
The Impact of the Two Movements of Facilitation and Renewal on Arabic Grammar: Criticism and Direction

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Abstract

The two movements of facilitation and renewal that emerged in the last century and the cry of Ibn Mudha 592 AH before them were more directives than a proxy, despite the difference between facilitation and renewal, as facilitation works on the external forms of grammatical structures and present them easily and easily to learners, and renewal is a movement intended to read Grammar is systematic in its fundamentals and looking at it from multiple angles, for it is the revolution of Ibn illuminated by other methods. These two movements through teaching and curricula have led to an aversion to language more than its acceptance, whether, at the level of higher education, primary studies, or early education, and accordingly this research discusses the truth of the matter. In terms of the influence and influence and the extent of benefit that occurred from these two movements at the level of the people of the Arabic language and the search for other means that help the language to restore its prestige and power between the members of the Islamic and Arab community and do we need facilitation or renewal or do we need a society that is aware of the value of its language and its existence, regardless of the phenomena of difficulty.

The Arab Islamic mind, when elected to carry the divine holiness represented by the Holy Quran, and carried the purified spirit of prophecy that accompanies our existence in every time and place and the great impact From the honoured companions, these motives need a new renaissance within the Arab and Islamic society, and this renaissance at the forefront of which is the Arabic language to be the language of knowledge, as it is the vessel that carried the Holy Qur'an this holy book in which we find the dimensions of all life. When we read it we remain in front of a book we do not know how to classify it is it a book Language, literature, economics, history, geography, politics, or medicine. Say what you want to find in Arabic. So when the sacred is in your language, make sure that this language will have enemies that will not rest until they degrade its true value, so we need more awareness of what it is. Facilitate or renew.

Keywords: Movements, Facilitation and Renewal.

Introduction

Praise be to God, the living, there is no god but He, so call him faithful to Him, the religion. Praise be to God, Lord of the worlds, and his prayers and peace be upon Muhammad, the Prophet, the Messenger, who has an eloquent Arabic tongue, an Arabic tongue.

As for the dimension: this is a study marked with (the effect of the two movements of facilitation and renewal in Arabic grammar, criticism and direction). It is the language of the

dear book, the tongue of our noble Prophet, and the nation's heritage. Nations without language are not a nation that has the torch of existence among nations. In all of this, its spirit is far from society, so we need a linguistic renaissance derived from the experiences of scholars and linguistic intellectuals(Ibn al-Jazri), to return our language to its societal existence by building the individual linguistically building, so the idea of facilitation and renewal followed this example. Schools and universities, so the research came to three demands:

- The first requirement came about the theory of grammar (the factor), this idea that emanated from the spirit of thought and the depth of the lesson, as it appeared to dominate the grammatical lesson, organizing it for it and rooted in its rules and issues.
- As for the second requirement, it presented the two movements of facilitation and renewal, the difference between them, how these two movements began, and the methods of dealing with grammar issues, especially the factor theory.
- As for the third requirement, it is a critique of these two movements and a direction that the researcher deems useful in building the grammatical material as a method and teaching for building a society that loves the language and speaks it without hesitation.

Then the conclusion came with the most important results that the researcher had reached from his reading and research, while he did not claim perfection, but hoped that he had presented what was useful for the grammatical lesson, defending its origins and issues. In the conclusion of our introduction, we pray to Almighty God to lift this plague from us and preserve us in the right of this sacred language, the language of the Qur'an and the Noble Prophet, that everything is almighty over us.

The first requirement: grammatical theory

Sibawayh (d.180 AH) sat in the Majlis of Hammad bin Salamah (d.176 AH) when he heard the words of the Messenger of God, "may God bless him and his family and grant them peace." Thinking that it was not a name, so Hammad said: "I composed O Sibawayh. This is not where I went, but I have not been excluded." So Sibawayh said, "I will ask for a science that you will never compose on me." (Al-Anbari, 1985) This grammatical incident conveys to us the impact of Arabic in the study of science and that the science student should be fluent in Arabic, so Hammad used to say, "Whoever composed my speech has lied to me" (ibid.).

Sibawayh was provoked by the words, so he went to ask for knowledge and went to Al-Khalil bin Ahmad Al-Farahidi (d.175 AH). The grammar before him was taught in the form of scattered issues until the process of building it was completed by a brilliant scientist who was rooting for this knowledge, so Hebron and what he dictated to his pupil, then the grammar theory represented by the grammatical factor Expression according to Sibawayh is not arbitrary and takes place without a specific reason, (his father was born: 77,72), because speech has a mental connotation, not a position. Explanation of the statement(Al-Azhari, 2006), so the mental view of Hebron confirmed that there must be an effect and influence on Building the structure, the product of this thought was a book Sibawayh which was

developed based on the theory of the worker until it was said that the book of Sibawayh gathered forty-two people, including Sibawayh, and the principles and issues of Hebron, (Ibn al-Nadim, 2010). The mention of the origins and issues of Hebron bears the signature of the true mind in Discussing what is in the book, for he is the one who established the principles of the worker's theory and extended its branches and rulings tightly so that it took its form that has been proven throughout the ages. The two of them are in the constructed names, (Guest, 1993), "This is the section of the streams at the end of the Arabic word: it runs on eight streams: on accusative, traction, lifting, asserting, opening, joining, breaking, and the moratorium. Rather, I mentioned to you eight courses to differentiate between what is entered by multiplication of these four to what happens in which the worker - and none of them will be removed from him - and what is built upon the letter a building that does not go away from it except for something that has brought about it from the factors, of which each worker is a variation of the word in The letter, and that the parsing character "(Al-Azzawi, 1995).

The one who looks at Sibawayh's text is fully aware that it is a conversation about changing the end of the word in the event of its Arabic syntax, and that the effect on this change is the factor. It has signs and cuts, and its signs and affirmations, and its marks occur in the letter (Harun, 1983). Al-Makhzoumi believes that the greatest suspicion in knowing the steps that Hebron took is his observation of the interaction between letters, movements and words, this interaction that he created by tasting the letters, and he identifies their exits and hopes to synthesize them together in terms of coalition and dissonance is the gap from which he penetrated the idea of the worker (Al-Makhzoumi, 1986).

This could be the musical sense of Hebron, but the theory of the worker, although the musical aspect is present in it in terms of changing the course of the syntactic movements, then we find the mental and mathematical aspect of this theory prominent in the philosophy of the worker himself because this theory is what opened the door for an explanation, measurement, and protest. She was the reference to the issues of grammatical inference. When Hebron was asked about the causes that he causes when he was told: On the authority of the Arabs, did you take it or did you invent it from yourself? He said: "The Arabs spoke on her temperament and character, and knew the positions of her speech and established in her minds its causes, and if that was not transmitted from her and I was ill with what I have, it is a reason for what she reasoned from him. A wise man entered a house that was well-built, marvellous in systems and divisions, and the wisdom of its builder was true to him with honest news, clear proofs, and clear arguments. Whenever this man stood in the house on something of it, he said: He did this like this because of such-and-such and for such-and-such a reason and it occurred to him, and it occurred to his mind as a possible reason for that. That the wise man, the builder of the house did that for the reason mentioned by the one who entered the house, and it is permissible for him to do something other than that reason, except that that from what this man mentioned is likely to be a cause for that (Al-Zajji, 1996).

And the basic factor on which the Arabic grammar was built in all the grammatical origins that came to us, Abu Hayyan Al-Andalusi (d.745 AH) defines the worker by saying: "The worker is what influenced the movement of the last word of a noun, verb, or letter, and the origin is from The verb, then from the letter, then from the noun ")Al-Andalusi(1997 '.

The factors including the moral, verbal, and moral factor are what is known as *ginans* and not uttered by the tongue, and it is in two places: the initiation and raising the present tense verb, and what is meant by the moral factor is the abstraction from verbal factors and impartiality needs three things, which are:

1. Primary: That is, the name starting with it is mentioned in the speech first to the second after it, and a moral link between them is linked.
2. Erosion: This is a result of what preceded it; Because it means that the subject is located at the beginning of the sentence, not preceded by a verbal factor.
3. The chain of transmission: It is the moral link that establishes the relationship between the beginner and what follows, and in it, he reveals what is attributed to him from an event that he undertook, or a description that he was attributed to (Al-Fayadh, 2015).

And detachment does not mean anything, but rather the presence by force, like a child in the womb of his mother, as he is already present by force outside, inside the intestine. And I think that the present tense verb is raised by stripping the accusative and deterministic factors, and it raises the sine and it will also because the sine and will be considered one of the signs of the present tense verb, especially without others. As for verbal factors, they are what are known as *giants* and utter the tongue, and these factors are of two types:

- The first section: the standard factor: which is what is correct to say in it everything that was such-and-such, for he does such-and-such, as we say: Abu Zaid when I saw the effect of the first in the second, and I knew his cause, I was measured against him: Zayd beating and virgin dress, Its sentence is seven: it is the verb at all, the participle's noun, the object's noun, the accusative adjective, the infinitive, the added noun, and the full noun that makes distinction Because it was done with intentions, and each of these has a special action, some of which work by raising, accusative and traction, and some of them work only accusative or ablative.
- The second part: the auditory factor: It is indeed sad that this does such-and-such, and this does such-and-such, and you do not have the right to go beyond, as we say: The does/did not assert and others (Zahid, 2010).

One of its origins is that the worker does not affect two effects in one place, that is, one Arabic place and two workers do not meet on one action except in the estimation, in a manner that is not overly cowardly, and does not refrain from having his actions. (Al-Andalusi, 1997) In the opinion of the grammarians, it has been established that the syntactic movements and what is related to them are a trace of the influential who created them, and the mind cannot imagine their existence without anyone else, influenced in this by what is decided in the religious beliefs and the fields of theology. That every accident is updated, and every existing exists, and a creature without a creator is not true, nor made without a maker, and just as it is not correct for a single effect to have two effects that create them together at the same time, the single-action does not have two factors (a steady rule), and a rational judgment is not As an exception to it, the change of the latter is accidents that must be updated, and there is not

one of them without the existence of an individual, as it is impossible to multiply, and for the creature to resign by the creation of itself(Hassan, 1971).

The second requirement: the facilitation and renewal movements

We are in front of two terms, one of which followed the grammatical movement at its first emergence, and the second came as a revolution in the grammatical lesson. As for the moderator, it is facilitation and the revolutionary is the renewal and the terms that accompany it indicate the concept that he wants a renewal.

Some of them believe that the difficulty lies in grammar in three aspects:

1. Books grammar
2. Curricula for grammarians
3. Grammatical material

Some of them believe that the factor is what made grammar affected by logic, so this effect resulted in problems in the grammatical lesson, including:

1. The multiplicity of opinions about the factor in some words, such as the difference of grammarians in the name raiser that recites (Lula) and others
2. It leads to a wasting of meaning and not taking it into account when estimating the factor.
3. It led to the separation of similar topics into different and divergent sections, so they gathered what was separated and differentiated what should have been a total (Al-Mayan, 2007).

First, Facilitation

The language of the one who facilitates something is easy, that is, easy, possible, and now, and criticism. In the terminology: it is the process of studying grammar, a study that does not affect its old image, and does not extend to its origins and terminology, but is limited to deletion, abbreviation, and rearrangement of sections and topics, then smoothing out the troubled ones, and bringing closer together what is far from the reach of the student (Al-Azzawi, 1995).

This definition was formulated according to the modern educational mechanisms that dealt with the grammatical lesson. The fact is that the term facilitation is not a recent origin, but rather an aspect of studying the grammatical material in an easy way for young people, as it looks at the learner first. Since grammar is among the manifestations of its existence that it is educational, so this movement arose with the emergence of the grammatical lesson and from the characteristics of these educational books, the following:

1. Abandonment of mental definitions.
2. Not to be extravagant in divisions and explanations.
3. The rule is satisfied with the outline without detail.
4. As far as possible from the controversial issues.

5. Lack of attention to evidence.
6. Suffering from the different schools of thought is easier for the student (Al-Mayan Doctor: 213)

These abbreviations appeared from the grammatical literature, but we find a summary of these abbreviations, and we will explain that. The first thing we encounter in this field is the book of Al-Muji's by Ibn Al-Sarraj (d. 395 AH), the sentences by Abdul-Qaher Al-Jarjani (d. 471 AH), and Qatar Al-Nada and Shadat Al-Thahab by Ibn Hisham Al-Ansari (d. Mukhtasar Al-Muqtasir wrote the book "Tawqi 'Al-Muqarrab in grammar by Abu Hayyan al-Andalusi (d.745 AH) and it is an abbreviation of Ibn Asfour's book (d.669 AH) which is also a summary of the grammatical material.

As for the methods they followed in classifying and presenting topics, they are according to the traditional method in major compilations, except that some of them worked to renew the method, believing that it helps the student to control grammatical subjects, for example, Ibn Jinni in the luminaries divided his book into The Uploads, the manuscripts, the morals of the names based on the theory The factor that makes a single subject divided into two or more axes (Al-Qurtubi, 1947).

In recent times, multiple attempts have appeared to facilitate the grammatical material, and they are of two types:

- The first: it came to facilitate the grammatical rules without prejudice to the origins and issues, for example, the attempt of Ali Al-Jardim and his colleague Mustafa Amin in his book clear grammar that came to show the grammatical material with a large number of examples and syntax, including also the explanations of the texts such as an explanation of the grammar of Muhammad Muhyiddin Abdul Hamid, who presented it in the form of an easy method with Examples and applications.
- The second: An attempt to facilitate this through deletion, abbreviation and cancellation and this attempt was exemplified by Dr Shawky Dhaif, as follows:
 1. Classification of grammar is a new classification that coordinates its chapters so that young people can understand and represent it.
 2. Abolishing local and discretionary expressions in vocabulary and sentences
 3. That a word is not expressed in formulas and sentences as long as its parsing does not help with the correctness and integrity of the pronunciation.
 4. Setting precise controls for some sections of grammar(Guest, 1993).

Second, Renewal

The movement of renewal is the exact opposite of what is intended from facilitation, so renewal is a language of the grandfather of the weak, and it is meant by it: the face of the earth, so each of (grandfather, grandfather, new and new) is all in the sense of the face of the earth (Ibn Manzur: (grandfather)) and it comes to mean that he has become fortunate, and he renewed something. It became new, something was renewed: it became new, and from it, the covenant was renewed (Mustafa, 2013), and renewal is an exaggeration in the renewal of the matter. In the terminology: it is to review the origins and grammatical issues, that is, to find a

theory that studies grammar, in contrast to the grammatical theory on which the study of grammar is based.

Al-Makhzoumi clarifies this matter by saying: "Facilitation will not be sufficient in this unless it is preceded by a comprehensive reform of the curriculum and topics of this lesson, as principles and issues" (Al-Makhzoumi, 1986).

This will only be achieved by two steps:

- The first: That we conclude the grammatical lesson from the defects that he attached to it by an extraneous method, which is the method of philosophy, which carried with it the idea of the worker.
- The second: That we define the subject of the linguistic lesson, and designate the starting point with it so that the learners will follow in the direction of what they are researching.

Ibn Mada'a Al-Qurtubi (d.592 AH) represented in his book (The Response to the Grammarians) the renewed revolution on the grammatical theory represented by the theory of the worker, so he directed his demands to abolish the theory of the worker and this entailed the abolition of the cause and analogy (Essani, 2008), And he was inspired by this idea from his apparent doctrine, so he rejected the idea of the worker and the actions and rejected the interpretations and estimations that result from this theory and the increase of words on formulas and compositions that have no evidence of their existence (Al-Serafi, 2016), so he lit the fire, but it has subsided since that time, until the modern era In which there were shouts calling for renewal, and we should not exaggerate if we say that the first person to call for renewal is Professor Ibrahim Mustafa in his book (Reviving Grammar) and he meets with Al-Qurtubi by calling for the abolition of the factor theory in grammar (Al-Halabi, 1966), as he says: The theory is after its old authority in grammar, and its magic is not for the minds of grammarians, and whoever sticks to it will feel its flutter and flutter, and he will be let down by himself when he searches for the worker in such as: temptation and warning, or specialization or appeal, then he sees that he is looking for nothing, redemption the grammar of this theory and its authority is p Nada Al-Ustad Al-Mughir: A great deal of goodness, a goal that intends and a demand that he seeks, and Rashad is walking in the grammar in his right way, after he deviated from it for ages. Functional parsing of factors, but their orbit is an indication of the different meanings in the same speaker (Guest, 1993), and Mustafa denies that the opening is a sign of parsing, because the opening does not indicate a meaning such as a vowel and the fraction, so it is not a knowledge of the parsing, but rather a light movement that is desirable for the Arabs who love That he forms the last of every word in the connection and the degree of speech, for it is in Arabic the equivalent of the sukoon in our colloquial language(Ibn al-Nadim, 2010).

Al-Makhzoumi followed his example in his two books (On Arabic Grammar, Criticism and Guidance, and in Arabic Grammar, Rules and Implementation) and the second is an application of what was mentioned in the first book, and he derived his thought from (Revival of Grammar) to look at the fundamentals and issues, in addition to that he took the views of

the thought of Kufic grammar, so what came It contains a mixture of a group of ideas, as he says: "This is a book on grammar that I present to scholars in the hands of scholars, which has been stuck in grammar for ten centuries of defects that are neither from its nature nor from its methodology, so the worker was completely cancelled, and with it, the mental considerations that were not related to the lesson were cancelled. Grammar and all explanations not based on usage are invalidated in it, and chapters that would not have been excluded from its chapters were not for the passion of the grammarians in mental debate and their adherence to the idea of work "(Al-Makhzoumi Doctor: In Arabic grammar, rules and application: 4).

And we received the theory of clues that Dr Tamam Hassan came up with in his books (Arabic meaning and structure, Arabic language between normative and descriptive, and syntactic summary) and the latter is an applied study of what he came up with, as he says: "The study established a system of grammatical clues that are numerous within the scope of the sentence to reveal Regarding the meaning, and the idea of the grammatical factor with which the grammarians linked the statement of the sentence was rejected until they commented on the meaning with the syntactic sign, and they knew that the sign does not reveal the significance of the deficient, the missing, the constructions and the sentence of the same place, so is the idea of the grammatical factor suitable for interpreting the syntax in all its forms? Studying with other clues besides the context of parsing, such as cohesion, rank, instrument, structure, connectivity, tone, context, and current clues that explain some grammatical licenses "(Hassan al-Doctor: Syntactic Summary: 7) and he divides it into two parts: the moral clues and verbal clues and this idea is the idea of the synergy of the essay clues. It is an alternative to the idea of the worker as long as the goal in the language is to understand and understand the meaning (Al-Zubaidi, 1984).

The third requirement, Vision and direction

The two movements of facilitation and renewal are not without a benefit from which the grammatical lesson can benefit, but this revolution came without specifying what is intended and what is meant by the classes of the educated, and since it appeared and we are producing a generation that is lagging behind its language and hesitating to speak it, the renewal movement which saw that the factor is the reason for the complexity of grammar and its teaching And I worked to cancel it by all means that they think are more useful in explaining the composition and its interpretation. Nevertheless, they return to it to deal with him directly or indirectly. Here is his example: Mustafa says in his speech about the door of work after he gives opinions and replies to it by saying: "As for the interpretation of all these provisions on What we went to is very close, and that is that if you want the noun precedent to the verb in such as He added his banner, that he be speaking about it attributing it to it, then it is nothing but raising, and the name comes in its place of speech. So, the verdict is the accusative, and it says: Zaid struck him, and the name has been preceded in its place, and its arrangement is disrupted by it for the purpose or meaning of the meaning of which the speaker intended to present(Hassan D. T., 1988).

He talks about the chain of transmission and its intention, then it is lifted, and whatever is deviated from the chain of transmission is installed, and if the matter is carefully examined, he will know that the chain of transmission is a working phenomenon and is in effect because the lifting is influential and the accusative is effective and in a syntax such as we say: Muhammad is in the house, Muhammad is attributed to him, or a subject is raised, and in the house: a chain Or the news of (Mustafa, 2013), then you see the worker's spirit attached to them, so instead of attacking the worker and calling for his cancellation, they had to develop the theory and make it palatable in its learning and teaching.

- The first: the educational factor.
- The second: the explanatory factor.
- The third: the philosophical factor.

I will clarify this with the levels of education, so we need to develop the theory not to cancel it, for it is a scientific mental depth of mathematical linguistic mental equations in its total grammar, in one issue of grammar problems approximately (fourteen thousand two hundred fifty-six combinations) are produced, and this depends on The effect of the factor in the production of compositions in terms of permissibility and abstinence (Al-Azhari, 2006), even if we notice two compositions mentioned in the first Holy Quran in Surat (Taha) in the words of God Almighty: (Do is not let those who disbelieve in it and follow their desires bar you from it, or you will perish(16)).And in Surat Al Qasas in the Almighty saying:(Let no one bar you from the verses of Allah after they have been sent down to you, but call to your Lord, and do not be amongst the idolaters(87)).The two words (He does not block you) in (Taha) differ in syntax in the stories (He does not sid you). If it were not for the worker, the meaning of the two words would not have been the meaning of the two words, then the parsing clarifies what is meant by the individuals and the plural. An animal that eats it moves its lower jaw to the crocodile animal's anomaly, and this does not mean that the general rule did not apply, but rather what is out of the total, the factor theory absorbed the grammatical linguistic thought, but extended to the phoneme, morphology, syntax and connotation and its impact on the legislative, mental, exegetical and other activities of the nation and it was The results of their research are fruitful, and if a difference occurs if we look to the Almighty's saying: (Believers, when you rise to pray to wash your faces and your hands as far as the elbow, and wipe your heads and (wash) your feet to the ankle. If you are in a state of impurity, cleanse yourselves. But if you are sick or travelling, or, if when you have just relieved yourselves or had intercourse with women and you cannot find water, touch the clean surface of the earth and rub your hands and faces with it. Allah does not wish to burden you, He seeks only to purify you and to complete His Favor to you so that you may thank(6, The Table -Al Ma'ida)).

So if we ask the renewers, wipe the ruling or wash? The worker here has his work, not what they went to in terms of cancelling the worker. Two readings were mentioned, the first by Fatah for the mother of the legs and the second by breaking, and the Qur'an was drawn by the opening(Ibn al-Jazri), so how is the opening not indicative of meaning as they went to be the light and desirable movement, given that the renewal movement as they claimed is a targeting

of the fundamentals and issues, and why We find a distinction for them between the fundamentals and the issues and their discussion, for the fundamentals are the foundations of the science on which it is based and upon which it is based in deducing the grammatical rules and these are fixed, and as for the issues they are the sub-phenomena of deductive extracted from the fundamentalist rules and these may differ in the owners of the same school among themselves, and as for the fundamentals they are the foundations on which they are based On it is the building of the grammatical school(Al-Serafi, 2016).

And the viewer in the renewal movement is fully aware of the lack of determination of the level addressed by their theory and direction. The levels differ in the world of the grammatical lesson, there are three levels:

1. Scholars.
2. Teachers (this class includes doctoral, master's, and bachelor's students, and institutes).
3. Learners.

If what is meant is the first class and they are scholars, then this is a matter of diversity of opinions, and the response to it is easy. Because what they brought does not fit with the intellectual movement of the grammatical lesson, but the evidence on which the renewal is based is weak and hardly amounts to being a theory against the theory of the worker that was the subject of attention of scholars and their thinkers, but if they intended teachers with it, most of them graduated and did not know anything of the grammatical lesson except As for the learners, they are worse off than we imagine, so when I said that we have to divide the factor into three parts in order to take into account the levels of those seeking knowledge and language learners, the educational factor is just one of the reasons only an explanatory factor, for example the following structure: Muhammad is standing, what raised Muhammad and Qaim So, we say a raise because they are a beginner and a report, and every subject and report is raised, and this is appropriate for the level of the learners, and as for the explanatory factor, it is appropriate for the level of teachers. Because we will ask, and why are the subject and the report raised? Here it will be because of the moral factor that raised the subject and the news, and according to the scholars 'view, their opinions regarding the factor are multiplied:

1. The one that raises them is the initiation
2. The promoter for the beginner is the beginning, and the beginner is raising the story
3. The one who raises the subject of the beginning, and they raise the story
4. Al-Mubaiba and Al-Khabar as defense (Ibn Aqil).

As for the philosophical factor, it is the domain of intellectual scholars who have spent a long time in science, and they are looking for the philosophy of the factor by which the productivity of speech and text moves, and it is part of the advancement of the Arabic linguistic thought in their tongue that was revealed by the eternal language of the board, as it is compatible with every time and place to conform their legislation with Life advancement.

If they look at the factor other than this limited view in the latter and liberate it from speech to the text, they would fully realize the value of this theory in the construction of the text. Here the text, so the one who looks at the appearance of Al-Sobak finds that it is not without formal verbal links, either nominal or actual, or verbatim links subject to the division of the triple word (Al-Zajji, 1996), and this proves the logic of Arabic grammatical thought.

Among the things that we have noticed in the field of teaching we know: The reason for the weakness is that students in schools and colleges do not distinguish between the sections of the word, they give the provisions of the actual parsing of the name and vice versa. It will become apparent to the learner that the noun has an expression from the expression, the accusative and the accusative, and that the verb form it is expressed and constructed, that the accusative is the present tense and has the superscription, the accusative and the assertion, and that the letter is known as counting and that it has no place for it from the parsing.

Among the things that complicate the language and its teaching and make it difficult for its slang-speaking people is the overlapping of the Arabic language subjects, literature, grammar, reading, criticism and rhetoric, this amount that makes students face a demanding scientific weight, so they graduate as if he did not study them, so we have to think about a way in which these scientific subjects are performed and work on Finding appropriate solutions, some of them are taught in the elementary school and others in the secondary school, so we need new methods to present the linguistic material in it by separating it completely, and we need a listening and preservation phase of the language, then moving to the grammar stage and its applications from the archive, and the teachers 'separation so that literature has a professor, the rules have a professor, and rhetoric is a professor, so we make the primary phase The stage of memorization and indoctrination, and we begin to teach grammar from the intermediate stage up to secondary school. As for what the facilitation movement brought, it is a beneficial movement, but it came out personally, and this movement needs a collective review by an institution that has authority over Arab countries to set up a complete program that is taught in our Arab schools with a curriculum. It is prepared by specialized professors with experience in this, taking into account the scientific and educational aspect, and based on which the linguistic and literary material is unified in Our Arab schools, and this work can only be done by a responsible party such as the Arab League.

Among what we find today is the lack of love for the Arabic language and the spread of colloquialism, and the lack of interest in official and unofficial institutions in it in our Arab countries, for example, we find the paintings spread in our institutions, streets and tourist areas in other foreign languages besides the Arabic language, while if you go to a non-Arab country, you will only find the language that They speak it and do not allow placing a sign in which another language shares the language of the country. We have to give the language its intellectual, political, economic and scientific dimension, and it is the language that suits the scientific subjects (medicine, engineering, physics and chemistry) so why do we find these sciences taught in their countries (in their languages are French or English) Or Japanese or Chinese, etc.), this is deliberate negligence to drop this language. When its scientific market

rises, its educational value rises, so the problem is not only in the material, curriculum and style, but other phenomena surrounding the Arabic language.

Conclusion

With this research process, we find that the two movements of facilitation and renewal are not without benefit as much as they have negative aspects, so we had to develop the theory of the worker, not to eliminate it from linguistic thought because it is not a product of chance but rather it is a product of thought and scientific movement and on its basis the methodology and matter were established and scientific results emerged.

From the legal, literary, philosophical and other material of this grammatical material, the basis of which was the theory of the worker. As for the facilitation movement, it was a movement that was mostly an individual movement that sought in some of it to facilitate and in some others to deletion and cancellation in the grammatical material knowing that they did not specify the scientific level that will be studied whether in renewal Or in facilitating, and the research put forward the idea of developing the theory of the worker and teaching it according to the scientific and educational levels in addition to the interest in the language in terms of raising its level among the people of the language and making it the vital language in daily dealings by making it the language of science as it was the language of science previously, and the research emphasized the need to find ways A new subject in which we preserve the origins and study the grammatical material in general within a curriculum and subject in which all Arab countries share a unified material in order to build a generation that loves the language Arabic, because it is his affiliation, existence, and spirit, in addition to the spirit of holiness in this noble language.

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