

Descriptive derivatives are associated with grammar in terms of function (case function as a model)

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Abstract

This research deals with the phenomenon of correlating descriptive derivatives with syntax in terms of function, that derivatives are morphological structures that have special forms, and these structures perform functions in the sentence according to what their construction qualifies for that, and in it I will explain the concept of coherence, the concept of descriptive derivatives, the concept of functionality, and how to correlate Between these morphological structures, and grammatical functional.

First: The concept of correlates: Before talking about the concept of correlates, I will clarify the concept of the concept:

The concept is a language: "I understood a thing [understanding and understanding], I knew it and its reasoning, and I understood so-and-so, and I understood it: I knew it, ... and a man of understanding: quick to understand"¹.

The concept idiomatically: "from the verb (understanding) and its source (understanding) and (understanding): it is the conception of the meaning from the addressee's utterance"².

Conjunctive language: it is from "the verb is obligatory, the subject is obligatory, and the object is obligatory, and the obligatory is two wooden bars strung in the middle with iron, and they are with the whiskers and the wells, and a grenade is made at its end [what is tightened with the door jamb and the like]³ so what is in it is necessary" (required).

And "he must have money to buy books: I need it, ... keep something from the thing: it arises from it, ... and they are inseparable, they are inseparable, the two persons are inseparable / the two things go together: an attachment that is inseparably accompanies"⁴.

Conjunction idiomatically: a term dominated by fundamentalism, the scholars of the principles of jurisprudence is the ones who use it to derive legal rulings. And it is said to him: the inherent, the obligation, and the imperative⁵.

Its meaning is: "The abstention of a thing from being separated from the other; one of them necessitates the other in the ruling, so that if one of them was lifted, the other would be lifted, and the first is called: the obligatory and the second: the necessary"⁶

And the corollary: it is either external: it is the fact that one thing is required for the other outside, such as the marriage of two, so whenever the nature of the two (an even number) is proven outside, his marriage is proven in it.

Or it is mental: it is the thing that is necessitated by the other in the mind, such as the necessity of sight for blindness, for whenever the perception of blindness is established in the mind, the perception of sight is confirmed in it.

Or it is rational, and it has two considerations: the first is called mental correlates, which is an examination of the necessary in logic and applies to language, and it is defined that what the mind cannot conceive other than the necessary, such as whiteness for white as long as it is white, and the second consideration is fundamentalist, which is intended to rule the mind by inherent Between the rule of Sharia and another matter, whether it is a rational or legal ruling.

Or the corollary is absolute: it is that one thing necessitates the other, like the existence of the day for the rising of the sun, for the rising of the sun necessitates the existence of the day, and the rising of the sun is obligatory, and the presence of the day is necessary⁷.

And the conjunction can be expulsion and reverse, i.e.: from both sides, or expulsion only from one side, and this is in equals: like a human and a speaker, so it is true that everything that was a human being was speaking, and vice versa, and everything that was not a human being was not. Speaking and vice versa, or it is in the specific and the general, like a human being and an animal,

so everything that was a human being was an animal without the opposite, so everything that was not an animal was not a human being⁸.

Second: Descriptive Derivatives:

And it denotes an ambiguous subject and an event and its companion, which is synonymous with the verb and does its work, and for the ambiguity of the subject, the derivative must run on a descriptor that defines this ambiguous subject and then assumes a pronoun or raises an apparent noun⁹, and “that is the noun of the subject as a predicate and present, and the noun of the object As the objectionable and insulted, and the suspicious adjective as difficult and sparse, and I do the preference as the strongest and the most generous”¹⁰, the derivation referred to: it is every description that includes the meaning of the verb and its letters¹¹, and this section is called (descriptive derivatives) that can be described¹²; Because it can only be described by a derivation of a word or an interpretation¹³, and because each of these derivatives denotes a subject that is characterized by an event¹⁴, and since the epithet must match the adjective in expression, definition or denunciation, and its conformity with the adjective also in monotheism, deuteronomy, plural, masculine and feminine, its ruling on it. The rule of the verb, if it raises a hidden pronoun that matches the adjective absolutely, towards: (Zayd is a good man, and Zaidan are two good men, and Zaydun are good men, and Hind is a good woman, and Hind are two good women, and Hindus are good women). The verb, if the place of the adjective comes with a verb, towards (a man is good, two men are good, men are good, a woman is good, two women are good, and women are good, and if the adjective is raised an apparent noun, it is in relation to the masculine and feminine according to the singular and plural according to that apparent in the plural. The verb if it is raised outwardly, like: (I passed by a man whose mother was good, as it is said: his mother was good, and two women whose fathers were good, and men whose fathers were good, as it is said: their fathers were good and their fathers was good¹⁵. other derivatives, because they Irrigation of the course of the verb, and not attached to the solids.

It has been stated that derivation is a change in the structure and form of the word [Structure: is the literal structure of the word, and the formula: its form in terms of the movements appearing on those letters] - as every formula is a structure, not every structure is a formula¹⁶- and this change in the building causes a change in Meaning and in turn have the effect in the sentence.

In order to study this axis, it is necessary to clarify the concept of function in language and terminology, and then move on to the axes of coherence.

Position in the language: "the word indicates something appreciation. Said: hired him, if estimated to him all the time a bit of sustenance or food 000 said: Over the Azvhm, which makes follow them like a function confronted Oozvthm "¹⁷.

And “he puts something on himself and puts him in a position to do it: make it binding”¹⁸, and “has his brother’s job: assigns him a specific job or work”¹⁹. Thus, its meaning is: appreciation, or obligation, or the tasks and roles entrusted to its owner.

The function idiomatically: It seems that the term function in morphology and grammar was not mentioned in many places, and I did not find an explicit definition, but this term was used by Al-Qurtubi (deceased: after 400 AH) in his book Al-A’laal, saying: “The function (verb) in the sentence is (the expressive word) It is the word that leads to the most important meaning in the sentence.

And this term was used by Ibn Hisham (deceased: 761 AH), in his speech about the conditional sentence, by saying: “The two sentences were linked to one another verbally, and they were associated with meaning, and this is the function of the condition”¹⁹.

And this term came to Al-Shatibi (died: 790 AH) in his explanation of Alfiya Ibn Malik by talking about the adjective: that raising the participation in knowledge and allocating the indefinite is the function of the original adjective²⁰

There is an interpretation by Dr. Abd al-Rahman al-Hajj Salih for (the term job) that it means work or role, and this came in connection with his talk about the Prague School, describing

that the most important thing that distinguishes this school from others is its basic dependence on work or the role that linguistic elements play in the process of Reporting and for this reason, the tendencies devoted to it, including the French Martinet School, were called functionalism ²¹, and this term was mentioned by Dr. Fadel al-Samarrai in his book *Ma'ani al-Nahwiya* in eight places where he talks about the function of the pronoun of concern and the function of the nun of prevention and others²².

Through the foregoing, it can be said that the function means the role that the word plays within the sentence, such as the function of the verb, the function of the subject, the function of the object, and others.

Through the linguistic and idiomatic meaning, it becomes clear that there is a common meaning (the role).

It is known that the sentence consists of interconnected words and that each word has a syntactic position in it, and thus the function of the word is according to its syntactic position, and that function changes by changing the syntactic position of the word, and through that location it plays a role in the sentence, and it is common to use the derivative in a grammatical function without Other; Because the function of the predicate, for example, is occupied by the inanimate noun as well, as in our saying (knowledge is light), but in the derivative it is more specific and true, so we say: (Knowledge is beneficial), and the function of the case is more deserving of some derivatives, and it may be occupied by others, as well as the adjective.

And by Ibn Aqil's saying that "the most immediate is to be a transmissible derivative" ²², he missed that the exaggeration formula (active), which is one of the derivatives, did not appear in the Holy Qur'an at once except in rare places, and this is evidence of the link of the construction connotation to the Arabic site, and in this A validation of the correlates of morphology and grammar, represented by the significance of the derivative construction and the function it occupies, and the study of the function of derivatives will be with a note of the conjunction of morphology with grammar from the singular adverb function :

The singular adverb function: Sibawayh referred to the adverb by saying: "This is the chapter on what erects from the nouns that were taken from the verbs, the erection of the verb " ²³.

And Ibn Malik defined it by saying: "It is what indicates a form and its owner, including what has the meaning of "in" that is not subordinate or dependent, and its right is accusative, and it may draw an extra noun, and its derivation and transmission are predominant, not timeless, and its derivation dispenses with its description, or an appraisal added before it. Or its indication of a reactance, price, arrangement, originality, discharge, diversification, phase, or occurrence in it in detail.

What is indicated in the form of the situation prevails towards: I came walking, and some verbs, towards: I crossed, and some nouns of meanings towards: I came back, and some news towards: Zaid reclining, and some adjectives towards: I passed by a riding man ²⁴, and the case is a derivative word, - meaning Movable as: I came as a passenger, and I went quickly - more than it is a rigid word, or an immovable meaning; Because the derivational word denoting a transmitted meaning is more in speech than it is not ²⁵, and it is one of the suspicious of the object, and its resemblance to it is that it is a virtue ²⁶. It may be used as a pillar, as in the Almighty's saying: {And We did not create the heavens and the earth, and what is between them played two things} [Al-Anbiya: 16]

The right of the adverb is derivation ²⁷, and through this saying, two questions come to mind: First / Why is the derivation of the adverb required? The second: Is every derivative fit to be a conditional?

It seems that the adverbial function - which is a grammatical function - needs a special morphological structure with a significance that fits this function, since the adverb gives the significance of the non-fixed adjective, i.e., that moves from one case to another, it has become more appropriate for some derivatives that carry that connotation to perform this function, When it is said: (Muhammad came riding), it is not reasonable for him to be riding on the meaning of

permanence and stability, but rather on the meaning of change and movement. So meaning. This is the answer to the first question.

As for the second answer: It is not reasonable that all derivatives are suitable for the adverb function, and this is what Ibn Aqil missed in his saying: "The most in the case is that it be a derivative derivative"²⁸, as he did not specify the structures of the derivatives that are suitable for this function, but rather made them absolute and did not restrict them. With a restriction, even if it is a matter of more or less, it is weak to say (Zayd came red, or generous); Because these derivatives are semi-fixed adjectives, unlike the subject noun and the exaggerated form, and in the following I will show that the noun of the subject is the most suitable for the adverb function; This is due to the significance of the morphological construction that corresponds to this grammatical function.

The situation may be referred to with a non-derivative wording, such as the Almighty's saying: {...Then the appointed time of his Lord was completed forty nights...} [Al-A'raf: 142], and {...this is God's she-camel for you, a verse..} [Hud: 64].

And in most of its resources, and it is not a derivative, it is interpreted with a derivation like the Almighty's saying: {...then leave them, they come to you in pursuit, and you know that God is Mighty, Wise

The derivatives that perform the singular function are:

The subject noun: the subject noun performs the adverbial function in the sentence, and it is the most appropriate for this function; Because of the significance of its morphological form, which indicates the real subject of the verb [not to the field of inertia; Because it has the meaning of the modern] i.e.: the one who signs the verb - the form (writer) denotes the one who actually did the writing, not metaphorically - not the grammatical subject. Indeed²⁹. This is on the one hand, and on the other hand, the noun of the subject bears the significance of the event more than the indication of the fixed adjective, and the significance of the event is often variable, or present in the one who does the action for a specific period of time.

The situation has been mentioned in the form of (the name of the actor) a lot in the Book of God - the Most High - and from what was mentioned in the Holy Qur'an, the Almighty's saying: {And when Our enlightening revelations came to them, they said, This is clear magic} [An-Naml:13], then (The Insightful): The apparent. The weight of the noun of the subject of vision was formulated according to the method of mental metaphor³⁰, and this formula performed the function of the case from the verses³¹. This word (observant) has appeared in three places in the Holy Qur'an, and it has fulfilled the function of the case in two of them³²

In this place, the researcher sees that the verses are inseparable from the state of vision, so the word (visual) that is expressed at once is fixed in the verses, and the situation was not changing and not fixed, and this contradicts the significance of the singular with the context, but it can be said that these verses are visible to those who He wanted to glimpse in them, so the state of sight can be separated from the verses when those who have minds they do not understand and eyes with which they do not see.

And the Almighty said: {those for them Gardens of Eden beneath them rivers solve the bracelets of gold and wear green garments of silk and brocade, reclining in which sofas Yes reward and improved Mrtfaqa} [Cave: 31], P (Reclining), form an actor's name, It came immediately from (those)³³, and the word (reclining) appears seven times in the Holy Qur'an³⁴, and in all of them it performed the function of the situation, and the word (reclining) of course can be separated from those whose condition I explained, it is not reasonable that their reclining is always without transmission.

The Almighty said: {God saw that there is no god but He and the angels and the men of science exists with justice, there is no god but He, the Mighty, the Wise} [Al-Imran: 18], the formula (based), here an actor's name, and have resulted in function as in the verse³⁵ The formula (standing) was mentioned in four places in the Holy Qur'an, and it performed the function of the case in three of these places³⁶. And the word (standing) has the connotation of steadfastness and permanence, despite its coming at once.

And since the Holy Qur'an is the infallible book, and in its verses there is a clear argument, and it has used from derivatives the formula (noun of the subject) to perform the function of the case in most of its verses, it turns out that this formula is the most appropriate for that; Because of the morphological structure that qualifies the singular for this function.

Exaggeration: It has different forms: a subject like a verb, a passive participle, a participle as a hearing, a verb like a caution, and a passive as a participle, and it is like the participle³⁷, but these forms may not perform the function of the case at all, because the case rarely comes immutable. And in this way, it confirms the content of a sentence before it, like their saying: Zaid your father is kind, and in audible examples that have no control, such as their saying: I called God hearing³⁸, for the coming of (hearing) immediately has no control over it because it is not transmitted, and it was not transmitted from the tongue eloquent, and also it is not said: (Zayd came crying); Because this formula indicates exaggeration and not the state of Zaid, in which he can stop crying. The morphological structure of the exaggerated formulas is what determines the extent of the ability of these formulas to perform the function of the case in the sentence.

As for the saying of the Most High: {And his wife is a carrier of wood} [Al-Masd: 4], the word (porter) has two sides:

The first aspect: accusing either of slandering by an implied act of appreciating it (to slander, to insult, or to mean)³⁹, and Al-Zamakhshari says in that: "I recommend this recitation"⁴⁰, or by accusing the situation of his wife⁴¹.

And the second aspect: by raising either on the attribute of his wife, and it is possible that it is her attribute in Hell, and it is possible that it is her attribute that was working in this world by bringing wood to put it in the path of the Prophet, may God bless him and his family⁴²

or as a substitute; Because it is similar to solids due to the purity of the addition, or as a news of a deleted subject⁴³.

Here it is noted through the views of the commentators and linguists that the advent of (porter) with the accusative case is not definite.

The suspicious adjective: Since the suspicious adjective is derived from the necessary verb for the one who performed it on the meaning of steadfastness⁴⁴, and in his saying (on the meaning of steadfastness), i.e.: in the sense that it remained for a fixed time so that the noun of the participle is extracted from the necessary verb towards: standing and sitting, if it is intended to occur with this characteristic. It was brought on the pronunciation of the participle of the subject, as God Almighty says: {Perhaps you will leave some of what is revealed to you and your chest is distressed} [Hud: 12], and he did not say: (Narrow) to indicate that the narrowness is accidental and that in some cases the name of the adjective is not fixed. the subject; Because they wanted to describe its descriptions in the fixed meaning, which is not the noun of the subject, so they said: good, severe, difficult, cute, narrow and generous, meaning that these meanings are fixed for the described.

And it is stable for him, for a fixed time. If they want to happen, they bring the adjective to the participle form, as in narrow and distress, and the like of that is angry, angry, long and protracted and the like⁴⁵, so they rarely come at once - because the situation is transferred - and the formula of these adjectives indicates confirmation of the described. And from that the Almighty's saying: {And the good country brings forth its vegetation, by the permission of its Lord, and that which is impure does not come out.} The malignant bastard.

The noun of the object: and since the noun of the object is a descriptive derivative, and it is derived from the verb that builds the object, when it performs the function of the case, it has the following meaning: that the denotation of the event is not made by its owner as the noun of the subject, but rather by an external influence, in the Almighty's saying: {The first verse It has been assigned to the people for the one who is at Bakkah, blessed and a guidance for the worlds} [Al Imran: 96] So (blessed) is a dwelling place⁴⁸, and it means that God - Glory be to Him - made in him goodness and blessing for his family⁴⁹, so the blessing event came externally, not intrinsically.

As well as in the verse: {and all humanised chronaxia Tirh in his neck and come up to him on Resurrection books by His publications [Isra: 13], the owner of the Scout says: "gets published qualities of the book, or receives a recipe and a publication event gets" ⁵⁰, P (published) a state of the pronoun set (distraction) in the meeting.

The verse: Did not see to^l latir Mschr^t in^l samae atmosphere is Amskhn but Allah in this is Ait for those who believe} [bees: 79], P (Mskharc): The name of the effect of the verb (ridiculed), was reportedly the case of birds, ie: humiliated to fly with the wings created for it and favorable reasons for it ⁵¹, so the condition of harnessing is not spontaneous by the bird, but rather through external intervention that created the event of harnessing in it.

From the foregoing, it becomes clear the difference in the significance of the derivative construction, even if it performs the same grammatical function.

The noun of preference: It performs the function of the case sometimes, and since it is known that the state is transmissible because it is taken from transformation, which is movement, it may be fixed in places, including: that its factor indicates the renewal of the subject of its owner and its occurrence or the renewal of an adjective for him: towards (then he made you a man) As it was permissible for someone else to equalize it, and likewise in their saying: "God created the giraffe, whose hands are longer than its legs." So (her hands): instead of a giraffe - instead of some of each - and (longer): a condition attached to her hands and her legs are attached to the longest, because The name of preference and the factor of the situation created, which indicates the renewal of the creature ⁵².

And through the foregoing, it becomes clear that most of the derivative words that are appropriate to the performance of the adverb function is the word (the participle name) because of the connotation that enables it to do so. Hence, the correlation between the construction of derivatives and the grammatical function is at the center of the case. research results:

1- The correlation between the morphology and grammar in Arabic is considered, even if we do not find explicit studies in this field, as axioms, and Arab scholars have references to that, even if they are not independent, and these signs are included under the morphological and grammatical headings.

2- The topics of grammar and morphology are intertwined with each other, so you find morphological titles with grammatical contents, such as derivatives, whose subject is morphological in terms of structure and derivation, and grammatical in terms of work, function and time.

3- The most suitable derivatives for the adverbial function is the construction of the subject's noun to indicate the event and its course of action more than other descriptive derivatives.

Margins

(1)Al-Ain to Al-Khalil: 3/1422.

(2)Definitions of Jarjani: 273.

(3)Al-Ain: 3/1527.

(4)Same: 3/1633, and see: Mufradat al-Ragheb al-Isfahani: 652-653.

(5)Dictionary of Contemporary Arabic Language: 3/2007.

(6)See: Anis al-Mujtahidin: 1/419.

(7)Dictionary of Terms of Usul al-Fiqh: 145.

(8)See: Dictionary of the term assets: 324

(9)See: Anis Al-Mujtahidin: 1/420.

(10)See: Sharh Ibn Aqeel: 1/206, and: The structures of morphology in Sibawayh's book: 247, the difference between the noun of the subject and the suspicious adjective in the semantic morphological lesson: 45.

(11)Sharh Al-Ashmouni on Alfiya Ibn Malik: 2/320.

(12)See: Explanation of Tas'heel: 3/313.

(13)See: Sharh Ibn Aqeel: 1/206, and Sharh Al-Ashmouni: 2/320.

(14)See: Sharh Ibn Aqeel: 3/195.

- (15)See: The difference between the noun of the subject and the suspicious adjective in the semantic morphological lesson: 45.
- (16)See: Sharh Ibn Aqeel: 3/193.
- (17)See: The Arabic language, its meaning and structure: 133.
- (18)Language standards: 6/ 122, and see: Lisan Al Arab: 9/358.
- (19)Lisan Al Arab: 9/358.
- (20)Dictionary of Contemporary Arabic Language: 3/2464.
- (21)Book of Actions: 1/4.
- (22)Pathological Investigations: 61 and 66.
- (23)See: The Healing Purposes in Explanation of the Sufficient Conclusion (Sharh Alfiya Ibn Malik): 4/681.
- (24)See: Introduction to Modern Linguistics: 3/54, Issue (2), 1991 AD. And see: The Job in Sibawayh's Book: 31, Research Methods in Language: 206, and Studies in Linguistics: 202.
- (25)See the meanings of grammar: 1/60, 68, 69, 263, 293, 3/98, 4/211, 212.
- (26)Sharh Ibn Aqeel: 2/244.
- (27)The Book: 1/340.
- (28)Facilitating interest: 108.
- (29)See: Explanation of Tas'heel: 2/321.
- (30)See: The same source: 2/322.
- (31)See al-Kanash: 1/181.
- (32)See Mughni al-Labib: 603, and Sharh Ibn Aqeel: 2/244.
- (33)Sharh Ibn Aqeel: 2/244.
- (34)See: The detailed parsing of the Recited Book of God: 1/365.
- (35)See: The difference between the subject noun and the suspicious adjective in the semantic morphological lesson: 58 and 74.
- (36)Al-Tahrir and Al-Tanweer: 19/232.
- (37)The Qur'an's syntax and explanation: 7/172.
- (38)Al-Isra: 59, and An-Naml: 13.
- (39)See: The Parsing of the Qur'an and its Explanation: 5/588, and the Detailed Parsing of the Book of God Recited: 6/380.
- (40)The surahs in which the word (reclining) is mentioned are: Al-Kahf: 31, Surat p. 51, At-Tur: 20, Al-Rahman: 54 and 76, Al-Waqi'ah: 16, and Al-Insan: 13.
- (41)See: The detailed parsing of the Recited Book of God: 2/22.
- (42)Al Imran: 18, Yunus: 12, and Al-Jumu'ah: 11.
- (43)Al Kanash: 1/330.
- (44)See: Sharh Ibn Aqeel: 2/244.
- (45)See: Al-Kashshaf: 4/815, and the detailed parsing of the Recited Book of God: 12/524.
- (46)Al-Kashshaf: 4/815.
- (47)See: Al-Tahrir and Al-Tanweer: 30/606, and the detailed expression: 12/524.
- (48)See: Al-Tahrir and Al-Tanweer 30/606.
- (49)See: The Qur'an's Expression and Explanation 10/611
- 76
- (50)See: Al-Kanash: 1/333-334.
- (51)The Qur'an's syntax and explanation: 3/370.
- (52)See: Tafsir al-Tabari: 6/26, and the meanings of the Qur'an for glass: 1/444-445.
- (53)See: Al-Durr Al-Manthur in the exegesis of the maxim.
- (54)Al-Kashshaf: 2/653, see: The Qur'an's expression and explanation: 5/400.
- (55)See: The Qur'an's Expression and Explanation: 5/347.
- (56)See: The Book: 1/155, The Origins of Syntax: 2/51, The Qur'an's Expression and Explanation: 5/612 and 613.

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