

The Verbal Factors of Shah Jan Sirhandi (d. 1303 AH) in his book: Al-Safiya fi Tahdhi Al-Kafiya

Salwa Hammoud Mohamed

College of Islamic Sciences, University of Fallujah

Dr. Abdul Razzaq Ali Hussein

College of Islamic Sciences, University of Fallujah

Abstract

Praise be to God, and prayers and peace be upon the Messenger of God, and after, it is not hidden from the students the interest of the grammarians in the verbal factors, and the reason for this interest lies in the fact that the verbal factor includes the pronunciation and the meaning as a whole, and it is not hidden from the students the importance of the explanations that dealt with the sufficientness of Ibn al-Hajib, among which is the book of al-Safiya which It is distinguished by the abundance of its grammatical material, in addition to the large number of verbal factors contained in it. In this research, we dealt with the verbal factors in the book (Al-Safiya fi Tahdir Al-Kafiya), so the research was marked by (The verbal factors of Al-Sarhindi in his book Al-Safiya fi Tashradi Al-Kafiya), and the nature of the research required To open with an introduction followed by a summary of the verbal factors and their divisions according to the grammarians, then we divided the subject of the research into three sections . Because it is the strongest verbal clues to which the cases of inflection are linked, and we devoted the second section to the names, and our investigations concluded with letters, then we folded the research with a conclusion for the most prominent results, followed by proven sources and references.

Introduction

Praise be to God, the Generous, the Beneficent, the Possessor of bounty and benevolence, and prayers and peace be upon the first teacher, and the prophet sent, Muhammad, and upon his family and companions altogether , and to proceed:

The theory of the factor in Arabic grammar has received great attention from researchers, ancient and modern, as it is the basis on which Arabic grammar is based, rather it is the backbone on which all its main and sub-disciplines revolve. In the rooting of the rules of Arabic grammar that grammarians dealt with in explanation and detail, and among these books is the book Al -Safiya, which is

distinguished by its frequent mention of verbal factors, hence the importance of the research, so our opinion In this research, we dealt with verbal factors ; Because of their importance in pronunciation and meaning as a whole, and it was the nature of the research to present it with an introduction in which we dealt with a summary of the verbal factors, then we divided the research into three sections: the first section was the verbal factors in verbs, then we devoted the second section to nouns, and we concluded the third section in Letters, and we ended the research with a conclusion for the most prominent results, and then a proof of sources and references.

Introduction to verbal factors

It is known that most of the grammarians held that the verbal factor is stronger than the moral factor; Because it is an origin, it includes the word and the meaning as a whole , and the grammarians divided the verbal factors according to the types of words in Arabic into three categories: (verbs, nouns, and letters), as for the verbs, they made them the origin of the action, and as for the nouns, what was similar to the verb is used, such as (the subject noun, the participle noun, and the adjective The accusative and the preferred verb), and the noun may be inflexible, such as (verb nouns), and as for the letters, some of them are working letters, which are: (prepositions, and those similar to (not), and (that) and its sisters, and (that) the accusative infinitive of the present tense verb, and the affirmative letters) The verbal factor is what its effect is clear and visible at the end of the ma'amoul, i.e.: "What necessitates that the end of the word be in the accusative, accusative, or dative ."

Sections of verbal factors: auditory and standard .

The sama'iyah: ninety-one factors, and the analogy: seven factors.

There are thirteen types of hearing aids :

The first: letters that contain the noun only, and they are nineteen letters: (Baa', from, to, in, lam, rubb, lo, waw rubb, Ali, about, since, since, even, waa oath, taa oath, waw oath, and far from it. promise, void).

The second: letters accusing the noun and raising the predicate, which are seven letters: (that, that, as if, but, would, perhaps, and (la) negating gender).

The third: Letters raising the noun and accusing the predicate, which are: (what, nor, and if) that

are similar to (not) in terms of meaning and action.

The fourth: letters that form the name only, and it is seven letters: (waw, otherwise, ya, aya, hayaa, aya, and the open hamza).

The fifth: letters that form the present tense verb, which are four letters: (an, walan, waki, and athan).

Sixth: Letters defining the verb in the present tense, which are five letters: (why, why, lam the command, nor (in the prohibition), even in the condition and the penalty.

Seventh: Nouns that emphasize the present tense on the meaning of (if), which are nine letters: (who, what, which, when, whatever, where, how, where, and slander).

The eighth: Nouns that focus on discernment: the first of which is (ten) when combined with one or two to ninety-nine, the second: (how much) the interrogative, the third: (kayen) the predicate, and the fourth: (such).

Ninth: Words called the nouns of verbs: some of them are accusative - what was in the imperative sense, and some are nominative - what was in the sense of the past - and they are nine words: the accusative of which are six words: (slowly, and with it, and without you, and upon you, and there you, and hail).

And the lever includes three words: (Hey, two things, and two speeds).

The tenth: the imperfect verbs: they raise the noun and accusative the predicate, and they are thirteen verbs: (was, became, became, evening, adha, remained, became, as long as, and is still, and what has been, and what

loosen your nose, and it has been, and not).

Eleventh: verbs called verbs of approach raise one noun, and they are four verbs: (perhaps, almost, anguish, and almost).

Twelfth / actions are called verbs of praise and slander, which are four: (yes, bad, bad, and good).

The thirteenth: Verbs of doubt and certainty, which are seven verbs: (I calculated, I assumed, I imagined, I knew, I saw, I found, and I claimed).

And the standard ones include nine factors: the absolute verb, the noun of the subject, the noun of the object, the noun of preference, the infinitive, the noun of the infinitive, the adjective likened, every noun added to another noun, and every complete noun.

first topic: verbal factors in verbsTh

Grammarians realized that verbs are the strongest verbal clues to which cases of inflection are linked. They are more than working letters, because they noticed that their modifiers are many and varied. Rather, it works in what precedes it and in what is later than it, while the letter does not work except in what is later than it , and the majority of grammarians went that the origin in the work of the acts; Because every verb must have a nominative except for what took the place of a letter such as: (pencil), or what was added other than (was) according to the more correct saying, or what was compounded with others such as: (preferably), and what was noun acted only to resemble it in the verb . , the factor of the nouns is the action of the verb stronger in the action than the working noun is the action of the letter; Because the verb is stronger than the letter in action, and the letter is only an action. on behalf of the verb and for short; That is why it was brought, so the nouns that are similar to it are weaker, just as the ones that are similar to the

verb are stronger. Modern linguistics has shown the reason why grammarians made the action force of the verb an acceptable interpretation; Because it is an event, and it is self-evident that a group of attachments are associated with the event such as (the originator, the originator, the purpose, the setting, the time, and the place). The grammarians' preference for the verb is not for itself; But because it is a verbal presumption associated with the special cases of syntax, after which the words become confused .

Al-Sarhindi was interested in mentioning the factors in general, including the verbs in the book (Al-Safia).

1- Subject factor:

Al-Sarhandi held that the factor in the subject is the verb, following in that the majority of grammarians , and his right is that the verb takes precedence over the subject, as in your saying: (Zayd beat Omar), because the verb is useless without it, unlike all other actions, for they are like one thing that completes One of them is the other, so the verb is attributed to it in terms of its rise, not in terms of its occurrence , so the subject: is what a full-time worker is assigned to him in terms of its occurrence or his doing it, so the factor includes the verb like: (Zayd has risen), or what is within the meaning of the verb, such as (the infinitive , and the noun of the subject, the adjective of the suspect, the noun of the verb, the adverb, the neighbour, and the dative) , and there were many grammarians' opinions about the noun of the noun, so the investigators from the grammarians went to the fact that the noun has what was assigned to him from the verb, or what took his place, and some of them went to that the noun rises by creating the verb Towards: (Zayd got up), and if you said: (the tree moved), and (we destroyed time), (Zayd

fell ill), then the subjects here did not happen anything, and they were raised, they answered that when what emanated from the tree resembled the movement of the moving by will, And time was made to stand in place of the destructive, and it increased, dealing with the causes that necessitate the disease, as if they were the innovators of these actions, and the majority of the Basrans , headed by Sibawayh (d. : I passed a man whose father was standing, “and the father was raised by his act.” Some of them went to the fact that the factor in the object is both the verb and the subject, and this is wrong; Because the verb has settled that it is a factor in the subject , and some of the Kufans among them , Khalaf al-Ahmar (d . You mentioned it after a verb and attributed it, and attributed that verb to that noun, and it is inflected by its verb and the fact that it was raised by attributing the verb to it, and the obligatory and the non-obligatory in that, whether you say in the obligatory: (Zayd has risen) and in the non-obligatory (what Zayd has risen), and (Will Zayd stand), and this What Ibn Hisham (d. 761 AH) held that the factor in the subject is the attribution, i.e.: attribution, so the factor is intangible, and their opinion has been refuted: that it is not justified in making the factor intangible except when the verbal impossibility, and here it is present, and Ibn Asfour (d. 696 AH) went to the corruption of this view; “Because the attribution is the addition in meaning, and the verb is predicate to the subject and the object; if the attribution necessitates the nominative , then the object must be nominative as well.” Dr. The subject is accusative and the object is accusative, and he sees that the common custom of the grammarians is the reason for raising it , and the truth is that his opinion is really strange.

In any case, Al-Sirhindi went to the doctrine of Sibawayh (d. 180 AH), and most of the

grammarians said that the factor in the subject is the verb and the like.

2- effect factor:

Al-Sarhandi believes that the factor of the object is the verb; To relate to it without the intermediary of the preposition, whether it is real like: (I hit Zayd), because the beating falls on Zayd, or by making his phrase as a phrase on which the verb of the subject actually falls, so the refutation is not refuted by the way we say: (God created the world), that the world The subject verb did not fall on it, because its phrase is like a phrase on which the verb falls, and towards: (I hit Zayd), for (Zayd) is a noun that occurred on it without a preposition, a verb ascribed to the subject and it is the speaking pronoun . The Sibawayh doctrine , and the Kufans held that the factor in the object is the accusative, the verb, and the subject are all like: (Zayd hit Omar), which was spoiled by Ibn Asfour (d. He precedes the worker or lags behind him. Also, it leads to the implementation of two factors in a single function " , and the opinion of the Basrans is more likely that the verb is the one that acts in its function according to the place in which it was mentioned , so with the difference of grammarians in the accusative object with it, they differed in the example that they mentioned in their explanation of the accusative factor Towards: (God created the world), so (the world): the object of it according to the majority , and the absolute object of it according to al-Jurjani (471 AH) , al-Zamakhshari (538 AH) , and Ibn Hisham (761 AH) , and their evidence for that: that the object of it was not originally present before The verb in which the accusative is acted, and the absolute object is what the verb is the cause of its existence, and God Almighty has created all beings and objects, so it is necessary to make (the world) an absolute object and not an object

of it, and if (the world) is an object of it, then this means that it exists before the action. In it is the accusative, that is: before God created him, and perhaps it is superfluous to mention that al-Sarhindi contradicted Ibn al-Hajib (d. 646 AH) mentioned that Ibn al-Hajib (d. 646 AH) counted it as an absolute object; He justified this by the fact that creation is the creature, so (the world) must be an absolute object; Because the truth of the infinitive named as an absolute object must be a noun for what is indicated by the verb of the subject mentioned, then he exaggerated in his opinion describing whoever enumerated (the world) as an object in it with delusion and lack of integrity, the truth is that his reasoning is dead ! Because he departed from the grammatical explanations that the grammarians used to establish rules that distinguish the object from the absolute object.

3- case factor:

Al-Sarhandi believes that the factor in the case is either that the verb is real, like: (I hit Zayd standing), or its likeness, and what is meant by its likeness: (the participle, the participle, the adjective, the noun of preference, and the infinitive), like: (Zayd is going riding), and (Zayd struck standing), and (Zayd is good laughing), and (This secretly is better than dates), and (Zayd struck me standing), so the factor in the case of al-Sarhindi is a verbal factor, which is: the action is real or its likeness, and when the factor is verbal, al-Sirhindi permits Presenting the case to its disposed worker; For the strength of the verb , and grammarians see the permissibility of giving adverbs to its verbal factor, and refraining from giving it precedence over its moral factor . for the power of the verb to act in the first place; “Therefore, the situation was presented to him, and the intention is to delay it .” He declined in the second; for weak meaning on work; Because what was in the sense of action is not

capable of action, and Ibn Aqil (d. 769 AH) believes that what is similar to the action of the attributes is an immediate factor; For his acceptance of femininity, duality, and plural , and Al-Farra (d. 207 AH) has a different opinion on the position of the case, which is that the case is positioned on the pieces .

4- Discrimination factor:

Al-Sarhandi spoke about discernment and explained its types, rulings, and defining its accusatives by saying: “Discrimination is set up as a verb sets up objects after it is complete .” And this saying came in the context of his talk about distinguishing the singular; Because distinguishing the sentence is a factor known to the grammarians, and there is no disagreement between them in that. The genitive noun is not added again, such as: (And on the date, the like of it Zayda), so (Zayda): Marked for the distinction raising the thumb in (similar to it), and this means that the noun or what was in its status is a factor in the accusative distinction, and as for the distinction of the sentence, it is the accusative or similar to the verb Such as (subjective noun), (objective noun), (subjective adjective), (preferential noun), and (infinitive), towards: (good zaid nafs) and (nafs): distinguishing the accusative verb (good) that raises the thumb for the same Appreciated, which is: (the ratio of good to what is related to Zayd) , and the truth is that the discriminatory factor is a witness to the confusion and confusion of grammarians, for every cause must have a cause, and every effect must have an influence, so who worked in the accusative distinction? In that doctrines:

١- The doctrine of Sibawayh (died in 180 AH) , Al-Mazni (died in 249 AH) , Al-Mubarrad (died in 285 AH) , Al-Zajjaj (died in 311 AH) , and Al-Farsi (died in 377 AH) , that the factor distinguishing the sentence is the

verb and what is carried on it, such as the source, description, and the noun of the verb. It was implemented into the object and it did not strengthen the strength of anything else that might transgress into the object, and that is your saying “I was filled with water” and “I poured out fat”, and you do not say: “I am filled” .

B. It is indicated by analogy with the object, Zamakhshari (d. 538 AH) said: “Discrimination was attached to objects because it is added to speech like the object,” so it is prescribed by analogy to the object with it, which comes after the completion of the subject. Likening it to the object , Ibn Asfour (d. 669 AH) said: “The investigators went to the fact that the factor in it is the sentence that was erected from its completeness, not the verb or the noun that ran its course.” Then he began to interpret their saying after he preferred it and chose it, which is:

That the noun erected for complete speech may not be preceded by a verb, nor a noun that runs its course, and this is inferred by the way: (my house is behind your house a farsakh), so it is erected for complete speech, and there is no verb or anything similar to it, and it is not like the erected for the perfect noun; Because the house is not farsakh, and so is the back; Since the successor does not have an amount that confines it, and the farsakh is known, and he also inferred that there may be a verb in the speech, and it is not a seeker of discrimination towards: (the vessel is filled with water) .

Accordingly, what works in the accusative in the singular distinction is the vague noun, as for the sentence distinction, the factor in it is the verb or its likeness according to most of the grammarians, and Al-Sarhandi agreed with the majority of the grammarians in this.

5- Herald operator:

Before I talk about Sarhindi's opinion on the herald's factor, I will summarize the grammarians' difference in the herald's factor, and before I begin presenting their disagreement, I will mention the grammarian's definition of the herald:

It is the object of it for a verbal implicit verb or subject to appreciation (I call) or (call), so (ya) replaced the implicit verb , and in its pronoun Ibn Jinni (d.), because the command of the call became impossible, so it became the utterance of the news that is possible for truthfulness and falsehood, and the call is something that cannot be believed or denied.” That the letter al-Nida (ya) takes the place of the working verb, and its actions in the explicit noun even though it is a letter?

Ibn Jinni (d. 392 AH) answers this in his book Al-Khasa'is (the Characteristics) by saying that (ya) has a characteristic in its position as the verb's position as for other letters, as it is the same as the factor located on the noun, i.e. its condition in that is the case of the verb (I call, or I call) in the fact that each one is The worker is in the object , while the herald worker has several opinions, including:

أ- The doctrine of Sibawayh (d. 180 AH) , and the majority of the Basrans , that the factor in the caller is the implicit verb that may not be shown.

Ibn al-Hajib (d. 646 AH) favored the Sibawayh doctrine by saying: “The face is what the grammarians said in that it is destined for a predetermined verb indicated by this letter called the call letter, and that the origin was (Oh, call Zayd), and (I call Zayd), and the like on the meaning of creation, When it was used a lot, they omitted the verb in order to ease it .

ب- Some grammarians, including Abu Ali Al-Farsi (d. 377 AH) and Ibn Jinni (d. 392 AH), went to the fact that the accusative factor in the herald is the letter of the call; On behalf of the destined act.

ت- Others held that (ya) is the noun of the verb, so it transgressed into the noun and worked in it, and its doer is hidden in it; Because it is a noun for the transitive verb, which is (to call), or (to invite) .

ث- Al-Suyuti (d. 911 AH) has several opinions on Nasib al-Muthanna, which are: the intent, that is: the meaning, the letter on behalf of the verb, the noun of the verb, and what is meant by it (oh) the call, and the verb, which is the correct doctrine among the majority .

After this discussion of the opinions of the scholars, it is necessary to present the opinion of al-Sarhindi, for al-Sirhindi believes that the herald is actually the object of a deleted verb and that it must be appreciated (I call), or (I call). That they are nouns of verbs, so what is meant by the herald is direction and turnout, whether this direction is a real direction as you say: (Oh Zayd), or a judgment towards: (Oh Samaa) .

The truth is that Sirhindi's view of the herald being the object of it is a fact that carries with it some doubts. Because the caller is to be carried in the accusative case, and it is not a real object.

6- Excluded factor:

The opinions of grammarians differed in the nasib of the excluded; For the absence of an apparent factor that explains the phenomenon of the accusative in it, so the doctrine of Sibawayh (d.180 AH) , the Persian (d.377 AH) , and the majority of the Basrans , that the nasib of the verb is mediated (except), Sibawayh (d.180 AH) said: "Because it is a way out of

what you inserted into it, so what came before it worked in it as The twenty worked in dirhams, where you said : " He has twenty dirhams." This is the saying of the close friend (may God have mercy on him), and that is your saying: "The people came to me except for your father"... And (the father) became erect, since he was not included in what he entered before him, and he was not an adjective, and he was The factor in it is what preceded it from the speech" , and Ibn Al-Hajib (646 AH) preferred their doctrine by saying: "And it is the correct doctrine) , while Al- Mubarrad (d. Because if the matter was as they went to it, it would have to adhere to (except) the accusative and not deviate from it , and it is a weak saying whose corruption appears with the slightest contemplation. , As for the coffins Al-Kisa'i (d. 189 AH) believes that it is prescribed for the violation, i.e.: violating the first towards: (the people stood up except Zayd), so (Zayd) is negated from him standing, and what preceded it is obligatory for him to stand up, or it is prescribed for analogy to the object, and Al-Farra went (d. 207 AH) Until the exception tool is compounded from (if) and (not), so it merged with each other and softened, so it became (except) and a load was set for it on (that) the nasibi, so Al-Farra (d. It is) for the verb just as what comes after (except) dispensed with a verb that is for the noun, so when it was said: (People got up except Zayd) and (except Zayd), then it was accusative without a verb and noun without a verb .

Al-Sarhandi believes that the excluded is the accusative of the verb that it denotes (except) by analogy to the object with it; Because it is a virtue , and thus Al-Sarhindi agrees with the opinion of Sibawayh (d. 180 AH), and those who followed him, and the opinion of Al-Kisa'i (d. 189 AH) in its being erected; according to his efficacy.

The second topic: verbal factors in names

Action is the origin of verbs in verbs, a branch in nouns and letters, so verbs are always built except for what is excluded from it, which is similar to the noun, so whatever nouns work should be asked about the obligation to do it, and accordingly most of the grammarians went to the fact that the work of the nouns is carried on the verbs verbally or actually. Likewise, the verbal expression of the verbs is carried on the nouns due to its similarity with them .

There are four types of nouns that act as verbs:

- A. A type of action due to its similarity in the number, movements, etc., and it is the subject and object noun.
- B. A type carried on the noun of the actor, which is the adjective.
- C. A type of work on the condition that it is appreciated (that) and the act; Because it is the origin of the act and is the source.
- D. Action type on behalf of the verb, and in short: the noun of the verb.

As for Al-Sarhandi's approach in his classification of the work of names, it did not differ from the grammarians who preceded him, and the working names were mentioned in his book as follows:

1- Name of subject:

Al-Sarhandi did not deviate from the opinions of the grammarians who preceded him in that the subject noun does the action of its verb, whether it is intransitive or transitive, so it is formulated from the triple verb in the form of (subject). It is not the triple in the form of the present (active) , and Sibawayh (d. 180 AH) is considered one of the first to make the name of the participle the course of the present tense. He does), was indefinite, and that is what you said:

(This one strikes Zayd tomorrow), so its meaning and action is like: (This one strikes Zayd tomorrow), and if you talk about an action at the time of its occurrence without interruption, then you say: (This one strikes the servant of God of the Hour) then its meaning and action For example: (This strikes Zayd the hour)" , and the majority of grammarians believe that the noun of the active subject the action of the verb is the present tense of the verb present in pronunciation and meaning, so this matching is either verbal or intangible, so the action of the subject's noun is then based on the verbal and intangible present, so if the present tense becomes invalid Verbal and moral invalidate the action of the subject's noun; Because the cause, as indicated by the fundamentalists, revolves around the effect, whether it exists or not, and carrying the noun of the subject on the present tense verb does not mean matching between them in the terms and conditions. But they differ in what is called the eventual discriminator, which is renewal and occurrence in relation to the present tense, and constancy in relation to the form of the subject noun.

Al-Sarhandi stipulated several conditions for making the subject noun, namely:

- A. It should not be diminutive or described as adjective; For his departure from the miniaturization and description of the similarity of the verb; Because the verb does not occur as a description or a diminutive, so it is not said: (This is Dwerb Zaid); to keep it away from the present tense; By changing its structure, which is the pillar of resemblance, and its closeness to the name, the Kufans permitted its implementation absolutely and not describing it; Because the description is one of the characteristics of the names.

B. To be in the sense of the case and reception, unlike the verb; it is in all times; Because the orbit of the place of the subject's noun is similar to the present tense verbally and meaning , so if it is an abstract action in the sense of case and reception; Because it is similar to the verb in its meaning, and the noun of the subject loses its action if it is in the sense of proceeding; Because it contradicts the wording of the verb whose meaning is (the present tense), and accordingly, the action of the subject noun that is abstracted from (the alif and the lam) is coupled with the beginning towards: (Zayd beat his father with a man), or the interrogation towards: (Did your brother Zayd strike?), or the negation towards: (what Honoring your father Omar), or an adjective, whether it is an adjective of a noun such as: (I passed a man riding a mare), or immediately to know such as: (Zayd came seeking manners) .

C. Dependence on its owner: It is required to rely on a predicate for the beginner, or an adjective for a description, or an adverb of a condition, or a connection to a relative, or be dependent on a negative letter or an interrogative letter, and directed his work in relying on its owner; To strengthen its already similar .

As for the similarities mentioned by al-Sirhindi to the action of the subject's noun and the action of the verb, they are :

- 1- exaggeration To actually strengthen his similarity.
- 2- And in entering the connection between them.
- 3- And in entering the sign of deuteronomy and plural on them, even if they differ.

2- participle:

Ibn Hisham (d. 761 AH) defined it by saying: "It is what is derived from the action of the one who signed it ."

The passive noun works according to the previous conditions for the subject noun in terms of relying on its owner, defining it with (al), and relying on negation or interrogation. And after it , and the participle noun is formulated by analogy with the abstract trio on the weight of (the object), and from a non-triple on the form of the participle noun by opening what comes before the end of it verbally as (extracted), or appreciating as (chosen), and al-Sirhindi has pointed out that the original is in the form of (object).), to be in the form of (passive), but it was modified from this form to the form of (object); In order not to be confused with the quatrain, and the participle noun works with the same conditions and provisions given for the subject's noun, it is an absolute action if you enter it (lam) towards: (Zayd the struck is his servant now, tomorrow, or yesterday), and is restricted by the conditions of the subject's noun if it is stripped of (lam) in terms of relying on its companion, or on a negative or interrogative letter, or with a conditional, or described, or a subject as you say: (I read your son's handwriting), meaning that its cause in the action is the same as the cause of the action of the subject's noun without any difference between them; to derive them from the verb , and the participle noun acts as its passive verb, so it is nominative for the participle towards: (Zaid whose father was beaten), as you say: (his father was beaten) so it is nominative with it as it is nominative for the participle, Likewise, it is accusative if his action is transitive, as when you say: (Zayd gives his father a dirham), as you say: (He gives his father a dirham), and the participle noun is unique from the noun of the subject by the permissibility of adding it to

what is nominative, as when you say: (Zayd clothed the slave in a garment) , and it differs About him in that the active noun is built for the known; For its resemblance to the present tense in its nominative subject and its accusative object, and the name of the object is built for the passive if its action is transitive of a single object, and it is set up as an object if it is transgressive of two verbs.

3- And the suspicious character:

Among the nouns that are similar to the noun of the subject, and which are carried in the sentence; Because it is likened to it, and its name was not settled by grammarians on what it is except for Ibn al-Sarraj (d. 316 AH), as Sibawayh (d. 180 AH) defined it by saying: “The chapter on the adjective that is likened to the subject in what you worked in it...” And al-Mubarrad (d. 285 AH) did not add anything to Naming Sibawayh (d. 180 AH), and he said: “This is the chapter on the adjective that is likened to the subject in what he works with.” However, the naming settled with Ibn al-Sarraj (d. 316 AH) in being similar to the name of the subject, and all grammarians followed him in that , as he limited it by saying: “Names are described as they are called With the nouns of the subjects, and it is mentioned and feminine, and the alif and the lam enter it, and the waw and the nun are combined as (the subject’s noun, and the verb of preference) just as the pronoun combines in the verb. intense) and the like .”

And it works for Al-Sarhandi as its necessary action; For its indication of steadfastness and continuity, unlike the noun of the subject that indicates occurrence and renewal, and it works without restriction or condition, as time is not taken in its meaning; For its indication of steadfastness and permanence, it has no work in the suspected adjective, except for relying on

its owner and the interrogative and negative letters, as they are two conditions in its work as in the subject’s noun, and it is commendable and plural, masculine and feminine, and its necessary formulas are standard, otherwise it is auditory if it is transitive, and it contradicts the original if it is transitive In the accusative of its action on the likeness of the object; Carrying it to the passive noun of the accusative subject , so it has the right to be like its verb, raising a subject and not accusing an object with it, for the implication of its action, but it violated the original and resembled the noun of the transitive subject to one, so it raised an actor and formed an object with it that is not suitable to be an object in the grammar scales, then it is not called Its object is rather similar to the object , so Sarhindi did not deviate from the opinions of the grammarians who preceded him . a load on the name of the actor, and it was her right to refrain from accusative; to contrast it with the verb; for its indication of proof; And because it is taken from a minor verb (the necessary verb), so it likened the noun of the transitive subject to a single object, and did its action, so it acts similar to the noun of the subject whose action resembles the present verb, so it was not able to do its action, because of its distance from the present verb in meaning, and its closeness to a noun The subject in judgment and meaning, as it adheres to the attribute of the branch of the subject noun, which is its origin .

4- Source:

Ibn Jinni (d. 392 AH) defined it: “Every name indicates an unknown event and time .” The source received the attention of grammarians, both ancient and modern. Because it has multiple grammatical functions, the absolute object is an infinitive, and the object has an infinitive as well, and each of them has its own function, while the infinitive does not have a

special function, it is more general and comprehensive than being defined by a grammatical function, for it is according to Sarhindi the absolute action, so it raises a subject if it is necessary, And the object is set with it if it is transitive towards: (I liked Zaid beating Omar), and it is not required in his action to be in the sense of the past or the present and the future, as it is an absolute action that is not specific to a specific time, so you say: (I remember hitting Zaid yesterday), and (and hitting Zaid now or severe tomorrow), in contrast to the subject and object noun, whose work requires the present and future tense; Because they are similar to the present tense, while the infinitive is not restricted to time; To derive the verb from it , then the infinitive does the action of its verb, if it is in estimating the verb, as in your saying: (I was amazed that Zayd struck you yesterday), and (I like that you struck Zayd tomorrow), i.e.: (if you hit him), or (to hit him), or with (what) Like (I like you hitting Zayd now), that is: (what you hit him), and if it is not in the appreciation of the verb, then the action of the verb does not work towards: (I hit Zayd), because (Zayd) is accusative of the infinitive and not by (that and the verb) .

Al-Sarhandi stipulated several conditions for the source to work, namely :

A. not to be an absolute object; Because the infinitive must have a verb from its utterance, and that is not necessary in the absolute participle such as: (woe, and woe), as they have no verb even though they are absolute objects.

B. That it is not in the sense of the situation and the reception, for time is absolute, and the reason for that; The derivation of the verb from it, here Al-Sarhandi prefers the doctrine of the

Basrans in that the source is the origin of the verb and it is derived from it .

C. Refusal to submit what is being done to him; for the weakness of his worker; So he is not able to work, so it is not said: (Umar beat Zaid)

D. Refusal to include in it; so as not to confuse the plural and the plural in the singular, and as for the prominent pronoun, there is no harm in it; Because one of the conditions of the infinitive is that its subject is not mentioned, so it is correct to say: (He hit Zayd).

Accordingly, the source has the following factors:

A. To be devoid of the lam and the genitive, the noun is operative in its subject and its object, and this is the basis of its action, but it may deviate from the original and act if it is genitive, as in the words of the Most High: “And had it not been for God, the people repelled some of them by means of others” and (amazed). The hairdresser beats the dress) .

B. He may work with blame, but it is very few. Because the focus of his work is on interpreting it by (that) with the verb, and if it is definite, he refrains from appreciating it. Because just as (lam) is not included in (that) with the verb, so it is not included in the source that is estimated by it, and its implementation was not mentioned in the download, rather it came in some poems, such as the poet’s saying:

Weak to spite his enemies, he thinks he will flee

5- verb noun:

Among the working nouns are the action of its verb according to al-Sarhandi: the verbal nouns, which act as the action of its past, future, and present tense, some of which are:

A. The past tense of the verb is like (hey), and (it's different) .

B. The noun of the command verb: as (raweed zaida), meaning: (slow down), and (shh), meaning: (shut up) .

C. The present tense of the verb is (wai) meaning to wonder, and (oh) to mean bored.

The third topic: verbal factors in letters

Grammarians found when they extrapolated Arabic a phenomenon that is not devoid of evidence of the logic of the language, which is: that the working letters that are specific to nouns do not relate to verbs, or that are specific to verbs and do not relate to nouns, and those that do not belong to one of the two types have no work .

Ibn al-Qayyim (d. 751 AH) argued that the letters are the basis of the work, similar to the grammarians who stipulated its subsidiary in the work. Because the letter, if it is not specific to a noun or a verb, how can it work in others, except that Ibn Al-Qayyim (d. Because the principle in it is that it does not work in anything else, but the letter must be worked in everything that indicates a meaning in it; Because it requires a meaning, so it requires action. Because expressions are dependent on meanings, so just as the letter clings to what has entered its meaning, it must cling to it verbally, and that is the action. The origin of the letter is that it is a worker, so we ask about the non-worker, so we mention the letters that did not work, and the reason for robbing them of the work, among them: (Is), they enter into a sentence, and some of them worked in others, and the action of the initiation or the participle preceded them, so they entered for a meaning in the sentence There is no meaning in a singular noun, so it is sufficient for the preceding factor before this letter, which is the

beginning and the like, and also (hamza) towards: (amro kharej), because the letter entered a meaning in the sentence, and it is not possible to stand on it, and it is not imagined that the sentence is cut off from it; Because it is a single letter that does not stop on it, and if they imagined that in it, it would work in the sentence; To confirm, by the appearance of his impact on it, his attachment to her, his entry into her, and his need for her, as they did in (Inna and her sisters), where words from three letters onwards were permissible to stand on, such as (He is his guardian and perhaps), so do them in the sentence; In order to show its connection and the intensity of its attachment to the hadeeth that follows it , as for the grammarians, they went to its branch in the work. Because of its lack of specialization , and Al-Shalubin (d. 645 AH) and Abu Hayyan (d. 745 AH) believe that the principle in letters is that they do not work; Rather, it worked for its specialization, and if it is not specific , then it does not work for it. Al-Shalubin (d. 645 AH) said: “The origin of the prepositional letters is wrong, but the correct saying is that the origin of the letter is that it does not work as a nominative or accusative, because the nominative and accusative is only from the action of the verbs with it wherever it was Every nominative has a subject or a likeness with it, and every accusative has an object or a likeness with it, so if he makes them the letter, he only does them because of its likeness to the verb, and he does not do an action that has no right of likeness except the prepositional action if it is added to the verb or what is in its meaning to the noun . In the works of letters; For its specialization, and if it is not specialized, then it has no work. The letter indicates a partial meaning that is obtained in other nouns and verbs .

There are two types of letters: some of them are factors in nouns, and others are factors in verbs.

Al-Sarhindi counted them as verbal factors, and I will mention them successively, as Al-Sarhindi mentioned them in his book.

1- Adverbs in verbs:

It is of two parts:

A. Among them are those that make the accusative: they are letters that are specific to the verb, and in which the accusative works, and they are: (that) the infinitive, (llan), (then), and (ki), which are the original accusative letters that work the accusative in the verb without any restriction or condition, And he carried the rest of the accusative letters on it, which are: (even, lam ki, and lam al-juhud), which do not work in the accusative verb except with the estimation (that) of the infinitive; Because they are originally adjoining letters, and it is forbidden to include the preposition on the verb, so when it was necessary to enter it on the verb, the grammarians prefixed it with (that) the infinitive, as well as (or, the F, and the Waw), so they are also letters of affection that occurred after the inflection, and it is known that it is not permissible The constructive sentence is attached to the predicate, so the grammarians start it by appreciating (that) the infinitive, so that the conjunction and the inflection are in the singular rule, and out of the sympathy of the singular to the singular, as you say: (Do not eat fish and drink milk), so it is noted here that (waw) is an emotion, and the verb is accusative, And the conjunctions are non-functional, so the verb (and drink) is indicated by (that) the infinitive infinitive, and the predicate: (You do not have to eat fish or drink milk), and based on that, Al-Sarhindi did not release the work for (that) the infinitive, but rather made it an outlet for the work of Non-working letters if they are specialized in what they do not work in.

B. Some of them are what make the juxtaposition: and the factors of jussibility are of two types:

The first: what is certain of one act They are : (why), (for what), (lam al-amr), and (la) in the prohibition). Because it specializes in verbs without nouns, then the letter if it is specialized in doing what is specific to it .

C. The second: What denotes two actions, which are: (the tools of reward) , and they enter into two actions; To indicate that the first is a reason for the second , which is: (If, and important, then permission, then murmur, and where, where, and when, and what, and who, and any, and I), then the hadith in (where, and the one is clear) It comes (ifma) without (ma) but an anomaly , and he cited the words of the poet:

And dispense with what your Lord enriches you abundantly, and when poverty befalls you, beautify yourself.

2- The working letters in nouns : and they are of two types:

A. Traction works section:

Al-Sarhandi justified calling it a prepositional letter. Due to its association with the meanings of the verbs to the nouns, or for its effect on the prepositions that follow it, it was given this name in relation to naming some letters with the accusative letters, or the assertive letters.

Grammarians have divided it into three sections:

The first section: letters that are inseparable from the letter and are not separated from it, and they are nine: (from), (to), (even), (in), (yaa), (and lam), (rab), (waw oath, and (lost).

The second section: letters that fall between the nominative and the verbal, and they are five: (on), (about), (al-kaf), (since), and (since).

The third section: letters that varied between the nominal and the verbal, and they are three: (God forbid), (except), (except).

This is the well-known and approved division of grammarians, while Al-Sarhindi made it a single division, which is: working prepositions in the noun that follows it, and their number is nineteen, and after mentioning these letters, he began to mention the virtues of this arrangement that words cannot mention.

B. Letters that make the accusative and nominative in nouns: they are (An) and her sisters, and (Ma) the Hejazi that makes the verb (not), and those similar to (not): (Ma the Hijazi, Lat, the negating, nor), then (No) that negates the gender, they are working letters; to resemble the verb verbally and meaning, but verbally; For being triple and quaternary like verbs, and the fact that the last of them is based on conquest, and as for meaning; Because each one of them has the meaning of the verb , and the similarity: "It is made up of three or more letters, and it is based on the opening, and it included the meaning of the past tense, ... and it worked the accusative and the nominative, because it resembled (was) in the imperative of the predicate and the predicate and dispense with them, and the opposite of its action To get the difference between it and was .

Conclusion and results

At the conclusion of this research, we can sum up the most important findings :

1- Al-Sarhandi's care for the verbal factors was a great care, as his care and interest were clear in his book, and this is what I showed through this research.

2- Al-Sarhindi used the Basran school of thought in explaining and detailing the verbal factors, so he followed in their footsteps and followed their example. On the other hand, he was a lot of objection to the Kufic school.

3- His follow-up to Ibn Al-Hajib's opinions was clear, as he agreed with him in most of the issues of his book, although he disagreed with him and objected to him, but in a few issues.

4- His divisions of verbal factors came according to the divisions of the grammarians who preceded him, and Ibn al-Hajib agrees with this division.

5- He used to listen to infer the correctness of his words in his division and explanation of the verbal factors, so he used to present the issue and then back it up with a Quranic or poetic witness to strengthen it.

6- It appeared through this research that he was not only a transmitter, but rather we see him clarifying and detailing the explanation of the issues, even if it was a long explanation, but rather he went beyond that to directing the author's opinion or objecting to it, and this indicates that he was one of the skilled scholars in this direction and has the leadership in that.

References

- 1- Resorption of Beating from Lisan Al-Arab, Abu Hayyan Muhammad bin Yusuf bin Ali bin Yusuf bin Hayyan Atheer Al-Din Al-Andalusi (d. 745 AH), investigation, explanation and study: Rajab Othman Muhammad, review: Ramadan Abdul-Tawab, Al-Khanji Library in Cairo, I / 1, 1418 H - 1998
- 2- Secrets of Rhetoric: Abu Bakr Abd al-Qaher bin Abd al-Rahman bin Muhammad al-Farisi, originally, al-Jurjani al-Dar (d. 471 AH), Mahmoud Muhammad Shaker,

- al-Madani Press in Cairo, Dar al-Madani in Jeddah.
- 3- Similarities and analogues in grammar, Abd al-Rahman bin Abi Bakr, Jalal al-Din al-Suyuti (d.
 - 4- The Origins of Arabic Grammar: Dr. Muhammad Khair Al-Halawani, Publisher: Al-Atlantic, vol. / 2
 - 5- Fundamentals in Grammar, Abu Bakr Muhammad ibn al-Sari ibn Sahl al-Nahawi, known as Ibn al-Sarraj (d.
 - 6- Amali Ibn al-Hajeb, Othman bin Omar bin Abi Bakr bin Yunus, Abu Amr Jamal al-Din Ibn al-Hajib al-Kurdi al-Maliki (d. 646 AH), study and investigation: Dr. Fakhr Saleh Suleiman Qadara, Dar Ammar - Jordan, Dar Al-Jeel - Beirut, 1409 AH - 1989 AD.
 - 7- Equity in matters of disagreement between grammarians: Basrans and Kufans, Abd al-Rahman bin Muhammad bin Ubaid Allah al-Ansari, Abu al-Barakat, Kamal al-Din al-Anbari (d.
 - 8- The clearest paths to the millennium of Ibn Malik, Abdullah bin Yusuf bin Ahmad bin Abdullah Ibn Yusuf, Abu Muhammad, Jamal al-Din, Ibn Hisham (d.
 - 9- Al-Idhah Al-Adadi, Abu Ali Al-Farsi (288-377 AH), investigation: Dr. Hassan Shazly Farhoud (College of Arts - University of Riyadh), I / 1, 1389 AH - 1969 AD.
 - 10- Clarification in Sharh al-Mufassal, by Sheikh Abi Amr Othman bin Omar, known as Ibn al-Hajib al-Nahawi (570 AH, 646 AH), Part One, investigation and presentation by: Dr. Musa Banai al-Alayli, Republic of Iraq, Ministry of Endowments and Religious Affairs, Revival of Islamic Heritage.
 - 11- Bada'i al-Fawa'id, Muhammad bin Abi Bakr bin Ayoub bin Saad Shams al-Din Ibn Qayyim al-Jawziyyah (d. 751 AH), Dar al-Kitab al-Arabi, Beirut, Lebanon.
 - 12- Al-Badi' in the science of Arabic, author: Majd al-Din Abu al-Sa'adat al-Mubarak bin Muhammad bin Muhammad bin Muhammad bin Abd al-Karim al-Shaibani al-Jazari Ibn al-Atheer (d. 606 AH), investigation and study by: Dr. Fathi Ahmed Ali Al-Din, Publisher: Umm Al-Qura University, Makkah Al-Mukarramah - Saudi Arabia, Edition: First, 1420 AH
 - 13- Al-Bayan fi Sharh al-Luma' by Ibn Jinni: Dictation by: Sharif Omar bin Ibrahim al-Kufi, d.
 - 14- Explanation of the doctrines of the Basran and Kufian grammarians, Abu Al-Baqa Abdullah bin Al-Hussein bin Abdullah Al-Akbari Al-Baghdadi Mohib Al-Din (d. 616 AH), investigation: Dr. Abdul Rahman Al-Othaymeen, Dar Al-Gharb Al-Islami, I / 1, 1406 AH - 1986 AD.
 - 15- Appendix and complement in explaining the book of facilitation, Abu Hayyan Al-Andalusi, investigation: d. Hassan Hindawi, Dar Al-Qalam - Damascus (from 1 to 5), and the rest of the volumes: Dar Treasures of Seville - Riyadh, I / 1, 1418-1434 AH / 1997-2013 AD.
 - 16- The Commentary on Al-Muqrab, (Explanation of Allama Ibn Al-Nahhas on Muqrab Ibn Asfour in the Science of Syntax), investigation: Jamil Abdullah Aweidah, 1/1, 2004, Ministry of Culture, Amman, Jordan.
 - 17- The commentary on the book of Sibawayh, Al-Hassan bin Ahmed bin Abdul Ghaffar, Persian origin, Abu Ali (d. 377 AH),

- investigation: Dr. Awad bin Hamad Al-Qawzi (Associate Professor at the College of Arts), I / 1, 1410 AH - 1990 AD.
- 18- Clarifying the Objectives and Paths with Explanation of the Millennium of Ibn Malik, Abu Muhammad Badr al-Din Hassan bin Qasim bin Abdullah bin Ali al-Muradi al-Masri al-Maliki (deceased: 749 AH), explanation and investigation: Abdul Rahman Ali Suleiman, Professor of Linguistics at Al-Azhar University, Dar Al-Fikr Al-Arabi, p / 1 1428 AH - 2008 AD.
 - 19- Facilitating and complementing Ibn Aqil's commentary on the millennium of Ibn Malik, presented to him by Dr. Muhammad Ali Sultani, Dar Al-Asmaa, I / 1, 1428 AH - 2009 AD.
 - 20- Al-Jana Al-Dani in the Letters of Meanings, Abu Muhammad Badr al-Din Hassan bin Qasim bin Abdullah bin Ali al-Muradi al-Masri al-Maliki (d. 749 AH), investigation: Dr. Fakhr al-Din Qabawah - Professor Muhammad Nadim Fadel, Dar al-Kutub al-Ilmiya, Beirut - Lebanon, vol. / 1, 1413 AH - 1992 AD.
 - 21- Characteristics, Abu al-Fath Othman bin Jinni al-Mawsili (d. 392 AH), Egyptian General Book Authority, vol. / 4.
 - 22- A treatise on the noun of the subject that is intended to continue in all times, by Imam: Ahmed bin Qasim Al-Abbadi, deceased: D. 994 AH, investigation and study: Dr. Muhammad Hassan Awwad, University of Jordan/ Faculty of Arts, Dar Al-Furqan for Publishing and Distribution.
 - 23- Time and language, d. Malik Youssef Al-Mutalabi, The Egyptian General Book Organization, 1986.
 - 24- Explanation of Ibn al-Nazim on the millennium of Ibn Malik, Badr al-Din Muhammad ibn al-Imam Jamal al-Din Muhammad ibn Malik (d.
 - 25- Explanation of Ibn Aqeel on the Alfiya of Ibn Malik, Ibn Aqeel, Abdullah bin Abd al-Rahman al-Aqili al-Hamadani al-Masry (deceased: 769 AH), investigation: Muhammad Muhiy al-Din Abd al-Hamid, Dar Al-Turath - Cairo, Dar Misr for Printing, Saeed Gouda Al-Sahar and Partners, I / 1 , 1400 AH - 1980 AD.
 - 26- Explanation of the facilitation called "Tamhid al-Qawa'id bi Sharh Tasheel al-Fawa'id", Muhammad bin Yusuf bin Ahmad, Mohib al-Din al-Halabi and then al-Masri, known as the head of the army (d. 778 AH), study and 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.
 - 27- 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.
 - 28- Al-Radi's Explanation of Al-Kafiyyah, Radhi Al-Din Al-Astarabadi, Correction and Commentary: Yusuf Hassan Omar.
 - 29- Explanation of Factors in Syntax: Mulla Nazr Ali Kilani.
 - 30- Explanation of the Healing Sufficient, Jamal al-Din Abu Abdullah Muhammad bin Abdullah bin Malik al-Ta'i al-Jiani, investigation: Abdul Moneim Ahmed Haridi, Umm Al-Qura University Center for Scientific Research and Revival of Islamic Heritage, College of Sharia and Islamic Studies, Makkah Al-Mukarramah, 1/1, 1402 A.H. - 1982 A.D. .

- 31- Explanation of the model in grammar for the scholar Al-Zamakhshari, explained by Al-Ardabili Jamal Al-Din Muhammad bin Abdul-Ghani, investigation: Dr. Hosni Abdul-Jalil Youssef, Egyptian Book House, 1990 AD.
- 32- Explanation of the detailed explanation of al-Zamakhshari, Ya'ish ibn Ali ibn Ya'ish ibn Abi al-Saraya Muhammad ibn Ali, Abu al-Baqa, Muwaffaq al-Din al-Asadi al-Mawsili, known as Ibn Ya'ish and Ibn al-Sane' (d. I / 1, 1422 AH - 2001 AD).
- 33- Explanation of the Hadrami Introduction, called Bushra Al-Karim, explaining the issues of education, Saeed bin Muhammad Baali Baeshen Al-Dawani Al-Rabati Al-Hadrami Al-Shafi'i (d. 1270 AH), Dar Al-Minhaj for Publishing and Distribution, Jeddah, vol.
- 34- Explanation of the Muqaddamah al-Muhsaba, Taher bin Ahmed bin Babshath (d. 469 AH), investigation: Khaled Abdul Karim, Al-Mataba' Al-Asriyya - Kuwait, vol. 1, 1977 AD.
- 35- Explanation of Facilitating Benefits, Muhammad bin Abdullah, Ibn Malik Al-Ta'i Al-Jiani, Abu Abdullah, Jamal Al-Din (d. 672 AH), investigation: Dr. Abdul Rahman Al-Sayed, d. Muhammad Badawi al-Makhtoon, Hajar for printing, publishing, distribution and advertising, vol. 1, (1410 AH - 1990 CE).
- 36- Explanation of Jamal al-Zajaji, Ali bin Moamen bin Muhammad Ibn Asfour al-Ashbili (d. 669), investigation: d. Sahib Abu Jinnah, University of Mosul - Dar Al-Kutub Foundation, 1st edition, 1400 AH - 1980 AD.
- 37- Explanation of the golden roots in knowing the words of the Arabs, Abdullah bin Yusuf bin Ahmed bin Abdullah bin Yusuf, Abu Muhammad, Jamal al-Din, Ibn Hisham (d. 761 AH), investigation: Abdul Ghani al-Daqr, United Distribution Company - Syria.
- 38- Al-Safiya fi Tahdiyah Al-Kafiya, Abdullah Jan bin Hassan Jan Al-Mujdadi Al-Farouqi Al-Sindi (d. 1393 AH), investigation: Abi Ubaid Allah Muhammad Jan bin Abdullah Al-Nuaimi, Dar Al-Nuaimi for publication and distribution.
- 39- The phenomenon of syntax in Arabic grammar and its applications in the Holy Qur'an, Muhammad Suleiman Yaqout, University Knowledge House, Cairo - Egypt, (D), 2003.
- 40- The ills of grammar, Muhammad ibn Abdullah ibn al-Abbas, Abu al-Hasan, Ibn al-Warraq (d.
- 41- The new factors in grammar: Muhammad bin Pir Ali Al-Barkowi (d. 981 AH), Dr. Salah Muhammad Abu Al-Hajj took care of him, Anwar Al-Ulama Center for Studies, I / 1, 1441 AH, 2020 AH.
- 42- One hundred grammatical factors in the origins of Arabic science, Abu Bakr Abdul-Qaher bin Abdul-Rahman bin Muhammad Al-Jurjani (d. 471 AH), by Sheikh Khaled Al-Azhari (d. 905), investigation: Dr. Al-Badrawi, Zahran, Dar Al-Ma'arif, Cairo, vol./2, 1988.
- 43- Nourishment of the Mind in Explanation of the System of Arts, Shams al-Din, Abu al-Awn Muhammad ibn Ahmad ibn Salem al-Safarini al-Hanbali (deceased: 1188 AH), Cordoba Foundation - Egypt, I / 2, 1414 AH / 1993 AD.
- 44- Fur and its impact on the Kufic school, d. Jamil Abdullah Awaida, 1429 AH - 2008 AD.

- 45- The book, Amr bin Othman bin Qanbar Al-Harithi, with loyalty, Abu Bishr, nicknamed Sibawayh (d. 180 AH), investigation: Abd al-Salam Muhammad Harun, publisher: Al-Khanji Library, Cairo, vol.
- 46- Al-Kanash in the art of grammar and morphology, Abu al-Fida Imad al-Din Ismail bin Ali bin Mahmoud bin Muhammad bin Omar bin Shahanshah bin Ayyub, al-Malik al-Mu'ayyad, the owner of Hama (d. 732 AH), study and investigation: Dr. - Lebanon, 2000 AD.
- 47- The core in the ills of construction and syntax, Abu Al-Baqa Abdullah bin Al-Hussein bin Abdullah Al-Akbari Al-Baghdadi Mohib Al-Din (d. 616 AH), investigation: Dr. Abd al-Ilah al-Nabhan, Dar al-Fikr - Damascus, vol. 1, 1416 AH, 1995 CE.
- 48- The core in the grammar of language and the instruments of literature, grammar, morphology, rhetoric, performances, language and proverbs, Muhammad Ali al-Sarraj, review: Khair al-Din Shamsi Pasha, Dar al-Fikr - Damascus, I / 1, 1403 AH - 1983 AD.
- 49- Al-Latifah Al-Bakriya [Attractions of Abd al-Rahman bin Yahya al-Mu'allimi al-Yamani (20)], Abd al-Rahman bin Yahya al-Mu'allimi al-Yamani (1313 - 1386 AH), investigation: Usama bin Muslim al-Hazmi, reviewed by: Muhammad Ajmal al-Islahi - Muhammad Uzair Shams, Dar Alam al-Fawa'id for publication and distribution , I / 1, 1434 AH.
- 50- Language between normative and descriptive, d. Tamam Hassan, 4th Edition - Cairo: The World of Books: 2000 AD.100-
- 51- The Shining in Arabic, Abu al-Fath Othman bin Jinni al-Mawsili (d. 392 AH), investigation: Fayez Faris, Dar al-Kutub al-Thaqafiya - Kuwait.
- 52- Complementary to Al-Ajrumiyah in the science of Arabic, Shams al-Din Abu Abdullah Muhammad bin Muhammad bin Abd al-Rahman al-Tarabulsi al-Maghribi, known as al-Hattab al-Ra'ini (d. 954 AH).
- 53- Al-Murtajil (in Sharh al-Jamal), Abu Muhammad Abdullah bin Ahmad bin Ahmad bin Ahmad Ibn al-Khashab (492 - 567 AH), investigation and study: Ali Haidar (Librarian of the Arabic Language Academy in Damascus), vol.: Damascus, 1392 AH - 1972 AD.
- 54- Meanings of the Qur'an, Abu Zakariya Yahya bin Ziyad bin Abdullah bin Manzoor Al-Dailami Al-Farra (d. 207 AH), investigation: Ahmed Youssef Al-Najati / Muhammad Ali Al-Najjar / Abdel-Fattah Ismail Al-Shalabi, Dar Al-Masria for Authoring and Translation - Egypt, I / 1.
- 55- Dictionary of Arabic Grammar, Author: Abd al-Ghani bin Ali al-Daqr (d. 1423 AH), Dar al-Qalam - Damascus, I / 1, 1406 AH - 1986 AD.
- 56- Mughni al-Labib, on the books of Arabs, Abdullah bin Yusuf bin Ahmed bin Abdullah bin Yusuf, Abu Muhammad, Jamal al-Din, Ibn Hisham (d. 761 AH), investigation: Dr. Mazen Al-Mubarak / Muhammad Ali Hamdallah, Dar Al-Fikr - Damascus, vol. / 1, 1985.
- 57- Al-Mufassal in the art of syntax, Abu Al-Qasim Mahmoud bin Amr bin Ahmed, Al-Zamakhshari Jarallah (d. 538 AH), investigation: Dr. Ali Bu Melhem, Publisher: Al-Hilal Bookshop - Beirut, 1st edition, 1993.

- 58- Al-Muqtadab, Muhammad ibn Yazid ibn Abd al-Akbar al-Thumali al-Azdi, Abu al-Abbas, known as al-Mubarrad (d. - Beirut.
- 59- Al-Muqaddimah Al-Jazuliyah in Grammar, Issa bin Abdul Aziz bin Yallabakht Al-Jazouli Al-Barbari Al-Marrakshi, Abu Musa (d. 607 AH), investigation: Dr. Shaaban Abd al-Wahhab Muhammad, reviewed by: Dr. Hamid Ahmed Neel - Dr. Fathi Muhammad Ahmed Jumaa, Umm Al-Qura Press.
- 60- Al-Muqrab and with him the example of al-Muqrab, Ali bin Moamen bin Muhammad, Abu Al-Hassan, known as Ibn Asfour (d.
- 61- Results of thought in the grammar of Al-Suhaili, Abu al-Qasim Abd al-Rahman bin Abdullah bin Ahmad al-Suhaili (d.
- 62- Al-Nahw Al-Wafi, Abbas Hassan (d. 1398 AH), Dar Al-Maarif, I / 15.
- 63- Hema Al-Hawame' in explaining the collection of mosques, Abd al-Rahman bin Abi Bakr, Jalal al-Din al-Suyuti (d. 911 AH), investigation: Abd al-Hamid Hindawi, Al-Tawfiqiyyah Library - Egypt.