



The Effectiveness of Problem-Solving Strategies in Teaching the Fundamentals of Grammar: An Extended Action Study from a Case Study Perspective

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Abstract:

This research aims to investigate the effectiveness of employing problem-solving strategies in teaching Arabic grammar, which has been characterized by a traditional, rote-learning approach in many Arab educational contexts. The master's level of study requires advanced cognitive abilities and skills in critical analysis, reflective thinking, and connecting theories to applications. This has resulted in an educational gap manifested in:

1. Students' inability to transfer theoretical knowledge of grammar to new analytical situations or unfamiliar linguistic problems.
2. Weak research and reasoning skills necessary to understand and discuss the historical and scientific contexts of grammar theories.
3. A decline in intrinsic motivation and intellectual curiosity towards the subject due to the absence of intellectual challenge and active participation.

Therefore, there is a pressing need for unconventional teaching strategies that reshape the relationship between the student and the theoretical content. The problem-solving strategy emerges as a strong candidate to bridge this gap, as it transforms the student from a passive recipient to an active researcher. Students are presented with real or hypothetical grammar problems and are required to analyze them, formulate hypotheses, and choose appropriate methodologies to arrive at a justifiable solution. Despite the promising theoretical background of this strategy in general subject education, its practical effectiveness in a specific and precise field like "Fundamentals of Grammar" for advanced students such as Master's students remains a relatively unknown area. This justifies posing the central research question as follows: To what extent can the problem-solving strategy be an effective educational framework for transforming the teaching of Fundamentals of Grammar from the mere transmission of abstract knowledge to the development of an analytical and research-oriented mindset in Master's students? Therefore, this research does not merely aim to measure "achievement," but rather delves into the heart of the problem to explore the strategy's ability to bridge the gap between the nature of the subject matter, the objectives of the academic level, and the reality of educational practice.

To answer this question, this study adopts an extended action research approach using a case study perspective. This qualitative, explanatory research aims to understand the phenomenon (the effectiveness of the strategy) through a detailed description and interpretation of its meanings as experienced by the participants (students) and as experienced by the researcher (professor).

Keywords: Fundamentals of Grammar, Problem-Solving Strategy, Master's Level, Extended Action Research from a Case Study Perspective

Introduction:

The fundamentals of Arabic grammar are a cornerstone of Arabic language study. They contribute to understanding the language's deep structure and enhance the ability to analyze and interpret grammatical structures. With the development of educational curricula and the trend of academic institutions towards adopting modern teaching strategies, it has become essential to focus on methods that promote critical thinking and in-depth analysis among students, especially at advanced levels such as master's programs. In this context, problem-solving strategies are effective teaching methods that contribute to developing higher-order thinking skills and enhancing the ability to apply knowledge in diverse and new contexts.

In the field of subject-specific teaching, particularly theoretical subjects like the fundamentals of Arabic grammar, problem-solving strategies demonstrate their ability to transform the learning process from simply receiving information to an interactive process that engages students in discovering and developing reasoning pathways. They not only foster a deep understanding of the material but also equip students with scientific research, analytical, and inferential thinking skills, making them a powerful teaching tool for theoretical subjects that demand a high level of precision and systematic thinking. Therefore, studying the effectiveness of problem-solving strategies in teaching the fundamentals of Arabic grammar to Master's students is crucial, as they are expected at this stage to achieve an advanced level of understanding and analysis, and the ability to connect theory and practice.

Accordingly, this study aims to explore the extent to which this strategy impacts students' academic performance, develops their skills in analyzing fundamental grammatical problems, and helps them find innovative solutions.

It also seeks to provide a scientific perspective on how to employ modern teaching strategies in teaching theoretical subjects in a way that contributes to developing the educational process and raising the quality of its outcomes at the postgraduate level.

First - Concepts and Definitions:

In a world characterized by rapid change and increasing challenges, strategy has become a pivotal concept in various fields, whether in management, politics, education, or even personal life. So, what is meant by strategy?

1. Strategy:

It is a well-defined plan or methodology designed to achieve specific goals under certain conditions, taking into account available resources and potential challenges (Johnson et al., 2017, p. 23).

1.1. The Origins of the Term "Strategy":

This term has military roots, where it was used as a link between proposed policies and tactics. Tactics are the practical mechanisms for implementing general strategies. Both strategies and tactics require material resources to achieve their desired goals and enable the completion of the mission (Mohammed Mohammed Younis Ali, 2016, p. 72).

This concept then moved into the field of business administration, where strategy is defined as: the process of setting long-term goals and making the decisions necessary to achieve them (Porter, 1996, p. 68).

In education, strategy is considered a tool for effectively guiding the educational process, aiming to improve learning outcomes and enable students to make the most of available resources (Westwood, 2008, p. 45).

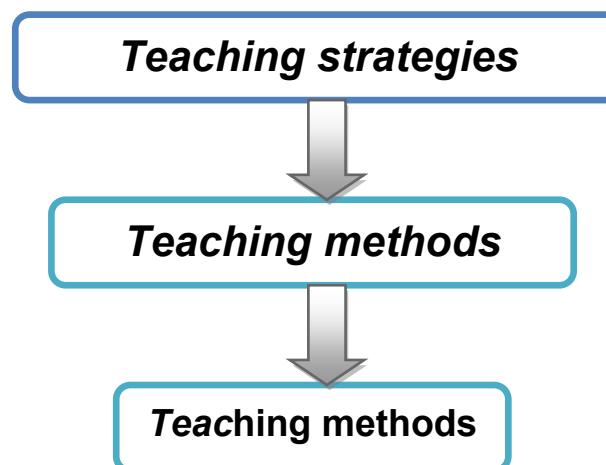
1.2. The Difference Between Strategy, Method, and Approach in Education: (Na'ma and Al-Jubouri, 2015, pp. 67-69).

- Strategy: A structured and integrated plan of action that ensures the achievement of set objectives within a specific timeframe.

* Method: The mechanism chosen by the teacher to deliver content and achieve objectives.

- Style: The approach adopted by the teacher to implement their teaching philosophy when interacting directly with students.

Therefore, strategy is more comprehensive than method and its selection, and method in turn is more comprehensive than style and its selection.



1.1 Problem-Solving Strategies:

This is one of the educational strategies used to develop students' critical and creative thinking skills. It motivates them to confront educational challenges and find innovative solutions (Johasser, 2011, p. 56). This makes it a powerful tool in teaching theoretical subjects (Smith & Ragan, 2005, p. 78), such as the fundamentals of grammar, where a deep understanding of the material requires a high level of analysis and systematic thinking.

* Definition of Problem-Solving Strategies:

These are educational situations in which the learner faces a complex problem for which they have no solution, or difficulties that initially seem insurmountable. This leads to a state of tension and unease, which motivates them to research and investigate, drawing upon their existing knowledge to arrive at a solution (Al-Fassi, n.d., p. 15). That is, it is an educational situation fraught with obstacles and difficulties under specific conditions and circumstances. The learner is required to overcome these challenges by mobilizing their knowledge, abilities, and skills. In this sense, the learner's success in performing this task becomes evidence of their competence.

- Its Objectives:

Among them are: (Al-Fassi, n.d., pp. 15-16)

- Cultivating self-confidence, freedom of expression, and acceptance of error through reconsidering thinking methods and work strategies.

- Developing the learner's communication, reasoning, and argumentation abilities through discussion and dialogue.

- Cultivating a set of values in the learner, especially the value of cooperation (during the process of searching for solutions within a group), listening, and considering others.

- Developing a spirit of initiative and responsibility.

- Learning to confront potential problems.

- Steps for solving a problem situation (Al-Fassi, n.d., pp. 16-17)

- The learner's awareness of the problem and its precise definition.

- Gathering all information related to the problem.

- Commencing the solution process.

- Testing and scrutinizing the learner's hypotheses.
- Developing a plan to produce a personal solution.
- Working on possible solutions in small groups (during the construction phase) and individually during the evaluation phase.
- Reaching conclusions.
- Explaining the result, presenting the method and steps used for discussion.
- Self- and group verification of the solutions reached.
- The learner generalizes their findings to similar problems they may encounter.

*The structure of problem-solving learning:

How does the teacher act at each stage of presenting the problem?

The following table summarizes this: (Jaber Abdel Hamid Jaber, 1999, p. 141)

Stage	Teacher behavior
Step 1: Guides the students towards the problem	The teacher reviews the lesson objectives and describes the required mechanisms.
Step 2: The students organized the lesson.	The teacher helps students define and identify the lesson tasks that relate to the problem.
Step 3: Assistance with independent and group research	The teacher encourages students to gather appropriate information or conduct experiments, to seek explanations and come up with solutions.
Step 4: Reaching and presenting the results	The teacher helps the students plan and prepare these results, such as reports and tapes.
Step 5: Analyze and evaluate the problem-solving process	The teacher helps students to reflect on their research, investigations, and the processes they used.

The table shows that the teacher's/instructor's tasks in this strategy are: guidance, supervision, and providing necessary assistance.

Secondly: How to Apply the Problem-Solving Strategy in Teaching the Foundations of Grammar

Introduction:

In each theoretical lesson of the Foundations of Grammar course, we conclude the lesson with an application in the form of a problem. This problem is solved in a guided activity session using the problem-solving strategy that has been explained, along with its objectives, steps, and outcomes, in the Educational Psychology course the student took in a previous year (third year of undergraduate studies). Therefore, it is considered prior knowledge that is assessed by the student.

1- Presenting the Problems in the Foundations of Grammar:

Among the problems addressed according to this strategy are the following:

- Problem 1: The Problem of Traditional Terminology for the Foundations of Grammar: There are two traditional terms for this science. Which do you consider correct? Provide evidence for your answer.
- Problem 2: The problem of the evidence of hearing (grammarians' objection to some readings): Why did grammarians object to some readings, including the "reading of Hamza," when reading is an established practice?

- Problem 3: The problem of the technical meaning of the evidence of analogy: If all grammar is based on analogy, why do some grammarians, such as Ibn Mada' al-Qurtubi, reject analogy in his book "Refutation of the Grammarians"?

- Problem 4: The problem of the evidence of consensus: Consensus is considered a weak form of evidence; how can it be relied upon as proof of the validity of grammatical rules? Explain your answer.

- Problem 5: The problem of the presumption of continuity: Does the conditional "in" function as the adverbial "idh" (إذ), as the Kufan grammarians held?

- Problem 6: The problem of preference among grammatical opinions: Why does the grammarian prefer the Basran analogy over the Kufan analogy? - Problem 7: The Problem of the Governing Factor Theory: According to the rules of grammar, a factor should not separate the governing factor from its governed element. Are grammarians justified in rejecting Ibn 'Amir's reading?

The process of addressing these problems and arriving at their solutions involves:

- Gathering linguistic material and formulating hypotheses.
- Analyzing this material.
- Reaching appropriate solutions.
- Applying these solutions to similar situations.

2- Analysis of the Problems and the Results Reached:

Problem 1: There are two traditional terms for the foundations of grammar:

- The first refers to Ibn al-Sarraj's book, "The Foundations of Grammar."
- The second considers the foundations of grammar to mean its proofs for the correctness of grammatical rules, i.e., the methods of reasoning for the correctness of grammatical rules.

Therefore, the students were divided into two groups:

One group believes that the term "foundations of grammar," as used by Ibn al-Sarraj in his book "The Foundations of Grammar," is the correct term because the book contains fundamental issues, as its title indicates. Another group rejects the notion that the concept of the foundations of grammar is what is presented in Ibn al-Sarraj's book, arguing that the latter is a book of basic grammatical rules, not one that explores methods of proving the validity of grammatical rules.

The solution lies in compromise: Ibn al-Sarraj's preparatory efforts in the emergence of this science (the foundations of grammar) are undeniable, but its theoretical framework as principles and foundations appeared with Ibn Jinni (d. 392 AH), Ibn al-Anbari (d. 577 AH), and al-Suyuti (d. 911 AH).

Issue 2: The objection of grammarians to some readings, including Hamza's reading: Why did grammarians object to Hamza's reading when it is an established tradition?

The student groups agreed that the reading is an established tradition, supported by evidence in poetry and the Quran, relying on Ibn Ya'ish's opinion in "Sharh al-Mufassal."

Regarding Hamza's reading, in the verse: "And fear Allah, through whom you ask one another, and [do not cut off] the ties of kinship. Indeed, Allah is ever, over you, an Observer." (An-Nisa' 4:1),

the word "ties" is in the genitive case, while the grammatical rule states:

1. Conjoining an explicit noun to a pronoun is very weak except in cases of poetic necessity.
2. Conjoining with the genitive case without repeating the preposition is incorrect.

Objection: Grammarians such as Al-Mubarrad and Al-Zamakhshari objected to Hamza's reading based on these rules, saying: Conjoining the genitive case of "al-arham" (wombs) without repeating the preposition is very weak, and conjoining it, when explicit, to a pronoun is incorrect, since "al-arham" is conjoined to the pronoun governed by it. This might be acceptable in cases of poetic necessity.

Response: Ibn Ya'ish (d. 643 AH) responded to this objection by saying:

"...And if the narration is authentic, there is no way to reject it. There are two other possible interpretations besides being conjunction with the genitive pronoun. One is that the 'waw' is a 'waw' of oath, and they swear by kinship ties and hold them in high esteem.

The second is that he thought there was a second 'ba' before it, as if he had said, 'And by kinship ties,' then omitted the 'ba' because it had already been mentioned... A similar example is the poet's saying:

Today you have drawn near to insult and revile us, so go, for there is nothing strange about you and the days.

" (Ibn Ya'ish, 2007, 2/283-284)

Problem 3: The Problem of the Technical Meaning of Analogy:

If all grammar is based on analogy, why did some grammarians, such as Ibn Mada' al-Qurtubi, reject analogy in his book "Refutation of the Grammarians"? After formulating hypotheses and analyzing the data, the students arrived at the following conclusions:

If analogy is understood However, if it is "the extrapolation of grammatical rules" from the speech of the Arabs, then all grammar is analogy, as Ibn al-Anbari expressed it by saying:

"Know that denying analogy in grammar is not possible, because all grammar is analogy" (Ibn al-Anbari, 1957, pp. 95-96).

And before him, al-Kisa'i said:

"Grammar is but an analogy that is followed... and by it one benefits in every matter." (al-Suyuti, n.d., 2/164).

That is, analogy here is a process of comparison that the mind undertakes, in grouping something with its like, referring it back to it, and measuring it by it. The speaker of the language undertakes this process in order to formulate new words and new sentences based on the words and sentences he has memorized, and the grammarian undertakes it in order to discover the rule that governs a group of similar examples. (Hussam Ahmad Qasim, 2007, p. 25). But if analogy is understood in the sense of "carrying" as mentioned by Ibn al-Anbari: "Carrying the non-transmitted/transmitted if it is in its meaning" (Ibn al-Anbari, 1957, p. 45).

Some, like Ibn Mada' al-Qurtubi, rejected it, arguing that it only serves to explain rulings already established through induction (Tahir Sulayman Hamouda, 1992, p. 103). That is, Ibn Mada' does not reject inductive reasoning, but rather reasoning based on causation, because it investigates secondary causes of phenomena and does not teach us how the Arabs expressed their language.

Problem 4: The Problem of Consensus as Evidence

Consensus is a weak form of evidence, so how can it be considered a valid proof in grammar?

The student groups were divided on the strength or weakness of the authority of consensus:

The consensus of grammarians is one of the proofs scholars resort to in order to establish the validity of grammatical rules, but it is not conclusive proof in itself like transmission from eloquent Arabs. There is disagreement about its status and degree of authority among other proofs. As for the view that it is weak evidence, this is an opinion held by some, but it is not the general position. Consensus is used as evidence for several reasons:

1. Grammatical consensus has levels, the highest of which is that on which all scholars agree. This includes what is known by necessity in the language, such as the nominative case of the subject and the accusative case of the object. This type of consensus is considered conclusive proof, and it is not permissible to violate it, because violating it is considered a violation of the fundamental rules of the language established in Arabic usage. Al-Suyuti, in his book Al-Iqtirah, quotes some scholars as saying: "The consensus of grammarians on linguistic matters is valid, contrary to those who hesitate on it, and violating it is forbidden." (Al-Suyuti, 2006, p. 74).

2. Protecting Oral Tradition and Analogy: Consensus is not merely a theoretical agreement, but rather an agreement on extracting and deriving rules from the speech of the Arabs.

A. Authenticating Oral Tradition: The early grammarians, the grammarians of Basra and Kufa, relied first on oral tradition from eloquent Arabs, and then derived the rules. Therefore, consensus is an acknowledgment and agreement that a rule was correctly derived from this reliable oral tradition. Consequently, it essentially refers back to the evidence of both oral tradition and valid analogy. (Mustafa Jamal al-Din, 1979, p. 49)

B. Ensuring the Soundness of Analogy: Consensus acts as a safeguard for grammatical analogy. Analogy that contradicts what the grammarians have agreed upon in matters and principles is not accepted. If they agree on a rule, then analogy based on it is valid. Contradicting the consensus is considered an anomaly and a weakness in the evidence, as Ibn al-Khashab stated, and as quoted by al-Suyuti: "...but contradicting the predecessors is not permissible" (al-Suyuti, 2006, p. 74). 3. Refuting Exaggeration in Opinion: Al-Rummani, in response to those who disagreed with the consensus, stated: "If one adheres to this, he will contradict all grammarians, and that alone is a sufficient flaw—to contradict all those versed in the field." (Mazen Al-Mubarak, 1963, p. 277).

• As for those who argue for the weakness of the consensus's authority, they base their opinions on the following:

a- The Authority of Consensus: For grammarians, consensus is not an independent proof in itself. Rather, it is related to one of the two pillars of grammatical principles: transmission and analogy. Therefore, if a grammarian cites consensus as evidence, its primary source is sound transmission or valid analogy. (Mustafa Jamal Al-Din, 1979, p. 49).

B- Permissibility of Breaking the Consensus: Ibn Jinni permitted breaking the consensus in cases of strong analogy, provided there was no distortion of the text or violation of Islamic law. He stated: "Know that the consensus of the scholars of both schools is authoritative if your opponent agrees not to contradict the explicit text or the analogy drawn from the texts. If he does not agree to this, then their consensus is not authoritative against him, because it has not been transmitted from those whose commands are obeyed, neither from the Quran nor the Sunnah" (Ibn Jinni, 2015, 1/264).

As an example of this breaking the consensus, consider Abu al-Abbas's rejection of the permissibility of placing the predicate of "laysa" (not) before it. It is said to him: This is what Sibawayh and all the grammarians of Basra and Kufa permitted, and it is the established view of both schools. Therefore, you must refrain from contradicting it, as Ibn Jinni expressed it. (See Ibn Jinni, al-Khasa'is, 1/262-263).

conclusion:

- Consensus, after the eras of authoritative reasoning, transforms into a regulating and deterrent principle, acquiring independent authority. Examining the speech of the Arabs grants it a cognitive value that transcends individual opinion. The function of consensus is to close the door to anomalous interpretations and contrived analogies after the rules have been established, thus preserving the structure and general composition of the language.

Issue 5: Does the conditional particle "in" mean the adverbial "idh" as the Kufan grammarians held, or does it adhere to its original meaning as the Basran grammarians did? (The issue of the presumption of continuity) After compiling the opinions of the Kufan and Basran schools on the matter, the students

agreed on the following solution: The students presented the arguments of the Kufan grammarians as they appeared in the book al-Insaf. God Almighty said: "And if you are in doubt about what We have sent down upon Our servant" (Al-Baqarah/verse 23). That is, it does not contain the meaning of doubt. If it is established that the conditional particle "in" contains the meaning of doubt, then it is not conditional here, because there is no doubt that they were in doubt. This indicates that it means "idh".

And God Almighty said: "O you who have believed, fear God and give up what remains [due to you] of interest, if you should be believers" (Al-Baqarah 2:278). That is, if you are believers, because there is no doubt that they are believers. He addressed them at the beginning of the verse with the phrase "O you who have believed," indicating that it is synonymous with "if" (Ibn al-Anbari, 2005, 2/169-170). The Basran grammarians refuted their arguments, saying:

"We agree that the original function of 'if' is to be a conditional particle, and the original function of 'if' is to be an adverbial phrase. The original function of every particle is to indicate what it was originally designated for. Whoever adheres to the original function is adhering to the principle of continuity, and whoever deviates from the original function remains bound to provide evidence. They have no evidence for what they have claimed" (Ibn al-Anbari, 2005, 2/170). The Kufan grammarians' evidence is based on what they heard from the Quran, Hadith, and classical Arabic. Furthermore, they drew an analogy between "in" and "idh," arguing that "in" expresses doubt, while the context is one of certainty, leading to a contradiction unacceptable in the Quran. They interpreted "in" as meaning "idh," which does not convey doubt. However, the Basran grammarians refuted this, arguing that they had taken "in" out of its original function (conditional) and "idh" out of its original function (adverbial). The principle is to adhere to this original meaning unless there is a deviation requiring evidence. The Kufans' departure from this principle necessitates providing evidence for it; otherwise, it is a claim without proof. Ibn al-Anbari refuted the Kufan arguments in his work "Al-Insaf," dismantling each argument individually. (Ibn al-Anbari, 2005, 2/170-171). The "if" in the preceding verses cited by the Kufan grammarians does not express doubt. It is a common Arabic expression, similar to saying, "If you are human, then you will do such and such," or "If you are my son, then obey me." Is there any doubt here about his being human, or doubt about him being my son? Therefore, God Almighty addressed them according to their customary way of speaking.

As for what is mentioned in the hadith of the Messenger of God, peace and blessings be upon him: "Peace be upon you, O abode of believing people, and we, God willing, will join you," it is an expression of respect towards God and a submission of His will, not a doubt about joining them, as the Kufan grammarians claimed.

Issue 6: The Problem of Preference Among Grammatical Opinions: Why is Basran analogy preferred over Kufan analogy? After gathering the necessary material for this issue and formulating hypotheses: Basran analogy is preferred over Kufan analogy because the Basran grammarians were more deeply versed in and experienced in analogical reasoning.

The students agreed on the following:

There is a near-consensus among grammarians that the Basran school of analogy is preferable to the Kufan school for the following reasons:

- The Basrants were renowned for their reliance on analogy.
- The Basrants were more experienced and proficient in analogy than the Kufans.
- The Basrants' results of analogical reasoning in grammatical matters were more acceptable than those of the Kufans, who were known for their emphasis on auditory evidence. (See: Hassan, 2000, p. 183).

One of the rules of governing factors is that a factor and its object should not be separated by anything extraneous. According to this rule (this principle), derived from the following examples: the words of God Almighty, the words of His noble Messenger (peace and blessings be upon him), and the speech of the Arabs (both poetry and prose). It is not permissible to separate the two elements in a genitive

construction except by a prepositional phrase, and only in cases of poetic necessity. Among the examples cited by some grammarians is: "As the book was written by the hand of a Jew, who either draws near or removes it." The Arabic speaker then applies this analogy, and therefore does not separate the two elements in a genitive construction except in poetry and by a prepositional phrase (preposition and noun or adverbial).

And what is mentioned in verse 137 of Surah Al-An'am, according to the reading of Ibn 'Amir, is the Almighty's statement: "The killing of their children was made attractive to many of the polytheists by their partners" (Al-An'am/137). He separated the two related words with something other than a phrase, and in a context other than poetry, which makes it unacceptable. Ibn al-Anbari quotes al-Zamakhshari's response to this reading, saying: "...for if it were correct, it would be the most eloquent speech, and the consensus against it is evidence of the weakness of the reading. Ibn 'Amir only called for this reading because he saw in the Qur'ans of the people of Syria (their partners) written with a ya' and in the Qur'ans of the people of Hijaz and Iraq (their partners) with a waw." (Ibn al-Anbari, 2005, 2/10).

Another group of students supports Ibn 'Amir's reading, "because the reading is an established tradition, and it is obligatory to adhere to it" (Ibn al-Jazari, n.d., pp. 10-11). However, the principle of the governing factor is a rational one, and when textual evidence conflicts with rational evidence, the textual evidence prevails. Grammarians themselves prioritize transmitted knowledge over analogical reasoning.

Even Sibawayh, the author of the book, is not known to have explicitly opposed any particular reading. (Hussam Ahmad Qasim, 2007, p. 123). Ibn Jinni wrote a book on the interpretation of variant readings.

This reading is also supported by grammarians from Kufa, who presented evidence for the permissibility of separating two related words. (See: Ibn al-Anbari, 2005, 2/3-26).

Most importantly, it is a reading whose chain of transmission back to the Prophet Muhammad (peace be upon him) is considered authentic through continuous narration until it reached Ibn 'Amir. (See: Ibn al-Munir al-Maliki, 1998, 1/311).

Conclusion

Thus, we find that the effectiveness of the problem-solving strategy in teaching the fundamentals of Arabic grammar lies in achieving the desired objectives, enabling students to make the most of available resources, motivating them to confront various educational challenges, and finding appropriate solutions. This study yielded the following results:

- The problem-solving strategy consists of educational situations that stimulate the learner's thinking and motivate them to find suitable solutions by utilizing all their knowledge, abilities, and skills.
- Implementing this strategy begins with recognizing the problem and taking the initiative to solve it by formulating appropriate hypotheses, gathering the necessary materials, analyzing the data, and ultimately arriving at a suitable solution as a team.
- The teacher's role in this strategy is to supervise and provide the necessary assistance at the appropriate time. - The problem of the traditional terminology for the principles of grammar has created confusion between the title of Ibn al-Sarraj's book, "The Principles of Grammar," and its content, which differs from the content of the science of the principles of grammar, even though the book contains some fundamental issues.
- The problem of the technical meaning of analogy has led some to believe that all analogy is rejected. In reality, Ibn Mada' al-Qurtubi rejected a type of analogy, namely, causal analogy, not inductive analogy.
- The problem of rejecting and refuting some readings, such as the reading of Hamza, and the fact that reading is an established practice, has been addressed by students of the reading and the reciters, who have supporting evidence in poetry and the Holy Quran. Furthermore, it enjoys a sound chain of transmission from the Prophet Muhammad (peace be upon him) and continuous transmission until it reached the reciter.

- The problem of consensus and the extent of its strength or weakness as a proof among the evidences of grammar: Consensus, in its various forms (consensus of Arabs, consensus of narrators, consensus of reciters, consensus of grammarians), is a proof among the evidences of grammar. It is considered conclusive proof if it pertains to matters on which all scholars agree, namely, what is known of the language by necessity. The subject is raised and the object is put in the accusative case, and consensus derives its strength from transmitted knowledge and analogy, which are among the strongest proofs in this field.

- Some consider its authority weak because it is not an independent proof, as its reference (transmitted knowledge and analogy) is in addition to the possibility of its being invalidated by the existence of a strong analogy.

- The problem of considering the presumption of continuity as a valid proof in the principles of grammar, through the issue of the conditional particle "inna" and its shift to the meaning of "idh" according to the Kufan school, and the objection of the Basran school to this and its adherence to the presumption of the original meaning of these particles: "inna" retains its original meaning (conditional), and "idh" retains its original meaning (adverbial). Neither can shift to the meaning of the other except with evidence. And unless there is evidence to the contrary, we maintain the original meaning, which is (conditional).

- As for the problem of preferring Basran analogy over Kufan analogy, this preference stems from the precision of Basran analogy, the strength of its arguments, and the expertise of its proponents in this field.

- The problem of separating the two genitive complements (the genitive and the genitive) has sparked extensive debate among grammarians. In Basra and Kufa, one group of students supported the reading, and another group opposed the separation. The appropriate solution is to accept the reading because it has a sound chain of transmission from the Messenger of God, may God bless him and grant him peace, on the one hand, and because on the expressive and interpretive level it adds other possibilities to the producer of speech and its interpreter.

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