



The Effect of the Mind on the Grammar Lesson

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Abstract:

The study's objectives were to gather the various manifestations of the phenomenon known as "the impact of reason in the grammatical study" and present a set of findings related to it, as well as to highlight the differences in opinions among grammarians about the phenomenon's effects within the chapters of Arabic grammar. The study's most significant finding is that linguists' interest in reason is comparable to that of Islamic scholars. Grammarians hold a different view of the rational being than do Islamic academics. While the term "rational" in language may not always refer to a creature that is rational in reality, reason is the foundation of accountability in Islamic law. Rather, it alludes to a rational being, like humans and angels, who includes those like the mad who have lost all sense of reason or small infants whose reasoning is still developing.

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Introduction

Islam has placed a strong emphasis on the preservation of reason since it is the foundation of accountability in Islamic law. One of the primary factors that brought us to this topic to study and explore the idea of reason from the viewpoint of grammarians and the attitude of Islamic scholars toward it was the significance that Islamic law has placed on reason. It is interesting to notice that linguists are just as interested in reason as Islamic scholars are.

This study stands out since its objectives are to:

1. Determine how reason influences grammatical studies and combine those impacts into a stand-alone study.
2. Draw attention to the fact that rational linguists share the same concerns as Islamic scholars.
3. Demonstrate how grammarians define "rational" as referring to a form of rationality rather than necessarily someone who is rational in reality.

The need to compile grammatical problems inspired by reason from several grammar books into a single independent study is the root of the research topic.

The research aims to address two primary inquiries:

1. Do Islamic scholars and linguists have distinct perspectives on reason?
2. What are the effects of limiting or not limiting the study of grammar to logic?

Regarding research technique, the descriptive approach was used, with an emphasis on the subsequent components:

1. Highlighting the importance of reason from the perspective of linguists, demonstrating that they pay equal attention to it as do Islamic scholars.
2. Enumerating and classifying pertinent research questions according to the order given in Ibn Malik's "Alfiyyah."
3. Examining the grammatical situations in which reason was relevant, emphasizing how it affected each situation and outlining the grammarians' positions on this influence.
4. Making certain that the explanation of this phenomenon is delivered simply, eschewing intricate guidelines and needless complexity.

I beseech Allah Ta'ala to accept this work and provide the respected reader its benefits.

Researcher

(1) Rationale and Consistency between the Pronoun and Its Number Antecedent

A feminine pronoun (singular, dual, and plural) agrees in number with its antecedent. It could, nonetheless, be referring to either a non-rational or a rational plural. As a result, there are two instances below:

1-1 Noun Designating a Reasonable Plural

1-2. In lines such as "The students stood up" and "They are standing up," the word "waaw" denotes a male rational plural in the third person. Saying "stand up" is wrong (Al-Jayyani, Ibn Malik, 1990, 1/128).

In third-person feminine rational plurals, the pronoun is expressed as "noon" in sentences such as (The Zaynabs left), which is preferred to (she departed). The pronoun can either take the form "waaw" as in "The men left" or "taa" as in "The men left," as in "The men left," when it refers to a rational broken plural (Al-Salisi, Abu Abdullah, n.d., 1/180-181).

1-2. Noun Designating an Irrational Plural

In non-rational plurals, pronouns can be expressed as "taa" or "noon," as in the following examples: (When the stars are spread) (Al-Takwir: 2), and But they declined to bear it (Al-Ahzab: 72). Similar to subject pronouns, object pronouns function as follows: (The logs, I broke them). In the plural of paucity, the word "noon" is favored above other words, as in: (The logs were broken) and (I broke the logs). This is because Ibn Aqil, Baha' al-Din, 1980, 1/89-90 indicates that the former is preferred.

(2) The Psyche and Embodied Nouns

Certain forms are associated with demonstrative pronouns: hadha, which denotes the male singular; hadhihi, the feminine singular; hadhani, the masculine dual; hatani, the feminine dual; and ha'ula'i, the plural, regardless of gender (Al-Azhari, Khalid, 2000, 1/127-128). The solitary, dual, and plural versions of these five demonstrative pronouns are used to denote different genders.

The following are some instances of how Allah the Exalted uses these pronouns to refer to rational beings: "The chiefs of Pharaoh's people said, 'This is indeed a learned magician.'" As for Aisha, may Allah be pleased with her, Gabriel said to our Prophet, peace be upon him, "Indeed, this is your wife in this world and in the Hereafter" (Al-Tirmidhi, 1978, Hadith No. 3975); and the Almighty said, "They said, 'Indeed, these two are magicians'" (Al-A'raf, 109). He said, "I wish to marry you to one of these two daughters of mine" (Taha, 63). Al-Qasas, 27.

Instances of referring to non-rational entities with these pronouns include the following quote from Allah: "He exclaimed, 'Woe be to me! 'Could I not have been like this raven?'" (Al-Ma'idah, 31); and His saying, "Enter this town" (Al-Baqarah, 58); and the Prophet, peace be upon him, saying, "These two are forbidden for the males of my community" (Imam Ahmad, 1996, Hadith No. 919); and His saying, peace be upon him, to Abu Huraira, may Allah be pleased with him, "Take these two sandals of mine, and whoever you meet beyond this wall who bears witness that there is no god but Allah with certainty in his heart, give him glad tidings of Paradise" (Ibn Hibban, 1952, Hadith No. 4626).

The pronouns *hadhani*, *hadha*, *hadhihi*, and *hatani* can be used to refer to both rational and non-rational entities in these instances.

The demonstrative pronoun *ula'i*, which can be shortened or prolonged, designates the masculine and feminine plural, regardless of their rationality. For rational beings, in accordance with Allah's declaration that "those who follow their Lord correctly will succeed" (Al-Baqarah, 5); or for non-rational beings, in accordance with His declaration that "those [body parts] will all be questioned" (Al-Isra, 36). The pronoun *tilka*, as in Allah's words: "These are the days we alternate among the people" (Al-Imran, 140), or the pronoun *hadhihi*, as in Allah's saying: "When he said to his father and his people, 'What are these statues to which you are devoted?'" (Al-Anbiya, 52), is frequently used to refer to non-rational beings. Nonetheless, this pronoun is typically used to refer to rational beings.

With the exception of (*ula'i*), which is more frequently employed for rational beings, it is evident that demonstrative pronouns are used consistently for both rational and non-rational entities (Al-Shatibi, Abu Ishaq, 2007, 1/406-405).

(3) Relative Pronouns and Reasoning

Because relative pronouns are inherently ambiguous and vague, they lack a meaning of their own. Because of this, they need a phrase or clause that comes after them to make sense and eliminate any ambiguity; this is referred to as the "relative clause" (Al-Azhari, Khalid, 2000, Vol. 1, pp. 141).

There are two sub-issues under this topic :

3.1. Determination and Particular Relative Pronouns

Particular relative pronouns are those whose forms vary depending on the context, such as singular, dual, plural, masculine, and feminine.

They are as follows:

- **al-ladhi**
Refers to a singular masculine noun and is used for a rational being, as in the verse: "And he who said to his parents: 'Woe to you!'" (Al-Ahqaf: 17), and for a non-rational being, as in the verse: "This is your day which you were promised" (Al-Anbiya: 103).
- **al-lati**
Refers to a singular feminine noun and is used for a rational being, as in the verse: "Indeed, Allah has heard the statement of her who disputes with you concerning her husband" (Al-Mujadila: 1), and for a non-rational being, as in the verse: "What has turned them away from their Qibla to which they were used" (Al-Baqara: 142).
- **al-ladhan**
Refers to a dual masculine noun and is used for a rational being, such as: "The two students who succeeded arrived," and for a non-rational being, such as: "The two bulls that were in the barn escaped" (Al-Fawzan, Abdullah, 2009, p. 125).

- **al-latan**
Refers to a dual feminine noun and is used for a rational being, such as: "The two students who worked hard succeeded," and for a non-rational being, such as: "The two cows in the barn drank."
- **al-ladhina**
This relative pronoun is used for the plural masculine rational beings. There are two dialectal forms:
 1. **al-ladhina**
This form is used in all three grammatical cases (nominative, accusative, and genitive), and is common among the majority of Arabs. It is indeclinable and appears in verses like: "Those who disbelieved and hindered people from the path of Allah, He will nullify their deeds" (Muhammad: 1), "Fight those who do not believe in Allah and the Last Day" (At-Tawba: 29), and "Say to those who disbelieve: If they cease (from disbelief), what has preceded will be forgiven for them" (Al-Anfal: 38).
 2. **al-ludhun**
This form is used in the nominative case with "waw," and in the accusative and genitive cases with "ya." This dialect is attributed to the tribes of Hudhayl or 'Aqil (Al-Andalusi, Abu Hayyan, n.d., Vol. 1, p. 31). An example of this is the line of poetry:
We are the ones who raided in the morning On the Day of Nakheel, a relentless raid (Al-Ajjaj, Ru'ba, n.d., p. 172).
 3. In this dialect, it is declined like the regular sound masculine plural.
- **al-lati**
This relative pronoun is used for the plural feminine, whether rational or non-rational. For example, for rational beings: "The women who studied passed the exam," and for non-rational beings: "The port was filled with ships that came from multiple countries" (Al-Andalusi, Abu Hayyan, Vol. 1, pp. 39-40).
- **al-ula**
This relative pronoun is used for both masculine and feminine plural nouns, rational and non-rational, though it is frequently used for rational masculine plural, as in: "We honored those who succeeded," and "We honored those who succeeded (feminine)" (Al-Ghalayini, Sheikh Mustafa, 1994, Vol. 1, pp. 130-131).

Upon examining the specific relative pronouns, we observe that only one of them, **al-ladhina**, is restricted to rational beings (male), while the rest are used for both rational and non-rational beings (Al-Ghalayini, Sheikh Mustafa, 1994, Vol. 1, pp. 130-131).

2-3 Reasoning and Shared Relative Pronouns

Shared relative pronouns are those that have a single form, regardless of whether the noun is singular, dual, or plural, masculine or feminine. These include: *man*, *ma*, *ayyu*, *dha*, *dhu*, and *al* (Al-Azhari, Khalid, 2000, Vol. 1, p. 139).

The effect of reasoning on these pronouns can be explained as follows:

- **man**
As in: "The mosques of Allah shall be maintained only by those who believe in Allah and the Last Day" (At-Tawba: 18), it is frequently used in reference to intellectual beings.

It is seldom applied to non-rational entities, save in the following situations:
 - (a) As in: "And who is more astray than one who calls on other than Allah, such as will not answer him till the Day of Resurrection" (Al-Ahqaf: 5), the non-rational person is viewed as a rational one.
 - (b) In a single ruling, such as "Do you not see that to Allah prostrates whoever is in the heavens and whoever is on the earth" (Al-Hajj: 18), there is a mixing of rational and non-rational beings.

(c) (c) In a general statement, when the rational and non-rational are combined, as in "And Allah created every moving creature from water." Certain animals move on their bellies, while others move on two or four legs (An-Nur: 45).

- **ma**
When referring to non-rational entities, it is typically used in phrases like "I admire what they did" or "I admire what you did." As in, "Then marry those whom you please of [other] women" (An-Nisa: 3), it can also be applied to logical beings.
- In cases where rational and non-rational beings coexist, the phrase "what is in the heavens and the earth glorifies Him" (Al-Hashr: 24) is frequently used to refer to the rational beings (Al-Jayyani, Ibn Malik, 1990, Vol. 1, p. 217).
- **ayyu**
Both rational and non-rational entities are referred to using this relative pronoun in statements like "I admire whatever you did" and "I admire whoever succeeded" (Al-Andalusi, Abu Hayyan, n.d., Vol. 3, pp. 55-56).
- **dha**
For both rational and non-rational entities, this relative pronoun is employed in sentences like "Who succeeded?" and "What did you do?" (Abu Hayyan Al-Andalusi, n.d., Vol. 3, pp. 55-56).
- **dhu**
In the same way, this relative pronoun can refer to both rational and non-rational entities: "The one who succeeded arrived" or "The one who succeeded (feminine)" (Abu al-Hasan Al-Ashmouni, 1998, Vol. 1, p. 158).
- **al**
Both rational and non-rational beings can be addressed with this relative pronoun. The relative clause for it needs to be a distinct descriptive word, such as an active or passive participle, such as "The struck arrived" or "The striker arrived" (Ibn Aqil, Baha' al-Din, 1980, Vol. 1, p. 149).

As we can see from the above, shared relative pronouns can be employed equally for both rational and non-rational entities (e.g., *ma* and *man*), or primarily for rational entities (e.g., *ayyu*, *dha*, *dhu*, *al*).

4. Reason and Conditional Tools

When two verbs are given an indication (*jazm*), the first is referred to as the "condition," and the second as the "result or response." These are known as *jazm* conditional tools. Among them, *In*, *Man*, *Mahma*, *Ma*, *Mata*, and *Aynama* are the most well-known. (Vol. 3, p. 1599, Al-Jiyani & Ibn Malik, 1982). Looking at these tools concerning the inclusion or exclusion of reasoning (*aqil*), they can be classified as follows:

1. **Man**: A conditional noun that indicates reason (*aqil*). An example from the Qur'an: "Whoever does evil will be recompensed for it" (Al-Nisa: 123).
2. **Ma**: A conditional noun that indicates non-reasoning beings or objects (*ghair aqil*), as in the Qur'an: "Whatever verse We abrogate or cause to be forgotten, We bring a better one or similar to it" (Al-Baqara: 106).
3. **Mahma**: A conditional noun that also refers to non-reasoning beings or objects. For example, the poet Zuhair ibn Abi Salma (1988) says:

*Whatever character a man may have,
Even if he thinks it is hidden, will be known by people.*

4. **Ay:** Its meaning depends on what it is attached to. If it is attached to a reasoning being, it signifies reason, such as "Whichever man you befriend, I will befriend." If attached to a non-reasoning entity, it refers to non-reason, like "Whichever book you read, I will read." When attached to time or place, it indicates them, such as "Whichever day you travel, I will travel" or "Whichever direction you sit, I will sit" (Al-Azhari, 2000, Vol. 2, p. 248).

Thus, it becomes clear that jazm conditional tools can indicate reasoning (*man*), non-reasoning (*ma*, *mahma*), or vary depending on their attachment (*ay*).

5. Reason and Numbers Distinguished by Two Genders: Masculine and Feminine

The following can be used to summarize the principles governing numbers in regard to masculine and feminine nouns:

1. The numbers 1 and 2: In terms of both gender and number, these numbers consistently correspond with the counted noun (the *tamyiz*). Take the statements, "One student was absent," or "Two students were rewarded." They agree whether the words are used singly or in compound form, for example, "In fact, I saw eleven stars" (Yusuf: 4) or in conjunction, "The poem has twenty-one verses" or "The garden has twenty-one trees."

2. The numbers 3 through 9: When a counted noun is singular (e.g., "Nine students succeeded and five female students"), compound (e.g., "I memorized fifteen surahs and read fifteen verses), or conjunctive (e.g., "I read twenty-five verses and twenty-five stories"), these numbers always disagree (Al-Suyuti, n.d., Vol. 2, p. 150).

3. There are two requirements for the number 10:

o When single, it conflicts with the counting noun; it is both feminine and masculine when used with a feminine noun. "The book has ten chapters," or "The surah has ten verses," are two examples.

o When compound, it is masculine with a male noun and feminine with a feminine noun, agreeing with the counted noun. As an illustration, "I read thirteen verses" or "I memorized fifteen verses."

4. Ten, hundred, and thousand multiples: The form of these numbers is the same for nouns that are masculine or feminine. For instance, "I spent one hundred riyals and one hundred liras," or "I memorized twenty surahs and twenty verses" (Al-Jiyani & Ibn Malik, 1982, Vol. 3, p. 1969).

This is true when a single object masculine or feminine is distinguished by a number. Nevertheless, the number can be additive, compound, or conjunctive when it separates two things masculine and feminine resulting in three subcategories:

5.1 Additive Numbers Distinguished by Two Genders

Additive numbers that are divided into two genders—masculine and feminine—are unaffected by reason. Regardless of the rationale, the verdict is predicated on the first of the two. For example: "There are ten students and female students in the hall," or "There are ten female students and students," or "There are ten camels and female camels," or "There are ten female camels and camels," or "There are ten between a camel and a female camel," or "There are ten between a female camel and a camel" (Al-Suyuti, n.d., Vol. 5, p. 315).

5.2 Compound Numbers Distinguished by Two Genders

When there is a compound number that is divided into two genders, the masculine is judged based on rationale, regardless of whether it comes before or comes after the number or is separated by the word "between." To illustrate, consider the following statements: "I debated fifteen male and female students," "fifteen female and male students," or "fifteen between a male and female student" (Al-Ashmouni, 1998, Vol. 3, p. 324). As in: "I bought sixteen camels and female camels," or "sixteen female camels and camels"

(Al-Suyuti, n.d., Vol. 5, p. 315), the first is judged in the absence of argumentation if the two are related. The judgment shifts to the feminine if there is a "between" between them: "I bought sixteen between a .(camel and a female camel" (Ibn Asfour, 1986, Vol. 1, p. 310

It is observed that in the absence of thinking, separation affects compound numbers separated by two genders, favoring the feminine over the masculine. Reasoning, on the other hand, negates this effect and favors the masculine whether or not separation occurs (Al-Suyuti, n.d., Vol. 5, p. 315).

5.3 Conjunctive Numbers Distinguished by Two Genders

Conjunctive numbers with two genders are governed by the same principles as compound numbers. As long as there is justification—for example, "I have twenty-five male and female teachers," "twenty-five female and male teachers," or "twenty-five between a male and female teacher"—the masculine is judged (Al-Suyuti, n.d., Vol. 5, p. 315). In the absence of logic, the ruling is predicated on the first, given that the number and the noun are not distinguished (Al-Saban, 1924, Vol. 4, p. 71). For example: "I read twenty-three books and magazines," or "twenty-three magazines and books." "I read twenty-three between a book and a magazine" (Al-Andalusi, 1988, Vol. 2, p. 766) is an example of how the feminine is preferred when separated.

With reference to reason and numbers, we can comprehend the following from the prior discussion:

1. Whether or not there is reasoning, the initial word is used to determine gender agreement, hence reasoning has no bearing on additive numbers.
2. It seems that compound and conjunctive numbers are impacted by reason. When reasoning is present, the effect of separation is neutralized and the masculine is preferred, but when reasoning is absent, the feminine is preferred (Al-Salsili, n.d., Vol. 2, p. 574).

6) The Role of Rationality in Masculine and Feminine Numbers with Collective Nouns

Although it lacks a singular form, a collective noun is a term used to describe a group of people that functions similarly to a singular noun and refers to the sum of its parts. (Imam Abdullah Al-Fakihi, 1988, p. 111).

A collective noun may not have a common single form, like *raht* (group) and *qawm* (people). It can, however, have a singular form as well, such as *rakb* (riders) and *sahb* (companions), whose respective singular forms are *rakib* (rider) and *sahib* (companion). (Abu Abdullah Al-Salsili, vol. 3, p. 1050, n.d.).

When a number is used with a collective noun, its masculinity or femininity depends on the rationality of the noun. If the collective noun refers to rational beings, the number will be masculine. One might say, "I have nine *nufur*" (guys), for instance, but it has also been reported as "three *nufur*," with the feminine form used in the latter. But masculinity is more prevalent. The number is feminine if it alludes to non-rational entities, such as "three sheep" or "three camels." Sibawayh's rule exempts the word *ashya'* (things), since he saw it as a collective noun like *tarfa* (trees). For this reason, they stated "three *ashya'*." (Abu Bishr Sibawayh, 1988, vol. 3, p. 564).

Some collective words, like *jamil* (beautiful) and *tayr* (birds), denote non-rational beings in a masculine way. The Almighty Allah commands, "Then take four birds" (Al-Baqarah: 260). The feminine form takes the masculine form if it comes before a description that denotes masculinity, such as "He has four male camels" or "He has three male ducks." (Abu Bishr Sibawayh, 1988, vol. 3, p. 562.)

As can be seen from the above, the number will be feminine if the collective noun refers to rational creatures because the prevalent rule places emphasis on the counted's masculinity. On the other hand, the number will be masculine if it is referring to non-rational entities since the emphasis is on the counted's femininity, which is also the general rule. (Jalal al-Din, Al-Suyuti, n.d., vol. 2, p. 184).

Conclusion

All praise and blessings are due to Allah, the Almighty, and may He bestow peace and blessings upon His Messenger, his family, and his companions.

Following an analysis of the influence of rationality on grammatical studies, the following findings were found:

1. Linguists pay just as much attention to logic as do professors of Islamic law.
2. The viewpoint on rationality held by Islamic law scholars is not the same as that of linguists. There is no obligation on the part of someone who has lost their mind, such as an insane person, because in Islamic law, rationality serves as the foundation for legal responsibility. On the other hand, rationality in grammar refers to being a member of a rational species, like humans and angels, and include people who are mad or young children whose minds are still developing.
3. The waaw form is used to refer to a sound male plural when the pronoun for absent rational creatures is used. Nonetheless, it can employ either the waaw or taa forms when referring to a broken plural. The noon form is chosen when referring to a plural of rational feminine beings.
4. With the exception of "these" (ha'ula'), which is primarily employed to refer to rational beings, demonstrative pronouns can be used to refer to both rational and non-rational beings.
5. With the exception of alladhina (those), which is distinctive to groupings of rational beings, relative pronouns do not intrinsically restrict rationality. Common pronouns include ayyu (which), dha (this), and dhu (owner), which can apply to either rational or non-rational being, and man (who) for rational beings and ma (what) for non-rational entities.
6. Conditional pronouns are those that are unique to non-rational entities, such ma (what) and mahma (whatever), and they are particular to rational beings, like man (who). Pronouns like ayyu (which) can also allude to either, depending on the situation.
7. Added numbers indicated by two descriptors are not affected by rationality unless they are compound or conjoined.
8. The number is feminine when a collective noun refers to rational beings since the counted object's masculine form is taken into account. This is the accepted norm. On the other hand, the number is masculine when it comes to non-rational entities because it takes into consideration the feminine form of the counted item, which is also the general rule.

We conclude by praising Allah, the Lord of the worlds, above all others.

The Researcher

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