science and set its first laws and rules; and the Kufic doctrine, which arose based on expansion in protest and narration and in opposition to the Basra doctrine. From them emerged the Baghdad doctrine, which tried to reconcile the two precedent doctrines, so that the grammar later moved to Egypt and then Andalusia, These doctrines are known as grammatical schools. Itis noted

that these doctrines differ in branches and agree with the principles. This is an example of the division of the fundamentalist jurisprudential doctrines and their agreement in the foundations, which are the Holy Qur'an and the honorable Sunnah of the Prophet (Nahlah, 1407 AH-1987).

3- Levels Of Integration Between The Two Sciences :

The interrelationship between jurisprudence and its origins and Arabic grammar appears through several areas, the most important of which are:

3-1- Terminological Level:

The term is undoubtedly one of the most important foundations and components of knowledge systems. As has been said, "keys to science". The term expresses a concept. Knowledge is only a set of interrelated concepts in the form of a system. It is one of the imperatives of the scientific curriculum. The term in its simplest definitions is "people agree to do something." Take something out of the linguistic meaning into another meaning of the statement of purpose "(Kafoui, p. 129). The term "take from the general language "into a language specific to a science to carry a new meaning specific to that science.

There is no doubt that the term is one of the most important foundations and components of knowledge systems, as it was said, "keys to science." The term expresses a concept. Knowledge is only a set of overlapping concepts in the form of a system, which is one of the imperatives of the scientific method. The term in its simplest definition is "people's agreement On the status of the thing, and it was said: taking the thing out of the linguistic meaning to another meaning to clarify what is meant" (Al-Kafawi, p. 129). The term "take from the general language" into a language specific to a science to carry a new meaning specific to that science.

The viewer of the grammatical fundamentalist term finds it mostly borrowed from the terms of the principles of jurisprudence, starting with naming and defining science, moving to its guides, namely the transmission and analogy with its pillars measured, reason, and judgment. In addition to consensus and companionship, the origin and the branch, and others. From the grammatical terms borrowed from the principles of jurisprudence, we mention:

- **The Origin:** It is used by the fundamentalists to denote “Everything that has a branch, like a prayer has a branch, which is the prostration of bowing⁵ as it is used to refer to something about which knowledge is not valid except with the knowledge of it.” (Hilal, 1424AH-2003, p. 33). The grammarians used it in this sense, named the science of the principles of grammar similar to the principles of jurisprudence, and stated the source of this designation in their writings. The term has been used in several ways: The first cases of a letter or word before any change, such as the origin of “I” in said is “Y”. It may be used in different provisions of an arrangement or deletion, for example, the original doing is to delay the doer and may advance it "(Al-Labadi, 1405 AH - 1985, p. 11), as well as the origins of the auxiliaries such as “The origin of to be and the origins of models as may” etc.

-**Abrogation:** This term was used by the fundamentalists of the jurists to refer to the “annulment of the work of the Sharia rule with lax evidence that indicates its invalidation, explicitly or implicitly. ..Or it is to show subsequent evidence implicitly abrogated by the previous evidence” (Khalaf, 1990, p. 222).

The term “abrogation” in Arabic grammar is related to this meaning, as it indicates the annulment of the ruling of removing one of the elements of the nominal sentence and replacing it with the accusative. By the action of the

transcribers, which are specific to entering it, abrogate it and change its structure and meaning.

_Transgression: This term is used in the principles of jurisprudence in the sense of “the transgression of the ruling from the stipulated to another; namely the combination of the principle and the branch in the ruling” (Al-Jurjani, p. 290) Transitioning the rule from the origin to the branch is the aim of the analogy, and this term moved to the origins of grammar. With this meaning that we sense with Ibn al-Anbari (d. 577 AH) in his definition of the analogy: The origin is on the branch, and it was said: It is the appendage of the branch to the origin. and these terms are all convergent” (Al-Anbari, 1391 AH-1971, p. 93), and the origin in this definition is the words agreed upon on its eloquence specified by the early grammarians with the well-known temporal and spatial conditions, in addition to The provisions derived from it and the branch without it.

The term transitivity was used in Arabic grammar in the sense of making the intransitive verb a transitive one, transitive to one transitive to two, the transitive to two transitive to three. Transitivity is achieved by the inclusion or by the preposition and others (Al-Labadi, 1405 AH - 1985 AD, p. 142).

-Commentary: This term is used in the principles of jurisprudence to denote “linking the occurrence of one thing to the occurrence of something else in the future, including the pending requirement” (Qutb, p. 138). As mentioned above, it may indicate a woman who is suspended and is a widow who has lost her husband, or is a divorced woman and has not fulfilled the marriage period, so she is not married, nor can she marry herself. as quoted from the Holy QuranIn his words :{. Do not be so biased as to leave another suspended.}[An-Nisa/129]

According to the grammarians, it is a “discussion” related to auxiliaries, which is abandoning its action, i.e.: not directing it to the objects of the verbal

and meaning, and that is if one of these verbs occurs before something that has the origin, and that occurs before “what is the negation”; or: before an oath Pronounced or predestined, or signed before an interrogative, and this verbal rather than local cancellation has been called a comment likening the verb to the suspended woman who is neither divorced nor married” (Al-Labadi, 1405 AH - 1985, p. 155).

-Reason: According to the fundamentalists of the jurists, it is “the motive for legislating the rule and it comes under different names for them, such as: the reason, the indication, the invocation, the obligation, and the cause (Hilal, 1424 AH-2003, p. 211)

For grammarians, it is intended to “interpret the linguistic phenomenon and the influence behind it, and explain the reasons that made it the way it is.” (Al-Halwani, 2011, p. 105). The reason for grammarians, as explained by Al-Zajeji (d. 337 AH), is of three types; A didactic reason by which he reaches knowledge of the speech of the Arabs. A standard reason whose function is to attach he one who is measured to the one being measured against, so that his judgment is established on him. A theoretical and dialectical reason that highlights the virtue of the people of the language, the depth of their thinking, and the validity of their approach (Al-Zajeji, 1399 AH-1979 AD, pages 64-65).

3-2- Methodological Level :

In its simplest definition, the methodology is “the correct use of information in a sound scientific manner, namely presentation, calm discussion, commitment to complete objectivity, and support for the issues presented with convincing examples and evidence, without prejudice.” (Ibrahim Abu Suleiman, 1403 AH, p. 147). There are those who defined it as “the path leading to revealing the truth in the sciences through a range of public norms, dominating the course of the mind

and defining its operations until it reaches a known result” (Badawi, 1968, p. 6); No sane person can imagine a self-contained science that lacks specific methods.

The follower of the science of the origins of grammar finds it affected largely by the starting points and the methodological foundations envisaged by the scholars of the principles of jurisprudence. The grammarians followed a hearing, analogy, and consensus-based methodology. Saeed Al-Afghani showed this influence in his saying: “They had their own style (grammarians) of rule-building based on hearing, analogy, and consensus, just as the jurists built the deduction of their rulings on hearing, analogy, and consensus, as a clear effect religious sciences in language sciences” (Al-Afghani, 1407 AH-1987, p. 105).

The influence of grammarians on jurists was evident in their methods of deduction, analogy, presumption, and transversal of judgment in extracting grammatical rules. Mazen Al-Mubarak says: “As for the existence of similarities between the grammarian and the jurist, it may be that the jurist receives the speech from the hadith scholars and deals with it in explanation, deduction, and analogy and that the grammarian also learns the language from its people, and the way a jurist behaves in hadith” (Mazen, 1981, p. 85).

The grammarians have been engaged in the applications of the theory of the origin and the branch that accompanied the grammatical process from its early stages. Under this theory, the grammarians distinguished between the original linguistic units and the sub-units, a theory inspired by the principles of jurisprudence. Abu Hanifa was a race to it, and Al-Khalil bin Ahmed (d. 175 AH) a grammarian Imam was a contemporary of Abu Hanifa, and he used to quote from him what supported his issues in grammar (Nahlah, 1407 AH-1987, p. 17-19)

With regard to the method of dividing the grammatical rule into obligatory and forbidden, and the opposite of the first, and both permissible and good; it is

the creativity of the fundamentalists' jurists in their division of the legal ruling based on its evidence of command or prohibition. So they said: This is obligatory, and this is permissible, and this is forbidden, and so on (Mazen, 1981, p. 16).

The grammarians were inspired by their extreme care for the texts in collection and investigation, and their keenness to be safe from distortion and plagiarism from the fundamentalist jurists in their investigation of the authenticity of the transmission. The integrity of the text, and the protection of the subject and the weak, where the grammarians linked the linguistic integrity to the controls and conditions of temporal and spatial information (Abu Al-Makarim, The Evaluation of Grammatical Thought, 2005, p. 249). So they set the sources approved in the grammatical argument along the lines of the Holy Quran and its readings, the noble hadith of the Prophet, and the words of the Arabs. These last are defined chronologically in the middle of the second-century Hijri in urban areas, and the fourth-century Hijri in the Badia; Spatially in the tribes that are not adjacent to the non-Arabs. As they set this blog according to the principles of Excess and lack, and other strict practical measures to avoid melody and error.

3-3- Authorship Level :

The first grammarians who wrote in this science did not hide that they classified their writings according to what was written in principles of jurisprudence. Ibn Jinni (d. 392 AH) who won the honor of codifying this science first in his book "*Al-Khasais*" – "*The Features*", says in his introduction: "I have not seen any of the scholars of the two countries - he means Basra and Kufa - He was exposed to the work of the principles of grammar on the doctrine of the principles of speech and jurisprudence" (Jinni).

Ibn al-Anbari (d. 304 AH), who is credited with writing the first book on this science, acknowledged that he was influenced by the arrangement of the books of

scholars in his book entitled "*Equity in Matters of Disagreement between Basrian Grammaticians and Kofis*". In his statement: "A group of polite scholars and refined literaries working in Arabic at the regular school - Omar Allah's buildings - asked me to summarize to them a kind book encompassing celebrities of controversial issues between Basra and Kufa on the arrangement of controversial issues between El Shafei and Abu Hanifa; (Ibn al-Anbari, 1955, p. 3)

What indicates that the grammarians who wrote in the fundamentals of grammar; were influenced by the scholars of the fundamentals of jurisprudence in the method of authorship is how to name and address their writings. As we find with Yahya bin Muhammad Abi Zakaria Al-Shawi Al-Jazaery (d. 1096 AH) He is credited with writing the first book in grammatical science in the Maghreb region, where he gifted it to the Great Sultan Mohammed bin Ibrahim Khan and therefore called it "*the rise of sovereignty in the science of grammatical origins*". This is similar to the title of the principles of Jurisprudence; in which it was reported that the first book written in the science of the principles of Jurisprudence was by Imam Muhammad bin Idris al-Shafi'ih (d. 204 AH). As he wrote it in response to the request of Abd al-Rahman bin Mahdi (d. 198 AH) and sent it to him by the name of "Al-Risala" "letter" (Nahlah, 1407 AH-1987, p. 12). Where we see a clear influence of the grammarians on the methods of authorship and naming among the scholars of the principles of jurisprudence.

Conclusion:

The study attempted to investigate the manifestations and levels of cognitive integration between two major sciences in the Arab scientific arena, namely the science of jurisprudence, which has historical precedence, and the science of grammar, in light of the integration and fusion between the sciences of Islamic law and the sciences of the Arabic language. And it is an integration that goes

back to a president, which is the emergence of these sciences in the space of the Holy Quran, which stimulated minds to achieve integration between sciences to achieve the desired goal of unification and the building of the earth, and it has reached the following results:

✓ The sciences of Islamic law and the sciences of the Arabic language combine a relationship of overlap and epistemological integration due to the Holy Quran around which all these sciences arose. One example of this integration is what we find between the sciences of the principles of jurisprudence and the principles of grammar.

✓ The impact of the science of jurisprudence with historical precedence in the emergence and development of the science of the origins of grammar. One manifestation of this influence we mention:

- The urgent need between the two sciences in many investigations. This may make many scholars care about the two sciences and combine them in achievement and mastery.
- The division into doctrines and schools at the level of two sciences.

✓ Within the framework of cognitive integration between the two sciences, the curriculum remains the most important level of influence and vulnerability between them. The grammarians derived their great attention and keenness in their dealings with the audible linguistic material agreed on its eloquence by the fundamentalist jurists, and this is what made them control it with strict geographical and temporal conditions.

✓ The knowledge of grammarians and their good understanding of the science of jurisprudence allowed them to borrow an enormous amount of terminology and employ it in the science of principles of grammar; like the naming of science, the naming of its evidence with its elements, and the

distinction between what is textual and what is mental. Among these terms: origin, branch, measured, measured against, cause, ruling, abrogation, and commentary.

✓ One of the fruits of integration between the two sciences is the important efforts made by scholars of jurisprudence in linguistic issues - in general - and grammatical issues - in particular - remain urgently needed to be found in independent research.

Finally, we ask Allah Almighty for success and repayment and thank God the Lord of the worlds.

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