The system of linking to the reference names And its effect on the Arabic sentence

Lang Musa Sulaiman
Lanjmosa93@gmail.com
Dr. Emad Alwan Hussein
dr.emad@cois.uobaghdad.edu.iq
University of Baghdad / College of Islamic Sciences / the department of Arabic language /

introduction

This study, subject and subject, is based on an attempt to reveal a description of a structural and semantic system, produced by Arabic, and then upgraded by it, based on linking and linking between morphological structures, Described as algebraic separation and interruption; Because of the nature of the morphological formation of the linguistic systems in it, and this system is based on the adaptation of morphological structures that connect between other words, which cannot be linked in the Arabic verbal chain; In order to perform specific structural and semantic functions, as it is not possible to compose certain sentences and build their elements except with the presence of these morphological structures, because there are general grammatical laws in Arabic that govern and It was decided that these elements should not be connected to each other with certain relationships, so this is only valid by using grammatical links (language units); in order to fabricate correct relationships,

The extrapolation and analysis of the linguistic data pertaining to this grammatical system, and the realization of the mind in it through thought and contemplation, has made Arab language scholars, old and new, rely on precise syntactical denominations and semantic jokes. Tarifa, so it was a successful path; To understand its purpose in use and circulation, and to know its cause and existence. This is because the compositions, in terms of their geometry and construction, change in form and meaning in the case of interjecting a word; To connect between its elements, as is the case, for example, in (any) ending in (ha) the warning, which comes to connect within a specific grammatical pattern, especially if we know that this system is Watering is in line with another system, which is more general than it is called the link system There are points of agreement and disagreement between them, which make each of them specific. By describing that linkage.

1

First: This and its branches.

The grammarians developed an inclusive definition of the noun of the sign: "It is what is set for what is referred to."[1] Also, it is said: "It denotes what is referred to by a sensory reference within a specific external context, as the speaker and the addressee must have the referred to, and if it is isolated from this context, its significance is lost."[2] This concept denotes a purpose that is included as an important element in speech, and what is indicated by speech after it.[3] These signs indicate sensory or moral meanings, and it can be said that they are a presumption that indicates a meaning. For if you say: Take that, this is not a sign to identify the hearer referred to in himself, but rather to know that he is intended to tell him about something among all the things that we see and see.[4].

The name of the sign is a kind of ambiguities that are not disclosed by what is meant in a clear way[5] As Sibawayh said: "This is the chapter on changing ambiguous nouns if they become special signs, and that is: Dha, Ta, Dhi" and the rest.[6] And as al-Mubarrad narrated it and said: "Among the ambiguous nouns, which are those that refer to a sign and do not belong to something without something, and this, and that, and those, and the like."[7] And Ibn Yaish said: "The meaning of the thumb is that it falls on everything from animals, inanimate objects, and others, and it is not specific to a named without a named."[8] The thumb operation leads to confusion in speech, and he needs something to remove his thumb and the speaker reaches what he wants. And because the names of the obscure things refer to everything that is in your presence, and there may be things in your presence, so they become confusing to the interlocutor, and he did not know which of them to refer to, so they were vague for that; Therefore, the statement is required by the adjective when ambiguous[9] The name of the sign is a description and statement of the thing, and these nouns are the sign and were put for the purpose of linking and linking in speech, as they are a verbal context and a connection and consist of two meanings[10]:

Demonstrative noun

 A link from the covenant to the presence A link to the call of the identifier with (Al)

The first: the transfer from the definition of covenant to the definition of presence.

The covenant is meant by it "the matter agreed upon between the speaker and the listener, as it is a specific matter that is understood by each of them, so (the) intervened on the name to inform the meaning."[11]And this covenant is an agreed and intended matter that is between you and the addressee who mentioned it, and it is said in the answer (Peace be upon you): Peace be upon you.[12]Then (al) enters from it for the dhikr, mental and presence, so the dhikr is included in a noun by repetition of the word, for it is mentioned twice in speech.[13]And it is His saying:ْ閶 硫 **gm** ৹着 **x b** ৹ ٰ [surah Muzamel:15_16],where mentionedTwice, the first remained in its disavowal without Al (the Messenger), and the second was known (the Messenger) by (the) Al-Ahdiya[14]And it is His saying:{The likeness of his light is like a niche in which there is a lamp. The lamp is in a glass. The glass is like a shining star.}]Surat Al-Nur: 35[.

As for the intellectual covenant, and what they mean by it is "that the one who accompanies it advances the knowledge of the addressee."[15]That is, there is between the speaker and the one who is addressed who mentioned knowing something, and among them is the Almighty's saying: Surah Al-Ahzab: 6[Which prophet is known to them.

As for the urban covenant, we are dealing with itwhich is thatabe accompanied by a present seen or felt)[16]And it is His saying Surah Al Maeda: 3[So the lam in the word "today" refers to the present day on which the verse was revealed, and it was the day of Arafah during the pilgrimage of the Messenger (may God bless him and his family and grant him peace).[17]And as you say: This boy won, except that you say: The boy won, in the first sentence, the speech turns from the covenant to being present with the noun the sign (this), and referred to by the denotation of the in (the boy), and here you made the noun the sign a link from the definition of the covenant to the definition of the presence This is a presumption that connects two elements to fulfill its purpose and to form a grammatical style without any defect in the meaning, as it was made in other links.[18].

And Ibn Yaish said: "It was only given a link, and that is, for example, when two people are present with you, so you want to tell about one of them without the other, so it is necessary to define him, and there is no covenant between you and the addressee in which the definite article (al) is inserted, so a reference name was brought and a link to his definition, and he transmits From the definition of covenant to the definition of

attendance, you say: This man did, or does.[19] And as you say: You have honored this student, and it will be in the following form:

I honored this student

Link identifier with (AL)

In the sentence, a new image was formed in the speech and in the mind of the listener, to communicate what you want, and that the noun of the sign is a vague name that entered the identifier with (al) to remove this ambiguity, and remove the ambiguity using these means, and it is one of the important purposes that the Arabs observed in their speech, and confusion is the opposite of understanding It leads to ambiguity in speech and lack of understanding of the speaker[20] And this is one of the important methods of speech, for the purpose of conveying what is required to the listener, and as you say:

The student passed

This student succeeded]connection[

We notice in two sentences a distinction between these two concepts that define the semantic dimension of the function of the link in two sentences, one of which contains a noun defined by (al) only, as in the first sentence, and the other contains before it a noun for the sign, which came as a link to the definition of presence.[21].

The name of the sign (this) came in the Almighty's saying: Surah Al-Baqarah: 58[And it was said, that is, remember entering Jerusalem[22] And it was said that this is Jericho, the village of the mighty, and it was said that they were commanded to enter it after forty years had passed for them to remain there.[23] That is the difference between the two sayings:

(and enter the village)

(and enter this village)

The first sentence indicates that there is no mental covenant in it, that is, the familiar village in your minds, but entering the noun of the sign (this) transferred the speech to another meaning, which is that (this) made no useful for attendance and viewing, i. The transfer of speech from the mental covenant to the presental covenant, and so, without arriving at the name of the sign (this), the meaning of the sentence would not have moved from one meaning to another.

Among him is the Almighty's saying: ﺎ **b cm g s** ٰ]Surah Al-Baqarah: 35[And Al-Alusi said: "He wanted to single out his saying (this tree), meaning that God appointed it for them by referring to it."[24]And from other than the Qur'an, if you say: Do not approach the tree, as it did not allocate to the listener any tree that forbids one to approach it. Check the difference between two styles of speech.

The second: a link to the call of the identifier with (Al).

The signal name performs another function, and a link comes to the call of the identifier with (Al).[25],That is, when you call a name that contains an alif and a lam, and it was not to call a name that contains an alif and a lam, as they disliked a meeting between the letter of the call and the identifier with (al); So they separated them with a vague name, and he needs something to remove his thumb. So I made the nouns of the sign (this and its branches) a link to the call of what contains the alif and the lam[26],Ibn Jinni said: "It is disliked for them to say in the call, 'O man', and 'O boy', lest they combine (ya), which is for calling, and (lam), which is for identification."[27],So, a sound grammatical sentence was formed, and where two elements are interconnected: (ya) the call and the noun defining with a, and had it not been for the inclusion of the noun denoting it, it would not have been called, because the call letter indicates the specification and the defining ale is also useful, and it is not possible to combine them, so you say: O this man, Here is the intended meaning:

O + this + man

The call letter + the name of the signal (wasla) + the identifier with (Al)

The reason for this is that the letter of the call and the name of the genus defined by the alif and the lam do not meet; "Because the alif and the lam are useful for the defining article, and the call indicates a specification, and if you mean a specific one, it becomes a definition as if you referred to it, and the specification indicates a definition, so it did not combine them."[28].

So the name of the obfuscated, which is the nouns of the sign, mediates between the letters of the call and the one defined by (al), and that Sibawayh said: "Know that the vague names that are described by the names that contain the alif and the lam come down as (i.e.), and they are this, those, those, and their sisters, and they are described by names, as you say O this man, and O these two men, the vague and what comes

after it have become like one name.[29] And where it became another vague noun, which is (i.e.) and a link to the call, including the alif and the lam; Because it is ambiguous and it is correct to interpret it with everything that contains a thousand and a lam; Therefore, its purpose is to come to an identifier with (al) and an explanation for it, so when it was like that, it was correct in this sense, which indicates that the nouns of the sign, when they were in this description, signed this site, as you say: O these men, where equals O this, O you, you say : Oh man, oh man[30].

So the noun defined by (the), whether you use (any) in arriving at his call or use the noun of the noun, its ruling is the noun, as you say: Oh man, oh this man, as belonging to each of them, and in fact the place for each of them is the accusative; Because it is originally the caller, as it is not possible to remain silent in the call to: Ya ya, or Ya this if it is a link ([31]). Two witnesses were mentioned in the call known as (Al), which is by a sign name[32] As the poet says[33]:

So he said (Ya Dhu al-Dhamr), so the noun of the noun (the) came as a link to the noun of the noun, so (the) was mediated between the preceding and the suffix, since the calling letter (ya) was not connected to the denominator's name with an alif and the lām, they reached the place of the noun of the noun (the) between them, For the meaning to be correct and appropriate in context.

Including the words of Obaid bin Al-Abras[34]:

HeyTheOur fearfulBy killingHis sheikh   to forbid make a wish owner dreams

So the witness in it is (Oh the one who fears us), so (the) to indicate and what comes after it is an adjective for him, and (the) came as a means between the call and the identifier with a thousand and the lam, and the equivalent of that says: O man, so its appreciation: Oh the one who is feared, and O you who are feared[35] Rather, the Kufans went to the image of (the) here with the meaning of sahib, i.e.: oh the owner of the feared, and as in the previous verse: oh the owner of the camel, as they say: oh the jammah[36].

Secondly: that's fine.

One of the Arabic verbal methods for something good and something bad, is the style of praise and slander, so praise: "indicates a description of virtues with beautiful words, and praising him praises him with praise that is best praised, and praise: praise."[37]Al-Jawhari defines it as good praise[38]Praise is the opposite of spelling, and it has certain expressions, including (yes), including (favourable), and other expressions that are in the form of (verb) that come within the style of praise.[39].

As for slander: the opposite of praise, and it is said: He slandered him, he is censured... And he censured him, i.e. he rented it, and he censured him, i.e. he found him censured, and he censured the man, and he did what he denounced, and a man denounced, i.e. very censured.[40]And it has certain expressions, and the original is (miserable), and also: (not desirable) and (bad) and other expressions that come in the form of (verb).[41]The style of praising and slandering is a type of grammatical structure that has its own element[42]And among the words of praise as the formula (Habada), which is a word that feels praise, it says: Hada Zaid ([43]And he came with it to indicate that it would connect it to the words that follow it, which are nouns for the genus, as it is a compound of two parts. Al-Khalil said: "Hada": "two letters love and that." the first in the second and throw it away."[44].

The word (favorable) is composed of two parts, namely (love) and (the), so (the) connects between love and the names of the genders, as it came as a way to describe the names of the genders, so the link between them is the sign noun[45]And as you say: Zaid would like, and similar to that came the noun of the sign and a link to the call of the one identified with (al), and that (hopefully) is similar to (yes) in meaning and convergence between them, i.e. its meaning is praise and an increase in the praised.[46]Al-Ashmouni said: "(Hada) is like (Yes) in the meaning, and (Hada) is added to it by feeling that the one who is praised is loved and close to the soul."[47], and in the style of slander entered (no)on(Would love),So I made it equal(misery)in meaning and action,And the difference between(bad) and (not good),that(bad) means slander, but (not desirable)It benefits slander, and the censured is hated.[48].

It should be noted that (the) is an ambiguous noun that applies to everything, and the origin is in favour, he liked the thing, and he needs something to remove his vagueness, for it is (the love of this) as you say: honor this[49]Sibawayh said: "Al-Khalil claimed that (Habada) is like the love of a thing, but that and love is like a single word, towards (Lula),

7

which is a noun that is raised."[50]And when he combined (love) and (the), and the reason for that is for the purpose of easing the pronunciation, and that if they evaluated it in the status of something, they dispensed with its denunciation and femininity, so this made it one thing.[51]So (the) remains in its image, does not act, and does not change, whether the specific for praise is singular, masculine, feminine, dual, or plural, so (the) does not change due to the change of the specific, so it says: Favor Zayd _ Favor Zaidan _ Favor Zaydon _ Favor Hind[52]So, the grammarians justified this when the specific was changed to (preferably):

- Ibn Kaysan said: "Because the referred to is a source added to the specific, deleted, i.e.: Hassan Hind is preferred, as well as the rest."[53].
- Al-Farsi said: (the) is a common gender noun, so it does not differ as the subject does not differ in yes[54].
- Ibn Malik said: "Because it resembles a proverb, and the proverb does not change, as you say: (Summer lost milk), for the masculine and feminine, singular and plural."[55].

Perhaps a questioner will ask: Why is the verb (love) singled out in combination with (the) that indicates among all nouns?

And the answer to that is explained to us by Ibn Al-Warraq by saying: "Because (the) is an ambiguous noun that is described with the names of the genders, and we have shown that the word for the gender deserves to fall after (yes and bad), so it must run its course, so they combined it with a noun that requires the description of the gender[56]It is not possible to differentiate between them between (love) and (the), so do not say:

Love + Zed + the love Zed the

As it is not possible to separate them between (love) and (the), so she says:

Love the + Zed, preferably Zedconnection

And (the) came in (favorable) as a connection to describe the names of the genera, so the image of (the) falls between love and the names of the genera, because it is a means of linking, which is based on the link between two verbal elements that cannot be composed in a correct composition, so it cannot say: Zaid's love or The man's love, because Zayd, and the man are names of genders, Ibn Yaish said: "The (the) of (Habada) flows in the same way as the gender in that it is an apparent

noun, and it is a link to the names of the genders, and therefore it can only be described with it."[57]As you say:

Love this man]connection[

The condition of continuity is fulfilled in (the) the noun of the noun to connect between (love) and the noun of the genus (the man), including the poet's saying:

Oh dear, the moon and the dark night And ways like a weaver's patch

i.e. moonlight, mentioning (the) in reference to moons[58]And (the) indicative is vague, describing the names of the genera, and the reason for making it a link of any means to the names of the genera is that (the) is vague and needs something to remove its ambiguity, and Jarir said[59]:

Oh my love, the mountain of Rayyan from the mountain And the residents of Al-Rayyan preferred whoever they were

So (the) indicative here came as a means to mention what follows it, to perform the function of the link in speech, and Jarir also said[60]:

and preferably yemeni notes come to you by al-rayyan sometimes

And Nafahat: "The plural of a whiff, and from your saying: The wind has blown when it blows."[61]And the noun here (the) is fixed and unchanged, even if the gender noun is changed for masculinity and femininity, and the image (preferably) with the one, the two, the group, and the feminine in one word.[62]Of which the poet said:

and the land of Al-Baqi' by land And a good one is purer than you in width

conclusions.
1. The research proposes a comprehensive idea of studying the wasla system in an integrated manner and expanding it to include all grammatical chapters.
2. The research proved that the wasla system is an accurate and integrated system realized by the first grammarians, aiming to establish a grammatical relationship between the elements of a composition that do not meet; For violating a grammatical rule that requires them to refrain from meeting each other.
3. The research found that the semantic and expressive (meaningful) function is the orbit and nucleus of the system, and it came as a result

of the structural relationship that this system creates between verbal elements that are characterized by mutual incompatibility.

4. The research concluded that the system is based mainly on words whose main function is connection, and they are called grammatical links, which are verbal links, but in a special way, they are characterized by the two features of linking and linking together.

5. The research divided this system into two parts, the first: a synthetic section, concerned with correcting a structural defect, and called it the syntactic link, and the second: a semantic section, concerned with transferring the structure from one semantic meaning to another meaning, and called it the semantic link.

references

The Holy Quran.

1) Resorption of beating from the tongue of the Arabs,Abu Hayyan Muhammad bin Yusuf bin Ali bin Yusuf bin Hayyan Atheer Al-Din Al-Andalusi (d. 745 AH),Investigation: Ragab Othman Muhammad,Al-Khanji Library,Cairo,I 1,1418 AH - 1998 AD.

2) Assets in form,Abu Bakr Muhammad bin Al-Sari bin Sahl Al-Nahawi, known as Ibn Al-Sarraj (d. 316 AH),Investigation: Abdul Hussein Al-Fatli,Al-Resala Foundation, Lebanon - Beirut.

3) Amali Ibn Al-Hajib,Othman bin Omar bin Abi Bakr bin Yunus, Abu Amr Jamal al-Din Ibn al-Hajib al-Kurdi al-Maliki (d. 646 AH),Investigation: Dr. Fakhr Saleh Suleiman Qadara,Dar Ammar - Jordan, Dar Al-Jeel - Beirut,1409 AH - 1989 AD.

4) Amali Ibn Al-Shajari,Diaa al-Din Abu al-Sa'adat, Hebat Allah ibn Ali ibn Hamza, known as Ibn al-Shajari (d. 542 AH), investigation: Dr. Mahmoud Muhammad al-TannahY,Al-Khanji Library, Cairo,I 1,1413 AH - 1991 AD.

5) Al-Badi` in the science of Arabic,Majd al-Din Abu al-Saadat al-Mubarak bin Muhammad bin Muhammad bin Muhammad bin Abd al-Karim al-Shaibani al-Jazari Ibn al-Athir (d. 606 AH),Investigation: Dr. Fathi Ahmed Ali El Din,Umm Al-Qura University, Makkah Al-Mukarramah - Kingdom of Saudi Arabia,I 1,1420 AH,1999 pm

6) Arabic rhetoric,Abdul Rahman bin Hassan hBNikah al-Maidani al-Dimashqi (d. 1425 AH),Dar al-Qalam, Damascus, Dar al-Shamiya, Beirut,I 1,1416 AH - 1996 AD.

7) Grammatical Structures and their Impact on Meaning, Ahmed Abdullah Hammoud Al-Ani, PhD thesis submitted to the College of Arts_University of Baghdad, Republic of Iraq, 1424 AH–2003 AD.

8) statement of meanings,Abd al-Qadir bin Mulla Huwaish al-Sayyid Mahmoud Al Ghazi al-Ani (d. 1398 AH),Al-Tarqi Press - Damascus,I 1,1382 AH - 1965 AD.

9) Interpretation of Abi Al-Saud Guidance of the sound mind to the advantages of the Holy Book,Abu Al-Saud Al-Amadi Muhammad bin Muhammad bin Mustafa (d. 982 AH),Dar revival of Arab heritage, Beirut.

10) The simple explanation,Abu Al-Hassan Ali bin Ahmed bin Muhammad bin Ali Al-Wahidi, Al-Nisaburi, Al-Shafi'i (d. 468 AH),Investigation: The origin of his investigation in (15) doctoral dissertations at Imam Muhammad bin Saud University, then a scientific committee from the university composed and coordinated it.,Deanship of Scientific Research - Imam Muhammad bin Saud Islamic University, 1st edition, 1430 AH.

11) Al Nabeeh, its tools and methods, a semantic grammatical study, Abdul Hamid Hamoudi Alwan, a master's thesis submitted to the College of Arts_ University of Baghdad, Republic of Iraq, 1426 AH– 2005 AD.

12) Shining directive,Ahmed bin Al-Hussein bin Al-Khabbaz,Investigation: a. Dr.. Fayez Zaki Mohamed Diab, Professor of Linguistics at the Faculty of Arabic Language, Al-Azhar University,Dar Al-Salam for printing, publishing, distribution and translation - Arab Republic of Egypt,i3,1428 AH - 2007 AD.

13) Clarifying the purposes and paths by explaining the millennium of Ibn Malik,Abu Muhammad Badr al-Din Hassan bin Qasim bin Abdullah bin Ali al-Muradi al-Masri al-Maliki (T: 749 AH),Investigation: Abdel-Rahman Ali Suleiman, Professor of Linguistics at Al-Azhar University,Arab Thought House,I 1,1428 AH - 2008 AD.

14) The treasury of literature and the pulp of the tongue of the Arabs,Abdul Qadir bin Omar Al-Baghdadi (d. 1093 AH),Investigation: Abd al-Salam Muhammad Haroun,Al-Khanji Library, Cairo,i4,1418 AH - 1997 AD.

15) Evidence of miracles in the science of meanings,Abu Bakr Abd al-Qaher bin Abd al-Rahman bin Muhammad al-Farsi, the origin, al-Jurjani al-Dar (d. 471 AH),Investigation: Mahmoud Muhammad Shaker Abu Fahr,Al-Madani Press, Cairo - Dar Al-Madani, Jeddah,i3,1413 AH - 1992 AD.

16) Diwan Jarir, explained by Muhammad bin Habib,Investigation: Dr. Noman Muhammad Amin Taha,Dar Al Maarif, Cairo - Egypt,i3.

17) Diwan Obaid bin Al-Abras,Arab Book House - Beirut,I 1,1414 AH,1994 AD.

18) The Spirit of Meanings in the Interpretation of the Great Qur'an and the Seven Muthani,Shihab al-Din Mahmoud bin Abdullah al-Husayni al-Alusi (d. 1270 AH),Investigation: Ali Abdel Bari Attia,Library science, Beirut,I 1,1415 AH,1994 AD.

19) The secret of the parsing industry,Abu al-Fath Othman bin Jinni al-Mawsili (d. 392 AH),Scientific Books House, Beirut-Lebanon,I 1,1421 AH - 2000 AD.

20) Explanation of Al-Ashmouni on the millennium of Ibn Malik,Ali bin Muhammad bin Isa, Abu Al-Hassan, Nur al-Din al-Ashmouni al-Shafi'i (d. 900 AH),Scientific Books House, Beirut, Lebanon,I 1,1419 AH - 1998 AD.

21) Explanation of the facilitation called "Paving the Rules with an Explanation of Facilitating Benefits",Muhammad bin Yusuf bin Ahmed, Mohib al-Din al-Halabi and then al-Masri, known as the head of the army (d. 778 AH),Investigation: a. Dr.. Ali Muhammad Fakher and others,Dar Al-Salam for printing, publishing, distribution and translation, Cairo - Arab Republic of Egypt,I 1,1428 AH.

22) Explanation of the statement on the clarification or the statement of the content of the clarification in grammar,Khaled bin Abdullah bin Abi Bakr bin Muhammad Al-Jarjawi Al-Azhari, Zain Al-Din Al-Masry, and he was known as Al-Waqqad (d. 905 AH),Scientific Books House - Beirut - Lebanon,I 1,1421 AH - 2000 AD.

23) Explanation of sufficient healing,Jamal al-Din Abu Abdullah Muhammad bin Abdullah bin Malik al-Ta'i al-Jiani,Investigation: Abdel Moneim Ahmed Haredy,Umm Al-Qura University Center for Scientific Research and Revival of Islamic Heritage College of Sharia and Islamic Studies Makkah Al-Mukarramah,I 1,1402 AH - 1982 AD.

24) Explanation of Sibawayh book,Abu Said al-Sirafi al-Hasan bin Abdullah bin al-Marzban (d. 368 AH),Investigation: Ahmed Hassan Mahdali, Ali Sayed Ali,Scientific Books House, Beirut - Lebanon,I 1,2008 AD.

25) Asahah crown Arabic language and sanitation,Abu Nasr Ismail bin Hammad Al-Gohary Al-Farabi (d. 393 AH),Ahmed Abdel Ghafour Attar,House of Knowledge for Millions - Beirut,i4,1407 AH - 1987 AD.

26) Syntax reasons,Muhammad bin Abdullah bin Al-Abbas, Abu Al-Hassan, Ibn Al-Warraq (d. 381 AH),Investigation: Mahmoud Jassim

Muhammad Al-Darwish,Al-Rushd Library - Riyadh / Saudi Arabia,I 1,1420 AH - 1999 AD.

27) Grammatical Illnesses in the Book of Principles of Syntax by Ibn Al-Sarraj (T: 316 AH), Hassan Yassin Abbas, a master's thesis submitted to the College of Arts_University of Baghdad, Republic of Iraq, 1424 AH–2003 AD.

28) Opening the statement in the purposes of the Qur'an,Abu al-Tayyib Muhammad Siddiq Khan bin Hassan bin Ali Ibn Lutfullah al-Husayni al-Bukhari al-Qannuji (d. 1307 AH),Modern Library for Printing and Publishing, Sidon - Beirut,1412 AH - 1992 AD.

29) eye book,Abu Abd al-Rahman al-Khalil bin Ahmad bin Amr bin Tamim al-Farahidi al-Basri (d. 170 AH),Investigation: Dr. Mahdi Al-Makhzoumi, Dr. Ibrahim Al-Samarrai,Al-Hilal House and Library.

30) The unique book in parsing the Glorious Qur'an,Al-Muntajab Al-Hamdhani (d. 643 AH),Dar Al-Zaman for Publishing and Distribution, Medina - Kingdom of Saudi Arabia,I 1,1427 AH - 2006 AD.

31) the book,Amr bin Othman bin Qanbar Al-Harithi, with allegiance, Abu Bishr, nicknamed Sibawayh (d. 180 AH),Investigation: Abd al-Salam Muhammad Haroun,Al-Khanji Library, Cairo,i3,1408 AH - 1988 AD.

32) Kanash in art grammar and morphology,Abu Al-Fida Imad Al-Din Ismail Bin Ali Bin Mahmoud Bin Muhammad Bin Umar Bin Shahenshah Bin Ayyub, Al-Malik Al-Mu'ayyad, Owner of Hama (d. 732 AH),Investigation: Dr. Riyad bin Hassan Al-Khawam,Modern Library for Printing and Publishing, Beirut - Lebanon,2000 AD.

33) Arabes Tong,Muhammad bin Makram bin Ali, Abu al-Fadl, Jamal al-Din Ibn Manzoor al-Ansari al-Ruwaifi'i al-Ifriqi (d. 711 AH), Dar Sader - Beirut,i3,1414 AH-1993 AD.

34) Text linguistics: an introduction to discourse harmony,Muhammad Khattabi,Arab Cultural Center,I 1,1991 AD.

35) Helper to facilitate benefits,Bahauddin bin Aqeel,Investigation: Dr. Mohamed Kamel Barakat,Umm Al-Qura University (Dar Al-Fikr, Damascus - Dar Al-Madani, Jeddah),I 1,1400 - 1405 AH.

36) Optics matters,Abu Ali Al-Farsi (d. 377 AH),Investigation: Dr. Muhammad Al-Shater Ahmed Muhammad Ahmed,Al Madani Press,I 1,1405 AH - 1985 AD.

37) syntax meanings,Dr.. Fadel Saleh Al-Samarrai,Dar Al-Fikr for printing, publishing and distribution - Jordan,I 1,1420 AH - 2000 AD.

38) Language glossary,Ahmed Reda,Life Library House - Beirut,1377 AH - 1958 AD.

39) Language Standards Dictionary,Ahmed bin Faris bin ZakariaandAl-Qazwini Al-Razi, Abu Al-Hussein (d. 395 AH),Investigation: Abd al-Salam Muhammad Haroun,House of thought,1399 AH - 1979 AD.

40) The concept of linking in Arabic syntax,Emad Alwan Hussein, (research),Faculty of Dar Al Uloom - Cairo University,2016 AD.

41) laconic,Muhammad bin Yazid bin Abd al-Akbar al-Thamali al-Azdi, Abu al-Abbas, known as al-Mubarrad (d. 285 AH),Investigation: Muhammad Abd al-Khaleq Azima,The world of books. - Beirut.

42) placed on approximation,Ibrahim bin Suleiman Al Buaimi,The Islamic University of Madinah,i29,1419 AH-1998 AD.

43) Educational grammar and application in the Holy Quran,Dr. Mahmoud Suleiman Yaqoot,Al-Manar Islamic Library - Kuwait,1417 AH-1996 AD.

44) filtered syntax,mohammed Eid,Youth Library,I 1,1971 AD.

45) Adequate syntax,Abbas Hassan (d. 1398 AH),Knowledge House,15th edition.

46) The appeal in language and the Qur'an, Ahmed Mohamed Fares,Lebanese Thought House,1 edition, 1409 AH - 1989 AD.

47) Text, discourse and action,Robert de Beaugrand,Translated by: Dr. Hassan Tammam,The world of books,I 1,1418 AH - 1998 AD.

48) Hea al-Hawaa' in explaining the collection of mosques,Abd al-Rahman bin Abi Bakr, Jalal al-Din al-Suyuti (d. 911 AH),Investigation: Abdel Hamid Hindawi,Tawfiqi Library - Egypt.

49) clear in form,Dr. Muhammad Khair Al-Halawani,Al-Ma'moun Heritage House,i6,1421 AH-2000 AD.

Margins

---

(1)Ibn Malik, Explanation of Al-Kafiya Al-Shafia, Part 1, p. 315. Haashiyat al-Sabban on al-Ashmuni's explanation of Alfiyyah Ibn Malik, vol. 1, pg. 202. Explanation of the permit, Part 1, p. 126.

(2)It is clear in grammar, p. 52.

(3)See: grammatical structures and their impact on meaning (PhD dissertation), p. 136.

(4)See: Al-Jurjani, Evidence for Miracles, pg. 540.

(5)See: Al-Wafid fi Nah, p. 52.

(6)Sibawayh, Al-Kitab, Part 3, p. 280.

(7)Al-Murad, Al-Muqtadab, Part 3, p. 186.

(8)Ibn Yaish, Sharh al-Mufassal, Part 3, p. 348.

(9)The previous source, Part 2, p. 352.

(10)See: Al-Sirafi, Explanation of the Book of Sibawayh, Part 2, p. 339. Ibn Yaish, Sharh al-Mufassal, Part 2, p. 248.

(11)Muhammad Eid, Filtered Grammar, p. 187.

(12)See: Ibn Al-Atheer, Al-Badi' in Al-Arabiya, Part 2, p. 41.

(13)See: clear in grammar,p. 72.

(14)See: Abbas Hasan, Al-Nahw Al-Wafi, Part 1, pg. 424.

(15)Fadel Al-Samarrai, Meanings of Syntax, Part 1, p. 114.

(16)See: Ibn Hisham, Al-Masalak explained, vol. 1, p. 181.

(17)Arabic Rhetoric, Part 1, p. 443.

(18)Look: the concept of link in Arabic syntax(research),p. 129.

(19)Ibn Yaish, Sharh al-Mufassal, Part 2, p. 248.

(20)See: Fadel Al-Samarrai, Arabic Sentence and Meaning, p. 69.

(21)Look: the concept of link in Arabic syntax(research), p. 130.

(22)See: The unique book on syntaxing the Glorious Qur'an, vol. 1, pg. 264.

(23)See: Bayan Maani, vol. 5, p. 45.

(24)Al-Alusi, Ruh al-Ma'ani, vol. 5, p. 28.

(25)See: Abu Hayyan, Resorption of Beatings, Part 4, pg. 2197.

(26)See: Hashiyat al-Sabban on Sharh al-Ashmouni, vol. 1, pg. 244.

(27)Ibn Jinni, The Secret of Syntactic Syntax, Part 2, p. 131.

(28)Ibn Yaish, Sharh al-Mufassal, Part 2, pg. 274.

(29)Sibawayh, Book, Part 4, p. 189.

(30)See: Amali Ibn Al-Hajib, Part 2, p. 835.

(31)See: Al-Nabih, its tools and methods, a semantic grammatical study (Master's thesis), p. 150.

---

(32)See: Ahmed Fares, The Call to Language and the Qur'an, p. 105.

(33)Literature Treasury, Part 2, pg. 229.

(34)Diwan Obaid bin Al-Abras, p. 117.

(35)See: Amali Ibn al-Shajari, vol. 3, p. 81.

(36)See: Ibn Al-Anbari, Al-Ansaf, Part 2, 88.

(37)Ibn Faris, Language Standards, Vol. 5, pg. 308.

(38)See: Al-Jawhari, Al-Sihah Taj al-Lughah wa al-Sihah al-Arabiyyah, Part 1, pg. 403.

(39)See: Al-Suyuti, Hama Al-Hawame', Part 2, p. 87.

(40)See: Al-Jawhari, Al-Sihah Taj al-Lughah wa al-Sihah al-Arabiyyah, Part 5, pg. 1925_1926.

(41)See: Possible sentences for the nominal and the verbal, p. 36.

(42)See: Educational Grammar and Application to the Holy Qur'an, pg. 299.

(43)See: Grammatical ills in Ibn Al-Sarraj's Book of Principles of Grammar (T: 316 AH) (Master's thesis), p. 130.

(44)Hebron, Al Ain, Part 2, p. 32_203.

(45)See: Explanation of the statement, part 2, p. 80.

(46)See: Ibn Al-Athir, Al-Badi` fi Ilm Al-Arabiya, Part 1, pg. 494.

(47)Explanation of Al-Ashmouni, Part 2, p. 293.

(48)See: Al-Suyuti, Hama Al-Hawame', Part 2, p. 89.

(49)See: Al-Murad, Al-Muqtadab, Part 2, p. 145.

(50)Sibawayh, Book, Part 2, p. 180.

(51)See: Ibn Al-Warraq, ills of grammar, p. 297.

(52)See: Al-Musa'id Ya'l-Tasheel Al-Bawa'id, Part 2, p. 141. Al-Kanash in the art of grammar and morphology, vol. 2, p. 56.

(53)Explanation of the statement, Part 2, pg. 90.

(54)See: Abu Ali Al-Farsi, Optics Issues, Part 2, p. 847. Al-Muradi, Tahweh al-Maqasid, Part 2, pg. 930.

(55)Explanation of Ibn Aqil, Part 3, p. 171.

(56)Ibn Al-Warraq, Illal As-Nahw, pg. 297.

(57)Ibn Yaish, Sharh al-Mufassal, Part 4, pg. 410.

(58)See: Ibn al-Khabbaz, Tawjihi al-Lama', p. 394.

(59)Diwan Jarir, Part 1, p. 165.

(60)Ex source.

(61)Al-Suyuti, Explanation of the Evidence of Al-Mughni, Part 2, p. 713.

(62)See: Ibn Al-Athir, Al-Badi` fi Ilm Al-Arabiya, Part 1, pg. 495.