

The Default Dialogue in the Accusative Names and Its Impact on the Grammatical Industry in Purposes of Al-Shatibi (D. 790 AH)

By

Wisam Najem

Department of Arabic language/ College of Education for Human Sciences/ University of Anbar/ the Iraq

Hatim Eayed Jasim

Department of Arabic language/ College of Education for Human Sciences/ University of Anbar/ the Iraq

Email: hat20h2012@uoanbar.edu.iq

Abstract

Al-hypothetical Shatibi's dialogue was the subject of this study, which also looked into the book Al-Maqasid Al-Shifa fi Sharh Al-Khalasat Al-influence Kafiya's on the grammatical industry and grammatical structure, as well as the assumptions that underlie it. These concerns included (the factor in the preoccupied noun, the factor in the object, the precedence of the excluded over the excluded, the factor in the affirmative case of the sentence, the permissibility of discriminating by definition, Discrimination was presented to its factor, and the permissibility of building the number twelve). These presumptions were made to consolidate the grammatical idea as well as for education and understanding of the grammatical lesson, and to confirm the grammatical rule and establish the supposed interpretations mentally on a logical basis; this addressee is a partner in analysis and complexity, and that this addressee is Al-Shatibi; These assumptions were made to confirm the grammatical rule and establish the supposed interpretations mentally on a logical

Keywords: hypothetical dialogue, nouns, grammatical industry, healing purposes.

An Introduction

Praise be to God, Lord of the worlds, and prayers and peace be upon the master of the first and the last and his good and pure family and companions.

The virtual dialogue had a great impact on the grammatical industry of Al-Shatibi, as he used many assumptions during his dialogues with grammarians on a specific grammatical issue to open a wide space for interpretation and consolidate the grammatical idea by putting forward some assumptions supported by mathematical logic for the sake of understanding and approximation, which are not approved by the linguistic reality in some times; Because it is outside the circle of used speech, and this necessarily leads to an abundance of grammatical material. And giving it the characteristic of continuity, vitality, and increasing growth, as we find this effect extending to the present era in the studies of modernists, and through this point, it can be said that these assumptions have two contradictory effects, one negative and the other positive, which should be noted here that Al-Shatibi has written grammar (language and grammar) a wide step by presenting these mental assumptions, and this is evidenced by his broad mentality, breadth of horizon, knowledge, the abundance of knowledge, and the ability to dialogue and discuss grammatical issues, as he combines grammar and jurisprudence, Al-Shatibi used declarative words (if it was said if he said, and if I said) and other non-declaratory words, such as his saying: (and the answer, and his saying) where it could be hinted that there

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is an assumption in it. The issues were arranged according to what came in the book (The Healing Purposes). The research came with an introduction and assumptions in the issues of names preceded by a preface in which I dealt with the life of Al-Shatibi straightforwardly and the definition of the hypothetical dialogue followed by the results followed by the sources. And the descriptive analysis and mention of the sayings of the grammarians, especially since some assumptions have deviated from the formula of the established rule. Still, the grammarians prioritized this departure to serve the original rule, then I concluded it with the opinion of Al-Shatibi, and then my opinion on the issue.

He is Ibrahim bin Musa bin Muhammad al-Lakhmi al-Gharnati, famous for al-Shatibi. The al-Gharnati lineage goes back to the Kingdom of Granada, where he lived. Al-shatibi's lineage goes back to Shiva, a city in eastern Andalusia (), and he does not know why he was attributed to Shiva. Perhaps it was his family's immigrant before Granada Granada is the last of the Islamic kingdoms that scholars used to visit to draw from its knowledge, as the scientific life had reached its peak there (), (), and he was nicknamed Abu Ishaq or Al-Andalusi. He was the scholar, the scholar, the investigator, the example, the hafiz, the venerable, and the diligent. He was a fundamentalist, an interpreter, a jurist, a linguist, a rhetorician, and a peer, in addition to his proficiency in all sciences. He was one of the proven scholars, with his firm footing and great leadership in the arts of jurisprudence and principles, interpretation, hadith, Arabic, and others, investigation and verification (), And due to the vastness of his knowledge and his vast culture, a large circle of students formed around him to learn from his knowledge until he passed away, as Al-Majari mentioned on Tuesday of Sha'ban for the year seven hundred and ninety of the Hijrah ().

What does the term dialogue and hypothesis mean?

Dialogue language:

Al-Huwar originates from al-Hūr, which is to return from something and do something, and al-Hūr: the decrease after the increase. Because it is a return from one state to another, which is what is under the ball of the turban; Because it is a reversal of forming it, dialogue and response, and dialogue: revision of logic and speech in addressing, that is, he reviews speech without recognizing everything that the other party says ().

Al-Hour: that the whiteness of the eye becomes darker and darker, and its ring turns round and its eyelids thin, and the dialogue is a dialogue and a dialogue: he answers him and argues with him, and they debate: they talk back between themselves, and the dialogue: the she-camel is born the hour she puts it, and the axis: the plank on which the tent rotates, and it is the great pulley on which it rests, and the al-Ahwar: Jupiter().

Dialogue idiomatically:

It is a mental and verbal activity in which the interlocutors provide evidence, arguments, and proofs that justify their points of view completely free to reach a solution to a problem or clarify an issue, or it is that communication process during which the two parties to the dialogue process (the sender and the receiver), or the interlocutor and the interlocutor, interact mentally, psychologically and behaviorally, through the exchange of conversation.

Hypothesis or hypothesis in language:

It came in Lisan al-Arab: ((I imposed something, I made it obligatory, and I made it obligatory for multiplying: I made it obligatory..., and I made it obligatory: like its obligatory, and the name is obligatory, and the obligations of God: His limits, which He commanded and forbade them, and likewise the obligations by inheritance... And the obligatory is what God

Almighty has made obligatory, it is called With that, because it has features and limits, and God imposed such-and-such on us, and he made it obligatory, and He, the Exalted and Majestic, said: □ □ □[†]□ (), that is, He made it obligatory on Himself by Ihram, and Ibn Arafah said that the timing is obligatory, and every temporary obligation is obligatory..., The origin of the obligation is the cutting off...and the obligation: is the gift; it is said that he did not give me an obligation or a loan...and the obligation is the source of everything that you impose, so it is obligatory on a person according to a known measure...))(). Ibn Faris said: ((al-fard: notching in the thing, it is said that the plank was imposed, and al-fard: notching in the stern of the bow where the tendon is located, and al-fard: piercing the hilt in the place from which it is struck, and al-fard: the iron with which it is notched)) (), and al-Jurjani mentioned it in His definitions when he said: ((which is in the language of appreciation)) (), but in modern dictionaries, another meaning of hypothesis came to be added to the other meanings, as the researcher had (supposed) something to solve an issue ().

Definitions Terms

The term "presupposition" was not used, rather, the term "imposition" was mentioned, and the term "presumptions" may be somewhat far from the linguistic meanings of the article "imposition" that was mentioned in the old dictionaries. The linguistic meanings of the meaning of the hypothesis idiomatically, the hypothesis according to the logicians: ((an issue or an idea that the researcher adopts at the beginning of his proof on one of the issues)) (), and the term hypothesis was not mentioned by the grammarians, but rather they gestured to it, This pure term did not know it, but rather it is present in the Arabic saliva, as is the case with criticism, as it was not known in their linguistic use, but rather their debates were suggesting it when they were arbitrating among themselves to purify their poetry, and what came from it among the grammarians is very rare, so Sibawayh says: ((This The chapter on what is left of actions if you are named after a man)) (), And Ibn Jinni refers to it by saying: ((If you suppose that seven in five forty, then how much must it be for this eight in three? he answers that you say: twenty-seven and three-sevenths))) He made it clear, but not with the intended term, but rather his words indicated Imagining things that do not exist in the practical reality, so hypothesis means: ((mental permitting, i.e. judging the permissibility of something)) (). And the jurists have defined it as ((what is proven by definitive evidence, there is no doubt about it, and the denier is considered a disbeliever and the one who abandons it is punished)) (), and hypotheses have a benefit that lies in the fact that they provide explanations and explanations for the problematic phenomena that face man.

It came in the Philosophical Dictionary: ((And we believe that the term hypotheses can be applied to conjectures, and they are opinions that fall upon them not on proof, rather the possibility of their opposite comes to mind, but the mind is inclined towards them, and it can be said in that a general statement, which is that hypotheses are premises that are not evident by themselves, But the scholar tempts himself to accept it, even if its truthfulness is evident in the knowledge he deals with, or in another science other than it, then it becomes a clear truth)

So, assumptions are as close as possible to conjecture and imagination by assuming something that did not exist before to consolidate a certain idea. It tends to be more logical and rational.

Matters

First: (the worker in the name occupied by him)

Al-Shatibi said in answer to an assumption that he did not declare in the nasib of the noun preoccupied with him that it is nasb with a pronoun that the aforementioned interprets.

By it, he has taken what he needs in the wording, so it is not correct for him to appoint someone else because he has satisfied himself with the pronoun, so he is not asking for something else, and the action continues to ask, so he does not work in anything else. If he does not work in something else, then there must be a factor for that person, and it is nothing but a predetermined act explained by that. Al-Zahir)) ().

Al-Shatibi, in this answer, as if he, assumes: Why did he say: (and by the act of pronouncing)? And did he stipulate the choice of the Basrans' school of thought in the matter or others?

Al-Shatibi clarified the words of Ibn Malik in the accusative of the noun preoccupied with it and showed that the accusative is not a matter of obligation, but rather it is accusative only. The grammarians have assumed the accusative in the preoccupied noun after which the transitive verb comes to the object, such as (Zayd struck him), or the noun that comes After it is a transitive verb with the prepositional letter towards: (Zayd, I passed it), so preoccupation means: that a noun precedes and is followed by a verb that has acted in the pronoun of that noun or its cause. It is added to the pronoun of the previous noun. I passed through it) and the example of the predicate operator: (Zayd I hit his slave) so the pronoun occupied a prefixed noun (), it came in the explanation of the declarative: ((It is limited to that a noun comes before it and is followed by a passive verb, or a noun that resembles it accusative of its pronoun or to clothe its pronoun by means or other, And that factor is such that if he is finished with that preceding, and given the precedent noun it's accusative if that is decided, then we say: (If a late verb with its accusative takes the place of the pronoun of a noun preceded by its accusative to pronounce that noun above as (Zayd struck him), or for its place (i.e., for the place of that The advanced name, such as (this is his hit)) ().The accusative is common in the speech of the Arabs, and it rarely comes as an accusative, for this genitive is attracted by the predicate, the predicate, the verb, and the subject, in (Zayd) its verb. It is permissible in (Zayd) two aspects: the nominative and the accusative. (Ha'a) in (his stroke), and had it not been for (Haa'), it would not be permissible to raise it because the verb occurred on it. The accusative is to estimate the verb (), And the Basrans forbade the assumption that the accusative in such a structure is a predetermined verb. It is not the present verb itself, based on the fact that the verb that appeared to indicate it, so it is permissible to imply it without this apparent verb as if it was late and before it what indicates it () Sibaweh said: ((And if you wish, you say (Zayd I struck). Still, the accusative of it is based on the pronoun of this verb, an interpretation as if you said: (I struck Zayd, I struck him), except that they do not show this verb to dispense with its interpretation, so the noun here is based on the pronoun. So ... And if you wish, you say: (Zayd I passed by him) you want to explain to him a pronoun as if you said, if you represented: I made Zayd on my path I passed by him... And if you said: (Zayd met his brother), he is like that, and if you wish, you set up; Because if he fell on something from his cause, then you had fallen into it, and the evidence for that is that the man says: (You insulted Zayd by insulting his brother and honored him by honoring his brother)) (), and based on the words of Sibawayh that the preponderant ranks are different, so the accusative is in the direction of: (Zayd I hit him) It is stronger than the accusative in the form: (Zayd I struck his brother) and the accusative in (Zayd I struck his brother) is better than the accusative in (Zayd I passed by him) and the accusative in (Zayd I passed by him) is better than the accusative in (Zayd I passed by his brother)(), and Abu Hayyan followed him (), and Ibn Kisan disagreed with them, and he saw that your saying: (Zayd I passed by) is better than it in (Zayd I hit his brother), so he carried what transgresses with a prepositional letter over what transgresses by itself in the accusative of the previous noun towards: (Zayd I passed by) because the accusative and prepositional in things () . The Basrans justified their doctrine by not combining the compensated and the

substituted for it and the accusative by implying a verb that explains this phenomenon and appreciating it: (I hit Zaid, I hit him). Because he was distracted from him by his conscience, so he fulfilled what was required of him in terms of transgression, so he was not permitted to transgress against (Zaid); the fact that this verb transcends to one object and not to two objects so when it is not permissible to act in it, he imparts to it a verb of its kind and makes this appearance an explanation for it, and it is not permissible for that active verb to appear; Because it was explained in this obvious way, it was not permissible to combine the two. because one of them is enough; Therefore, the pronoun for its worker is necessary, and this is like (yes Zaid), so the (man) was pronoun in (yes), and the infinitive was made interpreted for him. Zaid hit him), and that; Because the pronoun (distraction) is the first in meaning; because it is returning, so it should be accusative of it, as al-Kisa'i held that the aforementioned noun is accusative in the late verb, and that the pronoun is canceled, and al-Farra' went that the noun and pronoun are accusative in the aforementioned verb; because they are in meaning for one thing (), and their words are rejected by the Basrans, so they are: (happy I passed it) that the verb (bitter) is not correct to accustom the aforementioned noun just as it is not correct to cancel the dative pronoun; Because the verb does not transgress to it except by the letter, and towards (Zaid demolished his house) and (Khalid wrote a shirt for him), it is not correct to shed the verb over the noun placed before it, and this appreciation was called for by the craft of syntax; Because every accusative must have a accusative for the grammarians, and when they did not find a accusative for the aforementioned noun,

They were forced to estimate, and this estimate may be for specialization (), and as long as the apparent act is late, and there is evidence for it, there is no need for him to be the factor (), and Ibn Malik followed them (). Ibn Al-Tarawah () and Al-Suhaili went to that the factor in The preoccupation with it is a moral factor, and it is intended for it, so it does not make the object in advance; Because what is done does not take precedence over its worker, and this is a strong doctrine (), and what strengthens the saying of this factor is that it is closely related to the rhetorical view. Hence, the introduction is for specification, and there is no difference between interest and intention, but almost each is an eye on the other (). And Al-Akhfash said: ((Don't you see that your saying: (Zaid hit him) is upright with a pronoun verb, if you showed it, it would not be good))(), and Ibn Attia said: ((As you said: (Zaid I hit him), with a verb pronoun required by the apparent))(). And Dr Al-Samarrai believes that there is no preoccupation or preoccupation with it in this sense. Still, rather it is a special style that fulfils a specific purpose in the language, and what indicates that is their saying: (Muhammad I greeted him) and (Khalid I honoured his brother) and (Saeed I went with his brother) so what preoccupation in this command? Can the verb be attributed to the preceded accusative noun because the verb may be intransitive, as we see? To hit the attention and care for him (). As for the position of Al-Shatibi, he chose the Basrans and Ibn Malik doctrines and considered them authentic. He said: ((Also, here we are between three things: Either we say: The correct object works in the meaning, and this is unparalleled, or we say: The agent in the pronoun is himself the agent in the apparent. And it is also without peer, and as for us to say: The previous one is also erected by the participle of a verb that is explained by this apparent form as a participle on the condition of interpretation, even if it is little, and without analogy, then it is more appropriate because the load on his money is analogous - even if it is small and goes beyond analogy - it is more appropriate. From the load on what has no equal, they said, this made the grammarians say that they said: The previous one is positioned by an implicit verb that is explained by what comes after it))(). Al-Shatibi's assumption impacts the grammatical structure, as it depends on the speaker's intention. If the speaker intends to mention the noun to talk about it, it must be raised, and if the introduction intends to pay attention to it, it must be accusative. Because it is the object of the verb that was accidentally delayed, the factors are

not real influences; rather, they are clues that indicate to the speaker the type of inflexion. And morally, when the effects of the speaker's action appeared by the utterance of the utterance to the utterance or by the inclusion of the meaning in the utterance)) ().

The researcher thinks that the Kufic saying is reasonable in that the late verb occupies the accusative of the noun, and as for the saying of the Basrans, it is out of analogy. Because the thing is not omitted until it precedes the utterance or from the evidence of the case that indicates the action. And because the implication must be on the interpretation condition in hearing (), God knows best.

Second: (the factor in the object)

Al-Shatibi said that it is assumed in one of his dialogues in transposing the verb to its object and that the factor in the verb can be the subject, or that it is the verb and the subject, or the meaning of the passive, and if it is a description then it is also a factor as if it is a subject in the beginning, and this assumption was a response to the words of Hisham Al-Tawal of the Kufans in The object is attributed to the subject, even though the subject is a predicate to the verb, so if his action were correct, he would not need a predicate: It was said: So it was permissible for him to erect by starting, towards: (Zayd Dharb Omar); Because it is like the subject in that it is narrated from him, and also if it was like that, the consideration of the verb in the permissibility of presenting the object would not have meaning, so its action was not considered. Because the factor in the two cases is the subject, and it is in every way an actor, so when that was not permissible with a grammar: (yes), and it was permissible with a grammatical: struck, although the subject is the same in both of them, which indicates that he is not the operative))(). Al-Shatibi assumes: Why does the subject only work when it is a verb predicate, just as the description does not work without its attribution to the subject? And this assumption came from the factor in the object in transgressing the verb to its object. The issue of the factor in the object was a matter of dispute between the grammarians, Sibawayh, and the Basrans see the nasib as the verb (). Ibn Malik followed them (), basing that on the analogy that the nasib. The object is the verb without the subject, on the basis that the verb is the influencing action, but the subject does not have an effect in action; Because it is a noun, and the origin in the names is that it does not work, and it remains on its origin in the nominal; It should not affect the work. Al-Shatibi said: ((His saying: (so that it is accusative) is a sign. Rather a statement that the object is accusative of the verb that transgresses it since the pronoun in it returns to the verb)) (). They measured the verb's action on (that) the accusative in being accusative of the noun despite a separator between them. The noun does not follow it directly, such as the Almighty's saying:

So although the letter is weak and has been working on with the chapter, this is more appropriate in action and stronger in action. Because the letter is a branch of the verb, and thus the verb has the power to act in the subject and the object, Which gave him the characteristic that he is the worker and no one else, and the Kufans disagreed with them in that, based on analogy and that; Because it is not an object except after an action and a subject, verbally or in appreciation, except that the verb and the subject are in the same status as one thing, and Hisham went to the fact that the accusative factor is the subject, and that; Because if the subject does not exist, neither in the pronunciation nor the estimation, there is no accusative, so its presence with its existence and its absence with its non-existence is evidence of causality (). Al-Farra went that the factor is the verb and the subject together. In contrast, Khalaf al-Ahmar went that the meaning of the passive is the one who set the object in it (), and the words of the Kufans refuted that they are the two factors in it, i.e. the verb and the subject, and that; Because the subject is a noun, and the principle in nouns is that they do not work, and thus invalidates the saying that the subject alone is the factor, i.e. the saying of Hisham, which included the

assumption of Al-Shatibi. Thus he contradicts that the initiation and the initiator work in the predicate for this meaning, and his words are rejected by the grammarians (). Al-Shatibi saw that Ibn Malik's saying was correct, and he agreed with the Basrans and did not accept the evidence of the Kufans. If the verb was acted upon, the action of the object, then it preceded or mediated, and if the verb was not acted upon, it did not precede, and it is still from its specific position (), and he said: ((The most correct is what the arranger went to)) (). This hypothetical dialogue impacted the grammatical industry since a verbal factor only denotes the object, and a moral factor may denote it. Likewise, it depends on the speaker's intent of speech and taste. He may make the verb the factor, or he may make the subject the factor. The theory of the factor was a matter of controversy among scholars until some felt that it was a source of grammar's complexity. Therefore, it must be dealt with by presenting alternative theories about it, which some modern researchers have gone to (), but the speaker's intention remains to decide the issue. Al-Shatibi said: ((It is meant to be tested by what a person finds in himself in terms of artificial taste, or training in using it, and an everyday experience in general, and that is because if a person says: (, I gave him an example). He wants to distract a person from the people, and then the soul accepts that and corrects it with what it has. There is normal use and a tasteful experience in it, and if he says: (his summit). He wants something other than the source, his soul does not accept it, and he is usually alienated from it, and likewise, if I say: (I taught him, knew him, clothed him and his word) it was acceptable, and if I said: (I went out and set him off, and I went to him). And it was good), and so on was unacceptable, this is what means special)) ().

What the researcher sees is that the speaker's intent is the one who establishes the accusative, which is according to the speech, and which is governed by the speaker's intent, i.e. the speaker's intent is the one who clarifies which one is the accusative?, and this disagreement distances the speaker's intent from the context of the speech, and God knows best.

Third: (The excluded takes precedence over the excluded)

Al-Shatti mentioned in one of his suppositions in he did not state that the excluded can apply to the excluded from it, so the inflexion is committed to the substitution. (Except Zayd did not establish the people) It is not correct for one of them to be a substitute, and likewise: (Except Zayd did not command your brothers), and the like, so there must be a place in which the alternative is imagined, and that is only when the mediation of the exception))(). This answer included an implicit assumption: What does the allowance for raising the allowance indicate, and is it permissible for the excluded to precede the excluded from it alone or with the tool?

The basic rule in the exception sentence is that the excluded from it precedes the excluded until it comes out. Still, the grammatical structure may differ, and it is the habit of the Arabs to change their grammatical structures because their language bears these changes while preserving the origins, including the permissibility of this introduction. It is necessary for lack of hearing, and if it exists.

Likewise, in analogy, it is not permissible, as the exception is similar to the allowance, for it is like: (No one came to me except Zayd), and (except Zayd), so the meaning is the same, just as it is not permissible to give precedence to the substituted of it. Waw) sympathy does not occur at the beginning of the speech; the excluded is an exit, and its rank is that it follows the exit from it. Still, it is permissible to precede it over the exit from it due to the abundance of use (), and Al-Kasai () went that it is permissible to introduce the excluded at the beginning of the speech and the glass agreed with it. It is the doctrine of Ibn Al-Dha'i also (). He was followed by the Kufans () and Ibn al-Khabbaz (). One of the contemporaries saw that this

permissibility has an informative value in addition to presenting the excluded in the exiled speech of the Basrans, as well as that this presentation is a surprise to attract the attention of the addressee and his attachment to the phrase ().

And Ibn Asfour went in his syntax that only accusative is permissible in it (). Ibn al-Dha'i refuted it with the permissibility of following the substitution, which is the doctrine of the Kufans and Baghdadis (). Ibn Malik followed them (), and Ibn Asfour described it as a few and that it is a weak language as quoted by Ibn Aqil and Ibn al-Dha'i The well-known in the language is the precedence of the excluded over the excluded from the accusative (). Al-mura di described it as the few (), and it is also the doctrine of the majority (). Abu al-Barakat al-Anbari mentioned that the formal language is highly accusative over the exception (). It was not permissible for al-Shatibi to apply in the article and the noun he said: ((Because it is not permissible to precede the exception to the whole sentence in the first place, so do not say: (Except Zayd the people rose), nor: (There is no one except Zayd in the house). If something comes from that, then it is specific to poetry)

Al-Shatibi considered the words of Ibn Malik to be correct in applying the exception to it without the worker, and it is not permissible to give precedence to the excluded over the whole sentence. It was forbidden to give precedence to the excluded, since (except) was also preceded, but what was forbidden was necessary to say that the act is the agent mediated by except, so the conclusion is that the saying that it is permissible to apply has a face for which the inclination of the accuser to it is not excluded))(), This assumption has had its impact on the grammatical structure; Because of the alternation in the syntax, it may express instead or express the excluded accusative, and this rotation in these structures is a result of many interpretations. All this is in the interest of the grammatical rule, and this introduction is considered an expansion of speech and a reason for establishing weights, rhymes and assonances (). What seems more likely is the precedence in one of the two pillars of the exception sentence according to what is customary in its arrangement. It is not valid unless it is preceded by negation or similarity, and it is not permissible to give precedence to the excluded over the whole sentence, but rather to present the excluded only without the factor, and; Because the pure adjective does not precede the one described by it, and likewise the affixed to it does not precede the affixed, and this happened as both of them, so the excluded does not precede the excluded from it unless what he feels is preceded by what is attributed to him or is located on him, and also that what is acceptable from the introduction is in poetry only. The accusative syntax is the first, and the syntax on the substitution as a load on the meaning is the most correct, and God knows best.

Fourth: (the factor in the affirmative case of the content of the sentence)

One of the assumptions stated by Al-Shatibi is the saying about the factor in the affirmative case of the sentence, and this case is the imperative of delay. It is limited to the case in which the affirmative case is affirmed, where he said: ((If it is said: This ruling that decided the necessity of delaying the case is it limited by it to the case that is affirmed in it The sentence or is it inclusive of the affirmative case, was it affirmed for its factor or the sentence?

The answer is: The apparent meaning of his words is that he is limited to the affirmative in the sentence and also that the factor on whose behalf someone else is acting does not strengthen the strength of the apparent factor, as previously mentioned, in contrast to the like: (Do not spread corruption on the earth), because the factor is verbal and it is strong as in the confirmed source, as it is permissible to introduce the source The affirmation of his factor is also permissible here, so his saying: ((and its pronunciation is delayed)) () refers to the second aspect, which is the affirmative case of the sentence)) (). Al-Shatibi proceeded with this

dialogue, explaining what Ibn Malik said in the case. It is of two types: the first: is the movable, e.g.: (Zayd came riding), so (riding) is the case, not in a fixed imperative; the second: is the non-movable, the affirmative and binding on its owner, and it comes in three Types: The first: affirmative for its worker, and it is the one that agrees with its meaning only, such as (he smiled with laughter), or the meaning and wording, such as the Almighty's saying: $\text{لَـٰٓءَیْـَٔسَآءُ ۤالَّذِیۡنَ یَقُولُوۡنَ ۤاٰمٰنُوۡا ۤبِیۡنَ یَدَیۡهِۡمُ ۤاَلۡحَدِیۡثُ ۤوَلَا یُؤۡمِنُوۡنَ ۤاِلَّاۤ بِمَا یُحِیۡوُنَ ۤوَلَا یَمِیۡتُوۡنَ ۤاِلَّاۤ بِمَا یُحِیۡوُنَ ۤوَلَا یَمِیۡتُوۡنَ ۤاِلَّاۤ بِمَا یُحِیۡوُنَ}$ (), Third: Confirming the content of a compound sentence made up of two definite nouns that have no action, or an actual sentence, the adverb of which indicates its meaning. To confirm its news and deny the doubt about it, this case is affirmative; it comes after an initial sentence, and the news in it is an explicit noun, and it is not a verb, nor is it due to the meaning of a verb, because the case here is confirming the news by mentioning one of its fixed descriptions such as: (He is the truth clear, or explicit), and the hypothetical phrase of Al-Shatibi included this type of adverb, and the grammarians differed in the factor in the affirmative case of the content of the sentence on four schools of thought: The first: The factor in it is predetermined after the nominal sentence. It came in the book: ((As for he, he is a pronoun sign, and he is a subject and the condition of what comes after it is the same as it is after this. Or you thought that he is ignorant of it, so it is as if you said: Prove it or obligate him to a good, so the good became immediately)) ().Based on what Sibawayh said, it is estimated for it (actually), and Al-Mubarrad said: ((And if you make the noun a predicate, then the accusative is to say: (This man is standing), just as you say: (This is Zayd, who is standing))(), so the accusative is in these examples, and the factor in it is one of two things Either alerting or pointing, so alerting with (Haa), indicating with (the), appreciating the alert (look at him as a starting point), and appreciating the signal: (I refer to him as a starting point), and the intention in that is to alert the addressee to (Abdullah) in the event that he starts, and does not It must be mentioned as a starting point; Because the benefit is compounded by him, and you did not want to introduce him to him while you estimated that he is ignorant of him, as when you say: (This is the servant of God), if you want this meaning (), then say: (He is Zayd well-known), as if you say: (There is no doubt about him), It is as if you are saying: (I deserve that), and the factor in it is (more deserving) and the like, and neither in (he) nor in (Zayd) is the meaning of a verb that works in (favorable), but the sentence indicates (I have more right and I know), or something like that, so the factor is implicit I interpreted it The sentence, and this is the doctrine of Al-Sirafi (), and his follower Al-Zamakhshari (), and Al-Khwarizmi, who saw that the appreciation of (was) the perfect is facets (), and Ibn Al-Hajib, who saw that it is a statement of the form of the subject and the object because of what it contains of the estimation of the factor in (the most deserving and affirming), and that it is a restriction of the subject and the object Considering his act (), and many grammarians ().

The second: Al-Zajjaj's doctrine that the agent of the report is interpreted by a name, where he said: ((As for your saying: (He is well-known), and (He is the truth, confirming), then it is immediately useful, as if you said: (Pay attention to him well), and as if it is in the same position as your saying: (He is really Zayd), so it is known immediately, because it is only (Zayd); because he is known by (Zayd), and likewise (the truth) the Qur'an is the truth since it ratified the books of the messengers)) (), where he went to that the worker in the instant is the news to represent him on behalf of a named Or invited and makes a mention of the first and the first doctrine (), and this is rejected by the grammarians; Because in it the meaning is corrupted, and this interpretation is not expelled unless the news is knowledgeable in every example, and that the news is purely rigid and the interpretation is far away with no notice of the name in it (), the third: and in it that the factor is the beginner implied as a warning and it is the saying of Ibn Kharouf (), and it is rejected also().

Fourth: In it, Ibn al-Shajari went to that the factor is the meaning of the sentence, saying: ((It is in the case that they say: (He is Zayd Ma'ruf), and in the download: □ b b b ze b () this is a solid case because the truth can only be attested). (), and Ibn Malik followed him, as he was exemplified by his saying: (He is your kindly father). He said: ((And in this way, I have: He is your kindly father, and he is the truth because the father and the right are valid for work, so there is no need for the assignment of implicating a worker after them) (), and Al-Shatibi followed him in estimating her work after the news (I deserve him or I know him) if the one who was informed about him is other than (I), and if (I) then the estimation is (I deserve, or I know, or I know me), Al-Shatibi said: ((And that is because they made the sentence Like instead of uttering the factor as they made the sentence in there saying to him Ali (a thousand) instead of the factor in the source, and I do not know about this ruling)) ().

Al-Shatibi's assumption had an impact on the grammatical industry and structure. Because the speaker greatly influences the adverb, for example: (This is your kindly father), then the intent defines it. Then confirm to the worker that this can be weighted, and God knows best.

Fifth: (Presenting Discrimination against his worker)

In al-Maqasid al-Shafia, there is an assumption that it is permissible to give preference to discernment to the agent who is acting, and there is an analogy, but it is small. And the few he has may measure it, and he has advanced from that. The answer is: His saying first: (And the factor of discernment is presented in an absolute manner) () is a text in the obligation of precedence, so it is necessary for that that presenting discernment is forbidden to him in analogy, then he told about hearing, and what came in hearing from that is negligible as he said))().

And based on Al-Shatibi's assumption that making a distinction is not permissible unless the act is disposed of; Because his nasib is complete speech, not the act above, but if he is not acting, then it is not permissible by agreement, since he assumed: Is it permissible to give Discrimination to the worker only, or to the one who makes the distinction, and why did Ibn Malik accept analogy in it? Preferring Discrimination to its owner is permissible, according to an agreement such as: (And he became grey on the head). It is permissible to apply it to the action of the verb, so I said: (I spilt fat) and (I poured into a sweat), and if you wish I could apply, then I said: (Fat I spilt) and (I poured sweat))) (), And whoever adopts their doctrine among the Basrans and some Kufans to the permissibility of discriminating over his work if the worker is acting, then if the act is not acting, it is not permissible to give precedence to him. Bazid), and Ibn Malik agreed with them (), and Abu Hayyan followed them; Given the power of the worker, compared to all the virtues assigned by an act of disposition, and because of the correctness of its occurrence in the eloquent speech with the correct transmission, likening it to the case (), and as in the Almighty's saying: □ □ did not come to me (), and they inferred the words of the insane Saadi:

(), and as in His saying, the Highest: ٱ did not come to me (), and they quoted as evidence the saying of the insane Al-Saadi:

Do you leave Salma by parting with her lover?

The evidence directed that he set (a breath) on discernment, and gave it to the worker in it while he (perfumed); Because the estimate in it: (And the matter and the hadith did not make my soul happy); This indicates its permissibility, and from the analogy, so when it was permissible to give priority to the done to its worker, and as in the disposed verb, as well as to

give precedence to the situation to the worker, it is permissible here (). Some contemporary scholars adopted the doctrine of the Kufans. The Kufans permitted it if the speaker felt the desire to highlight it to inform, especially since there is something in the linguistic use that supports and supports it) () while Sibawayh, the public and the furs prevented the Kufans from discriminating against his acting agent (),

And Ibn Jinni followed him, where he said: ((It is disgraceful to present it with the distinguished noun, even if its accusative is an accusative, so we do not allow: (grease I ruptured), nor (sweat I poured)) (), and as for the house of the madman, the narration differed in it when the glass said: (And it was not My soul is refreshed by parting), so there is no witness in it ().

The factor of Discrimination must be given priority over Discrimination, and it is not permissible to apply Discrimination to it, so it is not permissible to say: (I have twenty books for him). Because it is transmitted from a subject, just as the subject is not permissible to present it, so it is not permissible to present what was quoted from it (), and also that Discrimination is like the attribute, so it is not permissible to give the attribute to the identifiable. (), and Ibn Al-Dha'i responded by saying: ((And it is correct to say that it was not mentioned in hearing about it, and that is because there is a lot of discernment in speech.

It may be transferred from the object, and as for it being like an adjective, it is invalid; Because if that were the case, it would not be permissible to mediate it, just as it was not permissible to mediate the adjective (). Ibn Asfour replied: ((And it is correct that the impediment to its introduction is that the factor is not a verb, so if it is an action, then the factor in it is complete speech)) (). Al-Shatibi's assumption has greatly benefited the grammatical industry here. Because there was a lot of interpretation and responses in this matter, which indicates its importance in Arabic grammar, so Al-Shatibi was not permitted to apply, and he considered it forbidden in terms of analogy and hearing, and he saw that he prevented it is the correct one (), but he agreed with Ibn Malik in his response to the objectors, as Ibn Malik responded with six pieces of evidence Answered by Sheikh Abu Abdullah bin Al-Fakhar,

Al-Shatibi saw that Ibn Malik's response was correct, and Al-Shatibi also said: ((And the answer is: The issue is from the matter of likening the origins to the branches, and if an origin is likened to a branch, the branch is not strong enough to carry the original in all its aspects, but rather it is carried on it in the way in which the analogy occurred without As long as there is no analogy in

it, and in presenting the distinction is far from the original, but the analogy occurred in the object in the mere accusative and not in the permissibility of the introduction, so it is necessary to abstain)) (), These assumptions that violate the grammatical rule and the linguistic reality are intended to confirm the original rule: Discrimination cannot be presented to his worker.

What the researcher thinks is that this presentation is not permissible. Because this introduction takes him away from the reality of Discrimination, in presenting it, he invalidated its origin since the benefit of Discrimination is to distinguish what was formed. It is an explanation of the meaning of an interpreter, and the interpreter must be presented, for it is similar to (twenty). Like some leftovers, if they were presented, they would add to their weakness and another weakness, so this was prevented. Because it is unfair, and if it is mentioned in the hearing, then it is on a few (), and God knows best.

Sixth: (It is permissible to construct the number twelve)

In al-Maqasid al-Shafia, an assumption was made by al-Shatibi that the number (twelve) is built like all other compound numbers and that something necessitates its construction. Still, there is a disagreement between the two as the other numbers are built and become one noun. Their building is standing, for them and other than their sisters is the same, and their sisters are built, so was it better to join them?

The answer is: Their sisters were built for the occurrence of what came after them, the site of the feminine form, like the rest of what was built for the composition, and that is why the chest was built on the opening, unlike (two, and two), because the second in them only occurred from them the site of the two, and what preceded that is a place of inflexion, not a construction, so it became To as added to it, and the syntax is not invalidated))))

Al-Shatibi's dialogue was mentioned in the compound number (twelve) for the masculine, or (twelve) for the feminine, where it included a question, which is why he is not built like the rest of his compound sisters.

The compound number is based on the opening of the two parts, except for (two and two), for they express the two-fold, and the second part is that it is based on the opening; Because of the inability, it falls into the location of the nun, and what comes before the noun is a place of inflexion, not a building place. It made with the two the status of a singular number, so when it replaced the letter, it must be built as the letter is built. Twelve), and (and he has twelve), you did not change the two from their state if you commend the one, except that you omitted the nun because ten is in the status of (the noon), and the letter that precedes the nun in the two is an inflexion letter,

And if the inability of both of them occurs in the location of the noun, they are not added, unlike the other two, so it is said: (eleven of you) and it is not said: (twelve of you), as one word, as if it remains on its original: (two and two). I saw twelve men) (). Ibn Darstuyih () and Ibn Kisan () went to the fact that they are built like their sisters. As for (ten), it is built because of its standing in the place of the nun, and that is why it is not added to them, so it is not said: (twelve you) and (not twelve your ten) unlike his sisters from (thirteen to nine ten), it is permissible to add it, so the two nouns remain on their construction, so you say: (thirteen of you) with the opening of the r, and (thirteen of you) with the opening of the ta in all cases. Ibn Asfour replied that it is weak (). The Basrans see that the numbers from (eleven) to (nineteen) are constructed, and the construction is associated with it, just as it is associated with the alif and the lam. Subway said: ((As for twelve, Al-Khalil claimed that he did not change from his state before the naming, and it is not in the status of fifteen, and that is because the syntax falls on the chest, so it becomes two in the noun, and two in the accusative and the prepositional, and ten in the position of the nun, and it is not permissible to add)) ().

Al-Shatibi chose the doctrine of the Basrans not to build (twelve) and not to inflect and add in the rest of the compound numbers when he said: ((Their sisters were built for the occurrence of what comes after them, the site of the feminine form like the rest of what was built for the composition, and that is why the chest was built on the opening, unlike (two) and commend), for the second in both of them occurred in the location of the two nouns, and what preceded that was a place of inflexion, not a construction, so it became to as a genitive to it, so the inflexion did not invalidate)) (), and this assumption greatly impacts the industry and grammatical structure; Because it led to many grammatical assumptions and interpretations that would be relied upon in constructing grammatical complexity.

This shows that the saying of the Basrans and Sibawayh is the most correct in the matter; Because what was inferred by the Kufans as a matter of necessity and what came from it is very little that does not rise to be based on a grammatical rule, in addition to that, Sibawayh counted what was reported from that as a weak language, and God knows best.

Findings from the research

- 1- The grammatical assumptions constitute a wide area in grammatical studies based on its general concept, under which the imperative is represented by the grammatical rules stipulated in Arabic grammar.
- 2- The meaning of Al-Shatibi had an important impact because it was linked to the syntax effect and the way he presented those meanings, and he often used the word (intention, purpose, purposes).
- 3- grammatical rule led to the introduction of new assumptions to preserve and enrich the grammatical rule's origin.
- 4- Imam Al-Shatibi followed the visual approach in many places of his grammatical analysis, represented by his presentation of many grammatical issues. The factor theory occupied a wide space in the hypothetical dialogues.
- 5- The reader is considered an essential partner in the meaning since many grammatical issues fall within the realm of hypothesis. This shows the strength of the link between grammar and logic. The interlocutor of Al-Shatibi is an active element in the production of grammatical structures. The fundamentalists often influenced Al-Shatibi, but his logic was less. From the fundamentalists.
- 6- Al-Shatibi used the virtual dialogue to convince the addressee of the grammatical issue, alerting the addressee to any change in its structure, or directing the vocabulary in it, thus achieving linguistic sufficiency.
- 7- His dependence on the opinions of Ibn Malik in many cases, and he often apologizes for him in some matters that he does not draw attention to; Ibn Malik is part of the express expressions.
- 8- Al-Shatibi elaborated on the assumptions, which is the case of those affected by reasoning; in addition, he seeks an educational purpose and the consolidation of the idea that the hypothesis will be said. B (and the answer, and his words fell, and his purpose) and some expressions that serve as an explanation.

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