

## Verbal Clues in Arabic Proverbs in Grammar Books

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### Abstract

The research shows the pivotal role of language in shaping contemporary culture, especially after Arab thinkers and pioneers of modernity adopted the concept of modernist reading. Modern language reading moved from the classic concept of the hermeneutic language text to the concept of recognition and speech, and then added another skill, which is comprehension. The maximum scope was the linguistic definition of the modernist, and one of the modernists who followed this concept was Tammam Hassan, who held that grammar is based on factor theory, and that grammatical reference represents only one context out of a set of clues that combine with others to determine the meaning contained in a linguistic structure. All elements that contribute to the production of a text, whether linguistic or non-linguistic.

conjunction, the Qur'an with its owner, and presupposition is an act of feeling something) (3). It is known to IbnFaris that (The Maqul, Ra' and the Law are two principles, one of which combines one thing, and another that arises with strength and severity). Companion) and (context) are plural, and the masculine is called (companion), and the friend is connected to the mountains (5), and it is said in the opposite roles that he is a companion when they meet (6). and kinship. The person himself is connected to his body (7)

2-Idiomatically: Al-Jurjani defined it as (an arrangement that indicates what is hoped for) (8), meaning that the presumption has multiple meanings, followed by a different meaning in every place in which it is found. In the science of assumptions the last paragraph (10) and the assumption was with the first in the sense of evidence. Sibawayh said: ((Since the assumption is in its time, and in it the verb transcends time, as you say: it has passed; because it builds on what has passed from it, and what is past and if he says (gone)) is evidence.) The future of time, it contains a statement of what has passed. And what has passed from it, as it is, refers to the occurrence of the event (11), which is the letter and the form, assuming the occurrence of the event. And at the time of its occurrence, we conclude that the

### Introduction

Tammam Hassan exploited the new understanding of the role and dimensions of language with an innovative approach called (the theory of synergy between evidence), as he considered the most daring attempt to oppose the views of his predecessors by presenting this theory as an alternative. The theory of factors contrary to what was the case from the time of Sibawayh to his time. Hassan Al-Musnad is divided into two tracks, the first is called the verbal predicate, which includes the grammatical reference, matching, arrangement, and others, and the other is called the semantic predicate, which included the meanings of transcendence, isnad, and others. Although there are other sections that include some branches from both paths to the other (1) This theory has received great interest and exceptional interest in study, expansion and research, so new writers have appeared based on and expanded on this theory until then. He took them to ultra-modern proportions. Linguistic Studies has made an exceptional effort and a remarkable contribution to Arabic Language Studies (2)

### First, define the context

1-Presumption of language: it is (the combination of plural and accompaniment, comparing something to something by comparison,

and the analysis of doctrinal meaning in the Qur'an or the entire Arab heritage. IbnFaris considers that parsing ((we differentiate the meanings and know the intentions of the speakers)) (20), and the sign may be the only grammatical context that explains the inside (21), in the Almighty's saying: (But beware of). God's Scholars). (Al-Nasa'i 28) He says: Al-Barahi struck his Lord with the most complete words (Al-Baqarah 124). Al-Jurjani said in Grammar: It is the key to the closed meanings in the words and the extract for the purposes for which they are based (22). Expression, then, is a sound that accompanies the end of the Arabized word in spoken speech. For the purpose of expressing its function or indicating its state in the structure, this sound is the original sign represented by vowels and sukoon, or secondary and represented by letters and ellipses (23). The Arabic word plays an important role in understanding its meaning, as the Arabs say: (Repel evil even with a finger) (24), when the word (the finger) appears in the accusative case. Because there is an implied verb, we cannot say (finger) with the symbol; because in the accusative case, it is carried on the accusative verb (to be), and if it is not performed on this accusative with it, the noun is in the meaning (even if it is something you press with your finger) (25). Because the meaning requires this grammatical sign, and therefore the evaluation of speech on the suspect is related to evil or the subject of payment, and ranks are an explanation of the finger (26).

## **2- Rank Quotient**

Linguistically, al-Zamakhshari defined it as the arrangement of a fixed and permanent thing, which is arranged in prayer and standing) (27). Ibrahim Mustafa defines it (status and prestige, or high rank) (28), and in general, the word rank in Arabic dictionaries means the language that denotes sophistication and high status. Among many things they are called by one name, and some of their parts are connected to others by precedence and

evidence for Sibawayh replaces the assumption (12)

The meaning of the assumption among the modernists is that it may be speech or not speech, by dividing scholars into speech, content and present, which does not need texts to indicate it. For a rhetorical purpose required by context and situation, or otherwise, whose semantic effect is clear and unquestionable (13) Modernists used the term assumption in matters that do not fall under the old definition, which linguists throughout history have sought to refine and extract (14) and Dr. Tammam Hassan is The first to open the door to these updated uses and new meanings of the term, and Tammam Hassan defined the verbal musnad in detail as ((one of the elements of speech that is inferred)) (15). As for the moral, Tammam defined it as: ((The relationship between the element of the sentence and the rest of the elements is like the relationship of attribution) (16)

## **Verbal clues**

The clues are objective and not intangible (17); Because it takes its semantic value from the article and not from the subject of the denominator, because (it contains features that clarify the context and reveal confusion around it, and Hassan wanted from this word the interconnection that occurs between a group of relationships that through their connection achieves consistency and harmony in the linguistic structure, that is, it is a major reason for its cohesion by relating the quotient between its parts, while preserving the meaning (18), the descriptive theses help determine the prescriptive meaning in the verbal string and each one of the clues has a special verbal function by influencing the prescriptive meaning (19)

## **1-Grammatical preposition**

This assumption is one of the most important verbal evidence. Because it represents the vital aspect of language characteristics and the most prominent in the importance of grammatical rules on the basis of which grammatical rules are built

And the formula: arrows from the work of one man)) (39) meaning the order and arrangement of the thing. As for the idiomatic aspect, the grammarians consider it to be the morphological balance (40), which is: (a term created to know the conditions for building a word in terms of its original letters, appendices and movements, such as the verb - hearing, the subject - the listener... which is weight, for example, construction, form and structure) (41) Sibawayh said about the formula on which it is based on the basis of grammatical rules and the branches of their applicability to the weight of the verb. : ((The noun is submissive and the infinitive is negative, towards: he sat while he was sitting ..... and fixed, and he was stable, and he walked straight, and he was walking, and they said: Go and be steady, so they built it on a verb as they built it on a verb, and the verb in it is more, And they said: The angle is reliable and it is lying down. As follows: (the restrictive unit that has a basic connotation and is not adhesive, that is, it is restricted by drying) (43).The form of the verb changes and is formed according to the grammatical function According to Collizar Aziz, you also look at this context (( accurately reflects the meanings of the teller, especially those that are similar in weight)).44 Well, he sees that the formula is a verbal assumption on the door, so we do not expect the subject, subject or actor - a non-verbal subject of the noun (46) The grammarians addressed the proverbs and emphasized their form and significance, which is what The Arabs said it.It was said: (Indeed, the transgressions are our land, we will be victorious) (47) (48).

#### **4- Matching Indicator**

Congruence is of great importance in the Arabic sentence and the Arabic grammar system (because it achieves harmony and coherence between the elements of the Arabic sentence and strengthens the link between its parts) (49). As Al-Zamakhshari defined him in the language: (He matched the

delay)) (29). Al-Jurjani explained in the rank that the speaker can act on the vocabulary according to the purpose of the speech, as Al-Jurjani divided the priority of one thing over another thing in the language into two parts: the first is precedence over the thing. Else. The intention to delay or take precedence over the lack of intention to delay (30), and al-Hasan relied in his division on the division of al-Jurjani, so he divided the ranks into preserved and non-preserved, and the memorized ranks are those. . Which does not accept changing the positions of its elements in the sentence; because there will be a defect in the structure and affect the meaning, and stability prevents the occurrence of confusion and ambiguity (31). And from confirming the ranks preserved in Arabic proverbs, the Arabs say: (Your brother is your sincerity is advice) (32) so (your sincerity is your sincerity) is from the news that the addressee knows, and the ambiguity in the relative name. (Who) has been clarified; because it clarified the ambiguity of the result, and (your brother) came as the subject, and the relative and its link is the news of the subject, so the context is arranged and preserved in the grammatical sites. Say: (a hole in the vessel and a hole in the ground) (33) and it is one of the sources that kept the subject in its rank in progress in the news of Shakhb, and the grammarian gave an error in this order. 34). as for the ranks that he did not memorize, they are: (which changed their place according to the speaker's purposes) (35), meaning that they provided the speaker with sources of delay and delay. In the rhetorical methods (36), and examples from the sayings of the Arabs: (Various bricks) (37) Presentation of the case of (diverse) in its treatment (Repentance) (38)

#### **3-Coordination Hypothesis**

Ibn al-Manzur al-Manzur al-Linguistically is known as: ((He formulated the thing or formulated a formulation, so he says: He formulated the poetry and the words that he formulated and arranged, and he fashioned the water in the earth, but he failed.

for example, the Arabs say: (If the old woman) rejects it, then rejects it (60), the link is created with the condition (if) and the wording is not Valid if omitted.

### **6-Tool Hypothesis**

They are important clues in linguistic usage, indicating functional meaning, if it comes after that which makes them propositions, and allows them to apply the basic (verbal presupposition) (61), Hebron believes that (every tool is literal), and it is also his instrument by which he establishes his industry . The tool of war is the weapon, and the man who makes it is full of weapons, for the tool is the means (62). And because it does not indicate lexical meanings, but rather indicates a general functional meaning, which is the commentary, each group has a special function (63), and the tool does not have any meaning when it is independent, but its meaning appears then. It is related to others, so we say that the instrument is one of the most important means that changes the grammatical meaning in the Arabic sentence (64) and the instrument is at Tammam Hassan (the predicate that plays. k has been preserved. Because in all the premises the grammatical sign does not appear on it, and therefore they all have a rank, such as those in other buildings that the preserved rank decides to dispense with in the analysis (65) include Arabic proverbs in this:

### **The action (which) does (what) enters the nominative sentence**

It came in the saying of the Arabs: (And it is better than the last of it except with the Al-Afi) (66), and the subject (if) raised (Uhud) a name for it, and made (good) a predicate. her (67)

### **Too much focus**

To say the Arabs: (I am not your mother, and I am not your brother, but I comment) (68) The box here is the preposition plus emphasis, and (your uncle) the news is not confusing, rude, attributed to the shop, and notes the state of association that occurs in the sentence with the extra prepositions and

horse and camels, and put his leg in the place of his hand, and it was said: until its calf saw the liver matching the leg of my hand). 50) As for idiomatic: it is one of the tools for expressing the characteristics of harmony and compatibility between (linguistic elements) in the Arabic sentence, and it means matching according to contemporary grammarians: (what happens from agreement between one word. In definition. And condemnation, in number (individuals, binary and plural) and gender (masculine and feminine) singular, double and plural), gender (masculine and feminine) and specification (definition and femininity) (52) agree to define, masquerade, feminine, singular, double and plural of Arabic proverbs to which the assumption of congruence is applied. The Arabs say: (I passed them to the great masses) (53) the adjective for the adjective is identical in terms of plural and definition, so they made (the group) a noun and (the Forgiving). Its adjective, its congruence happened one-sided which is the definition. 54). in the same context, the Arabs said: (Sam the leper) (55) a congruence occurred between the masculine singular (Sam) and (the leper), which indicates the same congruence.

### **5-Link**

The language of linking is: (Linking a thing to something, the bond is what it is linked to, and the plural is a link) (56). As for the idiomatic aspect, it was identified by Mustafa Hamida (fabricating a grammatical contextual relationship between two parties using a tool indicating that relationship) (57). The link may be the pronoun, or the repetition of the pronunciation, which is one of the sources that Tammam Hassan stressed and considered the origin of the link, and indicated that the reason for this is the abandonment of the hatred of monotony and hope. Or to clarify the principle of abbreviation (58) and the link may be the conditional sentence that consists of the conditional article and the conditional verb and its answer (59),

## Conclusion

After God made it easy for us to explain the dispersion of this research, and to clarify what was mentioned in it, we reached these results:

- Tammam Hassan relied on the descriptive approach based on observing the studied language in rejecting the factor theory.
- The deficiency factor in the interpretation of contextual relations and grammatical phenomena.
- All the clues may unite to show us the intended meaning, because they are not limited to a particular assumption without another, so a set of clues must be available to explain it.
- Meaning has a great role in the grammatical analysis of proverbs. The grammatical sign when combined with another proposition or on its own leads to an understanding of the intended meaning of the proverb.
- The interest of Arabs and scholars in Arab proverbs. Because it is the divan of their lives, and their interest in it reached the point where they dedicated works to it, explained them, and preserved their formulas.
- He cites the Arabic proverb in grammar in more than one place.
- Mention more than one Arab proverb in one rule.

## Margin

1. The Arabic language, its meanings and structure, Tammam Hassan 22-24.
2. Curricula of Grammar Lessons in the Arab World in the Twentieth Century, Atta Muhammad Musa, 36-38.
3. Lisan Al Arab, IbnManzur, 13/336, 341.
4. Language standards, IbnFaris, 5/76.
5. Lisan Al Arab, IbnManzur, 13/342.
6. Language Review, Al-Azhari, 9/19.
7. A Dictionary of Linguistic Measures, IbnFaris, 5/77.
8. Dictionary of Definitions, Al-Jurjani, 223.

cohesion Between the subject and the news and the presence of crafts.

## Coming (what) all blind

The Arabs said: (As if it is more active than the headband) (69), because (what) is connected to the letter that resembles the verb and stops it from working, so the letter that resembles (as if) is not affected. . The sentence that follows, because (what) is attached to it, so I stopped it.

## 7- The presumption of inclusion

And Al-Zamakhshari knew him: (I joined so-and-so, meaning: I accompanied him) (70) meaning: he became a companion. As for the scholars of hadith, they teach it: (The matter brings them together) (71). Tammam Hassan said: (What is meant by joining one of the analytic grammatical elements to another element, so the plural here is called coherence, or contradicts it and does not correspond to it, and it is called incompatibility, and when one of them requires other elements, this matter may refer to it in the existential sense as a way of remembrance, or He may refer to it in a nihilistic sense in the method of estimation, due to stability and message (72), and the context is:

## The phenomenon of removing the predicate from context

The Arabs said: (Maree and Kasadaan) (73). Al-Muttada can be omitted; the existence of the verbal assumption indicates that he understands the meaning to be achieved, and can appreciate the word in it (74), and Ibn Al-Hayat, who neglected the subject of the subject, estimated: This pasture is good (75)

## Deleting and appreciating the verb

An example of this is the saying of the Arabs: (Antelope on cows) (76), and the omitted word is estimated by the word (vinegar), and it is part of the agreement between the deep structure with the structure of the surface and what is required. Meaning (77).

34. See: Al-Labbab, Al-Asfarini, 64.
35. The application of grammar rules, Abdel Hamid Mustafa, 1/124.
36. See: Grammatical provisions between grammarians and semantics, DalilaMazuz, 376.
37. Majmoo' al-Athal 1/358 and al-Muhaqqiq 2/127.
38. Sharh al-Sabban 2/267.
39. Lisan Al Arab, IbnManzur 8/306.
40. Detailed Exchange Lexicon, Raji Al-Asmar, 297-298.
41. Same source: 404-405.
42. Al-Sabawiyeh Book 4/125.
43. The Meaning and Its Shadows, Yunus Muhammad Ali, 340.
44. Al-Qurainah in the Arabic Language, Collizar Aziz 101.
45. Same source 91.
46. See: The Arabic Language, Its Meaning and Structure, 210.
47. The Complex of Field Proverbs, reply with sayings (Al-Bakht) 1/10, and contempt 1/402.
48. See: Al-Kitab, Sibawayh 4/71.
49. See: Assumption of congruence in Arabic grammar and its applications in the Holy Qur'an, Muhammad bin Saleh, 13.
50. Foundations of Balagha al-Zamakhshari 271.
51. Meaning and Its Shadows, Yunus Muhammad Ali, 335.
52. See: The Arabic Language, Its Meaning and Structure, p. 211.
53. Sharh al-Mofasal, IbnYaish, 2/17, al-Labbab, al-Asfarini, 101.
54. See: Explanation of the book Al-Sirafi 2/262.
55. Al-Labbab, Al-Asfarini 71.
56. Al-Hakam and the Greatest Ocean, IbnSayyida, 9/162.
9. See: Tafsir al-Kashshaf, al-Zamakhshari 3/405.
10. See: Arrest in identification missions, Abdul Raouf Al-Manawi, 581.
11. Al-Kitab, Sibawayh 1/35.
12. See: Oral evidence and its impact on directing meaning through Surat Al-Kahf, Yahya Elias and others, 5-6.
13. See: Al-Itqan fi Ulum Al-Qur'an, Assiut, 2/278.
14. See: Evidence for Fundamentalists, Muhammad bin Abdul Aziz, 1/29.
15. Fifteenth - Statement on the magnificence of the Qur'an, Tammam Al-Hassan 1/10.
16. Same source, 1/10.
17. See: Linguistic Evidence and Its Impact on Meaning, Yahya and others, 7.
18. See: The Arabic Language, Its Meaning and Structure, Tammam Hassan, 231.
19. See: ibid. 181, and 191.
20. A Dictionary of Linguistic Measures, IbnFaris, 5/76.
21. See: The Origins of Linguistics, Ahmed Kaddour, 288.
22. See: Evidence of Miracles, Al-Jurjani, 80.
23. See: Linguistic Analysis, Mahmoud Okasha, 151.
24. See: the proverbs of Al-Majma`ah field 1/267, and Al-Muhaqqiq 1/117.
25. See: Book 1/269-270.
26. See: Enjoying the beating, 3/1189.
27. The Basis of Rhetoric, Al-Zamakhshari, 150.
28. Intermediate Dictionary, Mustafa Ibrahim and others, 1/326.
29. Dictionary of Definitions, Al-Jurjani, 59.
30. See: Evidence of Miracles, Al-Jurjani, 106-107.
31. See: Grammatical Rulings between Syntax and Denotation, DalilaMazouz, 376.
32. Synod of Proverbs 2/310.
33. Al-Athal Complex 1/360.

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57. The linking and linking system in the Arabic sentence, Mustafa Hamida, 143.
58. See: Essays in Language and Literature, 1/189-190.
59. See: Al-Muqtada, Al-Mubarrad 2/46.
60. Synod of Proverbs, 1/22.
61. See: The Arabic Language, Its Meaning and Structure, p. 224.
62. Al-Ain, Al-Farahidi 98.
63. Al-Qurainah in the Arabic Language, Kolizar Aziz, 123.
64. See: The same source, 124.
65. The Arabic Language: Its Meanings and Structure, 244.
66. Explanation of the joint 8/112.
67. See: The Near Genie 230.
68. Synod of Proverbs 2/223.
69. Synod of Proverbs 1/83.
70. The Basis of Rhetoric, Al-Zamakhshari, 268.
71. Linguistics of the text, Muhammad Al-Khattabi, 122.
72. The Arabic language, its meaning and structure, 216.
73. Complex of Proverbs, 2/325, Al Mufassal, 4/181.
74. See: Sharh al-Mofasal, Ibn Yaish 2/94.
75. See: Sharh al-Mofassal 4/181.
76. Al-Sabawiyeh Book 1/256.
77. See: In Contrastive Linguistics 91.

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