

**THE ILLNESS OF THE BUILDING IN THE BOOK OF MEANINGS OF GRAMMAR FOR DR. FADEL AL-SAMARRAI AND THE OPINIONS OF GRAMMARIANS ON IT**

The naming bug in the book *The Meanings of Grammar* and the Opinions of Grammarians on it

**Muhammad Talab Anzi Al-Dulaimi, Rafi Khalaf Jassim**

College of Education for Humanities, Anbar University.

<sup>1</sup>[Moh20h2003@uoanbar.edu.iq](mailto:Moh20h2003@uoanbar.edu.iq), <sup>2</sup>[rafi.khalaf@uoanbar.edu.iq](mailto:rafi.khalaf@uoanbar.edu.iq)

**Summary**

This research sheds light on the enumeration of the reason of the sons, which was mentioned in the book (*The Meanings of Grammar*) by Dr. Fasil Al-Samarrai, and the opinions of grammarians about it, and those who said it and followed it. The most important findings to her

**summary**

This research sheds light on the statistics of the naming bug that was mentioned in the (*Book of Grammar Meanings*) by Dr. Fasel Al-Samarrai, and the views of grammarians on it, and who said it and followed it, and the research plan was based on two sections preceded by the introduction of the first bug naming the relative noun and prepositions and the second bug naming the absolute effect and incomplete verbs followed by a conclusion with the most important findings.

**Keywords:** naming bug, grammar meanings, grammarians' opinions

**the introduction**

Praise be to God, praise befitting the majesty of his honorable countenance, and the best prayers and peace be upon the most eloquent of those who uttered the adverb of all of the sons of Adam, Muhammad, and upon his good and pure family and companions

: And after

it Arabic she the key To understand speech The All-Knowing opener, And find out syntax corner Basic To understand This is amazing the language, Lost between Our scientists rules This is amazing the language and anchor it, and set it up, And they built its pillars, And it was in same researcher study Theme grammar, great trace it, broad Its bottom and he study ailment grammatical when she has from Effect deep in to understand Arabic, And a statement Intelligence and acumen our scientists, So it was the topic he study ailment in released book newly, And why broach The hands of the students a lot, but it is Book ( *The Meanings of Grammar* by ( Dr. Fadel Saleh Al-Samarrai

And in conclusion no must for me that I thank preferred God on so Ease for me completion this search, no I say that I may be reached perfect in my research, No Perfection unless Allah and his book, And he prayed ,blessings on Our master Mohammed and on Machine, And his company salute, number what He was and be . whenever Moved With his ability a movement, or prove in spheres Stillness

## The first topic gland Bug build

The lunch "by annexing the evil between the prayer of the day and the ritual of the sun, and the pursuit of a day with a specific eye, not a science of time and the morning, such as lunch, and the collection of the lusts of politeness, and the fertilization of knowledge that is not spent. Al -Azhari said. They want his face, which is the reading of all readers except what was narrated from Ibn Amer, for he read the pharaoh, and it is anomalous, and it is said that it comes to a non -expense, because it is a knowledge like a magic, except that it is from the circumstances that are able to say that it is a good thing, so it is not so, so there is no And the plural is tomorrow, and it is said, "I will come to you tomorrow," and the plural is "tomorrow," like Qattah i" and the Qataat of al-Layth. It is said, "Tomorrow is your tomorrow

is called in its two types: "the object in it", and it is a type of: "subject to sentence", as well as <sup>(ii)</sup> The adverb .Adverbs of both types may be accusative, and may be intransitive <sup>(iii)</sup> ."from "semi-descriptive

He is the one who does not adhere to the accusative case on the adverb, but rather leaves : <sup>(iv)</sup> The dispositive - it to all other cases of inflection in which it is not an adverb; If it occurs as a subject, or a predicate, or a .subject, or an object with it, or a preposition with the letter: "in" mentioned before it, or something else

:Or an intransitive case, such as -2 <sup>(v)</sup> And the rule of the dispossessed adverb: 1- Either an expressive person and dawn; Provided that each one is a "sexist", at its appointed known time; Whether , <sup>(vi)</sup> tomorrow; tomorrow ,this time is intended and specified from a specific day, or it is not intended or specified from a specific day these three and their likes are acted upon; It is used as an adverb and not as an adverb, and in both cases it is prevented from conjugating, and the reason for preventing it from conjugating: "the scientific sexuality and ;verbal feminization." If the scientific is lost, it is not prevented from conjugating, because it is not specified because it has lost the defining and determining time; It became indicative of just pure time free from all " ,kinds of specification except with another presumption of designation, "such as: morning is a time of activity I am pleased to travel in the morning and come in the morning, provided that they mean an absolute time <sup>(vii)</sup> ".without its specification

So it is one of the circumstances of the time that is prohibited from disbursement if it is specific, and it is .disposed if it is not specific, and it is prohibited from disbursement for the reason of femininity an adverb of time and its time from dawn to sunrise, and it is forbidden to be used Samarra said \_ Ghudouh is . if it is specific, i.e. of a particular day As if to say: I will come on Friday morning ,if you deny it She says: Walk him one of the mornings. And like him tomorrow, which is from sunrise to the forenoon The Almighty said: And they shall have their sustenance therein, morning and evening } } Maryam: 62. The brief came in : As for tomorrow and tomorrow, they are two names that are well-acquainted and do not depart for the sake of femininity. You say: Walk on him tomorrow, boy, and tomorrow, if you stay early The position of the subject, and if you want to place it on the adverb, so do you say Walk it tomorrow, boy, and tomorrow, boy. Rather, it became a definition because you built tomorrow a noun for a specific time, and tomorrow in its meaning. Do you not see that you are saying: This is a good morning, and I have come to you a good .morning And do not say about this: .I came to you in a good morning But you say: I came to you on Friday .morning, boy So I said: He will follow it one of the mornings and the next morning came in Al-Radi's explanation of Al-Kafiyah: " Now and tomorrow they will not leave, by agreement, even if they are not specific because they are among the notables of the genus, like Usama. She says about the appointment: I



and a year, and from it is not declining, and it is morning and tomorrow, two signs for these two times, with <sup>(xvi)</sup> which he intends to designate or not

It appears from the above that al-Samarrai was agreed by many grammarians on the reason for the construction of ghudwah and in preventing it from morphing, and what I see as a door to preference is that it is an adverb of time that is prohibited from morphing, whether it is definite or not, because it is a word from the flags of and as for the , by his saying Al-Astrabadi religion . to the races, and in this we agree with what Radhi went speech about the departure of circumstances and their absence, we say: tomorrow and tomorrow they do not <sup>xvii</sup> leave by agreement, even if they are not specific because they are among the flags of the <sup>aces</sup>

### The second topic

#### <sup>(xviii)</sup> build bug cat

.It is "an adverb of time to absorb the past, and it is not used in most cases except after negation or suspicion And the most correct in its setting: open the qaf and combine the ta with its emphasis, and there are other ,languages and it is an adverb based on the annexation, such as: I did not deceive anyone ( ) and only on him the past So she says, "I never did that," meaning "never," and it is built on the pretext of <sup>xix</sup> it comes to <sup>negate</sup> .implicating since and until

It is an adverb to absorb what has passed from time, and it is with " :In this sense, al-Samarrai goes by saying the opening of the qaf and the stress of the i, based on the plural. Al-Layth said: "As for a cat, it is the past eternity." It is specific to the negation or its like. And do not say: I will never do it, but rather I will never do and its derivation is from the cat, which means cutting off, and his cat, which means I cut , it instead of ever ,And it was built to include in it the meaning from and to, since the meaning is since you were created . it off <sup>(xx)</sup> or since you were created until now

What appears from al-Samarra'i's statement is that he follows the grammarian's doctrine, so that it is never an .adverb of the negation of the past , and it is based on the reason of implication

As opinion prevails over the doctrine of grammarians, the fact that it is a cat that indicates the past is absorbed <sup>(xxiv)</sup> and Ibn Yaish <sup>(xxiii)</sup> Al-Ridha , <sup>(xxii)</sup> Ibn Malik , <sup>(xxi)</sup> in the past, so it is built, including Ibn Ali Al-Sabban

Ibn Malik said, "If he meant the generality of the time of the past tense in the negative , it came after the verb's This was confirmed by Ibn Ya'ish when he said, "I know that a cat in the sense of <sup>(xxv)</sup> ".negation with a cat <sup>(xxvi)</sup> ".the past tense is said to have never done

Ibn Al-Sabban said that it is an adverb that takes what has passed from time, and instead of an adverb that takes what is received from it, and they are not used except after negation or its likeness, and the most eloquent in the cat is opening the qaf and stressing the ta' and its derivation from his cat, i.e. cut it off. My life, and I <sup>(xxvii)</sup> built to include in it a meaning from and to, since the meaning is from the day I was created until now Accordingly, the Samarra see in its negation of the past tense, as the grammarians thought, and establishes the .reason from its construction due to its inclusion from and to

### The third topic

#### : Compound construction bug

The compound adverb, which is every two words that were compounded and became like a single word, and <sup>(xxviii)</sup> every two words of this type of adverbs are based on the opening

,Al-Samarrai said: From the adverbs that are not acted upon, the compound adverbs are about morning evening, day and night, day by day, and time when, like he visits us morning and evening, and the meaning .<sup>(xxxix)</sup> of morning is evening every morning and evening, and it is based on opening the two parts

What is understood from al-Samarrai's statement is that these compound adverbs are among the untransformed ,adverbs, and they are based on opening the two parts; Because it is a compound, like a composition of fifteen .and he thus followed the path of the grammarians before him in the reason for its construction

.And the reason that the Samarrai adopted the reason for analogy

,<sup>(xxxiv)</sup> Al-Anbari ,<sup>(xxxiii)</sup> Al-Jurjani ,<sup>(xxxii)</sup> Abu Ali Al-Farsi ,<sup>(xxxi)</sup> Al-Mubarrad followed by ,<sup>(xxx)</sup> Sibawayh .<sup>(xxxv)</sup> and Ibn Aqil

The author of the book said: The Arabs differ in that: some of them consider it as one name, and some of them add the first to the other and do not make it a single name. And they do not make any of these nouns in the status of a single noun except in the case of an adverb or adverb, just as they make: O cousin and ya son of a mother in the status of one thing except in the case of calling, and the other of these nouns is in the dative, and he made its word as the word of the one and they are two nouns, one of which is genitive. to the other. Yunus claimed, and this is his opinion, that Abu Amr used to make his word as the word of the one if something from .<sup>(xxxvi)</sup> .it was an adverb or situation

:Al-Farazdaq said

And had it not been for one day, We would not have wanted ... your recompense, and loans have a recompense <sup>(xxxvii)</sup>

The origin in this and the analogy is the addition, so if you name something of this man, you add, just as if you named him a cousin, it would only be according to the analogy, and you say: You come to us every morning and evening, nothing but, and he made their pronunciation in that place as the word fifteen, and he did not build that construction elsewhere. This is the saying of all those whose knowledge and narration we .<sup>(xxxviii)</sup> trust from the Arabs. And I do not know him except the saying of Al-Khalil

What necessitated building day by day is the same as what necessitated building fifteen at Sibawayh is that it ,includes the meaning of the waw, and that is because if you say: I have fifteen dinars, then it means five ten ,so it was built to include the meaning of the waw and most of the buildings follow the course of the letters to show The waw, because showing it is contrary to<sup>xxxix</sup> because the letters are built ( ) and it is not permissible ,brevity and abbreviation. And because confusion occurs from the appearance of the waw in some sites because if you said: I was given this commodity five and ten, the interlocutor could imagine that you were .<sup>(xli)</sup> many grammarians have passed on this problem<sup>xl</sup> given it in two deals ( ) and

?Perhaps a questioner will ask: Why did they not replace it when they made it one name while it was Arabic

The answer is: It is not a thing that combines two things to make a name by which one is named except that it is not conjugated. Because the building is not an asset in the names, this is evidenced by what I said in their speech about the thing that everyone of his nation is obligated to, so when this building was not originally or empowered, they hated to make it in the status of the empowered one running on the origin, so they left its .<sup>(xlii)</sup> construction as they left the non-Arab's construction

قال ابن هشام : وَمَا رَكِبَ مِنَ الظُّرُوفِ وَالْأَحْوَالِ فَعَلِمَ أَنَّ الْبِنَاءَ الْمَذْكُورَ مُقَيَّدٌ بِوُجُودِ الظَّرْفِيَّةِ وَالْحَالِيَّةِ وَأَنَّهَا مَتَى فَقَدَتْ وَجِبَ الرَّجُوعُ إِلَى الْإِعْرَابِ وَإِنَّمَا قَدِمَتِ الظُّرُوفُ عَلَى الْأَحْوَالِ لِأَنَّ ذَلِكَ فِي الظُّرُوفِ أَكْثَرُ وَقَوْعًا فَكَانَ أَوْلَى بِالْتَّقْدِيمِ ، فَإِنْ قُلْتَ قَدْ وَقَعَ التَّرْكِيبُ الْمَذْكُورُ فِيمَا لَيْسَ بِظَرْفٍ وَلَا حَالٍ ،As they say, they fell into a hays, that is, in distress that is difficult to get rid of. I said: He is anomalous

.<sup>(xliii)</sup> so I did not mention him in this brief

And if you sympathize with one of them over the other, the composition is removed, and it is :Ibn Malik said permissible for it to be other than an adverb, so you say: So-and-so visits us in the morning and evening, and he walks on him morning and evening in the noun. And the meaning with the composition, addition and .<sup>(xliv)</sup> conjunction is the same, that is: every morning and evening

Haji reasoned instead of that, when he said: If the second part of that compound includes a letter of conjunction, i.e. the two parts together, like: {fifteen} As for the construction of the first, let it be reduced to ,the status of the first part of the singular noun, and its last will be in the position of the middle of the word and as for its being on the opening, then it will be the second. It is like the feminizing ta' in that it is in addition to the definite substance of the other, or to remove some of the heaviness resulting from the composition. As for the construction of the second, let it be included in the letter; Since the origin in the aforementioned example is five and ten, then when it was intended to mix and combine the two nouns, the waw which<sup>xlv</sup> announces separation, and the ta'a were omitted for ease

Haji Awad went to the fact that the reason for building the first part of these adverbs is because it is more like the beginning of the word, because the day of the day is like five of {fifteen} like {Ja` } from {Jaafar} and it was built on the opening, seeking lightness. ; Because the origin of {fifteen} is {fifth and ten}, so when they ,<sup>(xlvi)</sup> were combined, the waw went from the pronunciation for ease and it was built on the fath for lightness and the reason for him revolves around the inclusion of the meaning of the letter

Al-Radi said: He used a permissibility as fifteen that build the two parts adverbs such as day by day, morning ,by evening, and when by then. Day by day, morning, evening, and when, i.e. day by day, morning by evening and when we live, meaning every day and every morning, evening and every time, and the fa' leads to the meaning of this generality, as in your saying I waited for it an hour by an hour, i.e. every hour, since the . endless<sup>xlvii</sup> benefit of the fa is the accusative, so the meaning is day by day. An obstacle <sup>without separating into the</sup>

What seems to be that the grammarians unanimously agreed that the reason for constructing the compound adverbs is to lower the infinitive from it as the infinitive of the noun, and to build the incapacity from it to .include the meaning of the letter, because the origin is towards yum yum, which is yum and yum . God knows

## The fourth topic

### : Bug build sympathizers

The connotation of sympathy comes through the close relationship between the subject and the genitive, as it ,involves the genitive in the declension of the genitive, so if the genitive is in the declension of the genitive then the genitive is in the accusative, as well as if it is accusative and dative, as "it is known that the benefit if He included him of sympathy in the singular is to involve the second in the inflection of the first. And that in his inflection, so he associated him with the rule of that inflection, such that the accusative of the nominative being a subject like him, and the accusative of the accusative being the object of it or in it or has a partner for .<sup>(xlviii)</sup> ”it in that

as the conjunction article acts as a main link between the subject and<sup>(xlix)</sup> And the conjunction has its tools the subject of it. The conjunctions are “waw, f, then, even, or, um, either, but, but, no. In most cases, linking to these letters is a presumption of security of confusion in Understanding the separation, towards Zayd and

Amr came, and Zayd came and Amr went, and linking to it in a few cases is a presumption of ambiguity in understanding the link, towards Abu Abdullah and Muhammad came, so if we omitted the letter of conjunction, the substitution relationship would have arisen between the two parties, which is a link relationship, and the link with the conjunction is like the link in every Its conditions mediate between two perfections: the perfection of connection and the perfection of separation. This means that the connection with sympathy is a presumption of the lack of connection and the lack of separation between sympathizers, as its indication of the lack of connection stems from its performance of the meaning of contrast, and its indication of the lack of separation stems from the contextual relationship established by each letter, according to its <sup>(i)</sup> meaning. Job and context clues

. which is the conjunction, because it requires contrast <sup>(lii)</sup> only needs a linking tool <sup>li</sup> pattern

Accordingly, tools play an important role in the connotation of sympathy, because they act as a mediator to link between the subject and the subject of it, so that sharing arises between them between the syntactic sites and then the participation in the provisions of the syntax, and since that is so, what is the nature of this ?communication in building the sympathizers

Al-Samarrai went on in this matter through his saying in a sentence: There is neither a man nor a woman in the house by saying, “And it is a text in denying the sex, that is, there is no one of these two sexes in it at all There is no woman, and the answer is whether there is a man or a woman.” And grammarians are not allowed in that except by repeating “no,” so it is not correct to say that there is no man and woman with the opening of the conjunction What I think is permissible, and Al-Akhfash narrated it, and its meaning is possible to be like the first, and it is to deny the existence of these two sexes, whether they are combined or singly, just as it is possible that the existence of the two sexes combined, so it may have the sex of men alone or the sex of women alone, as in our saying that there is no man and woman, so the negation It is about the meeting of the <sup>(liii)</sup> sexes.

, Which appears from the Samarrai doctrine that it has contradicted the majority of the sayings of grammarians ,as they prevent the construction in the case of the presence of the conjunction “waw” because it prevents that as we find it invoking the saying of Al-Akhfash who went to the presence of the construction even with the presence of the conjunction, as he relied on the case of negation when the two sexes meet and the possibility of negation for both sexes Combined and singular, and in that they contradict the grammarians

followed by <sup>(liiv)</sup> As many grammarians went to refrain from constructing sympathizers, including Ibn Malik all of them base their reason on the fact <sup>(lviii)</sup> and Al-Jujri <sup>(lvii)</sup> Al-Waqqad <sup>(lvi)</sup> Ibn Hisham <sup>(lv)</sup> Al-Hazmi that the presence of the waw-affection prevents the construction with it, so when building it necessitates repetition, not because it It is then installed as an installation of fifteen, and accordingly the state of the building is established

lix. refusal to build the affixed noun without repetition

Ibn Hisham explains to us the reason for the construction by saying, “Its name, if it is not a factor, then it is built.” The day is for you} {They said there is no harm} {O people of Yathrib, there is no place for you} If it is said that there is no man in the house with the conquest, you will appoint it as a negative for the Sans, and <sup>lx</sup> it is said that it is a matter of it

And on the same reason, Ibn Malik bases his saying, “And if its noun is singular, that is: not genitive, nor similar to it, then it is built on al-Fath if it is singular or plural of takasir, such as: “neither man nor men” and

on it or on kasra if it is plural with alif and ta' And it is always in a accusative place, and it was said that the reason for its construction on the conquest is its combination with it, until it became like a single word, so it <sup>(lxi)</sup> ;resembled complex numbers, such as: fifteen and others

And by returning the sight twice in the foregoing, it becomes clear to us the reason that the grammarians established the rejection of the building case upon, which is the necessity of repetition, not because it is installed later as a composition of fifteen, in addition to the presence of the atef alone that prevents the construction with it, so the majority of grammarians see the reason for its construction by compounding it And what I see as a door to weighting is the refusal to build, following the <sup>(lxii)</sup> with not **compounding** fifteen .rule of numerical composition fifteen, so it requires repetition, not until the two sympathizers are built .God knows

## Conclusion

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.Lisan Al Arab: Tomorrow <sup>(i)</sup>

That is, "that one thing is inside another"; The outer envelope is the envelope, and what is inside it is: the <sup>(ii)</sup> envelope; Towards: water in the cup, and in the like: "travel today", the envelope is today, and the envelope is ".travel. For example: "The car came in the morning, and stopped to the right of the road, for those wishing to ride The word: "morning" denotes a known time; It is the beginning of the day and it includes within it the meaning of the letter: "in" which indicates the adverbial, so that we can put this letter before it, and say: "The car came in the morning." See Al-Nahwafi 2/242

Al-Nahwa Al-Wafi: 2/242 <sup>(iii)</sup>

An example of the transitive tense is the word: "day" in the following phrases: Your day is blessed, your day is <sup>(iv)</sup> ...happy, your day is blessed, your day is happy, the blessed day has come

.Like: day - month - oath - place <sup>(v)</sup>

tomorrow and tomorrow they are sex sciences; In the sense that it is clear that they put two sexual flags for <sup>(vi)</sup> these two times; It is more general than whether they are from a specific day, or not, and this is the meaning of their saying: He intended by them to designate or not, just as he put the word: "Osama" in knowledge of the lion's truth, more general than to mean a specific person or not, so the negative designation is intended to be a personal appointment. not qualitative; Since it is necessary, there is no objection "that the lack of intent to designate them ".becomes two negatives

.Al-Wafi: 2/260 <sup>(vi)</sup>

.Same: 2/260 <sup>(vii)</sup>

.Meanings of syntax: 2/215 <sup>(viii)</sup>

.Al-Muqtadab: 3/379 <sup>(ix)</sup>

.Book: 3/292 <sup>(x)</sup>

.Results of Thought in Syntax: 1/291 <sup>(xi)</sup>

.Al-Lamha fi Sharh Al-Milha: 1/452 <sup>(xii)</sup>

.Clarification of purposes and paths explained by Ibn Malik's Alfiya: 1/213 <sup>(xiii)</sup>

Characteristics, Ibn Jana, 2/198 <sup>(xiv)</sup>

Humma Al-Hawame', Al-Suyuti, 1/290 <sup>(xv)</sup>

Hashiyat al-Sabban, Ibn Ali al-Sabban, 2/195 <sup>(xvi)</sup>

.Al-Ridhi's Explanation of Al-Kafiyah: 1/498 <sup>(xvii)</sup>

:On three fronts <sup>(xviii)</sup>

One of them is that it is an adverb of time to immerse itself in what has passed, and this is with the opening of .the qaf and the stress of the za, which is included in the most eloquent of languages, and is specific to the negation And the reception and built to contain a meaning since and until the meaning since you were created or since you were created until now and on a movement so that two dwellers do not meet, and the hyphen was an analogy to .the ends, and it may be broken on the origin of the convergence of the occupants

.The second is that it is in the sense of according, and this is open, the qaf, the consonant of the ta

.And the third is that it is a verb noun with a meaning that is sufficient, so it is said that my cotton is protective as it is said that it is sufficient for me

And it is permissible for the nun of prevention in the second way to preserve the building on sukun, as it is permissible in the body and from and about as well

See: Mughni al-Labib, Ibn Hisham, 232

.Nahwe Al Wafi: 2/261 Al (xi x)

.Meanings of syntax: 2/216 (xx)

.Haashiyat al-Sabban: 2/ 193 (xxi)

.Explanation of Facilitation, Ibn Malik: 2/222 (xxii)

.Explanation of Al-Kafiya, Ibn Malik: 2/ 125 (xxiii)

.Detailed Explanation: 4/108 (xxiv)

.Explanation of Facilitation: 2/ 221 (xxv)

.Detailed Explanation: 4/108 (xxvi)

.Haashiyat al-Sabban: 2/ 193 (xxvii)

.See: Al-Osool fi Al-Nahw: 2/140 (xxviii)

.Meanings of Grammar: 2/202 (xxix)

See the book: 3/303 (xxx)

.See: Al-Muqtadab: 2/29 (xxxi)

.See: Al-Masaa'il Al-Adawiyat: 208 (xxxii)

.See: Explanation of sentences in grammar: 296 (xxxiii)

.See Asrar Al-Arabiya: 200 (xxxiv)

.See Explanation of Ibn Aqeel: 2/203 (xxxv)

.Book: 3/303 (xxxvi)

The house belongs to Al-Farazdaq, and it is on the Wafer Sea, and the witness in it: his saying "day after (xxxvii) day"; Where the monument is circumstantial and obligatory; Because it is from the complex of times and it was not added, see Diwan Al-Farazdaq: 9, Hama Al-Hamaa: 1/ 197, Al-Durar: 1/ 168, and Al-Khazana (4/ 46)

.See the book: 3/303 (xxxviii)

.See Explanation of the Book: 4/64 (xxxix)

.See Explanation of Alfiya Ibn Moat: 2/1101 (xl)

See Al-Muqtadab: 2/29, Al-Masaa'il Al-Adawiyah: 208, Explanation of the sentences in grammar: 296, and (xli)

.Asrar Al-Arabiya: 200

.See the book: 3/303 (xlii)

.Explanation of golden roots Ibn Hisham: 101 (xliii)

.Assistant to facilitate benefits: 1/495 (xliv)

.Explanation of Kafia Ibn Al-Hajib: 838-839 (xlv)

.See: Al-Kanash in Grammar and Morphology: 1/216, and Ibn Al-Nazim's Explanation: 521 (xlvi)

.Explanation of Al-Radi on Al-Kafiyah: 2/101-102 (xlvii)

.Evidence of miracles: 174 (xlviii)

So (the waw indicates associative and the fā' necessitates the arrangement without laxity, and then obligates it <sup>(lix)</sup> with laxity, and "or" hesitates the verb between two things and makes it specific to one of them... The waw has no meaning other than the association of the ruling that the inflection requires. Zayd and Amr. The waw did not benefit anything more than the association of Amr with the coming that he affirmed for Zayd and the combination between him and him, and it is not possible to imagine an association between two things until there is a meaning in which .that association takes place. The waw is associated between these two sentences, which proves the problematic issue So that Amr is because of Zayd, and so that they are like counterparts and partners, and so that if the listener knows the condition of the first, he means that he knows the condition of the second. Evidence for this is that if you came and sympathized with the first, something that was not due to him, nor is he among those who are mentioned, and his speech is connected to his hadith, it is not straight. See: filtered syntax, 612

The System of Correlation and Linking in the Syntax of the Arabic Sentence, Dr.: Mostafa Hamida, Egyptian <sup>(l)</sup> International Publishing Company-Longman, 1997, 200

.Link and Link System: 196 <sup>(li)</sup>

,They are tools that combine the conjunction and the accusative in one hadith, and this is their meaning only <sup>(lii)</sup> so it is not understood from them that the late one is late, the one who precedes, or the opposite, and they do not accompany them together. Al-Sirafi said: The grammarians and linguists of the Basrans and the Kufans agreed .that the waw is for the plural without an arrangement

And the meaning of "arrangement" is that the conjunction occurs first, and the conjunction occurs after it, and the meaning of "talk" is that the second occurs immediately after the first, according to his circumstances. It says: "The :path of the successful young man is clear, study, then graduation, then work." Then: arrangement and indolence As for the "indolence"; It means that there is a time limit between the predicate and the predicate, it says: "The academic year is limited between the start of the study and then the exam," and it says: "I attended the college in ".the morning, then I returned home in the evening

:Even: gradation and purpose

And the meaning of "gradual" is that what came before it passes little by little until it reaches the goal, which is the adjective that is attached, and the meaning of "goal" is the last thing and its end, it says: "The Messenger's ".heart encompassed all people, even the disobedient, and Omar's justice included all the subjects, even the darkness See: Grammar Filter: Muhammad Eid 612

.Meanings of Grammar: 1/374 <sup>(liii)</sup>

.The clearest paths to Alfiya Ibn Malik: 2/9 <sup>(liv)</sup>

.Explanation of Alfiya Ibn Malik, by Al-Hazmi: 41/20 :See <sup>(lv)</sup>

. Mughni al-Labib: 1/728 <sup>(lvi)</sup>

.Explanation of the statement: 1/ 237 <sup>(lvii)</sup>

.Explanation of gold nuggets, by Al-Jawjiri: 1/251 <sup>(lviii)</sup>

.the explanation of Alfiya Ibn Malik, by Al-Hazmi: 41/20 See <sup>(lix)</sup>

.Mughni al-Labib: 1/ 728 <sup>(lx)</sup>

.The clearest paths to Al-Afiya Ibn Malik: 2/9 <sup>(lxi)</sup>

.look: Explanation of the statement: 1/ 240 <sup>(lxii)</sup>