

# **The Grammatical Notice in Inchoative and a Report According to Ibn Ashour (D. 1393 AH) in his Interpretation of Liberation and Enlightenment**

**By**

**Muhammed Jasim Abed**

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

**Mzher Mahummod Ibrahim**

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

Email; [mez20h2006@uoanbar.edu.iq](mailto:mez20h2006@uoanbar.edu.iq)

## **Abstract**

The study aims to examine the grammatical structures of the words "the beginner" and "the predicate" in the Qur'anic verses where Ibn Ashour announced the grammatical notice, as well as expose readers to the expressive secrets hidden therein. It also seeks to state the grammatical experts' and commentators' perspectives on the matter. An introduction, an intro, six issues in the notification, and a conclusion were all covered in the research. The preamble was devoted to defining the notification linguistically and idiomatically, and a brief definition of Ibn Ashour and the study was devoted to the verses in which the notification was mentioned. The issues and the verses were arranged according to the occurrence of the verses in the chapters of the Holy Qur'an. As for the issues, they are: His saying: (Praise be to God, Lord of the worlds) between predicate and creation, the benefit of following (Lord) to the word Majesty with the permissibility of cutting it, the rule of repeating the indefinite, the statement of the pejorative noun, and the opinion of Zamakhshari In downloading the adjective in the status of changing the essence, And the disagreement of grammarians in adding (month) to the signs of the months in the Holy Qur'an, and the indication of the noun of the sign to an unspecified thing, and the doctrines of grammarians in conjugating the predicate (l) connected to the f, and the advent of the predicate and the predicate are defined for the sake of shortening, and as for the conclusion, I mentioned the most important results and recommendations.

**Keywords:** notice, grammar, beginner, news, Ibn Ashour.

## **Introduction**

The grammatical notice is considered one of the linguistic phenomena and one of the ills of grammar that was frequently mentioned in the speech of the ancients and their works until it became widespread in their speech. Still, they need to single out a separate book for it, but their warnings about it are scattered in different chapters and issues, and as for talking about it in studies, Modern grammar is almost too little.

Ibn Ashour is one of the commentators frequently cited in compositions that express a subject and a predicate in a way that accurately represents the changes being explained in terms of those structures, so I decided to look for this phenomenon in the books of interpretation. In this study, I attempted to use a methodology that divided the study according to the types of structures and arranged the Quranic verses from which the notice came from the chapters of

the Holy Quran. A description of the phrase notification linguistically and idiomatically, then a brief definition of Ibn Ashour and his origins.

As for the issues, they were as follows:

- 1- His saying, "Praise be to God, Lord of the All-Knowing," between the creation and the news.
- 2- Is the rule of repeating the indefinite.
- 3- Is a Statement of the derogatory noun.
- 4- Al-Zamakhshari's opinion regarding the status of changing an adjective as a change of self.
- 5- The opinions of grammarians about adding the word "month" to the signs of the months.
- 6- The noun signifies proximity or distance.
- 7- The grammarians' doctrines regarding conjugating the predicate clause with (l) connected to the f.
- 8- The advent of the beginner and the news are known for shortening.

As for the conclusion, I mentioned the most important results and recommendations.

## **Notice language and terminology**

### ***First: the notice in language:***

Notice in the language means notification, and it is said: I felt it, i.e., I learned it, and it is called notification; Because it has become a sign of Something (1), and the command informs it: I inform it to it, and the slogan of the people: their sign in war, and it was said: Make the people feel like this, they made a slogan for them to call.

It was mentioned that the Arabs used it during the Jahiliyyah, including the words of the poet: ut to (2).

You lied; the House of God darkens its corner and Mecca, and the notification is in every laboratory (3).

### ***Conventionally, the notice***

There was no idiomatic definition for it in the books defined by the grammatical, morphological, linguistic, rhetorical, and jurisprudential terms. Al-Suyuti spoke about him in his discussion of the twenty-four causes of grammar. The omitted from the end of the noun is the alif (4), and Ibn al-Tayyib al-Fassi said: The notification is like the information in weight and meaning (5).

Nobody had ever heard of this term before two modern scholars discussed it, stating that it was a grammatical vowel that served as a sign signifying the use of two different words depending on the context of speech (6). Accordingly, it is said that it is a grammatical reason that informs about the reason for the debut of the term, whether singular or compound, in this way. The word's idiomatic meaning is close to its linguistic meaning, and another definition can be inferred.

### ***Ibn Ashour: his name, birth, upbringing, and death.***

#### ***His name and birth date***

Muhammad al-Tahir bin Muhammad al-Tahir bin Ashour was born in the year (1296 AH) in the suburb of La Marsa, north of the Tunisian capital.

### *His upbringing*

His father raised him in his arms and in the home of his maternal grandfather, the minister Muhammad Al-Aziz Buatour, where he spent his formative years. Al-Zaytouna was named Sheikh of the Great Mosque and its branches after obtaining a certificate of compliance (8).

### *His death*

He died on Sunday, Rajab 13 (1393 AH). He was buried in Al-Zalaj cemetery after a life full of activity and authorship, leaving various compositions, the most famous of which was his interpretation of Tahrir and Enlightenment (9).

## **Problem statement**

### *The first issue*

The Almighty's saying: {Praise be to God, Lord of the Knowing} between the news and creation and the benefit of following (Lord) to the word of His Majesty.

The audience of readers unanimously agreed on the nominal (Praise). The preposition (Rabb) in the Almighty's saying: {All Praise is due to God, Lord of the All-Alamin (10), so for them, Praise is: subjective, and to God: it is genitive and dative related to the omitted news. What follows it is an accusative adjective that follows the inflexion of the Majesty's word (11), and (Al-Hamd) is a source that came with it instead of doing it in the meaning of informing and the meaning of command.

The scholars disagreed on whether the phrase "Praise be to God" is a predicate or a constructive sentence. And Ibn Ashour mentioned the grammatical notice in this argument when he mentioned that one team concluded it was news. Those of them went that it is a piece of news that remains on the predicate, and there is no notice in it of construction. Another team went that the conclusion is news except that it is intended to be constructed. Considering the predicate, the second doctrine: is that the conclusion is constructive and that the sentence (Praise be to God) is news. The truth that cannot be departed from is that it is a predicate sentence used in the construction. It indicates immersion, specialization, immutability, and permanence. Al-Tabari referred to the fact that it is a predicate, but he meant by it the construction (14), and to him is the money of Ibn Ashour. He inferred the accuracy of his opinion that the Arabs had used Something similar to this composition, a predicate intended to (15).

Ibn al-Anbari went to the view that it is a pure construction, in which there is no notice of predicate, and that it is a formula that was transferred to the construction, just as it conveyed the verbs of Praise and slander and appreciation in it: say, "Praise be to God" (16).

Most grammarians and commentators also agreed that the preposition (Lord of the Worlds) and the word Majesty it follows should be used as an adjective to describe the character (17). However, grammarians allowed cutting the adjective if there were multiple adjectives and only one adjective. They also permitted cutting the adjective as the predicate of an omitted subject or its object. Cutting a deleted verb with two conditions is acceptable (18).

The first: The fact that the accusative does not need specification or clarification; because it is known to the addressee, and the other: is the adjective to praise, to glorify, or to praise, or to insult.

Subway mentioned that the adjective in which these two conditions are most eloquent is definitive; Because there is redundancy in the diversity of sentences, so describing the accusative with many sentences is more informative than describing it with a singular noun, but they are interrupted to show that the accusative is dispensed with its adjective.

And this is verified in His saying, the Most High: {Praise be to God, Lord of the Worlds}, for it was recited (Lord of the Worlds) with the accusative on pieces (19), and it was permissible for Al-Kisa'i to read (Lord of the Worlds) on pieces as it is said: Praise be to God, Lord and God (20),

And reading the pieces in (Lord) is eloquent; because the analogy permits it, but the grammarians weakened this reading to the pieces with the presence of a conditional in it (21); Sibawayh mentioned that he had inquired of Yunus about the reading of the accusative in (Rabb), and he declared that it was good Arabic (22), and a good Arabic phrase used by Sibawayh in what is below Other than him in strength, and it is understood.

This demonstrates that the choice of categorization in the adjective after the conditional is expelled in that the adjectives were not specific to the one to whom they apply. They characterize no one else, and this declension is few in speech, so Sibawayh did not explicitly state it, and it's possible that he knew that it was known among the eloquent Arabs, so he did not need to. He mentions or explains the attributes of God Almighty that He is the Highest and He alone possesses the quality of divinity. He asserted that "The Lord of the Worlds" is an adjective for His Name, the Highest, and that the Almighty adored His name as a caution against subjective worth. Because the names are distinguished by the attributes of adhan by respecting their original meanings, in recollection of (the Lord of the Worlds) and what follows, this is learnt through the speech by way of the following (23).

### *The second issue is the rule of re-indefiniteness.*

As was mentioned, what emerged from the disease of hypocrisy and what is added to it is the increase in that emerging, and other disgusting things were born from it. Perhaps the rebuke, Ibn Ashour felt the grammatical rule followed by the Arabists in their saying: The return of the indefinite is an indefinite one. This came to him in interpreting the Almighty's saying: "In their hearts is a disease, so God made them (25).

The commentators have pointed out that the disease described in the noble verse is a metaphor for doubt and hypocrisy on the part of the hypocrites, but God called them ill due to their confusion regarding religion; Because they express approval for the believers by saying, and harbour animosity toward them in their hearts (26), and An envelope (in their hearts) was made for the sick, as a sign that the disease was able to control it (27).

In his saying: God made them sick, it may be a causal or appellative emotion, and the majority of commentators believe that the f has an emotion (28), and the predicate sentence is connected to the sentence (in their hearts is a disease), and the benefit of informing it is that God Almighty added another disease to their illness. And the increase was attributed to Him, the Highest, with a proper attribution because He is the cause of it (29), So it is the second disease other than the first, and it appears that Ibn Ashour had followed the majority in what they went to when he said: "The denial of the first refers to diversification or multiplication, and the denial of the second indicates that more is another disease based on repeating the indefinite to the indefinite" (30), and it is permissible Al-Qurtubi and Abu Hayyan that the Fa' is an appellative sentence, and the sentence is a supplication that has no place for inflexion, and

its benefit is that God Almighty has increased the hypocrites' disease over their disease in the face of slander (31), and Ibn Ashour rejected this opinion and said in it: It is an interpretation that is not good, as it is contrary to the original in kindness with fulfilment; And because it is not the habit of the Qur'an to address the insults of the hypocrites (32).

Ibn Ashour adhered to the grammarians' rule of repeating the indefinite word here. Still, he later went back and invalidated it, stating that the repetition of the indefinite word that is the same as the first invalidates the rule that the grammarians were using, which stated that if the indefinite word is repeated in speech, it should be the second rather than the first. Perhaps he did this because he wanted to show that it is a majority and that a majority is not excluded. According to grammarians, if an indefinite word is repeated, it should be the second one rather than the first. The negation of weakness and strength at the beginning of the verse refers to the genitive, and the weakness and strength of the second mentioned are identical to the strength and weakness of the first mentioned. The rule for repeating the indefinite is indefinite, and the second was not the first; it may be inferred from what has gone before. It may only sometimes be used when an indefinite word is repeated. For example, the Almighty once said: "(36) The second indefinite, which is a god, is the same as the first. Because if the second had been different from the first, it would have been necessary to prove two gods, and in it, there is proof of the plurality of gods, which is false, but the position of His exaltation from attributes."

#### ***Statement of the derogatory noun.***

I feel the words of Ibn Ashour that the name of the sign is in His saying, the Highest: in His saying, the Highest: {Those are those who have bought error for guidance}(38) It does not mean contempt, as he said: "There is no indication of distance or proximity in this sign until it indicates contempt arising from a distance" (39).

The principle in the sign name indicates a reference to it that is present in reality. The reference to it is close, intermediate, or far away, and the names of the sign may deviate from what was put to it for rhetorical purposes, including contempt (40). The opinions of the interpreters differed in the syntax (those). Its purpose In the noble verse, the majority of commentators see (those) as a starting point and (those) as an experience (41).

The principle in the sign name indicates a reference to it that is present in reality. The reference to it may be close, intermediate, or far away, and the names of the sign may differ from what was put to it for rhetorical purposes, including contempt (40). The opinions of the interpreters varied in the syntax of (those) and its purpose. In the noble verse, the majority of commentators see that (those) is a beginner, and (who) is its preference (42). Because it is in the position of a chapter to inform it of the meaning and because it is the position of emphasizing what came before it, which is one of the requirements of a chapter, Ibn Ashour believes that (those) in verse came in their original form, without any indication of disdain, and that the origin in it is that it is associated with (who) in the Almighty's saying: "And among the people is he who says" (43). Arabs, justice has no meaning unless it has a purpose (44). Because this is a style frequently stated in the Holy Qur'an, Ibn Ashour's perspective is considered. The sign's name comes with the words near or far away, expressing humility and other things. And from it, the Almighty said: "This is what you honoured on me, I see you" (45). Satan wanted Adam (peace be upon him) to be the sole child, and the Almighty said: "This" to despise and mock the life of this earth (47).

#### ***Al-Zamakhshari's opinion regarding an attribute change as the change of essence.***

As it was mentioned that al-Zamakhshari made a sentence (then you are those you kill) with his notification of the opposite of what is referred to, Ibn Ashour claimed that the



notification here contains a reference to a certain doctrine that al-Zamakhshari followed in directing the meaning of the Almighty's saying: "Then you, these, kill yourselves" (48). Due to the alteration in the qualities of the one addressee, it is intended to be a disparaging difference for people to whom the speech is directed (49). They differed in their predicate, so the Basrans went to the predicate (those) and a sentence that you kill yourselves in the accusative case, and the factor in it is the meaning of the verb in the noun of the noun, according to the majority of commentators who have observed that (then) in the noble verse is a preposition that denotes the ordinal conjunction. They cite the Arab proverb "Here you are standing," which they altered to make the noun informative of the pronoun in the expression and the meaning of the information of the situation, as if they had said, "You are the present." They also cite the proverb "This is you saying such-and-such," and they do not want the speaker to define himself to them by saying, "This is you." The case here is an imperative required by speech, and it is not permissible to omit it because, by it, the meaning is completed. However, they intended to warn him, and the meaning was: the present you (51), and they said: The evidence that the sentence (you kill yourselves) is the case of the validity of the occurrence of the clear case, its location, and the estimate (52).

Regarding the syntax of the verse, he cited two sayings from the Kufans. The first said that (you) is a beginner and that (you kill) is its predicate. The second said that (these) is a caller from which the letter al-Qaeda has been omitted (53) and that this is based on their doctrine regarding the legitimacy of doing so with the nouns of the sign. The other is Tha'lab's doctrine, which made the phrase "you are these" a predicate and predicate as well, except that he made "those" a noun connected to the meaning of "those" and the phrase "you kill" its connection, and the predicate: "you are the ones who kill yourselves" (55). This is based on their doctrine of the permissibility of denoting nouns being relative nouns. Ibn Malik permitted, and The Basrans are not permitted to do what the Kufans are. Because they argued that it is preferable to stop on the denoting noun because it is a complete noun and not connected like all other relative nouns, they stipulated in the permissibility of the adjective coming in the sense of the relative noun that it be preceded by (what) or (who), the two questions. It is, therefore, acceptable to combine it with a relative noun in the following way: This is what we have with us is a horse, and they notice that the verb in the auditory indication that the Kufans invoked stays where it came from to avoid associations that are inconsistent with the original (56). Ibn Kaysan brought up the fact that (you) is a subject, the predicate sentence (you kill yourselves) is a predicate, and (those) is a direct object with a predicate on specialization with the pronoun (I mean). The predicate sentence is an objection between the predicate and the predicate, whose purpose is to warn the addressees of the state in which they reside. Ibn Ashour mentioned that it is a (59). Al-Zamakhshari brought up the fact that (then) is a conjunction that denotes exclusion, that the phrase "you are these" is a subject and predicate, and that the reference to it is deleted after the noun of the sign, and that the phrase "you kill yourselves" is an appellate that has no place in the inflexion. It was previously mentioned that the meaning of the phrase is: "Then you are after that witnesses attendees, As it is said: "You are (61). And the sentence after them immediately, and (then) for the hierarchical arrangement, is from the Qur'an on which Ibn Ashour relied in weighing between the meanings (62), so he preferred the Basrans' doctrine in directing the syntax and meaning in the noble verse. It was also mentioned that the most obvious in verse is that the pronoun of the addressees is a subject, and the noun of the sign is its predicate. Or a phrase that describes the circumstance that called for the information (63). That contradicts the majority's assertion that (then) is a conjunction that indicates the ordinal arrangement or the arrangement of information. What came otherwise they interpreted (65), which demonstrates that the doctrine of Zamakhshari has weakness from two aspects: the first: is that he made (then) a conjunction indicating exclusion, and that is if the events before it was prepared for the non-occurrence of what follows it (64); and the other: He revealed (then) as a (66 ).

***The fifth issue is the disagreement between grammarians about adding the word (month) to the names of the months.***

Ibn Ashour here pointed out the meaning of adding the word month to Ramadan and other names of the months and explained the opinion of Sibawayh and the investigators on that, noting that the matter is controversial among grammarians; this came in the context of his interpretation of the Almighty's saying: "The month of Ramadan in which the Qur'an was revealed" (67). As it was mentioned that the names of all months are signs for them, except the months of Rabi` al-Awwal and Rabi` al-Thani, then the word "month" must be mentioned with them because the first and the second are descriptions of them. And this is how I feel the words of Sibawayh and the investigators (68). Grammarians differed regarding the month of Ramadan being an impromptu flag or transmitted from the source and the significance of adding the word "month" to it or not. Subway and the public see the permissibility of adding the word "month" to the signs of all months. They did not single that out for a specific month, as they see that the names of the months are signs. Ramadan They have an impromptu genus that indicates the month of fasting and adding a month to it is by adding the noun to the noun. The evidence is that the genus does not include the alif and the lam, so it is not said: I walked Ramadan (69), and Ibn Ashour followed Sibawayh and the public on that (70). Al-Zamakhshari believed that Ramadan is a transmitted knowledge and the source of the necessary verb (ramad). It was added to a month and became a flag forbidden to be used for knowledge and to add one thousand and one nuns (71). Because Ramadan is on the weight of (fallen), what was on this weight is not a source for the necessary action. If that came in it, he was judged to be an anomaly. Because Ramadan is a source that needs correct transmission from the Arabs, it is impromptu knowledge that is more likely than being knowledge transmitted (72). Grammarians also differed in the significance of adding the word "month" to the names of the months or not and the effect of that on the meaning. The adverb of time denotes the number, such as I walked Ramadan, so walking is the whole of Ramadan. And in every day of its days, if it is said: I observed i'tikaaf during the month of Ramadan, then i'tikaaf may be in part and all of it (73), so the Almighty said: "The month of Ramadan in which the Qur'an was revealed" (74), by adding Ramadan to a month; Because the revelation of the Qur'an was only on Laylat al-Qadr, which is one night of the nights of Ramadan, and it does not include all its nights. ), and the doctrine of glass is considered; Because the difference in meaning between the two uses is proven by extrapolation and hearing from the Arabs, the analogy is impossible (76).

***The sixth issue is the indication of the noun of the sign to Something that is not specific.***

The origin of the sign name is a vague name given to a reference to it that the addressee knows. The meaning of the sign is not clear except concerning it. The sign name may come as indicative of a reference to it that is not specific; among them is the Almighty's saying: {He said, "This is a boy who gives glad tidings" (77), so the phrase "This is a boy" is a sentence that is composed of a noun with a predicate, and he was told about him by (Ghulam), which is an indefinite noun. The reference here is to Yusuf - peace be upon him - when he was taken out of the well. Still, the Qur'anic context does not tell him of his name in reality that he is Yusuf. Still, he was told about him by the name of a noble person and that he was one of the boys. There is a notice that what came did not mean to inform the listener of a specific person but rather wanted to inform him of the occurrence, Something in which there is a pleasure for the soul that he did not anticipate. This is what Ibn Ashour memorized and felt, as he mentioned that the apparent fact that the noun of the sign in this place is not intended to denote a specific entity but rather is intended to notify the listener that Something has happened that raises unexpected joy (78) because the well has contained Something inside it The purest and pure were not expected by the car, but they did not know the truth of who they found; Because they imagined that they had found an enslaved person who had fallen into the well (79). It seems

that the verse was mentioned in this format to serve the place and the context, so he came with the glad tidings because the place required that; Because it is the place of glad tidings, and it is a sign of happiness and joy, and a boy was denounced, and he was informed of him by the name of the sign; Because of the ignorance contained in the fact that Joseph - peace be upon him - was a prophet, and the name of the sign appears to indicate that it refers to a person known to the addressee. Still, the context in verse indicates that it is not like that. Because they needed to learn his name and who is he.

***The seventh issue is the doctrines of grammarians in conjugating the predicate (l) connected to the f.***

I feel the words of Ibn Ashour regarding the issue of entering the fā' into the link in the predicate of (the), which is connected with the waq'ah, beginning with His saying: {And the rules are among the women who do not hope for marriage, so there is no blame on them (8), then (0) that they give up He mentioned that the predicate was associated with the F in the sentence (there is no blame on them); because speech has the meaning of causation and conditionality; Because this beginner is a feeling of anticipation for the one who comes after it, it resembles the condition (81). The opinions of grammarians differed in the syntax of this verse. In the advent of the fa'a al-rabbit in the predicate, so Sibawayh forbade the entry of the fa in the predicate of the infinitive with ('1), and what came in this way from the verses of the Holy Qur'an came out on deleting the predicate, Among them is the Almighty's saying: {The adulteress and the adulterer, so flog them} (82), so Sibawaih believes that (the) in (the adulteress) includes the meaning of the condition in what is informing about the ruling and that the predicate is omitted, and the estimate in it: from what is recited to you the ruling of the adulteress and the adulterer, so he omitted the genitive, which is ( Hakam), then put the genitive in its place, which is (the adulteress), in its place. Then he omitted the predicate, which is the neighbour and the accusative, and the fulfilment with him in the sentence (so flog) is appellative, so when the second sentence became appellative, it was not necessary to tell about it because it is not correct to do a verb from the appellate sentence in the predicate that is reported by other than that verb from another sentence, as well as the inflexion in (the rules of Women ), Sibawaih said: This is if the connected subject is in the context of wisdom, statutes, or stories (83).

Al-Mubarrad believes that (the) in the proverb: the adulteress, and the grammar of women, is in the sense of (who), and it is a subject, and the subject noun in its connection is like a conditional, and the sentence associated with the fa is the predicate of the subject, and the fa in it is for the reward because the noun that is connected has the meaning of a generalization, so it takes the status of a conditional, And entering the Fa in his experience is like entering it in the answer of the condition (84). It appears that Ibn Ashour followed al-Mubarrad here, and in his saying, the Highest: (And the rules are from women), he said: The rules are a beginner, and the sentence that is associated with the fa is its predicate, and the predicate is associated with the fa because it is in the sense of causation and conditionality, and he justified this by the fact that the predicate is feeling the anticipation of what comes after it, so it resembles the condition; Because the associative noun came to the meaning of generalization, so it descends into the status of a condition (85). Al-Zamakhshari and Ibn Malik believe that (the) in (the adulteress) and (al-Qaida) and similar to them is a connective noun that includes the meaning of (who) or (what) of the two conditionals. They stipulated that the connection be future (86), and Ibn Ashour rejected this opinion when he stated that There is no need to claim that (the) in it is connected; Because the meaning of the associative letter does not appear with the defining letter, although that is a lot in the words of grammarians (87).



And it seems that the readers agreed on reading the noun (88) in the Almighty's saying: And the adulteress and the fornicator, flog, and what came in this construction, and because the noun mentioned above, if the verb used for it comes as an order or a prohibition, then the choice in it is the accusative, not the nominative. To remove it from the base of the work, lest the readers agree on what is not chosen in it, and their agreement is a definitive argument. I need an estimate: in what is recited to you the ruling of the adulterer and the adulterer, so flog him, so he meant that it is their ruling, not their selves, but I entered the f in response to what is in the speech of the generality, as it is not meant a specific adulterer, or an adulterer, In particular, the removal of the adulteress is at the beginning, and the news is omitted (89).

## **Conclusion**

After I finished the study, it is necessary to mention the results and recommendations that the research reached, which are as follows:

- 1- The research proved that the attributes of God, the Almighty, specific to Him, which only apply to Him if they are numerous and are meant to be praised or commended, so it is not permissible to cut them to the nominative or accusative, but rather they must follow the attribute which is the word of Majesty; Because the readers are unanimous in following it, and their consensus is a conclusive argument.
- 2- It appeared that Ibn Ashour had responses to the grammarians. From that, he said al-Qurtubi and Abu Hayyan that the f in the Almighty's saying: "May God increase their disease", is an appeal, and the sentence after it is a propaganda statement, as he saw that it is a not good interpretation; Because it contradicts the principle of sympathy with fulfilment in being a causal emotion.
- 3- It appeared that Ibn Ashour gives a ruling on a grammatical issue and then returns and revokes his ruling as he did in the rule of repeating the indefinite one because after he continued the saying of the grammarians that the second indefinite is different from the first indefinite, but he went back to invalidate it in another place. He may have meant that it is the rule of the majority and the majority. Refrain from expelling in every sentence in which the indefinite word is repeated.
- 3- Ibn Ashour saw that the noun of the sign in the Almighty's saying: {Those who have purchased error for guidance} remains on its true meaning. There is no indication in it of distance to be contemptuous. Thus it is contrary to the opinion of the majority of commentators who saw that the true meaning of the sign here has departed To a rhetorical meaning whose usefulness is contempt. The weakness of his opinion appeared due to the large number of reference names indicating contempt for the Holy Qur'an.
- 4- Al-Zamakhshari said: The conjunction (then) in the Almighty's saying: {Then you, these, you kill yourselves} indicates exclusion rather than ordinal order, and that the change of adjective was revealed in it as a change of self, and it is a weak letter because it contradicts the statement of the public in the conjunction, then The order of the news, or the hierarchical arrangement, is useful, and to contradict it transmitted from the Arabs in the way: Here you are standing, so the addressee is the one referred to without change, and what follows it is erected on the situation.
- 5- The weakness of Al-Zamakhshari's opinion appears to be that (Ramadan) is a transmitted science, and it is the source of the intransitive verb (Ramadan) added to the word month; Because the weight of Ramadan is (two verbs) and the infinitive of the

necessary verb does not come in this weight, and because Ramadan is an infinitive that needs to be transmitted correctly from the Arabs, just as al-Zajjaj's opinion was weak in that the word Ramadan is in addition, and Ramadan in other words, with one meaning; Because the meaning has been proven different between the two uses from the Arabs.

- 6- It seems that the readers agreed to nominate (the adulteress) in the Almighty's saying: "The fornicator and the fornicator, flog them." And because the accusative was chosen, one is not the nominative in the preceding noun when the verb preoccupied with it comes as an order or a prohibition; Sibawayh was compelled to deviate from it to remove it from the predicate rule. Because recitation follows Sunnah, the readers must agree on Something other than the chosen way.

## Recommendations

- 1- The researcher recommends paying attention to the grammatical notice as it is a reason for grammar in the Arabic language or one of its phenomena that are frequently mentioned in books of interpretation and grammar books, and to take advantage of that to generate titles that are suitable for master's theses, doctoral dissertations, or short research.
- 2- The researcher recommends the formation of a committee that includes scholars specialized in Arabic grammar to undertake the task of developing an idiomatic definition of grammatical notice, as it lacks a definition in the books of ancient and modern grammarians, and the Arabic language academies should supervise this

## References

- (1) Tahdheeb Al-Lughah (Poetry): 1/266, and Taj Al-Arous (Poetry): 12/191.
- (2) See Jamharat Al-Lughah (Poetry): 2/727, and Al-Muhakim we'll-Muhit al-A'zam (SHA'R): 1/364.
- (3) Al-Bayt Min Al-Taweel, by Abi Talib in his Diwan: 76.
- (4) See Al-Iqtarah fi Usool Al-Nahwah and its Controversy: 229, 236.
- (5) See: Fayd an-Nashr al-Inshirah from Rawd Tayy al-Irthaq: 2/877.
- (6) See Illat al-Ishar in Arabic Grammar: 56, Anbar University Journal of Languages and Literature, No. 26, 2018.
- (7) See Sheikh Al-Jami' Al-A'zam: 35-37, and the translations of Tunisian authors: 3/304.
- (8) See Sheikh Al-Jami' Al-A'zam: 37-38, and the biography of Tunisian authors: 3/304.
- (9) See Contemporary Scholars and Thinkers, Muhammad al-Taher Ibn Ashour, Allama al-Fiqh and its Principles: 8.
- (10) Al-Fatihah: 1.
- (11) See: Al-Kitab: 1/318, and the meanings of readings by Al-Azhari: 1/108.
- (12) See: Al-Tahrir wa Al-Tanweer: 1/161-162.
- (13) See: Al-Jami' li Ahkam Al-Qur'an: 1/135.
- (14) See: Jami' al-Bayan: 1/139, and al-Muharrir al-Wajeez: 1/66.
- (15) A part of a long verse of poetry, Dhu al-Rummah in his Diwan: 3/1431, and at-Tahrir we'll-Tanweer: 1/162.
- (16) See: Al-Jami' li Ahkam Al-Qur'an: 1/139.
- (17) See: Al-Kitab: 1/318, and Madarik Al-Tanzeel: 1/15.
- (18) See Al-Maqasid Al-Shafi'a: 4/615. (19) This is a reading attributed in Al-Kashshaf: 1/10, and Al-Bahr Al-Muheet: 1/34 to Zaid bin Ali, and I did not find in the books of the readings who attributed it to him.

- (20) See The meanings of the Qur'an by Al-Kisa'i: 59.
- (21) See: Al-Burhan fi Ulum Al-Qur'an: 2/449.
- (22) See: Al-Kitab: 2/63.
- (23) See: Al-Tahrir wa Al-Tanweer: 1/166.
- (24) Al-Baqara: From verse 10.
- (25) See: Al-Tahrir wa Al-Tanweer: 1/281.
- (26) See Interpretations of Ahl al-Sunnah: 1/84, and al-Siraj al-Munir: 1/23.
- (27) See: Al-Tahrir wa Al-Tanweer: 1/279.
- (28) See: Al-Jami' li Ahkam Al-Qur'an: 1/197. (29) See: Al-Kashshaf: 1/60, and Al-Bahr Al-Muheet: 1/96.
- (30) See: Al-Tahrir wa Al-Tanweer: 1/281.
- (31) See: Al-Jami' li Ahkam Al-Qur'an: 1/197, and Al-Bahr Al-Muheet: 1/96.
- (32) See: Al-Tahrir wa Al-Tanweer: 1/282.
- (33) See: Al-Tahrir wa Al-Tanweer: 7/212-213.
- (34) Al-Rum: From verse 54.
- (35) See: Al-Tahrir wa Al-Tanweer: 21/128.
- (36) Al-Zukhruf: From verse 84.
- (37) See: Al-Hidayat Bulugh Al-Nihaah: 10/6711, and Fath Al-Qadeer: 4/649.
- (38) Al-Baqarah: From verse 16.
- (39) At-Tahrir wa'l-Tanweer: 1/297.
- (40) See: Al-Eidhd fi Uloom Al-Balaghah: 2/20, and Aroos Al-Afrah: 1/176, and Ma'ani Al-Nahw: 1/83. (41) See Al-Zajjaj's Meanings of the Qur'an: 1/91, Al-Moharrer Al-Wajeez: 1/97, and Al-Durr Al-Masun: 1/151.
- (42) See Ibn Arafah's interpretation: 1/152, and the virtues of interpretation: 1/152.
- (43) Al-Baqara: From verse 8.
- (44) At-Tahrir wa'l-Tanweer: 1/297.
- (45) The Night Journey from verse 62.
- (46) Al-Ankabut: From verse 64.
- (47) See Al-Kashf: 8/366.
- (48) Al-Baqarah: From verse 85.
- (49) See: Al-Tahrir wa Al-Tanweer: 1/588.
- (50) See: Al-Kitab: 3/111, Explanation of Sibawayh's Book: 3/108, Jawaher Al-Qur'an wa Nata'ij Al-Sana'ah: 1/386, Al-Bahr Al-Muheet: 1/466, and Al-Durr Al-Masun: 1/475.
- (51) See: Al-Kitab: 3/111, and Jawaher Al-Qur'an wa Na'ajat Al-San'ah: 1/386.
- (52) See Explanation of Sibawayh's Book: 3/112.
- (53) See Explanation of Al-Mufassal by Ibn Ya'ish: 2/431, Explaining Al-Masalak: 1/168, and Explanation of the Permission: 2/208.
- (54) See Ibn Al-Nazim's Explanation: 403 and Al-Radi's Explanation of Al-Kafiyah: 1/426.
- (55) See: Explanation of Sibawayh's book: 3/111, and Jawaher al-Qur'an wa Nataaj al-Sana'ah: 1/387. (55) See: Explanation of Sibawayh's book: 3/111, and Jawaher al-Qur'an wa Nataaj al-Sana'ah: 1/387.
- (56) See: Al-Muqtadab: 4/266, and Al-Insaf fi Masa'il Al-Khilaf: 2/224, and Al-Labbab fi 'Illal al-Bina' wa'l-Ir'ab: 2/120.
- (57) See: Al-Bahr Al-Muheet: 1/468, and Al-Durr Al-Masun: 1/478.
- (58) See: At-Tahrir wa'l-Tanweer: 1/588.
- (59) See: Sharh Al-Kafiya Al-Shafia: 3/1374, and Explain Al-Masalak: 4/67.
- (60) See: Al-Kashshaf: 1/160, and Haashiyat Al-Tibi on Al-Kashshaf: 2/560.
- (61) See: Al-Tahrir wa Al-Tanweer: 1/588.
- (62) See The effect of syntax on the multiplicity of meanings and weighting between them in the interpretation of liberation and enlightenment: 316.

- (63) See: Al-Tahrir wa Al-Tanweer: 1/586-587.  
 (64) See Quranic rhetoric in the interpretation of Zamakhshari: 238-239.  
 (65) See: Al-Jana Al-Dani: 426.  
 (66) See: Al-Bahr Al-Muheet: 1/466-467, and Al-Durr Al-Masun: 1/47(67) Al-Baqarah: From verse 185.  
 (68) See: Al-Tahrir wa Al-Tanweer: 2/171.  
 (69) See: Al-Kitab: 1/217, and Al-Mu'a'id ya'l Tasleel Al-Fawa'id: 1/497, and Resipating the Multiplication: 3/1398, and Appendix and Complement: 7/283.  
 (70) See: Al-Tahrir wa Al-Tanweer: 2/169.  
 (71) See: Al-Kashshaf: 2/171, and Al-Bahr Al-Muheet: 2/173.  
 (72) See: Al-Bahr Al-Muheet: 2/173.  
 (73) See Explanation of Sibawayh's Book: 2/112, Explanation of Al-Radi on Al-Kafiyah: 1/493, and Ma'ani al-Nahw: 2/185.  
 (74) Al-Baqarah: From verse 185.  
 (75) See: Al-Musa'id ala Tasleel Al-Fawa'id: 1/497, and Appendix and Complement: 7/12.  
 (76) See appendix and complement: 7/282.  
 (77) Yusuf: From verse 19.  
 (78) See: Al-Tahrir wa Al-Tanweer: 2/169.  
 (79) Look: Ahkam Al-Qur'an Al-Jassas: 4/382.  
 (80) An-Nur: From verse 60. (81) See: Al-Tahrir wa Al-Tanweer: 18/297.  
 (82) An-Nur: From verse 2.  
 (83) See: Al-Kitab: 1/143, Ma'ani Al-Qur'an by Al-Akhfash: 1/86, Al-Jami's Explanation of Al-Kafiyah: 1/310, Al-Tahrir and Al-Tanweer: 60/190.  
 (84) See Al-Kamil in Language and Literature: 2/196-197, Explanation of Sibawayh's Book: 1/18, Al-Jami's Explanation of Al-Kafiyah: 1/309, and Al-Tahrir and At-Tanweer: 6/190.  
 (85) See: At-Tahrir wa'l-Tanweer: 18/297.  
 (86) See All Mosa'id on Facilitating Benefits: 1/244, and Tamheed Al Qawa'id: 2/1037.  
 (87) See: Al-Tahrir wa Al-Tanweer: 18/297.  
 (88) See Explanation of the permit: 1/445.  
 (89) See: Mushkil Al-Qur'an Syntax: 2/508, and Al-Jami's Explanation of Al-Kafiyah: 1/308.

## Sources and references

The effect of syntax on the multiplicity of meanings and the weighting between them in the interpretation of liberation and enlightenment, Professor Sheikh Jaber bin Muhammad Ali Pasha, Al-Manahil Library, one of the Dar Najibweh knowledge institutions, vol.: 1, 1442-2021 A.D.

Ahkam al-Qur'an by al-Jassas, Ahmed bin Ali Abu Bakr al-Razi al-Jassas al-Hanafi (d. 3 - Resorption of the hit from the tongue of the Arabs, Abu Hayyan bin Yusuf bin Ali bin Yusuf bin Hayyan Atheer Al-Din Al-Andalusi (d. 745 AH), investigation: Ragab Othman Muhammad, Al-Khanji Library, Cairo - Egypt, vol.: 1, 1418 AH - 1998 A.D.

4-The Proposal in the Principles of Grammar and its Controversy, Imam Jalal al-Din al-Suyuti (d. 911 AH), edited by Dr.: Mahmoud Fazal, and named his Explanation (Al-Isbah fi Sharh al-Iqtirah), Dar Al-Qalam, Damascus - Syria, vol.: 1, 1409-1989 A.D.

In a disagreement between the Basri and Kufian grammarians, Kamal al-Din Abu al-Barakat Abd al-Rahman bin Abi al-Wafa bin Ubaidullah, al-Anbari (d. - 2007 A.D.

The clearest tracts to the millennium of Ibn Malik, Abdullah bin Yusuf bin Ahmed bin Abdullah bin Yusuf Abu Muhammad Jamal al-Din, Ibn Hisham (d. 761 AH), Dar Al-Jil, Beirut - Lebanon, vol.

- Clarification in the Sciences of Rhetoric, Muhammad bin Abd al-Rahman bin Omar Abu al-Maali, Jalal al-Din al-Qazwini al-Shafi'i, the preacher of Damascus, (T. T.
- Al-Bahr al-Muhit fi al-Tafseer, Abu Hayyan Muhammad bin Yusuf bin Ali bin Yusuf bin Hayyan Atheer al-Din al-Andalusi (d. 745 AH), investigation: Sidqi Muhammad Jamil, Dar al-Fikr, Beirut - Lebanon, d. I, 1420 AH.
- Al-Burhan fi Ulum Al-Qur'an, Abu Abdullah Badr Al-Din Muhammad Bin Abdullah Bin Bahadur Al-Zarkashi (d. 794 AH), investigation: Muhammad Abu Al-Fadl Ibrahim, Ihya Al-Kutub Al-Arabiyyah House, Edition: 1, 1376 AH - 1957 AD.
- 10 - Quranic rhetoric in the interpretation of Zamakhshari and its impact on rhetorical studies, Dr.: Muhammad Hassanein Abu Musa, Dar Al-Fikr Al-Arabi, Cairo - Egypt, d. i, d. T.
- The Crown of the Bride from Jawaher al-Qamous, Muhammad bin Abd al-Razzaq al-Husayni, Abu al-Fayd, nicknamed Murtada al-Zubaidi (d. 1205), investigation: a group of investigators, Dar al-Hidaya, d. T, d. i.
- Interpretations of Ahl al-Sunnah, Muhammad bin Mahmoud Abu Mansour al-Matridi (d. 333 AH), edited by Dr Magdi Basloum, Dar al-Kutub al-'Alamiyyah, Beirut - Lebanon, vol.: 1, 1426 AH - 2005 A.D.
- 13 - Liberation and enlightenment (liberation of the correct meaning and enlightenment of the new mind from the interpretation of the glorious book), Muhammad al-Taher bin Muhammad al-Taher bin Ashour al-Tunsi (d. 1393 AH), the Tunisian House, Tunis, d. I, 1984 A.H.
- Appendix and complement in explaining the facilitation, Abu Hayyan Al-Andalusi, investigation: Dr Hassan Hindawi, Dar Al-Qalam, and Dar Ishbilia, Damascus - Syria, vol.: 1, d. T.
- 15 - Biographies of Tunisian Authors, Muhammad Mahfouz (d. 1408 AH), Dar Al-Gharb Al-Islami, Beirut - Lebanon, vol.: 2, 1994 A.D.
- Interpretation of Ibn Arafa, Muhammad bin Muhammad Ibn Arafa Al-Warghami Al-Tunisi Al-Maliki, Abu Abdullah (d. 803 AH), investigation: Jalal Al-Assiuti, Dar Al-Kutub Al-Alamiyyah, Beirut - Lebanon, vol.: 1, 2008 A.D.
- Tahdheeb Al-Lugha, Muhammad bin Ahmad bin Al-Azhari Al-Harawi, Abu Mansour (d. 370 AH), investigation: Muhammad Awad Mereb, Dar Revival of Arab Heritage, Beirut - Lebanon, vol.: 1, 2001 A.D.
- The Collector of the Rulings of the Qur'an, Abu Abdullah Muhammad bin Ahmad bin Abi Bakr bin Faraj Al-Ansari Al-Khazraji Shams Al-Din Al-Qurtubi (d. M.
- 19 - Jamharat al-Lughah, Abu Bakr Muhammad ibn al-Hasan ibn Duraid (d. 321 AH), investigation: Ramzi Mounir Baalbaki, Dar al-Ilm Li'l Millions, Beirut - Lebanon, vol.: 1, 1987 A.H.
- Al-Jana al-Dani fi Huruf al-Ma'ani, Abu Muhammad Badr al-Din Hassan bin Qasim bin Abdullah bin Ali al-Muradi al-Masri al-Maliki (d. 1413 AH - 1992 A.D.
- The Jewels of the Qur'an and the Results of Craftsmanship, Abu Al-Hassan Ali Bin Al-Hussein Al-Asbhani Al-Baqoli (d. 542 AH), an investigation by Dr.: Muhammad Ahmad Al-Dali, Dar Al-Qalam, Damascus - Syria, I: 1, 1440 AH - 2019 A.D.
- Al-Taibi's footnote on the scout called Fattouh al-Ghayb fi Revealing the Mask of Uncertainty, Sharaf al-Din al-Hussein bin Abdullah al-Taybi (d. 743 AH), investigation: Iyad Muhammad al-Ghouj, and Dr.: Jamil Bani Atta, Dubai International Prize for the Holy Qur'an, vol.: 1, 1434 E - 2013 A.D.
- Al-Durr al-Masun fi Ulum al-Kitab al-Maknoun, Abu al-Abbas Shihab al-Din Ahmad ibn Yusuf ibn Abd al-Daim, known as al-Samin al-Halabi (d. 756 AH), investigation: Dr Ahmad Muhammad al-Kharat, Dar al-Qalam, Damascus - Syria, d. i, d. T.



- Diwan Abi Talib, the uncle of the Prophet (may God bless him and grant him peace), compiled and explained by Dr.: Muhammad Al-Tunji, Dar Al-Kitab Al-Arabi, Beirut - Lebanon, I: 1, 1414 A.H. - 1994 A.D.
- Al-Siraj Al-Munir in Helping to Know Some Meanings of the Words of Our Lord, the Wise, the All-Knowing, Shams Al-Din Muhammad bin Ahmed Al-Khatib Al-Sharbiny Al-Shafi'i (d. 977 AH), Bulaq Press, Cairo - Egypt, d. I, 1285 AH.
- Explanation of Ibn al-Nazim on Alfiya Ibn Malik, Badr al-Din Muhammad ibn al-Imam Jamal al-Din Muhammad ibn Malik (d.
- Explanation of the statement on the Explanation, Khaled bin Abdullah bin Abi Bakr bin Muhammad Al-Jarjawi Al-Azhari Zain Al-Din Al-Masry, known as Al-Waqqad (d. - 2000 A.D.
- Al-Radi's Explanation of Al-Kafiya by Ibn Al-Hajib, Radi Al-Din Muhammad Bin Al-Hassan Al-Astrabadhi (d. 686 AH), investigation: Dr Yusuf Hassan Omar, Qar Yunis University - Libya, d. I, 1395 AH - 1975 AD.
- Explanation of Al-Kafiya Al-Shafia, Jamal Al-Din Abu Abdullah Muhammad bin Abdullah bin Malik Al-Ta'i Al-Jiani, investigation: Abdul-Moneim Ahmed Haridi, Umm Al-Qura University, Scientific Research Center, Mecca - Saudi Arabia, vol.: 1, 1402 A.H. - 1982 A.D.
- Explanation of the detailed Explanation of Al-Zamakhshari, Ali bin Yaish bin Abi Al-Saraya Muhammad bin Ali, Abu Al-Baqa, Muwaffaq Al-Din Al-Asadi, known as Ibn Yaish and Ibn Al-Sana' (d. , I: 1, 1422 AH - 2001 AD.
- Explanation of the book of Sibawayh, Abu Saeed Al-Siraqi Al-Hassan bin Abdullah bin Al-Marzban (d. 368 AH), investigation: Ahmed Hassan Mahdavi, Ali Sayed Ali, Dar Al-Kutub Al-Alamiyyah, Beirut - Lebanon, vol.: 1, 2008 A.D.
- Sheikh of the Great Mosque, Muhammad Al-Taher Ibn Ashour, his life and works, Dr.: Belkasim Al-Ghali, Dar Ibn Hazm, vol.: 1, 1417 AH - 1996 A.D.
- The Wedding Bride in Sharh Takhlis Al-Muftah, Ahmed bin Ali bin Abdul Kafi, Abu Hamed, Bahaa Al-Din Al-Subki (d. 773 AH), edited by Dr.: Abdul Hamid Hindawi, Al-Asriyya Library, Beirut - Lebanon, vol.: 1, 1423 AH - 2003 M.
- The Illness of Notification in Arabic Grammar, Dr.: Atheer Tariq Numan, and Dr Abdullah Hamid Hussein, Anbar University Journal of Languages and Literature, Issue Twenty-six, 2018 A.D.
- Contemporary scholars and thinkers, Muhammad al-Taher Ibn Ashour, the sign of jurisprudence, its origins, interpretation and its sciences, Iyad Khaled al-Tabbaa', Dar al-Qalam, Damascus - Syria, I: 1, 1426 AH - 2005 A.D.
- Fath al-Qadeer, Muhammad bin Ali bin Muhammad bin Abdullah al-Shawkani (d. 1250 AH), Dar Ibn Katheer, and Dar al-Kalam al-Tayyib, Damascus - Beirut - Lebanon, I: 1, 1414 AH.
- The overflow of spreading the inshrah from Rawd Tayi al-Iqtharah; Abu Abdullah Muhammad ibn al-Tayyib al-Fasi (d. 1170 AH), the investigation by Dr.: Mahmoud Youssef Fazal, Research House for Islamic Studies, Dubai - Emirates, I: 2, 1423 AH - 2002 A.D.
- Al-Kamil in Language and Literature, Muhammad bin Yazid Al-Mubarrad, Abu Al-Abbas (d. 285 AH), investigation: Muhammad Abu Al-Fadl Ibrahim, Dar Al-Fikr Al-Arabi, Cairo - Egypt, I: 3, 1417 AH - 1997 A.D.
- Al-Kitab, Amr bin Othman bin Quneir Al-Harithi, by loyalty, Abu Bishr, nicknamed Sibawayh (d. 180 AH), investigation: Abd al-Salam Muhammad Haroun, Al-Khanji Library, Cairo - Egypt, vol.: 3, 1408 AH - 1988 A.D.
- Al-Kashshaf on the facts of the obscure revelations, Abu Al-Qasim Mahmoud bin Amr bin Ahmed, Al-Zamakhshari Jarallah (d. 538 AH), Dar Al-Kitab Al-Arabi, Beirut - Lebanon, vol.: 3, 1407 AH.

- The virtues of interpretation, Muhammad Jamal al-Din ibn Muhammad Sa'id ibn Qasim al-Hallaq al-Qasimi (d. 1332 AH), investigation: Muhammad Basil Oyoun al-Soud, Dar al-Kutub al-Alamiyyah, Beirut - Lebanon, vol.: 1, 1418 AH.
- The brief editor in interpreting the Holy Qur'an, Abu Muhammad Abd al-Haqq bin Ghalib bin Abd al-Rahman bin Tammam bin Attia al-Andalusi al-Maharbi (d. 1422 AH).
- Al-Muhakkim wa'l-Muhit al-A'zam, Abu al-Hasan Ali bin Ismail bin Sayeda al-Mursi (d. 458 AH), investigation: Abdul Hamid Hindawi, Dar al-Kutub al-'Alamiyyah, Beirut - Lebanon, vol.: 1, 1421 AH - 2000 AD.
- 44 - Perspectives of Revelation and Realities of Interpretation, Abu al-Barakat Abdullah bin Ahmad bin Mahmoud Hafez al-Din al-Nasaki (d. 710 AH), investigation: Yusuf Ali Budaiwi, Dar al-Kalam al-Tayyib, Beirut - Lebanon, vol.: 1, 1419 AH - 1998 A.D.
- Assistant to Facilitate Benefits, Bahaa Al-Din Bin Aqeel (d. 769 AH), investigation: Dr Muhammad Kamel Barakat, Umm Al-Qura University, Dar Al-Fikr, Damascus - Syria, and Dar Al-Madani - Jeddah - Saudi Arabia, I: 1, 1400 AH - 1405 AH.
- The syntax problem in the Qur'an, Abu Muhammad Makki bin Abi Talib Hamoush bin Muhammad bin Mukhtar al-Qaisi al-Qayrawani, then Andalusi al-Qurtubi al-Maliki (d. The meanings of the readings, Muhammad bin Ahmad bin Al-Azhari Al-Harawi, Abu Mansour (d. 370 AH), Research Center in the College of Arts, King Saud University, Saudi Arabia, I: 1, 1412 AH - 1991 A.D.
- “The Meanings of the Qur'an” by Al-Kisa'i, Dr Shehata Issa, College of Arab Studies, Minia University, Dar Quba, Cairo, Egypt, d. I, 1998 A.D.
- The meanings of the Qur'an by al-Akhfash, Abu al-Hasan al-Mujashi'i al-Walaa', al-Balkhi then al-Basri, known as al-Akhfash al-Awsat (d.
- The meanings of the Qur'an and its syntax for Al-Zajjaj, Ibrahim bin Al-Sari bin Sahl, Abu Ishaq Al-Zajjaj (d.
- The grammar meanings, Dr Fadel Saleh Al-Samarrai, Dar Al-Fikr, Amman - Jordan, vol.: 1, 1420 A.H. - 2000 A.D.
- Al-Maqasid Al-Shafia fi Sharh Al-Khalasat Al-Kafiya, Abu Ishaq Ibrahim bin Musa Al-Shatibi (d.
- Al-Muqtadab, Muhammad bin Yazid Abd al-Akbar al-Thumali al-Azdi, Abu al-Abbas, known as al-Mubarrad (d. i, d. T.
- Guidance to reaching the end in the knowledge of the meanings of the Qur'an, its interpretation and rulings, and sentences from the arts of its sciences, Abu Muhammad Makki bin Abi Talib Hamoush bin Muhammad bin Mukhtar al-Qaisi al-Qayrawani (d. Book and Sunnah Research, University of Sharjah, I: 1, 1429 A.H. - 2008 A.D