

Pronoun Oud in Arabic

A.P. Dr. RAAD NEAMAH RADHI KHALIL

University of Misan / College of Basic Education

Abstract: One of the most prominent methods of Arabic is that it is based on abbreviation, and one of the most famous methods that achieve this is the use of pronouns, which the reader and listener need to comprehend to have a sound understanding and correct and correct follow-up, especially in the issues of (pronouns), otherwise there will be confusion in the acquisition and understanding of the meaning.

follower of the sayings of grammarians and linguists in determining the conscience will find that they are multiple, and even fabricated in many places. Which indicates that this multiplicity and this difference have reasons that create ambiguity in this subject, all of which prompted us to study the conscience and its return and investigate its issues, to know the correct methodology in determining the return. , its provisions, divisions, and functions), and the second was devoted to (the return of the pronoun on an aforementioned aforementioned), as for the third, it was singled out for (the return of the pronoun on a later date) and the fourth bore the title (the return of the pronoun on an unmentioned one), then we followed that with a conclusion that included the most prominent results

In writing the research, I took a course in which I dealt with each case of the repetition of the pronoun in simplified terms, and mentioned the sayings of scholars in the different places.

This work is the result of an effort in which I do not claim innocence of deficiency and error. If I succeed, that is the grace of God, and it is what I hope for.

I hope that the ideas contained in this research will be useful and beneficial to researchers and those interested in Arabic and its immortal heritage. It is an effort that I hope will be accepted, and I do not claim innocence from deficiency and error. I suffice that I tried, and praise be to God, Lord of the Worlds.

The first topic: (the conscience, its provisions, its divisions and its functions(

Before proceeding with the subject of pronoun recurring, it is better to present with a study in which I present important issues about pronouns in general in the Arabic language, in which I aim to be brief and concise, beginning with the definition of the pronoun in language and terminology.

Linguistic and idiomatic concept of pronoun

The pronoun is a language: Al-Khalil bin Ahmed (175 AH) defined the pronoun, so he said: (A thing is contained within the conscience of your heart.

Ibn Faris (395 AH) referred the article (damar) to two authentic sources, the first: of which indicates accuracy in something, and the other: indicates backbiting and concealment. (2)

Ibn Manzur (711 AH) said: (The pronoun: emaciation, and catching the stomach.... And the pronoun of men with a retracted abdomen.... The pronoun of horses: that they tighten their saddles, and they hang with the saddle until they sweat beneath them, so their looseness goes away..... and the pronoun: withered grapes (3)

And it came in the dictionary of the mediator (the pronoun and the implied, and what you hold in yourself and it is difficult to stand it. It is also a psychological preparation for the realization of the bad and the good of deeds, words and ideas, the distinction between them, the approval of the good and the reception of the bad ones) (4)

Concerning the reason for calling the pronoun tacit, Ibn Hisham al-Ansari (761 AH) says: (It was called taminal from their saying: I am conscious of a thing when I cover it and hide it, and from it they say: I have a feeling in myself, or from atrophy which is wasting, because it is mostly few letters, then those letters The subject is whispered, which is the ta', the kaf, and the ha', and the whisper is the hidden voice (5).

From the foregoing, it becomes clear to us that the meanings of (dmr) denote in its origin of concealment, concealment and emaciation, and these meanings correspond to most pronouns, but they do not fit with other pronouns whose letters are many, such as you, you, beware.

It also becomes clear to us that the conscience is an inward matter that has a great impact that is reflected on the person in his external actions, and it is an internal force in the person that makes him distinguish between right and wrong.

The pronoun idiomatically: Ibn Hisham defined the pronoun and the pronoun and said: (they are two nouns for a speaker as (me) or for a speaker as (you) or for an absentee like (he) or for a speaker at times and for the absent at other times, which is the alif, waw and nun, as a people and rise and rise and rise and qem .(6)

As Abu Hayyan (745 AH) defined it by saying: (It is the noun that is created to specify its name, which makes it a specific one for the listener, or in the judgment of the one who sees it, by his speech, his speech, or his absence) (7)

The definitions of pronouns for the pronoun do not differ from what they are with the advanced grammarians. Abbas Hassan said in his book (An adequate grammar), the pronoun: It is (a solid noun denoting the speaker, the addressee, or the absent, so the speaker is like I, the addressee is like you, and the absent is like he.... It is called the pronoun of the speaker and the addressee. A pronoun present, because its companion must be present at the time of pronouncing it (8).

Ibrahim Anis believes that the pronoun is the second division of speech after nouns in the language, and this section includes specific words in each language, some of which are compounded from one syllable and some of them are compounded from more than this, but in general they are small-structured words with which languages replace the repetition of apparent nouns (9).

Speaking about the importance of pronouns and their role in constructing sentences, Al-Shazly Al-Hashiri says (The saying is a human event to accomplish it in all languages, it must have a present speaker and a receiver and absent addressee who is often a subject of saying and these three basic pillars are concepts, like linguistic units, known in Arabic as the pronoun). (10)

The pronoun is considered a knowledge, because it is used to mean a speaker, an interlocutor, or an absent one. Sibawayh (180 AH) says: (But the pronoun has become a

knowledge, because you only include a noun after you know that the one who is speaking knows something and what you mean, and you do not know) (11). Al-Mubarrad (285 AH) strays far from what Sibawayh mentioned when he said: "The pronoun has become knowledge because you do not include it until after the listener knows it, and that is because you do not say: I passed by it or hit it, nor went or anything of that until you know it and know to whom this pronoun refers to. (12)

In conclusion, pronouns are from knowledge, and they are words that denote the speaker, addressee, or absent. We substitute them for the repetition of apparent nouns to denote well-known persons instead of mentioning their names again for the purpose of shortening and beautifying the speech by preventing repetition.

Terms (pronoun and accusative)

The pronoun is one of the terminology of the Basri, as for the Kufic (they call it a metaphor and a metaphor, because it is not an explicit name, and the metonymy corresponds to the statement) (13)

Dr. Mahdi al-Makhzoumi favored the naming of the Kufis for the pronoun with a nickname, and he said about it (it is a valid and acceptable designation, because the pronoun is a metaphor for the apparent noun) (14).

There is no difference between the two terms (pronounced and eminent), they are like synonyms in Arabic, and the view of the Basrians is that the implied is a type of nickname, so every implied pronoun is a possible, and not every pronoun is an implied (15).

Types of pronoun in Arabic

The pronoun is divided according to its appearance in speech and its concealment into (prominent and hidden) and prominent into (connected and separate) and the hidden pronoun (obligatory and permissible). I, t, and kaf are a prominent pronoun (16)

The prominent pronoun is divided into (connected and separate) and the connected: it is (what does not open with the pronunciation and does not occur after (except) the elevation of my son and sufficient (I honor you) and here you ask him and him) and there is an anomaly in poetry that occurs after (except) as the poet said

And it is not upon us, if you are our neighbour, that no one but you be near us is a home (17)

Abbas Hassan says about him, introducing him: (And it is the one that is always located at the end of the word, and it cannot be in its beginning or in the beginning of its sentence, as it cannot be pronounced alone because it is not independent of its factor, so it is not correct for him to precede that factor while remaining on the Its previous parsing before it is preceded, and it is not correct to separate them - in the case of choice - by a separator of conjunctions or an exception tool such as Kala or others) (18), and he also clarified that the connected pronoun is not independent of itself and that it needs another sign before it and is like a sequel to it and some of its letters and be always connected to it (19)

As for the separate pronoun: it is one of the prominent pronouns, i.e., that is apparent in speech, both verbally and in writing, and it is not permissible to be hidden. I hit except you) or call him, towards (what you are standing) at the Hijazi, because it is permissible to be independent of himself and separate him from his worker towards: what today you are standing, it is not like a part of what came before it, otherwise it is not permissible to separate it from what was before it (20)

Ibn Ya'ish (643 AH) says, defining the separate pronoun (the separate pronoun is on more than one letter because of his separation from what he works in and his independence by himself, so he is ignorant, so the apparent course) (21)

As for the hidden pronoun, it is the pronoun that is hidden and not apparent in speech and writing, so it does not appear to have an effect in the pronunciation, but it is predestined in the intention. It came in its definition: "unless it has an image in speech, rather it was predestined in the mind and intended, and that is like the hidden pronoun in (Write). The estimation is (write you) (22).

Covering is specific to nominative pronouns. As for accusative and accusative pronouns, they are not hidden. Al-Radi (686 AH) explained the reason, saying: (Know that it is not concealed from the pronouns except the nominative, because the accusative and the accusative is a virtue because they are both object, and the nominative is a subject and is part of the verb, so they passed in the section of the connected pronouns that they put In short, the subject is left behind, because the subject, and especially the connected pronoun as part of the verb, is a part of the verb (23)

The hidden pronoun is divided into two parts: the duty of concealment and its permissible. As for the duty of concealment, we mean the duty of concealment, i.e. the pronoun must be deleted and not be shown, and it is not replaced by its apparent place, meaning that it is not correct to establish the apparent noun in its place. To other apparent and implied nouns with a sign, and this is like "Awqam" if you tell him about yourself alone and "Taqawom" if you tell him about yourself and others, then the subject in it is only concealed, but it is not attributed to the apparent, because the apparent is a subject of absence and the speaker is present, so it is impossible to combine them.)(24)

As for the permissible concealment, it is the pronoun that conceals permissibility, i.e. permissible

As for the permissible concealment, it is the pronoun that hides permissively, i.e. it is permissible to omit and mention it, and the apparent can take its place, it came in its definition, the permissible concealment (it is the one that is left by an apparent or a prominent implied, as you say (Zayd Hassan) in (Hassan) a semantic pronoun raised by it, and its hidden is not obligatory but permissible Because he may succeed him with an apparent meaning like (Zayd is good in his face) and a prominent pronoun like: (Zayd is not good but him) and so is his ruling with the verb in absentia like: Hind has improved and her image has improved, and what is good is only her) and what is not meant by permissibility is the validity of its prominence, as it is not said (good is) Effectiveness, because the hidden is absolutely not uttered at all, because it is a rational matter. (25)

Pronoun functions

First: Short and non-repetitive

The benefit of pronouns in general is abbreviation, which is the main purpose of their use, as the pronoun saves from mentioning the apparent nouns and replaces them with the integrity of the meaning, and if it were not for it, it would have been prolonged with the appearance of repetition. (26) He replaces the apparent nouns and dispenses with their repetition, and Al-Suyuti (911 AH) says (And the origin of the pronoun is to be shortened, and for this reason the Almighty's saying (God has prepared for them forgiveness and a great reward) Al-Ahzab / 35, the appearance of twenty words) if he brings them (27)) which was mentioned in the same previous verse (Verily, the Muslim men and women, the male and female believers, and the believing women....has been prepared for them...) and if the intended name was repeated, that would have gone with the beauty of the style and the coherence of its language.

Second: affirmation

Emphasis is one of the functions of the pronoun, brought to enable the meaning in the same addressee, including the use of the separation pronoun that benefits the emphasis, which the Kufics call (a pillar) because it supports the speech, meaning it strengthens and confirms it, and it also benefits the confirmation of the sentence because of the increase in linkage (28).

An example of that is the Almighty's saying (they returned to themselves and said, "It is you who are the unjust." (Al-Anbiya': 64) The pronoun (you) came to confirm the pronoun connected to the name (Indeed) that they did not blame for their soul, and they were not blamed for what they said (29).

Likewise, the Almighty's saying (It is He who sent among the illiterate a Messenger from among themselves, reciting to them His verses) al-Jumu'ah

Ibn Ashour says (beginning of the sentence with the pronoun of the name of majesty indicates the strengthening and confirmation of this ruling, meaning that the Prophet is inevitably sent from God Almighty) (30)

Third: glorification and exaltation

The plural pronouns require that the One who has partners speak them, so they denote the plural and the plural, and the Great One, who has attributes, speaks of them.

There is no doubt that God Almighty is characterized by the attribute of greatness, so if God Almighty tells about Himself with this attribute, it is a true attribute that agrees with its description.

We have found in the Noble Qur'an verses in which God Almighty mentions Himself sometimes in the singular form and sometimes in the plural form that necessitate the glorification that he deserves, such as the Almighty's saying: We sent (and revealed) to glorify and glorify him.

And sometimes the pronoun comes to glorify the matter (implied) and to exalt it towards the Almighty's saying (When the earth shakes it, its earthquake) Al-Zalzalah/1. 32), the earth is constantly exposed to earthquakes, but that promised one is unparalleled and unparalleled

And from that is also the saying of the Most High (Indeed, We sent it down on the Night of Decree) Al-Qadr/1, and the distraction in (We sent it down) refers to the Qur'an, which is what most scholars and commentators mentioned despite the fact that it was not mentioned earlier. (33) And Al-Zamakhshari (538 A.H.) says: "He came with his pronoun without his apparent name as a testimony to his cleverness and dispensation of warning against him." (34)

Fourth: Connecting the sentences:

The pronoun has a profound effect on the construction and cohesion of the text, as it is considered one of the most important links that connect speech to each other within the text. In fact, grammarians looked at other means of connection as a proxy for the pronoun on the assumption that the pronoun is the original in the connection (35).

And Ibn Hisham had mentioned the links of the sentence, and he mentioned the first link, which is the pronoun, and he said: (It is the original, and therefore it is linked to it, mentioned as (Zida struck him), and omitted (Indeed, these two will be witches) Taha / 63 (36).

Dr. says. Al-Dhawi Khawaldiya (What makes the literary text in general based on this architectural, artistic and creative structure are the tools of consistency, the most important of which are the present means, namely: pronouns, and nominative nouns ... that weave semantic relations between the constituent elements of the literary text) (37) and examples of linking between speech The Almighty's saying (or do you have a book in which you study 37 that in it you will have the choice) (Al-Qalam / 38) in which the repetition of (in it) is noted. It was intended to link the sentence with the one before it.

The link may be by repetition that dispenses with the mention of the pronoun linking towards the Almighty's saying (The Damaging, due to the intent of the noun in the name of exaggeration, and in parallel with that of the Almighty's saying (And the companions of the right are the companions of the oath) Al-Waqi'ah / 27, and the Almighty's saying:

Fifthly, the clothes:

This is evident in the example of the Almighty's saying: "The hearts of that day will be humbled, and their eyes will be humbled." Al-Nazi'at 8,9. Because its owners wanted (39)

Sixth: Alert and wake up:

This is evident in the style of paying attention, which means (transferring speech from one style to another in order to compliment and turn the listener around and renew his activity and protect his mind from boredom and boredom by perpetuating one style) (40). Al-An'am / 61, in this noble verse he turned, and he (and sends to you) and the principle (them) and the benefit from it is warning and awakening. (41)

The concept of (the return of conscience) in the Arabic language

Oud in Language is: Return, came in the right: (returned to him returns return promises: Return) (42), and this is the language of the interpretation, saying God, and whoever returns, then they are the owners of the Fire, they will abide therein (Al-Baqarah/275). It (the noun replaced by the pronoun). (43)

These three terms (the return, the reference, and the interpreter) are used in the pronoun for the apparent noun.

As for the reason for the pronoun's need for a return, it is known that pronouns are ambiguous nouns that need to be removed from their ambiguity and ambiguity. Without knowing the return of conscience(44)

The ambiguity and ambiguity in the pronouns vary, the most ambiguous and ambiguous is the third person pronoun, as it precedes the pronoun of the speaker who is present in the speech expressing himself and precedes the addressee as well because it is intended by the speaker in the speech and may be present in the place of speech or not, as for the third person pronoun indicates To a destination outside the place, Abu Hayyan says: (The first person's conscience and the second person's conscience are explained by observation, and as for the absent person's conscience, it is disgraced from witnessing, so it needs to explain it) (45).

Al-Radi says: (The third person's pronoun requires the interpreter to come before it, because he put it in a knowledge not of himself, but because of what is related to him.

It is not necessary for the pronoun to go back to an apparent noun directly, rather it is permissible for the pronoun to go back to what the pronoun used before it, so that there are multiple pronouns for one apparent noun.

The original in the oud of conscience is that it returns to a mentioned advanced, and it may return to a late, or it may return to an unmentioned one, which is what we will discuss in the upcoming investigations.

The second topic: (the return of conscience) according to a mentioned applicant

By the aforementioned return, we mean that which was mentioned clearly with its pronoun before the pronoun, and this aforementioned aforementioned return may be the closest precedent, or it may be on some of the applicant, or it may refer to one of the hosts and other cases.

First, return the conscience to the one who comes closest to it

Grammarians and commentators have unanimously agreed - despite their different expressions - that if two or more nouns precede the pronoun and each of them is valid to explain the pronoun, the pronoun is the closest to the two, unless there is evidence that makes it to another.

Ibn Malik (762 AH) said (If one pronoun is mentioned after two and onwards, it is made for the closest), (47) and Al-Razi said (604 AH): (The pronoun returns to the nearest of origin is obligatory) (48). Al-Suyuti (911 AH) said: (The rule: the original is to return to the closest mentioned) (49)

An example of this is the saying of the Most High: (It is He who made the sun a ray of light and the moon a light, and ordained for him

Another example of the repetition of the conscience on the most recent precedent is what came in the Almighty's saying (It is not righteousness that you turn your faces towards the east and west...

This is the rule, and this is the general line in returning the pronoun to the closest mentioned one, and it does not refer to anything else unless a presumption is found to distract it from that.

Al-Radi said in Sharh al-Kafia: (And I know that if two things come forward from what is suitable for interpretation, then the interpreter is the closest and only about: Zaid and Bakr came to me and I hit him: i.e. I hit a virgin. I made the conscience return to the scholar, not to the ignorant, even if he is the closest, because man honors the learned, not the ignorant.

The presumption is very important and it is the reliable in understanding speech and it has priority, not only in the subject of pronouns, but also in many grammatical rulings.

Secondly - Returning the conscience to some of the applicants

In the Arabic language, the pronoun may come back to some of its predecessor, for example, what came in the Almighty's saying (God enjoins you regarding your children_— for the male is like the fortune of two females) Al Nisa / 11. On one of the two parts, the Almighty's saying (in your children) was as strong as what he said about your male and female children) (51)

Another example of the repetition of the conscience on some of the foregoing is what came in the Almighty's saying (and divorced women lie in wait by themselves for three recitations.... And their husbands are more entitled to it) (Al-Baqarah 2:28) On the divorced women, and this is understood from the context of the speech because the

divorced women here are the subject of the hadeeth, and they are the ones to whom his statement (by their reply) is valid.

And from that also what was stated in the Almighty's saying: "Then look at your food and your drink, and it has not gone wrong." Al-Baqarah/259. As it was said, look at your food, it did not go well. (53)

Based on that, it can be said that if the pronoun is "no", then it can be dispensed with and it is sufficient to mention the part, as it denotes the whole, just as the whole denotes the part.

Third: Returning the conscience to the one who is farthest away

The pronoun may return to the one before it the farthest if there is a clear linguistic evidence that can be relied upon, for example in the Almighty's saying (And if they see commerce or pastime, they disperse to it) Friday / 11 The pronoun in (to her) returned to the pronoun in the proof of trade and it is the farthest from that. and reference(54)

And likewise, the Almighty's saying (And if it is a man or woman who inherits a lineage, and he has a brother or sister) al-Nisa 12

And the pronoun can refer to the more distant mentioned also, in consideration of the place in which it was mentioned, and an example of this is what came in the story of Abraham (peace be upon him), where the Almighty said: (And Abraham said to his people, "Worship God" (Al-Ankabut: 16), and then said after that, "So he cursed him." / 26 Then he said (And We bestowed upon him Isaac and Jacob, and We placed in his offspring prophecy and the Book) Al-Ankabut / 27. (55)

Fourth: Return the pronoun to (added or genitive)

If it is found in the speech added and added to it, then the principle in the pronoun is that it returns to the added, because it is the one who is talking about it.

Professor Abbas Hassan, in his book (Al-Nahw Al-Wafi), gives an example of the repetition of the pronoun on the accusative, and he says: (You say (I took care of the cover of a book I chose) so the continuous pronoun (T) in (I took care of) refers to the accusative, which is the word (cover) taking into account the most) (56).

An example of the pronoun returning to the genitive is the Almighty's saying (and if you count the grace of God, you cannot count it) Ibrahim 34. The pronoun in (the one who watered her) refers to the added, which is (the she-camel) (57).

And the pronoun (the genitive) may refer to the words of the Most High, "Then look at the God of Moses, and I think he is a liar." Forgiver / 37. Ascendant) Al-Jinn 17. The pronoun in (walks) refers to the person who turns away from the remembrance of his Lord, and he is (the genitive) in the word (Lord) and does not refer to the added (Lord). (58)

Or it may be possible to return the pronoun to the accusative or genitive, if the meaning is possible, as in the Almighty's saying (And you were on the brink of a pit of fire, then He saved you from it) Al-Imran 103, because the pronoun in (from the lip) can refer to (from the pit). And he may return to the pit and it is added to it, so if he rescues them from the pit, he has rescued them from the brink of the pit, because he has healed it from it (59).

The third topic - returning the conscience to the late

By late return we mean what came (late in pronoun), or (late in rank without the pronunciation) or (late in word and rank)

If the return is late (in word and rank), then the grammarians almost unanimously agree that the pronoun is not correct in it, such as (her servant hit Hind's neighbor), (it is not permissible to submit because (Hind) is the latter of the rank) just as the owner of the pronoun (Hind) and what the pronoun relates to are different in the factor in them. So (Ghulam) is actually a nominative (beat), as for (Hind) it is an addition. To explain the pronoun with the genitive). (60)

But if the return is (late in pronoun and ahead in rank) or (late in rank than in pronunciation), then these two types almost agree on the validity of the pronoun on them, and my agencies:

The first - towards (hit his servant Zaid), so the return (Zayd) is a late subject, and the pronoun is connected to the predicate object, (his servant), and from it is the saying of Jarir:

came the caliphate, or was it decreed for him, just as his Lord came to Moses with decree.

The pronoun connected to the object (Lord), refers to the subject (Moses), and it is late for the intention of the introduction; Because it is preceded in rank over the object of it. (61)

And this issue was referred to by Ibn Malik (by saying: (and it spread towards: He feared his Lord Omar). Ibn Aqil (H) explained what Ibn Malik wanted, and he said: (It is common in Lisan Al Arab to introduce the pronoun that includes a pronoun back to the late subject).

As one day he was climbing a rock to weaken it, but he did not harm it, and he weakened his antler's horn

And this is towards (feared his Lord Omar), so (his Lord) is an object, and it included a pronoun that goes back to Omar and he is the subject. And if it is late, verbally (62(

An example of this is the Almighty's saying: "So he sensed in himself the fear of Moses" Taha / 67. The pronoun in (himself) refers to the latter in the pronunciation, which is (Moses), but he is advanced in rank because he is active. The Almighty (and the criminals are not asked about their sins) Al-Qasas / 78, the pronoun in (their sins) refers to a later one, which is (the criminals), but it is advanced in rank because it is an active representative.

The second - towards: (Zayd hit his boy), the accusative pronoun in (Ghulamah) returns to the object (Zayd), and it is advanced in the pronunciation and is late in rank; Because the rank of the subject is next to the rank of the subject.

An example of this is the Almighty's saying (and when his Lord tested Abraham with words) Al-Baqarah 124. Because his pronoun connects with the subject of the latter, and it is presented so that the pronoun does not return to the latter in word and rank. And appreciation: (And when his Lord tested Abraham).

Ibn Atiyah (541 AH) said: (It is given to the subject, for interest, since the Lord is afflicted with a known subject, and the listener is only interested in who is afflicted, and the pronoun of the object is connected to the subject of the subject) is the subject of the subject (63).

The truth is that the examples and evidence that linguists mention about the pronoun returning to a later in the pronunciation, whether it is earlier or later in rank, are few. Going back to what is before the pronoun, as the pronoun should precede what it is intended for, but it goes back to what is after it or goes back to something that is not mentioned, it is little and often behind it is rhetorical jokes, as is the case with (the pronoun of concern) it benefits the glorification and glorification of the meaning (64)

Second - doer yes and bad

The doer of yes and bad comes in three cases (65)

- 1- To be a noun defined by alif and lam, towards (yes, honest creation).
- 2- To be added to what is in it (the) towards (the wretched character of a person is lying).
- 3 - That it be a hidden pronoun, interpreted with an indefinite noun after it, focused on discernment, towards (yes, sincerity) and this third case is what concerns us, because discernment is the interpreter later than the pronoun.

It is attached to (yes) and (miserable) what took place in praise and slander as (bad) and every triple verb is transformed into (verb) by joining the eye as (good) and (great), so you use the use of (yes and bad).

What concerns us also from the one who is singled out for praise and slander is to express news for a beginner whose assessment has been omitted (him) or someone else, says Dr. Muhammad Abu Musa (and among the images in which the pronoun is interpreted with a delay from it is their saying: (Yes, a man of Zaid) if Zayd is considered an initial predicate omitted, because the subject of (yes) is a pronoun returning to an ambiguous object like the appearance in (yes man), meaning that it has no specific meaning, This ambiguity is explained by the sentence mentioned after H (He is Zaid) (66).

And an example of that is what came in the Almighty's saying (they have neither knowledge of it nor their forefathers, a word has grown old, that comes out of their mouths before their mouths/5). It is an implied one that is explained by what follows it, which is discrimination (67).

Al-Samin Al-Halabi mentioned in "Al-Durr Al-Masoon fi 'Ulum Al-Kitab Al-Munnoun" that the actor (Kabart)

(An implied reference to their statement that is understandable from his saying (they said, "God has taken") that is, his statement was enlarged, and (a word) that was focused on discrimination" (68).

Another example is the saying of the Most High: "Evil is the example of the people who denied Our revelations, and themselves were wronging themselves." Al-A'raf/177). Abu Hayyan mentioned that (bad) when it used the use of (bad) its provisions were applied to it, and (for example) (a distinction of the pronoun that is subject in (bad), which is explained by this distinction, and it is one of the pronouns that is explained by what follows (69)

But if the specific is a recent subject and (yes) is an advance news, then it does not enter into this section because the subject pronoun then reverts to the specific (70).

Thirdly, the return in the conscience of the matter

The subject pronoun is an absent pronoun that comes at the beginning of the predicate sentence indicating the intention of the speaker. It is called the pronoun of the matter and the hadith if it is masculine, as the Almighty says (Say: He is God the One) The eyes are not blinded (Al-Hajj / 46) and the estimation of the story (Do not blind the eyes), and the pronoun of the matter is necessary in the singular, so there is no duality or plural in it because it is a metaphor for (affair and story) and they are singular, and the difference between it and the pronouns is that it is not sympathetic to, nor affirmed, nor altered (71).

The grammarians unanimously agreed that the subject pronoun comes its interpretation in the sentence that comes after it and they mentioned conditions for the sentence in which the pronoun of the subject is interpreted, which is that it is declarative, neither is the interpretation of construction, nor the imperative, and that its parts are declared, and it is not permissible to omit part of it, because it was brought to confirm it, and to exaggerate its meaning, and the deletion is contrary. So.(72)

And (Burgester Aster) mentioned that this pronoun is one of the characteristics of Arabic, as he said (The beginning of the compound nominative sentence, perhaps it was a pronoun for the absent, has nothing to do with the predicate sentence and does not refer to it in it. And this pronoun is only singular and absent because it is used in the context of veneration (73).

Ibn Khalawayh (370 AH) says in the interpretation of the Almighty's saying (Say: He is God, the One) Al-Ikhlās 1: (Why did you begin with the noun (He) and it was not mentioned earlier? world) and was revealed in response to a people who said to the Prophet (peace be upon him) he told us about God Almighty (Is it gold or silver or musk, then this verse was revealed which one) (74)

Examples of the relevant pronoun is also what came in the Almighty's saying (And it is forbidden for you to take them out) (Al-Baqarah / 85. The pronoun (is) is the pronoun of the matter, and the sentence after it is a predicate, and it does not need a link. The initiation, which is the subject pronoun, and the sentence after it is a predicate of it, and

its syntax is that (their excerpt) is a predicate and (the mahram) a predicate, and it has a pronoun that returns to the exposition, since the intention is to delay (75).

Another example is what was mentioned in the Almighty's saying (And the true promise drew near, so if it was fixed the eyes of those who disbelieved) (Al-Anbiya'/97). Then the eyes were shown to explain it, as the poet said:

For her father's age, do not say that I am wrong, that Malik bin Abi Ka'b has knocked me down." (76)

Al-Zamakhshari continued Al-Farra' in what he went to, and said: "It is an ambiguous pronoun that (vision) clarifies and explains" (77).

The fourth topic: (returning the conscience to something not mentioned)

By return or reference not mentioned, we mean that which was not uttered, neither prior nor late, but rather it is inferred by verbal or moral clues.

First - the pronoun belonging to the one not mentioned and what indicates commitment

The origin of the recurring pronoun is to refer to something that is mentioned before it, but this principle may be contradicted by the fact that the interpreter of the pronoun is not mentioned in the sentence, but it is understood and indicated by the things in the sentence such as commitment, knowledge of it, context, and event.

Al-Zarkashi (794 AH) said, in the course of his talk about the interpreter of the pronoun, (and that it may not be mentioned in the sentence, but it indicates commitment, as the self-confidence in the Almighty's saying: "If it wasn't for when it reached the throat" (Al-Qiyamah 26) The self-consciousness, for the indication of the remembrance of the throat and the Throat over it) (78)

Likewise, Abu Hayyan mentioned that the pronoun in the Almighty's saying (No, when it reaches the Thrace) refers to (the soul) with the meaning of the context of the speech.

Perhaps one of the evidence that the grammarians mention in their books in this section is the saying of Hatim al-Ta'i:

My mother does not sing riches about the boy if she is saddled one day and the chest is tired of her

The pronoun in (by it) refers to the soul, and this was understood from the mention of the rattle and the tightness of the chest with it (80).

An example of this type of oud is the saying of the Most High (Indeed, We sent it down on the Night of Decree) Al-Qadr / 1, The pronoun in (We sent it down) refers to the Qur'an, and it is not mentioned because it is known and famous. Almighty, (Indeed, We sent it down.. the verse), then he said: It means the Qur'an) (81) which is what al-Zarkashi also went to, as he sees that the return in this verse is not mentioned, but is indicated by (obligation) (82).

And the same is also said in the Almighty's saying: (Then he caused a soaking with it and settled with it all together) Al-Adiyat / 4. (83)

And in the Almighty's saying: "So whoever is pardoned from his brother in something, then he follows it with kindness and pays it to him with kindness." Al-Baqarah/82, Al-Zarkashi went to: It necessitates well-being, as it suffices to mention, and the distraction from (to him) is restored to him (84).

And in the Almighty's saying: "So whoever fears a testator's perversion or sinfulness, reconcile between them." Al-Baqarah 2:82.

(Obviously, the pronoun refers to (the recommended one), as the word (the testator) indicates that, when he mentioned the concept of the discourse that there is a bequest for him as it was said in his saying (and performed to him) meaning: to the healer to signify (whom he was pardoned), and from him what he sang fur:

And I don't know if I make a land I want good, which of the two will help me?

He said: Which of them has the pronoun returned to (good and evil), and if the mention of evil did not precede it, but it preceded the good, and there is an indication of (evil), because they are intertwined in the mind (85).

Not mentioning the reference explicitly must have a rhetorical purpose behind it, for in the Almighty's saying (Those to whom We have given the Book, they know it as they know their children) Al-Baqarah/146. A mention is made of him because the speech indicates him and the listener is not confused, and such a thing is arrogance and a notice that he is famous and that he is a known knowledge without information" (86).

Second: Return the pronoun to the intelligible source of the verb

The pronoun comes in the sentence, but it does not refer to an interpreter in the sentence mentioned, but it may be implicitly understood from one of the existing words, such as the Almighty's saying: "Be just, it is closer to piety." Al-Ma'idah 8. (87)

Likewise, the Almighty's saying: (And do not eat of that over which the name of God has not been mentioned, and that it is immorality) Al-An'am / 121. (It is as if it was said that he did not mention the name of God over him in himself, as an exaggeration.) (89)

Another example of the return of the pronoun to the intelligible source of the verb is the Almighty's saying (O you who have believed, do not take my enemy and your enemy as allies... Do not take it (i.e., whoever does that after the prohibition and warning has strayed from the soundness of the torrent) (90).

Specifying the infinitive by mentioning with the verb denotes the source and the time, because (its indication of the infinitive is stronger, as its indication of time differs, and it is correct that its indication of it is completely invalidated, and as for its indication of the source, that is not correct in it) (91)

And Abu Hayyan mentioned here that the pronoun in such a position refers to the infinitive of the verb, and it is the same meaning if I say: by including on or on the source understood from the verb, because the verb includes the infinitive and the time.

And from the poet's saying: And if you are asked about goodness, know that it is goodness that is bestowed upon it by the Most Gracious

The pronoun in (she) refers to the issue because it is part of the meaning of (I was asked) (92).

Third: Return the conscience to the meaning

The conscience may be due to the meaning of the return, an example. .(93)

And the like of that is also the saying of the Most High: (Did you not come to them with the evidence of what is in the first scriptures... And if it were We, We would have destroyed them with a torment from before him, because there is a meaning between it (before it) and the evidence for it is between them?)

And from that is also the saying of the Most High: (And you were not with them when they cast their pens) Al-Imran / 44 On what the meaning indicated, i.e., and I did not have the disputants, as he said, so they soaked with it, i.e. in the place." (95)

And from that also is the saying of the Most High, (Like those who kindled a fire... they do not see) Al-Baqarah 17. The pronoun in the word (around him) returned to the word (who) and the two pronouns returned in (their light) and (leaving them) in the plural with the meaning (96).

Fourth: Return the conscience to what is indicated by the senses

The pronoun may return to what is indicated by a sense, as it may dispense with mentioning the noun to which the pronoun refers to what indicates it by a sense of being known, towards the Almighty's saying (He said, "She sought me for myself") Yusuf/26, and the Almighty's saying: To (the woman of the dear) and no explicit mention has been made of her, then it is evidenced by a sense, and similar to it is the Almighty's saying (one of them said, "Father, hire him) Al-Qasas / 26. (97)

Among that is the Almighty's saying (They are asking about the great news) the pronoun in (they are asking) which is the pronoun of the group of the absentees, what is meant by the polytheists, and he was not mentioned in this speech, but they were mentioned repeatedly in the Qur'an, so they became known by the intention of some of his vague pronouns (98).

Fifthly: Returning the pronoun to an interpreter, denoted by the context

The context has a great impact on understanding and determining the recurrence of the pronoun, especially in the pronouns that differ in their affiliation. There may be a dispute regarding the recurrence of a pronoun related to other pronouns other than it,

so the repetition that maintains the consistency of these pronouns is more likely. Return it to different, and Al-Zarkashi says (If pronouns meet, then it is possible to refer them to one, then it is better than returning them to different) (100) because the difference leads to dispersal.

And an example of that is the Almighty's saying (Indeed, man is to his Lord as a kind 6 and he is a witness to that 7 and it is for the love of goodness that he is strong in strength 8) 6) The commentators regarding the return of the pronoun in (it) in his saying (and he is a witness to that) have two sayings:

The first: It is a pronoun that refers to the Lord Almighty, because the basic principle in the pronoun is that it refers to the closest mentioned, which is the Lord Almighty, and the meaning is (and that God is a witness to that).

, Al-Razi said (and this is more appropriate, because the pronoun refers to the nearest mentioned and the closest here is the wording of the Lord Almighty, and this is like a threat and a rebuke to him from sin, in that he counts his deeds) (101)

The second saying: It is a pronoun that refers to man, as Ibn Ashour sees, because the reference for the pronoun in the word (his Lord) is in the verse before it, and it is the Almighty's saying: Then it is the saying of the Most High

(And indeed, the love of good is intense) It is related to the human being as well, and therefore it is better that what is between them will also return to the human being until the successive pronouns in the same context unite on one thing, and these pronouns are un Another example of the repetition of the pronoun and its identification through the context of speech is what came in the interpretation of the Almighty's verse: (Those who devour usury do not stand except as it does... And his command is to the authority of Abu Al-Hayyan/Al-Baqarah 275 in his saying: Al-Baqarah 2:75) (His command) refers to the ultimate, and it is in the sense of comforting him, and extending his hope for good, as you say: His command is to obedience, goodness, and a place of hope, justifying what he went to by saying: (as the context of the conversation with him) (103)

Conclusion:

The research reached a number of results, the most important of which are

- 1 -The term pronoun has settled into a visual term, while the Kufics call it the metonymy and it is more general and comprehensive than the term pronoun. Dr. Mahdi Makhzoumi gave preference to the term Kufic
- 2- pronouns are ambiguous and ambiguous. He points to an intent outside the maqam, so I need to explain it
- 3- The pronoun in the text comes back and explains all the cases of its return, the pronoun may come as an explanation and return to the aforementioned preceding, and it may come to the later, and it may also come to the closest to it, and it may come to the other than mentioned

4 -The issue of the recurrence of the pronoun is not subject to definitive, fixed rules, as it is primarily governed by the meaning, which makes the pronoun return to the nearest or farthest mentioned or to the unmentioned or to the later.

5- Returning the pronoun to a masculine is more important than returning to a concept

6- If there are two or more repetitions of the pronoun, and it is not likely that the pronoun will return to any of them - that is, the meaning requires all of them - then the repetition of the pronoun is more likely; As required by the original.

7 -Sometimes some verbal or moral clues are resorted to in determining the return of conscience to a return, if that return is not mentioned.

8- The grammarians unanimously agreed on the correctness of the pronoun's return on what came (delayed in its pronoun verbally), or (late in rank without the pronunciation).

9 -The repetition of pronouns has a great impact on the unity and compatibility of texts, as it is a method full of connotations and suggestions, and it also achieves harmony and rhythm

10 -There is a great connection between the issue of the repetition of the conscience and some topics of semantics, such as (brevity) and (presentation and delay), because the pronoun often comes for shortness and brevity in speech, and it may lead to presenting what is entitled to delay; For the purpose of interest and personalization of the applicant.

11 - The context and the maqam have a significant impact on determining the repetition or reference of the pronoun

margins

1 -Al-Ain, Al-Khalil bin Ahmed 2/120 articles (damer)

2 -See: Language Standards, Ahmed bin Faris 3/290

3 -Lisan Al-Arab, Ibn Manzur 4/491

4 -The intermediate dictionary, the Arabic Language Academy, 544

5- Explanation of the roots of gold in the knowledge of the words of the Arabs. Ibn Hisham, 75

6 -Explain the paths to Alfiya Ibn Malik, Ibn Hisham 1, / 83 and see: Sharh Ibn Aqil 1 / 88

7 -Explanation of Tas'eel, Ibn Malik, 1/120

8- An adequate grammar, Abbas Hassan, 1/217-218

9- See: From the secrets of language, Ibrahim Anis, 29

10- The Pronoun: Its Structure and Its Role in Syntax, Al-Shazly Al-Hashiri, 71

11- Al-Kitab, Sibawayh, 4 / 127

- 12- Brief, Radiator, 4 / 280
- 13 -Hama' Al-Hawa'i, Al-Suyuti, 1/194
- 14- (The Kufa School and its curriculum in language and grammar, Mahdi Al-Makhzoumi, 314
- 15 - (Sharh al-Mofasal, Ibn Yaish, 384
- 16 -(Adequate Grammar Abbas Hassan, 1/219
- 17- (See: Sharh al-Mofasal, 3/101 and clear paths, 1/83
- 18- (Adequate grammar, 1/220
- 19 - (Ibid. 1/221
- 20 -(Explanation of the sufficiency of Ibn al-Hajib 1/119
- 21- (Explanation of the detailed 3 / 108
- 22 -(The Arabic Lessons Collector, 1/122
- 23 -(Explanation of Al-Kafia, Radhi Al-Din Al-Istrabadi, 1/139
- 24- (Explanation of the detailed 3 / 109
- 25 - (Explanation of the facilitation, 1/121
- 26- (Explanation of the joint 3 / 92
- 27- (Perfection in the sciences of the Qur'an 1/547
- 28 - (See The Collector of Arabic Lessons 1/126
- 29- Looking at the ocean, Abu Hayyan, 6/299
- 30- Liberation and Enlightenment, Ibn Ashour, 13/207
- 31- (See Sharh Al-Radhi 8/2 and the meanings of grammar, Fadel Al-Samarrai 1/44
- 32- (Look at the document Al-Wajeez 16/347 and look at the ocean sea 8 / 708
- 33- (See: Ruh al-Ma'ani, 3/241
- 34 -(The Scout, 4/273
- 35- (Arabic Syntax, Muhammad Hamasa Abdul Latif, 190
- 36- Mughni al-Labib, Ibn Hisham, 2 / 98 4
- 37- (An article entitled (The System of Pronouns in the Noble Qur'an, Surat Al-Dukhan as a model, Al-Dhawi Khawaldeh) p. 8
- 38-(Al-Tahrir and Al-Tanweer 15/510, and see: Studies of the Style of the Qur'an, Muhammad Abdul-Khaliq Azimah 1/613-623

- 39- Ocean Sea, 8 / 586
- 40- The proof in the sciences of the Qur'an 3/314
- 41- Ibid. 3/322
- 42- Al-Sihah, Al-Gawhari Article (A and D)
- 43- Proficiency in the sciences of the Qur'an 1/597
- 44- The elite of the Arabic grammar, d. Abdul Karim Bakkar, 98
- 45- Appendix and Supplementation 2/252
- 46- Explanation of Al-Radi on Al Kafiah, 2/406
- 47- Explanation of the ease, Ibn Malik, 1/153
- 48- Keys to the Unseen, called the Great Interpretation, Al-Razi, 13/19
- 49- Perfection in the Sciences of the Qur'an, 1 / 600
- 50- Sharh al-Kafia 2/4, see proof 4/28
- 51- Sea, Ocean 3 / 190
- 52- The spirit of meanings 4 / 221
- 53- Ocean Sea 3/199
- 54- See proof in the sciences of the Qur'an 4/50
- 55- Ibid., 4/ 51
- 56- See the adequate grammar, 1/256
- 57- Perfection 1/508
- 58- The same source, 1/509
- 59- Al-Bahr Al-Moheet 3 / 19, Studies of the Style of the Qur'an 3 / 23
- 60- Explanation of the roots of gold, Ibn Hisham 136
- 61- Ibid., 137
- 62- Sharh Ibn Aqeel 1/493 and the House of the Nightingale Maimon
- 63- Al-Wajeez in the Interpretation of the Glorious Book, Ibn Attia, 1/218
- 64- The reference to the pronoun in the Holy Qur'an, Muhammad Hassanein Sabra, 35
- 65- See: Sharh Ibn Aqeel 3/164 and Jami` al-Durus al-Arabiya 1/85
- 66- Characteristics of the installation, Muhammad Abu Musa, 189
- 67- Ocean Sea 3/259

- 68- Durr al-Masoon 4/ 7
- 69- Characteristics of the composition, 190
- 70- Ocean Sea, 4/424
- 71- See Sharh al-Kafia 2/27-28 and Ham' al-Hawa'i' 1/61-62
- 72- See analogies and analogies, 2/213-214
- 73- Syntactic development Bergster Asser, 139, and see the meanings of grammar 1/ 61
- 74- The parsing of thirty surahs of the Qur'an, Ibn Khalawayh, 288
- 75- Ocean Sea,3/85
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- 77- The Scout 2/584
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- 79- The Ocean Sea, 4 / 31
- 80- Explanation of the facilitation 1/174
- 81- Meanings of the Qur'an, 3/258
- 82- Proof 4/31-32
- 83- Liberation and Enlightenment 15/501
- 84- The Proof in the Sciences of the Qur'an, 4/32
- 85- Sea Ocean 2/28
- 86- The Scout 1/321
- 87- The proof in the sciences of the Qur'an 4/31
- 88- Ocean Sea 4/2 ()Tafsir al-Razi 13 / 78
- 90- Al-Wajeez Editor, 15/485
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- 92- (Explanation of the facilitation 1/175
- 93 -(Dictating what the Most Merciful has bestowed on me 1/ 134
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- 95-Sea Ocean 2 / 479
- 96- (Scout 1/200
- 97-Meanings of Grammar, . 57/1

- 98- The Great Commentary, 10/290
99- Perfection in the Sciences of the Qur'an 1,/509
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