

THE FOLLOWERS IN THE INTERPRETATION OF HOLY QURAN

TO ABIN ABI ALRBEEA ABEED ALLAH BIN AHMAD ALQRSHI

ALASHBELI ALSBTI (599- 688 HEGIRA)

NASSER ABID ALLAH DOASH & AFAF KHADIM MSHJL ALNOMANI

Department of Arabic Language, Faculty of Education for Women, Kufa University, Kufa, Iraq

ABSTRACT

This study built on what Abin Abie AlRbeea has composed it in his scientific and culture life, which is his interpretation for Holy Quran, which consider rich in scientific theme, especially the grammatical of it, so we will study one of his themes which is (the followers), the nature of this research required divide it on four topics which are : the first topic (the adjective or description) we deal in it (the adjective with noun sentence, verb sentence, semi sentence), (delete the described and put the adjective instead of it), as for the second topic (the affirmation) we study in it (affirm the connection pronoun with the separate nominative pronoun, and the coming of the affirmation for what the pronunciation require it and to rise probably trope in it), the third topic about (the apposition) which is (the study of the apposition of a clearly known from indefinite noun and conversely and delete the connect pronoun from something apposition and inclusiveness apposition, the apposition come as replacement of what is apposition from it) as for the fourth theme (conjunction) we study in it (the conjunction on the connect nominative pronoun and tacit pronoun and agree in the meaning or without it when the sentence conjunct and conjunct the thing on itself because the difference of the pronunciation and delete conjunction with the conjunction letter)

KEYWORDS: Conjunction, Pronoun, Replace

INTRODUCTION

This research deal with the study of (the followers in the interpretation Abin Abei AlRbea 688 H) who was famous in the grammar in the seventh century in Andalus, so it was our chose to study one of its themes which is (the followers) to study some of its rules and its themes in its interpretation.

This research organized to the introduction, the preface and fourth themes and the conclusion and references, the preface with brief theme about (Abin Abei AlRbea his autobiography and his interpretation) as for the first theme it was in the study of (adjective or description) and we study in it the adjective with noun sentence, verb sentence, semi sentence), delete the thing which was described and put the adjective in its position. as for the second theme it was about (the affirmation) we study in it affirmation the connect pronoun with separate nominative pronoun and the coming of the affirmation for what the pronunciation require it and rise probably trope in it, the third theme about (apposition) we study in it apposition of a clearly known from indefinite noun and conversely, delete the connect pronoun from something apposition and inclusiveness apposition⁽¹⁾, apposition come as replacement of what is apposition from it, as for the fourth theme is about (conjunction) we study in it the conjunction on the connect nominative pronoun and tacit pronoun and agree

in the meaning or without it at the conjunction of the sentences and conjunct the thing on itself because the difference of the pronunciation and delete conjunction with the conjunction letter. As for the conclusion it contains the most important results which the research reached it through its searching.

The research depend on the books of interpretation, analysis and the language, from interpretations for example : AlKshaf by Alzimkhcri (538 H), Almhrr Alwgeez by Abin Attia (546 H), the surrounding sea by Abie Hayan (745 H) and others. from the books of analysis, the meanings of Holy Quran and its analysis by Alzjaj (311 H), analysis of Holy Quran by Alnhas (338 H) and else. from other resources, the Book by Sibawayh (180 H), Almqtdhb by Almbrad (285 H), Allma by Abin Janei (392 H) and many of variety sources⁽¹⁻³⁾.

This research built on the definition and the endoscopy method then income what it represents it from interpretation of Abin Abei Alrbeea and then appear it on the opinions and the sayings of interpreters and grammarians to reach to extent of its agreement or its infraction to them.

At the last it is humble effort which I hope God give me the success in it, if God gave me success so its preferred from God who give it to whom he wants from his worshipers, if it was else so it is shortening from me.

THE PREFACE

Brief speech about Abin Abei Alrbeea (599 _ 688 H) his biographical and his interpretation :

He is Abeed Allah Bin Ahmad Bin Abeed Allah Bin Mohammed Bin Abeed Allah Abou AlHussien Bin Abei Alrbeea AlQrshei Alamwei Alathmanei Alshbelei, born in 599 H⁽¹⁾ in Sevilla (Andalus)⁽²⁾, in it he has gotten his education by scholars and great professors in different sciences and knowledge, the teaching in grammar came in early time from his life by order from his professor Alshlobeen (645 H) he saw his intelligence, it wasn't in Alshlobeen students anyone more intelligence than him⁽³⁾.

When Crusaders have controlled on Sevilla in year (646 H) Abin Abie Alrbeea left it and went to Sbtah so he lived in it and stayed interest in grammar⁽⁴⁾, even he was described that (the leader of the grammarians in his time)⁽⁵⁾, and there are many books to him the last one of them his interpretation to Holy Quran which consider the end of his scientific and culture activity, he couldn't complete it because of his death, it ends with the verse (128) from the cow Sora⁽⁶⁾, his death was in the year (688 H)⁽⁷⁾.

In spite of the small size of his interpretation but we found his book about the Holy Quran text with its different linguistic levels, especially the grammatical one of it, which consider as treasure which can benefit from it, so the interpreter and his interpretation have the grammatical character overwhelmingly so our chose on the study one of his themes which is (the followers).

THE FOLLOWERS IN THE INTERPRETATION OF ABIN ABI ALRBEEA

The followers ((are the names which the analysis doesn't touch it except on the way of fellow to other))⁽⁸⁾, or ((they are the second which are equal with the first in the analysis, they share with it in factors))⁽⁹⁾, Abou Hayan (745 H) mentioned to the numbers of the follower parts, he said : ((it is trapped with numerate it doesn't need to paint nor limit))⁽¹⁰⁾, it is five parts : the adjective, conjunct the speech, the affirmation, apposition, and conjunct the form⁽¹¹⁾ it said it is four by putting the speech conjunction and the form conjunction under the name of conjunction, it said it is six by making the

pronunciation affirmation as one part and the moral affirmation as another part ⁽¹²⁾, all of it fellow the first without any letter except the form conjunction ⁽¹³⁾, it being on it analysis the name which fellow it in the genitive, the nominative and the accusative ⁽¹⁴⁾ whether in pronunciation or position ⁽¹⁵⁾, and we will show its parts as following :

THE FIRST THEME : THE ADJECTIVE (DESCRIPTION)

The expression with adjective came from Koufieen, and may be Basreen had used it because the most at them are the description and the adjective ⁽¹⁶⁾, the description is : ((is referring to the circumstance of the self, some of it, explaining to definite nouns and specialization to indefinite nouns)) ⁽¹⁷⁾, Abin Malk said (672 H) : ((it is the follower which is intended with etymology or interpretation, which refers to specializing, generalization, particularization, praise, disparagement, show mercy, ambiguity or affirmation)) ⁽¹⁸⁾, it doesn't describe except pronunciation derivative as names which have taken from the source to refer to meaning like the active participle and else. or interpretation as signal name and with meaning fellow and the relative ⁽¹⁹⁾, and show to its types with say : it is ((the follower, the complete to its follower, appear one factor from its factors, as ((I passed through generous man)), or from the characters which connect with him, and it is its reason, like : ((I passed through man who his father generous)), it is two types : real and reasonable ⁽²¹⁾, and from his researches which came in the interpretation of Abin Abi Alrbeea which is :

The Description with Sentence

The adjective (description) be individual or sentence ⁽²²⁾, when it be individual it describes the definite and indefinite nouns, like : I passed through the generous Zaid. I passed through generous man ⁽²³⁾, as for the sentence it be description to indefinite nouns, should be enunciative which means it be information to nominal and connectors to the connected nouns ⁽²⁴⁾, it should be there return which connect it with described and it may be delete to refer to it ⁽²⁵⁾ the adjective sentence be in the position of individual and has its position from analysis, because the individual is the origin and the sentence in its position, if the meaning specialize with individual it was the origin and the sentence is section on it, because the simple first and the component second ⁽²⁶⁾, the adjective sentence came in the interpretation of Abin Abei Alrbeea and it can be divide it as following :

The Adjective Noun Sentence

Its example at Abin Abei Alrbeea in God saying : ((Or [it is] like a rainstorm from the sky within which is darkness)) ⁽²⁷⁾, he said in it (darkness is nominal, within is enunciative, the sentence is adjective to a rainstorm, it may be ((within)) is connect to a rainstorm. (darkness) is subject in genitive, because the genitive if it depend on it, it will be nominative ⁽²⁸⁾, the opinions of interpreters and analysts differ about these two cases, some of them said that ((within darkness)) is noun phrase in position of genitive adjective to a rainstorm ⁽²⁹⁾, the connect pronoun ((in)) return to (a rainstorm) or (to the sky) ⁽³⁰⁾, but others said the two cases but they differed in taking with them, Alakbrei (616 H) said in the second of them, it is nominative (darkness) with preposition letter and genitive on effectiveness for its depend. Abou Hayan (745 H) said in the first of them, it is making the sentence (within darkness) in the position of adjective, it didn't satisfy him, he saw it is no need to it, because the matter about adjective if it be individual or sentence, it is better to be individual, Abou Hayan said also that (within) be in position of situation from specified indefinite noun with saying (from the sky) whether it is specified the work or specified the adjective ⁽³²⁾, Alalousei (1270 H) didn't agree on this speech, he said : (making the adverb situation from specified indefinite noun, and darkness its subject doesn't devoid from darkness

dimension also it doesn't hide ⁽³³⁾, others in this matter said : (making the preposition adjective or situation, because preposition nearer to the individual than the sentence, the origin of adjective and situation to be individual) ⁽³⁴⁾, and most of them prefer one of these cases on other, as for Abin Abei Alrbeea equalized between them but he preceded the saying with coming of the adjective with noun sentence.

The Adjective Verb Sentence

Its examples came in interpretation of Abin Abei Alrbeea, God saying : ((that they will have gardens [in Paradise] beneath which rivers flow)) ⁽³⁵⁾, he said in it : ((beneath which rivers flow)) in the position of adjective to paradises ⁽³⁶⁾, as it seem that this position without any argument in it most of them said with the coming of this sentence in the position of accusative adjective to (heavens) ⁽³⁷⁾.

From its example at interpreter also saying of God : ((And fear a Day when no soul will suffice)) ⁽³⁸⁾, he said in it : ((no soul will suffice)) : don't recompense, it say : I sufficed it from you, I recompensed it from you, and the sentence in the position of adjective to day. and the pronoun which is return from the adjective to the prescribed nouns is accusative, and it has deleted as it was deleted from the connector, to semi the adjective with the connector, its expectation : recompense it, the adverb be in accusative case accusative of direct object ⁽³⁹⁾, the sentence (no soul will suffice) in the position of accusative adjective to (day) they said about it most of them ⁽⁴⁰⁾, but they have separated the saying in case of description pronoun, Sibawayh (180 H) said that expectation : (no soul will suffice in it) deleting the preposition and the genitive, because the adverbs accommodate what the else doesn't accommodate ⁽⁴¹⁾, Alksaei (189H) didn't agree on delete the genitive, he said the delete has happened gradually, delete preposition letter first, then the pronoun connected with the verb it becomes accusative, so it can be delete ⁽⁴²⁾ so the expectation in this ((no soul will suffice in it)) with making the adverb object on the capacity, then delete the letter from the adjective, delete this letter better than delete ((in it)) ⁽⁴³⁾, and this what Abou Hayan chose it to Abei Ali Alfarsei (377 H), some of them said about these two expectation (it doesn't recompense in it and it doesn't recompense it) both of them are possible at Sibawayh (180H) and Alkhfsh (215 H) and Alzgage (311 H) ⁽⁴⁴⁾, Abin Abei Alrbeea takes with what Alksaei said that the delete can't be except with the letter which connect with verb, in the sentence another case, Alkufieen said it doesn't be adjective but genitive (day) deleted to refer what it precedes it and expectation will be : day today no soul will suffice, it doesn't need pronoun and the delete be apposition of the mentioned, Albasrieen didn't agree on it, they saw that genitive shouldn't be delete it and the genitive stay on its lowering and what they with its abnormality⁽⁴⁵⁾.

The Adjective Semi Sentence

The adjective can be adverb semi sentence or preposition and genitive, the preposition and the genitive give the sentence rule that the origin in it is its connecting with verb, because it entered to reach the verb meaning to the name, it in the sentence rule it be link as in (he came to me who is in the house, and from the kind) the link can be sentence only ⁽⁴⁶⁾.

Example of what came in the interpretation of Abin Abei Alrbeea, saying of God : ((And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a surah the like thereof)) ⁽⁴⁷⁾, he said : (and the like thereof) in the position the adjective to Surah, it had came in Younis Surah : ((forth a surah like it)), and in Hood Surah ((bring ten surahs like it that have been invented)) ⁽⁴⁹⁾, the letter which connect with like it returns to Holy Quran and the verses all agree on it ⁽⁵⁰⁾, the interpreters and the analysts in the case return of pronoun, they mentioned many sayings from it what Abin Abei Alrbeea said it, we showed about it to avoid dilatation ⁽⁵¹⁾ the semi sentence (like thereof) came in the

adjective position it is matter clarified and the situation require it, as for the saying the return of pronoun to Quran it may be right, for what Abin Abei Alrbeea said about coming refer to it in more than one position from the Holy book.

From its examples also, saying of God : ((So they returned having [earned] with wrath upon wrath))⁽⁵²⁾, the interpreter said about saying of God : ((they returned having [earned] with wrath upon wrath)) which mean : they returned with anger on anger, and (upon wrath) the adjective of the anger, which mean (they having {earned }with stable wrath upon wrath)⁽⁵³⁾ some of them said with the coming of semi sentence (upon wrath) in the position genitive adjective for his saying (with anger) and the expectation at them : it be on anger which mean synonym anger⁽⁵⁴⁾ or increase of Almighty God anger on them⁽⁵⁵⁾.

Delete the Prescribed and Put the Adjective in its Position

From the right of adjective to make the prescribed fellow it, the statement and the definition come from it so delete one of them contrary to that purpose and retreating from what they said, the logic doesn't agree on deleting the prescribed for what has mentioned, because if it deleted, it would be flaw in the speech⁽⁵⁶⁾, but if it appears with appearance dispense with it from its mention or indicate on it evidence so it is possible delete it and put the adjective in its position⁽⁵⁷⁾, as their saying : the knight and the Atlas, and else from what it is much in their speech⁽⁵⁸⁾.

Abin Abei Alrbeea mentioned to delete the prescribed in instructional example he said : (don't say : O ye the wise man and not O ye the humorous, unless you want : O ye the humorous man and O ye the wise man, delete the prescribed and put the adjective in its position also : O ye this the humorous, this sentence be on deleting the prescribed, and the original : O ye this the humorous man, because these derivatives have derived to benefit the describe, the knowing of its gender and its reality and the signal name its reality, it comes in what it clarifies the truth and then it was followed by what its clarifies the describe⁽⁵⁹⁾.

The interpreter showed to delete the prescribed also at his interpretation God saying:(It is a yellow cow, bright in color - pleasing to the observers.))⁽⁶⁰⁾, God saying : (bright in color), the bright : is from yellow adjective, they want the exaggeration in the yellow color And don't say : this bright, if you want say : bright yellow, but for what has introduced yellow, it is right to say : bright its color, and the meaning : yellow bright its color, the deleting of yellow it is requiring for the mitigation because the yellow has preceded⁽⁶¹⁾ the interpreters and the analysts said that (bright) adjective to yellow which mean so yellow⁽⁶²⁾, but they didn't mention to the delete of its described as Abin Abei Alrbeea has done.

THE SECOND THEME : THE AFFIRMATION

It is pronunciation which follows the affirmation noun in its analysis to remove the confusion and extent⁽⁶³⁾, Abin Malak (672 H) : it is follower which depend on it because the name which was followed look like it⁽⁶⁴⁾, or it is follower which decide the case of the name which was followed in the proportion or the inclusion⁽⁶⁵⁾, it uses for achievement and remove the overtaking in the speech, because the trope in their speech is common, so the affirmation makes fixing the meaning in the self of the speaker, and remove the wrong in the interpretation⁽⁶⁶⁾, it is two parts : pronunciation and moral, the pronunciation is repetition of the pronunciation and it be in the names, the verbs, the letters and the sentences⁽⁶⁷⁾, also in the appearance, the hidden and in every speech which you want confirmation it, because it doesn't have any door which limits it⁽⁶⁸⁾, it may be with other pronunciation with what it strengthens it or what it agrees with it in meaning like affirmation of hidden pronoun and the obvious pronoun like : you get up, I got up, and the verb with the name verb .⁽⁶⁹⁾, as

for the moral : is repeating the meaning with other pronunciation which is different to the first ⁽⁷⁰⁾, its pronunciations are limited and they are nine : (object pronoun with self, the same, gather, all, collection, both of them, whole of them) and they should adding to the pronoun which conform the noun which affirmed ⁽⁷²⁾, and they followed with it other pronunciations ⁽⁷³⁾ from its searching which came in the interpretation of Abin Abi Alrbeea which are :

Affirmation the Connect Pronoun with Separate Nominative Pronoun

The grammarians didn't differ in affirmation the connect pronoun whether it was nominative, accusative or genitive with separate nominative pronoun ⁽⁷⁴⁾ and to this meaning Abin Malak (672 H) mentioned it with his saying :

The hidden nominative pronoun which has separated it affirm with it every connect pronoun ⁽⁷⁵⁾

The noun which affirmed conform the affirmed to it in the speech, the singular and plural ⁽⁷⁶⁾ but it was also before that the origin of pronoun that it be on one form in nominative, accusative and genitive. also the clear names were on one form and the analysis in its last clarifies its situations also ambiguous names which build on one form and its factors refer on its analysis and its positions like : he came to me this, I saw this, I passed by this ⁽⁷⁷⁾, and this type of affirmation consider from the pronunciation affirmation or like it, because the moral affirmation has special pronunciations and specific conditions ⁽⁷⁸⁾.

Abin Abi Alrbeea showed this type from the affirmation at his interpretation God saying : ((Unquestionably, it is they who are the corrupters, but they perceive [it] not.)) ⁽⁷⁹⁾, he said after he remained the presence of three affirmations in the speech from it : (unquestionably), the second (it is) and the third (they who are the corrupters) and he didn't say : (unquestionably, they are corrupters) because (they are) here it use for affirmation to them, if the affirmation to them so it will be permissible, this is from Arab speech because the accusative, genitive and nominative pronoun affirm with separate nominative pronouns, (they who are) it has affirmation, it attended by it what after it is enunciative to what before it, and it isn't what after it follower to it as you see if it is delete it won't effect on the meaning, if you make it inchoative it may be use it for affirmation, and making (they are) as clarification better than the affirmation and the inception, because what came in Holy Quran, God saying : ((And those who have been given knowledge see that what is revealed to you from your Lord is the truth)) ⁽⁸⁰⁾, ⁽⁸¹⁾.

He said in other position mentioned the last verse itself : (is) here was used as clarification, all which came in Holy Quran should carry from this ⁽⁸²⁾. it may be in one of these cases that (they are) came as affirmation to the connect pronoun, but it is better that the separate pronoun (they are) in these positions to be as clarification, as for the interpreters and the analysts most of them mentioned to those three cases which mean : the clarification, the affirmation and the inception, all of it without prefer one of it on another ⁽⁸³⁾.

The Affirmation for What the Pronunciation Require it and to Rise Probably Trope in it

It is much from its examples in Holy Quran God saying : ((saying with their mouths)) ⁽⁸⁴⁾, and ((nor a being that flies with its wings)) ⁽⁸⁵⁾, and its examples at Abin Abei Alrbeea God saying : ((So woe to those who write the "scripture" with their own hands)) ⁽⁸⁶⁾, he said that God saying (their own hands) is affirmation, and this affirmation used a lot, you say : Are you deny this ? . You wrote it with your hand ? . also you say : Are you deny this, and you said it with your tongue ? , exaggeration in the matter for their done ⁽⁸⁷⁾, (their own hands) is affirmation which rise the trope illusion and it is origin of affirmation because your saying : Zaid is writing, as it look from sentence he begins writing but it may be assign to him by

the trope and be the commander in this, his saying (with their own hands) he affirmed that the writing be with hand only, it say : that the benefit of (with their own hands) clarify to their crime and confirmation to their announcement, the person who begin the action has stronger effect from what it doesn't begin with it ⁽⁸⁸⁾, and it say : the benefit of its mention that they did this themselves and they didn't command with it others ⁽⁸⁹⁾, and then the coming of the affirmation here it doesn't be by repetition of the pronunciation or the meaning but it came from another side which is restriction the meaning in the pronunciation in order to suspect the trope in it and it is from the affirmation.

THE THIRD THEME : THE APPOSITION

The Kufieen called it the translation, the clarification and the repetition ⁽⁹⁰⁾, it is independent follower depending on the factor estimate without follower ⁽⁹¹⁾ or it is the follower which is intended with the rule without any means ⁽⁹²⁾, and its purpose is clarification, rise the confusion and remove the expansion and the trope ⁽⁹³⁾, and it is like the affirmation and the description in the benefit indicate and achievement, clarification and specification ⁽⁹⁴⁾, and it is on four parts : apposition all of all, apposition some of all, inclusion apposition and the mistake and forget apposition ⁽⁹⁵⁾, apposition be in the names, verbs and sentences ⁽⁹⁶⁾, and the letters also, it possible to replace the letter and what connect with it from the letter and what connect with it, also the connector replace with condition complete its connected ⁽⁹⁷⁾, it has many rules, what Abin Abei Alrbeea talked about it in his interpretation from it :

Apposition the Definite Noun from the Indefinite Noun and Contrary

The grammarians said it is permissible to replace the definite noun from the indefinite noun and contrary, they referred to this in many texts, from apposition the definite noun from the indefinite noun ⁽⁹⁸⁾, saying of God : ((straight path, the path of Allah)) ⁽⁹⁹⁾, and from apposition the indefinite noun from the definite noun, saying of God : ((No! If he does not desist, We will surely drag him by the forelock - A lying, sinning forelock.)) ⁽¹⁰⁰⁾, but it was also, because it isn't in the adjective, describe the definite noun with the same of it and the indefinite noun also, because the adjective and the described are one thing as for apposition and replace from it, aren't one thing, because apposition in expectation is repeating the factor, they are two sentences, it may be one of them definite and the other indefinite noun ⁽¹⁰¹⁾, apposition here is permissible whether the indefinite noun described for getting the benefit and this what has transferred from Kufieen and Baghdadieen or it doesn't describe or from the first pronunciation as the last verse or it doesn't as Abin Malak (672 H) the Kufieen stipulated this (102), and the right that the speech of Kufieen to the contrary to this for their permissible to this in many positions ⁽¹⁰³⁾.

Abin Abei Alrbeea mentioned to this apposition at his interpretation saying of God : ((The way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray.)) ⁽¹⁰⁴⁾

He said : all the seven readers agreed on genitive the letter (R) and it didn't read with accusative except in irregular cases ⁽¹⁰⁵⁾, and it is adjective to (those) on the meaning : so using not in ((not astray)) as it repeated it become as you say : I passed by a man who isn't believer nor disbeliever if you say : how it be (not) adjective to definite noun and it is indefinite noun, because its addition isn't for definition ? you said : (not) here if it doesn't have the definition addition so it is indefinite noun, when we add the so it will be definite noun if it was this on the way of gender, because the gender is general and it doesn't specify what lie it so it is indefinite noun in this case and this all need it at made (not) adjective to (those), if you make it apposition, it won't need to this, because it is permissible apposition indefinite noun from definite

noun, and definite noun from indefinite noun ⁽¹⁰⁶⁾, for the Holy Quran interpreters and its analysts in reading the genitive in (not) sayings which is :

A_ it should be that (not) apposition of (those) apposition indefinite noun from definite noun, and this what most of them started it ⁽¹⁰⁷⁾, or apposition of the genitive pronoun in (on whom) ⁽¹⁰⁸⁾, Abou Hayan (745 H) didn't agree on these two cases, he said after he mentioned it : (both of them weak because (not) the origin and its position is the description and apposition with description is weak) ⁽¹⁰⁹⁾, Alsmeen Alhalbei (756H) and others commented on the last case with saying : (and this shapes on saying of who see that position come in the place of the name which apposition of it, at first it wanted to broach, it requires from it the connected without returner, so the expectation will be: (the wayof those on whom thou hast bestowed on isn't the wrath on them) ⁽¹¹⁰⁾

B_ that (not) be adjective to (those) ⁽¹¹¹⁾, and this what Alfraa (207 H) started it, he reasoned this by his saying : (it is permissible that (not) be adjective to definite noun, because it has added to name has (the), and it is in the speech as you say : no order except with the honest who isn't liar, as you want from whom believe and doesn't lie ⁽¹¹²⁾ Abou Hayan (745 H) didn't agree with him on this, he sees it is destroy for what they intended on it that the definite noun doesn't describe except with the definite noun ⁽¹¹³⁾, some of them answered on this with two matters, one of them : that (not) it be indefinite noun if it doesn't lay between two opposites, if it lays,(not) will be limit, (not) in the case define as addition and the verse from this case, and the other : that the connector like indefinite nouns in the ambiguity which in it, it was treated as the treatment of indefinite nouns ⁽¹¹⁴⁾, and then Abin Abei Alrbeea agree with Alfraa in saying that the position of (not) is adjective to (those), as for the rest said that in the genitive position on apposition of (those) which mean apposition indefinite noun from definite noun, and this what Alfraa and Abin Abei Alrbeea referred to it on its permissible it also in their speech, as for reading the accusative in (not) in it many cases Abin Abei Alrbeea, also the interpreters and all analysts mentioned it ⁽¹¹⁵⁾, and I don't search in it to avoid the prolongation.

Delet the Connect Pronoun from Something Apposition and the Inclusion Apposition

It must be in these two appositions which mentioned to it from pronoun which connect them with the noun which apposition of it, it is possible to delete it to know about it but it is meaning, as you say : I ate one – third of loaf, and the meaning of it one – third ⁽¹¹⁶⁾, Abin Abei Alrbeea showed for this speech, he cited for it with scientific example, and this at his interpretation saying of God : ((and provide its people with fruits - whoever of them believes in Allah and the Last Day.)) ⁽¹¹⁷⁾, he said : and saying of God : ((whoever of them believes in Allah and the Last Day.)) it is apposition of (its people) and the meaning : God provided people who believe in Allah and the last day, then he supported to the (people) on side of affirmation because the name repeated twice, also beauty Zaid his face, its original : beauty his face Zaid. then said : beauty face Zaid, request for affirmation, apposition some of all it is possible to delete the pronoun from it and it is better to delete it, also the inclusion apposition it is some apposition of all, it may in it delete the pronoun so much ⁽¹¹⁸⁾, the interpreters and the analysts agreed _ as I noticed _ on that (of) it is connector name it is some apposition of all ⁽¹¹⁹⁾, Alzmghshrei (538 H) which its mean (provide the believers of his people especially) ⁽¹²⁰⁾, so he returned in it pronoun on the noun which apposition of it ⁽¹²¹⁾, and then his mention almost agree with Abin Abei Alrbeea mention for the connector noun (of) and also with his expectation to the meaning of the speech.

Apposition Come in the Place of Noun Which Apposition of it

Almbrad (285 H) said : (I know that apposition in all Arabic language come in the place of the noun which apposition of it, this by your saying : I passed by a man Zaid, and your brother Abei Abd Allah, it seems as you say : I passed by Zaid, I passed by Abei Abd Allah ⁽¹²²⁾, Abin Janei (392 H) said after him : (apposition lesson is possible delete the first and put the second in its position) ⁽¹²³⁾

Abin Abei Alrbeea showed this case in an educational example, he said : (apposition come in the place of the noun which apposition of it, if I say : I knew your brother his news, it is mean : I knew the news of your brother) ⁽¹²⁴⁾, the interpreter fellow them on the saying it is possible to put apposition in the place of the noun which apposition of it.

THE FOURTH THEME : THE CONJUNCTION

It is two parts : statement conjunction and layout conjunction, statement conjunction (it is the name which being on the name before it, indicates it as the adjective indicates it, it isn't adjective for deterrent of non derivation ⁽¹²⁵⁾, and its meaning : that the clear names which isn't take from the verb be on the position of the adjectives which take from the verb, you say : your brother Mohammed got up, as you say : your nice brother got up . ⁽¹²⁶⁾, I didn't find the signal to him in the interpretation of Abin Abei Alrbeea, as for the second part which is called the layout conjunction it is from Alkufieen as for Albsraween and from them Sabwayh (180 H) they called it the company ⁽¹²⁷⁾, and it is follower mediates between it and its follower one of the letters (128), which mean conjunction letters which are : (and, in, then, or, as for, but, nor, even) (129), all these letters gather in entering the second in analysis of the first and its meanings are different ⁽¹³⁰⁾, the conjunction factor is hidden, the conjunction letter refers to it, it includes the meaning of its first factor, so it isn't need to repeat it (131), and for this theme many rules, and what Abin Abi Alrbeea showed it from it :

The Conjunction on the Nominative Connected and Hidden Pronoun

It is arguing matter, the Kufieen said it is permissible conjunction on the nominative connected and hidden pronoun without condition, Albsraween said it isn't permissible this except it affirm with separate pronoun or with other interval be in its position, and what it comes contrary of it, so it is ugly or for poetry necessity ⁽¹³²⁾.

Abin Abei Alrbeea agreed with Albsraween in what they talked in it, and he referred to this meaning at his interpretation to saying of God : ((And We said, "O Adam, live, you and your wife, in Paradise)) ⁽¹³³⁾, he said : (you) affirmation to the pronoun in (live). and (your wife) : conjunction on hidden pronoun in (live) not on (you), because (you) affirmation to the pronoun, it should be that the conjunction on it has affirmation, and not affirmation to it, and not meaning has affirmation, it is conjunction on the hidden pronoun itself, and it isn't conjunction on the nominative connected pronoun till it affirms or separates with separation which be as affirmation, as saying of God : ((If Allah had willed, we would not have associated [anything] and neither would our fathers)) ⁽¹³⁴⁾, ⁽¹³⁵⁾ the interpreter says with conjunction of (your wife) on the nominative hidden pronoun in (live), to affirm it with separate pronoun (you), and this most interpreters agree on it, all their sayings were that the hidden pronoun in (live) has affirmed with separate pronoun (you), so it is possible to conjunction on it ⁽¹³⁶⁾, the interpreters and analysts referred to the verse which Abin Abei Alrbeea referred to it also ⁽¹³⁷⁾, and then they all fellow Albsreen in the matter of conjunction on nominative connected hidden pronoun and also it must be separate with separation pronoun or what like it.

Agree in the Meaning or Without it at Conjunction of the Sentences

It has differed in this case, some of them stipulated to conjunction the sentence some of it on some, two conditions one of them : agree in the meaning and the other : agree in the pronunciation, others confined on the condition of agree in the meaning, as for agree in the pronunciation, it is suitable condition and it isn't necessary and this belong to the most of grammarians, others said that conjunction the sentence some of it on some be free, as for these two conditions, they are from suitable conditions and aren't from necessary conditions ⁽¹³⁸⁾.

Abin Abi Alrbeea mentioned to this speech at his interpretation saying of God : ((And give good tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow)) ⁽¹³⁹⁾, he said : and { Almighty God } saying : ((and give good tidings)) its subject is the prophet Mohammed (peace be upon him), because he is informer from God, and it is conjunction on what before it, because what before it require also the warning to the disbelievers, Almighty God said : ((But if you do not - and you will never be able to - then fear the Fire)) ⁽¹⁴⁰⁾ it means : warn them the fire which prepared to the disbelievers, and bode the believers, the sentences aren't conjunction some of it on some till agree in the meaning, when the order sentence come conjunction on the enunciative, it must be that enunciative has the meaning of order, if you consider this, you find it also. as for conjunction of noun sentence on verb sentence, and conjunction of verb sentence on noun sentence it is existing, but it is better moderation, and it is the conjunction of verb sentence on verb sentence and the conjunction of noun sentence on noun sentence ⁽¹⁴¹⁾, the interpreter said that with condition of agree in the meaning at conjunction of the sentences, which mean : the order sentence doesn't conjunct except on the same of it, as for the interpreters they have in this sayings, Alzmghshrei (538 H) said that the dependable in the conjunction isn't the order till require from him what same to it from order or negative conjunct on it as for the dependable in the conjunction is describing recompense of the believers, it is conjunction on describing sentence of punishment of the disbelievers, as you say : Zaid will be punish with restriction, and bode Omar with the forgiveness and the release then he said it is possible in this another face which is his saying be (and give good tidings) conjunction on his saying (fear), as you say : O people of Tmim warn the punish for what you done, O boy bode people of Bnei Asad with my charity to them ⁽¹⁴²⁾, Albedhwei (685 H) followed him in his first saying only which mean from the conjunction : if he said : that it isn't conjunct the verb itself till require what same to it of order or negative, so it conjunction on it or on { fear }, because if they don't come with what oppose it after the challenge its inimitability will appear, if it appears this from whom disbelieve it, they necessitated the punishment, and who believe they deserve the recompense, and this require frighten those and bode those ⁽¹⁴³⁾, Abou Hayan (745 H) transferred Alzmghshrei mentioned saying, he said that the conjunction of some sentence on some it isn't its condition the agree in the meaning, which mean it is possible in it that stative sentence conjunct on construction sentence and contrary, then he referred to the dispute in this matter, he said that the right in it isn't need to the agreement in the meaning, he said that saying of Alzmghshrei and who followed him are wrong, it is possible conjunct his saying (and give good tidings) on saying (fear the fire) in being order conjunction on order return the reason for this that (his saying (fear) is answer for condition and its position is assertiveness and conjunction on the answer is answer, it can't be in his saying (and give good tidings) to be answer because it is the annunciation order, he bodes those who believe order isn't arrange on thing before it, and not his saying and bode on its analysis as it represents it of his saying O people of Tmim it is better to be conjunct on what before it even the meanings of the sentences don't agree . And it is right ⁽¹⁴⁴⁾, on it the matter of conjunction of requiring sentence on stative sentence and contrary is matter differ in it, some of them said it is necessary agree in its meanings also Abin Abei Alrbeea said this too, and some of them said it isn't necessary even they said it is permissible using the conjunction freely.

Conjunct the Thing on itself because the Difference of Pronunciation

Conjunct the thing on itself if two pronunciations differ ⁽¹⁴⁵⁾, and conjunct the synonym on its synonym and this what (and) specified in it as : saying of God : ((He said, "I only complain of my suffering and my grief to Allah)) ⁽¹⁴⁶⁾, it may be share it in this other letters ⁽¹⁴⁷⁾.

Example of what come from it at Abin Abei Alrbeea saying of God : ((And [recall] when We gave Moses the Scripture and the Criterion that perhaps you would be guided.)) ⁽¹⁴⁸⁾, said in it : (and the criterion) : conjunct on the (the scripture), and (the scripture) : Torah and the criterion : Torah also, conjunct the thing on itself, for difference of the pronounce, calling the criterion on Torah had came in another position also, saying of God : ((And We had already given Moses and Aaron the criterion and a light and a reminder for the righteous)) ⁽¹⁴⁹⁾ and the meaning : Torah, called the criterion, because it separated between the right and the bad, it said : that it is intended of the criterion isn't this, Alfraa said : here delete, and the intended of the criterion : the Holy Quran, and the meaning : we gave Moses the scripture and Mohammed (peace be upon him) the criterion, deleting the name of Mohammed (peace be upon him), because in the return it has proved and is Moses (peace on him) and this two right sayings ⁽¹⁵⁰⁾, and for the interpreters and analysts of Holy Quran have different sayings in the pronounce (the criterion), and this return to its meaning at them, and the sayings are :

A-to be the meaning : when we gave Moses (peace on him) the scripture, which mean Torah, and Mohammed (peace be upon him) the criterion, and this saying of Alraa (207H) and also this saying return to some grammarians and he is Qtrab (206H) ⁽¹⁵¹⁾, on this deleting what has deleted to indicate what stayed on it ⁽¹⁵²⁾, Alnahas (338 H) answered on this saying (this is wrong in the analysis and the meaning as for the analysis is conjunction on the thing like it and on this saying the conjunction be on the thing which opposite it, as for the meaning Almighty God said in it ((And We had already given Moses and Aaron the criterion)) ⁽¹⁵³⁾, ⁽¹⁵⁴⁾, also some of them answered him with excuse that there isn't any evidence on this deleting ⁽¹⁵⁵⁾, Abin Ateia (546 H) transferred saying of some of them that it is weak ⁽¹⁵⁶⁾, because in it carrying the Quran on the trope without necessity although Almighty God told that he gave Moses the criterion, then referred to the last verse itself ⁽¹⁵⁷⁾.

B- the criterion be the same scripture but its mentioned has repeated, and it intended by it that differentiate between the right and the bad and this is saying of Alzjaj (311 H) ⁽¹⁵⁸⁾.

Delet the Conjunction with Conjunction Letter

Abin Malak (672 H) said : (in) may delete with what it conjunct on it (and) also but unequivocally and it is alone in it ⁽¹⁶⁴⁾.

This mean that (in), (and) are different in the case of deleting them with their conjunction the evidence on this, saying of Almighty God : ((and whoever is ill or on a journey - then an equal number of other days)) ⁽¹⁶⁵⁾ which mean he forced so he has other days, deleting (force) and (in) which is entering on it ⁽¹⁶⁶⁾, some of them denied this deleting, they said : it is deleting of the followers only. ⁽¹⁶⁷⁾.

Abin Abei Alrbeea talked about this type of deleting in many positions from it saying of God : ((And (remember) as Musa (Moses) asked Allah) for water for his people, so We said, "Strike with your staff the stone." Then there gushed forth from it)) ⁽¹⁶⁸⁾, he said after he clarified the meaning of this { in this deleting, its expectation : he stroke the

Stone so it gushed} ⁽¹⁶⁹⁾, as it seem this expectation is the most appropriate to the sequence of the speech, he mentioned it generally ⁽¹⁷⁰⁾, because its meaning he stroke the stone so it gushed so he didn't mention to the striking of Moses (peace on him) to the stone because what left from the speech evidence on what he threw⁽¹⁷¹⁾ the existing of the gush come from his striking evidence on the deleting, and if it was gushing without strike so it will be no importance to the matter, and its leaving would be disobedience and this isn't allow on the prophets (peace on them) ⁽¹⁷²⁾, AlZmaghshrei (538H) and else mentioned another expectation, and it is : if you strike, it will gush, on this (in) doesn't be except in eloquent speech ⁽¹⁷³⁾ AlZmaghshrei make it here predestined condition answer as it seem he want explanation of the meaning and not the analysis ⁽¹⁷⁴⁾.

CONCLUSIONS

It may the most important results which the research reached to it through its searching are :

- The coming of the adjective in the interpretation of Abin Abei Alrbeea with its all different types (nominative, verbal and semi verbal)
- His method in directing the analysis of Holy Quran pronunciation between mentioning the faces without outbalance between it sometime as in pronunciation (in it darkness) and else, and between mentioning the faces with outbalance between it as in the pronunciation (they) which came in affirmation with pronouns department.
- Abin Abei Alrbeea depended on methods and terms of Busrieen as adjective and apposition in his interpretation, even we found him sometime had taken the methods of Kufaeen as in the case of deleting description pronoun which come in saying of God ((doesn't count)) and with their terms as adjective for example.
- The interpreter referred to Holy Quran context so much to support his guidance to Holy Quran pronunciation as in pronunciation (similar to him), (the criterion) and (they) which came in Almtan and else, and it may take from scientific examples way to support the grammatical rule as in the case deleting the described and put the adjective in its position and in the case of replacing apposition in the place of apposition of it and else.
- The interpreter put condition the agreement in the meaning at conjunction the sentences which mean : the command sentence conjunct on the sentence like it and statement sentence also as for the nominative and verbal sentences are possible the conforming or without it, but the better the conforming.

THE MARGINS OF RESEARCH

The Margins

1. The history of Islam, Shamas Aldean Althhabei : 51/ 335, Alwafie Blwfiat, Abin Abic Alsfdi : 19/ 238, Baghet Alwat, Jlal Aldean Alsewatei : 2/125
2. Draa Alhjal, Abin Alqadhei Almknasei :3/ 71, Alalam, Gheir Aldean Alzrklei :4/191
3. The history of Islam : 51/ 335, Alwafie Blwfiat : 19 / 238, Baghet Alwat :2/ 125
4. The history of Islam : 51/ 335, Alwafie Blwfiat : 19/ 235, Alwafei Blwfiat : 19 / 239, Baghet Alwat :2 / 125
5. Alwafie Blwfiat : 19 / 238, Baghet Alwat : 2/ 125, Draa Alhjal : 3 / 71
6. Alwafie Blwfiat : 19 / 239, Albseet in explanation of Alzjajei sentences, Abien Abei Alrbeea : 1/ 70 _ 76, Baghet

- Alwat : 2/ 125
7. Alwafei Blwfiat : 19 / 238, Albseat : 1 / 69, Baghet Alwat : 2 / 126
 8. Almfsal in making the analysis, Mahmoud Bin Amar Alzmghshrei : 1/ 143, Shrah Qtar Alnada, Abin Hsham Alansarei : 469, Jamah Aldrwus, for Alghlaenei : 3 / 560
 9. Shrah Almfsal, Abin Eaeish : 2 / 218, Shrah Altsheel, for Abin Malak : 3 / 286, Hma Alhwamah, Jlal Aldean Alsewatei : 5 / 165
 10. Artshaf Aldhrb : 4 / 1907, Hma Alhwamah : 5 / 165
 11. Aledhah, for Alfarsei : 214, Allma, Abin Janei : 65, Almfsal : 1/ 143, Albdeea in Arabic science, Abin Alather : 2 / 308, Shrah Almfsal : 2 / 218, Artshaf Aldhrb : 4 / 1907, Shrah Shthoor Althhb, Abin Hsham Alansarei : 435, Shrah Abin Aqeel : 3 / 191, Hma Alhwamah : 5 / 165
 12. Shrah Shathor Althhab : 435_ 436
 13. Allmah ; 65
 14. Aledhah (Alfarsei) : 214, Albdea in Arabic science : 2/ 308, Hma Alhwamah : 5 / 166
 15. Albdeea in Arabic science : 1/ 308
 16. Meanings of Quran : Alfraa : 1/ 7, 11, Almsaad : Abin Aqeel : 2/ 401, Hma Alhwamah : 5 / 171, Alasool : Tmam Hssain : 41
 17. Albdeea in Arabic science : 1/ 309, Almfsal : 25
 18. Shrah Altsheel : 3/ 306, Shrah Shathor Althhab : 438
 19. Shrah Abin Aqeel : 3 / 195
 20. Almsdar itself : 3/ 191
 21. Shrah Alashmonei on Alfeea Abin Malak : 2/ 393
 22. Albdeea in Arabic science : 2/ 319, Artshaf Aldhrab : 4/ 1915, Almsaad : 2/ 405
 23. Albdeea in Arabic science : 2/ 319
 24. Aledhah (Alfarsei) ; 217, Shrah Almfsal : 2 / 241, Hma Alhwamah : 5 / 174
 25. Almsaad : 2 / 407, Shrah Abin Aqeel : 3 / 197 _ 198, Hma Alhwamah : 5 / 174
 26. Shrah Almfsaal : 2 / 243
 27. The cow Sora / 19
 28. Interpretation of Abin Abei Alrbeea : 1 / 300
 29. Mshkal of Quran analysis, Makei Bin Abei Talab : 1/ 27, Mjma Albeean : Fadhl Bin Alhsan Altbrsei : 1/ 112, Almneer interpretation : Dr. Heba Alzhelei : 1 / 97, Almfsal interpretation : Bhjat Abd Alwahd Salah : 1/ 25

30. Mjmah Albain : 1/ 112
31. Altbein in Quran analysis : 1/ 35
32. Surrounding sea : 1 / 222
33. Meaning soul : 1 / 172
34. Aldr Almsaun : Alsmeen Alhlabei : 1 / 170 _ 171, Alabab in the books sciences : Abin Adel : 1 / 389 _ 390
35. The cow Sora / 25
36. Interpretation of Abin Abei Alrbeea : 1 / 345 and for examples : its interpretation : 1 / 301, 2 / 490, 536
37. Analysis of Quran : Alnhas : 1 / 202, Mjmah Albain : 1/ 124, Aljamah for Quran rules : Mohammed Bin Ahmad Alqrtbei : 1/ 360, Aldr Almsaun : 1 / 213, Alabab in the books sciences : 1 / 450
38. The cow Sora / 48
39. Interpretation of Abin Abei Alrbeea : 2 / 419 _ 420
40. Mshkal of the Quran analysis : 1 / 44, Mjma Albeean : 1 / 185, the surrounding sea : 1 / 348, Aldr Almsaun : 1/ 335, the meanings soul : 1 / 251, Quran analysis and its statement : Mohai Aldean Aldrweesh : 1 / 101
41. Book of Sibawayah : 1/ 386, the meanings of Quran and its analysis : Alzjaj : 1/ 128, Aldr Almsaun : 1/ 335, and it had mentioned the appreciation to Sibawayah, Mshkal the Quran analysis : 1/ 44 _45, the meanings soul : 1 / 251
42. (42):the meanings of Quran and its analysis : Alzjaj : 1 / 128, the meanings soul : 1 / 251
43. (43):Mshkal of the Quran analysis : 1 / 45, the surrounding sea : 1 / 347
44. (44):the Quran meanings :Alchfsh : 1 / 93, the Quran meanings and its analysis : Alzjaj : 1 / 128, the surrounding sea : 1 / 347, Aldr Almsaun : 1 / 336, Alabab in the books sciences : 2 / 48
45. The meanings soul : 1 / 251, Aldr Almsaun : 1 / 336, Alabab in the books sciences : 2 / 48 _ 49
46. Shrah Almfsal : 2 / 242
47. The cow Sora / 23
48. The verse : 38
49. The verse : 13
50. Interpretation of Abin Abei Alrbeea : 1 / 326, and for examples, its interpretation : 1 / 324, 2 / 427, 525, 549, 552, 574
51. Altbian in the Quran analysis : 1 / 40, Aldr Almsaun : 1 / 200, Alabab in the book sciences : 1 / 435, the Quran analysis and its statement : 1 / 67, Almfsal analysis : 1 / 31, the last one said the connection of the genitive with deleted adjective
52. The cow Sora / 90

53. Interpretation of Abin Abei Alrbeea : 2 / 528 _ 529
54. Aldr Almsaun : 1 / 513 Alabab in the book sciences : 2 / 284, the analysis of Quran and its statement : 1 / 139
55. Almfsal analysis : 1 / 113
56. Almfsal : 1 / 152, Shrah Almfsal : 2 / 253
57. The book of Sibawayah : 2 / 345, Almqtdhb : Almbrad : 4 / 185, Albdeea in the Arabic science : 1 / 326, Shrah Abin Aqeel : 3 / 205
58. Almfsal : 1 / 152, Albdeea in the Arabic science : 1 / 326
59. Interpretation of Abin Abei Alrbeea : 1 / 312
60. The cow Sora / 69
61. Interpretation of Abin Abei Alrbeea : 2 / 474 _475, to significance (bright) : Alshah (decrepiate) : Ismeal Bin Hmad Aljwhrei : 3 / 1259, the Arab tongue : Abin Mndhur : 8/ 255
62. Tthe Quran meanings and its analysis : Alzjaj : 1 / 151 _ 152, the Quran analysis : Alnahas : 1 / 235, Aljama to the rules of Quran : 2 / 185
63. Alama : 66, Albdeea in Arabic science : 1 / 330
64. The explanation of Alkafia Alshafia : 3 / 1169, Hma Alhwamah : 5 / 197
65. Shrah Shthwur Althhab : 435
66. Arabic secrets : Abin Alanbarei : 283, Shrah Almfsal 2 / 221, Alsfoa Alsfeia in Aldra Alalfia explanation : Taqei Aldean Ibrahim Alnealei : 1 / 719
67. Shrah Qtar Alnada : 479 _482, Alsofa Alsfeia : 1 / 270, Shrah Alashmonei : 2 / 408 _ 409
68. Alasool in the grammar : Abin Alsjaj : 2 / 19, Albdeea in Arabic science : 1 / 335, Shrah Almofsal : 2 / 222
69. Artshaf Aldhrab : 4 / 1958, Shrah Alashmonei : 2/ 408
70. Alasoul in the grammar : 2 / 20, Alamah : 66, Shrah Almofsal : 2 / 220, Alsfoa Alsfeia : 1 / 722
71. Sibawayha : 2/ 11, Alamah : 67, Albdeea in Arabic science : 1 / 332, Shrah Almfsal : 2 / 220
72. Shrah Abin Aqeel : 3 / 208, Jamah Arabic lessons : 3 / 568
73. Sibawayah book : 2 / 11, Alamah : 76, Albdeea in Arabic science : 1 / 332, Shrah Almfsal : 2 / 220, Shrah Alashmonei : 2 / 405
74. Shrah Almfsal : 2 / 224, Shrah Altsheel : 2 / 305, Artshaf Aldhrab : 4 / 1959 _ 1960, Odhh Almsalak : Abin Hashim Alansarei : 3 / 337, Shrah Abin Aqeel : 3 / 217, Hma Alhwamah : 5 / 211
75. Mtan Alfeia Abin Malak : 35
76. Artshaf Aldhrab : 4 / 1959 _ 1960, Hma Alhwamah : 5 / 211

77. Shrah Almfsal : 2 / 224, 225
78. Shrah Almfsal : 2/ 225, Shrah Alkafia Alshafia : 3 / 1184, the followers in the Arabic sentence : Dr. Mohammed Hmasa Abud Alateef : 90
79. The cow Sora / 12
80. Seba sora / 6
81. Interpretation of Abin Abei Alrbeea : 1 / 263 _264
82. Almsdar itself : 1 / 385
83. The analysis of Quran : Alnahas : 1 / 189 _ 190, Mshkal of Quran analysis : 1/ 25, Almhrar Alwjez : Abin Ateea : 1 / 93, Altbeian in Quran analysis : 1 / 29, Aljama of Quran rules : 1 / 310
84. AlImran Sora / 167
85. Sora Alanam : 38
86. The cow Sora : 79
87. Interpretation of Abin Abei Alrbeea : 2 / 496, and for examples, its interpretation : 2/ 574
88. Alkshaf : Alzmchsherie : 1/ 289, Aljama to Quran rules : 2 / 222, The surrounding sea : 1 / 444, Aldr Almsaun : 1/ 451, Alabab in the book sciences : 2/ 209
89. Aldr Almsoun : 1/ 451, Alabab in the book sciences : 2 / 209
90. The meanings of Quran : Alfraa : 1/ 7, the assistant : 2 / 427, Hma Alhwamah : 5 / 212, Alasool : Tmam Hsaan : 41, The followers in the Arabic sentence : 152
91. Shrah Altsheel : 3/ 329, Albseet in explanation of Alzjajei sentence : 1 / 387
92. Shrah Shathowr Althhab : 445, Shrah Abin Aqeel : 3 / 247, Hma Alhwamah : 5 / 212
93. Arabic secrets : 298, Shrah Almfsal : 2 / 258, the followers in Arabic sentence : 151
94. Albdeea in Arabic science : 1 / 342
95. Alasool in the grammar : 2 / 46, Aledhah (Alfarsei) : 220, Altbsra and Althkra : Abud Allah Bin Eshaiq Alsemrei : 1 / 156 _ 157, Albdeea in Arabic science : 1 / 343, Shrah Almfsal : 2 / 259, Albseet : 1 / 390
96. The followers in the Arabic sentence : 163
97. Albdeea in the Arabic science : 1 / 352
98. Sibawayah book : 1 / 441, 2 / 9, 14, Almqtdhb : 4 / 295, Alasool in the grammar : 2 / 46 _ 47, Altbsra and Althkra : 1 / 157
99. Alshoura Sora : 52 _ 53
100. Alalq Sora / 15 _ 16

101. Albseet : 1 / 394
102. Shrah Altsheel : 3 / 331, Artshaf Aldhrab : 4 / 1962 _ 1963, the Assistant : 2 / 428 _ 429, Hma Alhwamah : 5 / 217 _ 218
103. Arthshaf Aldhrab : 4 / 1962, The Assistant : 2 / 429
104. Alfataha Sora / 7
105. Alsba in the readings : Abin Mjahl Albaghdadei : 1 / 111 _ 112, Meaning of the readings : Alazharei : 1 / 115 _ 116, Alhja for the readers of Alsba : Alfarsei : 1 / 142, the readings dictionary, Dr. Abd Alateef Alchteeb : 1 / 22 – 23
106. Interpretation of Abin Abei Alrbeea : 1 / 190 _ 194
107. Analysis of Quran : Alnhas : 1 / 175, Mshkl of Quran analysis : 1 / 13, Alkshaf : 1 / 122, Almhrar Alwjeez : 1 / 76, Altbain in Quran analysis : 1 / 9, Aldr Almsoun 1 / 71
108. Analysis of Quran : Alnhas : 1 / 76, Altbain in Quran analysis : 1 / 9, Aldr Almsoun 1 / 71
109. The surrounding sea ; 1 / 148
110. Aldr Almsoun ; 1 / 71, Alabab in the book sciences : 1 / 221
111. Analysis of Quran : Alnhas : 1 / 175, Almhrar Alwjeez : 1 / 76, Altbain in Quran analysis : 1 / 9, Aldr Almsoun : 1 / 71, Analysis of Quran and its statement : 1 / 31, Almfsal analysis : 1 / 11
112. The Quran meanings ; 1 / 7, the meaning of Msmoud is : he didn't mean people themselves,, meanings of readings : 1 / 116, in it saying of Alfraa has transformed, Almhrar Alwjeez : 1 / 76
113. The surrounding sea 1 / 148 _ 149
114. Aldr Almsoun : 1 / 71, Alabab in the book sciences : 1 / 220
115. Interpretation of Abin Abei Alrbeea : 1 / 193 _ 194, Analysis of Quran : Alnhas : 1 / 176, Mshkl of Quran analysis : 1 / 13, Almhrar Alwjeez : 1 / 77, Altbain in Quran analysis : 1 / 10, the surrounding sea : 1 / 149, Aldr Almsoun : 1 / 72
116. Arabic secrets : 298 _ 299, Shrah Almfsal : 2 / 259 _ 262, Albseet : 1 / 394, 402 _ 404
117. The cow Sora / 126
118. Interpretation of Abin Abei Alrbeea : 2 / 604, and for examples, its interpretation : 1 / 348 _ 349
119. Analysis of Quran : Alnhas : 1 / 260, Mshkl of Quran analysis : 1 / 71, Alkshaf : 320, Almhrar Alwjeez : 1 / 209, Altbain in Quran analysis : 1 / 114, Aljamah of Quran Analysis : 2 / 384
120. Alkshaf : 1 / 320
121. Aldr Almsoun : 2 / 109, Alabab in the book sciences : 2 / 473
122. Almqtdhb : 4 / 211

123. Alamah : 68
124. Interpretation of Abin Abei Alrbeea : 1 / 367
125. Altdwhah : Abei Ali Alshlobenei : 196, Alasool in the grammar : 2 / 45
126. Alamah : 70
127. Sibawayah book : 1 / 441, 3 / 32, 34, Shrah Almfsal : 2 / 276, Artshaf Aldhrb : 4 / 1975, The assistant : 2 / 441, Hma Alhwamah : 5 / 223
128. Awdhh Almsalk : 3 / 353, Shrah Abin Aqeel : 3 / 226, Jamah Arabic lessons : 3 / 576
129. Alasool in the grammar : 56, Aledhah (Alfarsei) : 221, Altdwhah : 199, Albseet : 1 / 33 – 333, Awdhh Almsalk : 3 / 353
130. Alamah : 70, Albdeea in Arabic science : 2 / 369
131. Results of the think : Abei Alqasm Alshelei : 1 / 195
132. Sibawayah book : 1 / 278, 2 / 377 _ 383, Almqtdhb : 3 / 210 _ 115, Alamah : 73, Almfsal : 27, Alansaf : Abin Alanbairei : 2 / 474 _ 478, Shrah Almfsal : 2 / 280, Albseet: 1 / 345, Awdhh Almsalk : 390, Shrah Abin Aqeel : 3 / 237 -239, Hma Alhwamah : 5 / 267 – 269
133. The cow Sora / 35
134. Alanam Sora / 148
135. Interpretation of Abin Abei Alrbeea : 1 / 393
136. Alkshaf : 1 / 254, Mjmah Albain : 1 / 156, Almhrar Alwjeez : 1 / 126, Aljmah of Quran rules : 1 / 448, The surrounding sea : 1 / 306 _ 307, Aldr Almsoon : 1 / 278_ 279
137. Almqdhhb : 3 / 210, Shrah Almfsal : 2 / 280, Aldr Almsoon : 1 / 278, Awdhh Almsalk: 3 / 390, Shrah Abin Aqeel : 3 / 237, Alabab in the book sciences ; 1 / 546 _ 547
138. Albseet : 1 / 806 -807, The surrounding sea : 1 / 252 _253, Hma Alhwamah : 5 / 273
139. The cow Sora / 25
140. The cow Sora / 24
141. Interpretation of Abin Abei Alrbeea : 1 / 347, and for expansion :1 / 255 _256
142. Alkshaf : 1 / 228, The surrounding sea : 1 / 252 _253, Aldr Almsoon : 1 / 208, 209, Quran analysis and its statement : 1 / 73
143. Anwar Altnzeel : 1 / 52, the sources and the page themselves
144. The surrounding sea : 1 / 252 – 253, Aldr Almsoon : 1 / 208 _209, Alabab in the book sciences : 1 / 446
145. Albseet : 2 / 1085
146. Youssif Sora / 86

- 147.Hma Alhwamah : 5 / 226, the Followers in Arabic sentence : 144
- 148.The cow Sora / 53
- 149.Alanbeia / 48
- 150.Interpretation of Abin Abei Alrbeea : 2 / 432 _ 433 and for examples, its interpretation : 2/ 410, 555
- 151.The Quran meanings : 1 / 37, meanings of Quran and its analysis : Alzjaj :1 / 134, analysis of Quran : Alnhas : 1 / 225, Almhrar Alwjeez : 1 / 144, Mjmah Albain : 1 / 198, Aljamah of Quran rules : 2 / 106, The surround sea :1/ 360, Aldr Almsoon : 1 / 359
- 152.Mjma Albain : 1 / 198, The surrounding sea : 1 / 360
- 153.Alanbeia Sora / 43, 21, 48
- 154.Quran analysis :1 / 225, Aljama of Quran rules :2 / 107, The surrounding sea : 1 /225, Aljama of Quran rules : 2 / 107, The surrounding sea : 1 /361, Aldr Almsoon : 1 / 359
- 155.The surrounding sea : 1 / 360 _ 361
- 156.Almhrar Alwjeez : 1 / 144
- 157.Mjma Albain : 1 / 198
- 158.The meanings of Quran and its analysis : 1 / 134, Analysis of Quran : Alnhas : 1 / 522, Aljamah of Quran rules : 2 / 107
- 159.Almhrar Alwjeez 1 / 144, Mjma Albain : 1 / 198, The surrounding sea : 1 / 360
- 160.Almhrar Alwjeez : 1 / 144, The surrounding sea : 1 / 360
- 161.Analysis of Quran : 1 / 225, Aljamah of Quran rules : 2 / 107
- 162.Meanings of Quran : Alfraa : 1 / 37, Jamah Albain : Altbrei : 2 / 71, Mjma Albain : 1 / 198, Almhrar Alwjeez : 1 / 144, The surrounding sea : 1 / 360, Aldr Almsoon : 1 /359
- 163.Analysis of Quran : Alnhas : 1 /225, Aljamah of Quran rules : 2 / 107
- 164.Mtan Alfia Abin Malk : 36, Jamah Arabic lessons : 3 / 581
- 165.The cow Sora / 184
- 166.Shrah Altsheel : 3 / 378 _381, Awdh Almsalk: 3 / 395, Almsad : 2 / 472 _474, Shrah Abin Aqeel : 3 / 242, Hma Alhwamah : 5 / 274
- 167.Hma Alhwamah : 5 / 274
- 168.The cow Sora /60
- 169.Interpretation Abin Abei Alrbeea : 2 / 446, : 2 / 435, 439, 481
- 170.Almhrar Alwjeez : 1 / 152, Mjma Albain : 1 / 213, Aljama of Quran rules : 2 / 138, The surrounding sea : 1 / 390,

Aldr Almsoon : 1 / 385, Meanings soul : 1 / 270, Almneer interpretation : 1 / 179

171.Mjma Albain : 1 / 213

172.The surrounding sea : 1 / 390, Meanings soul : 1 / 270

173.Alkshaf : 1/ 274, Aldr Amsoon : 1 / 385, Analysis of Quran and its statement : 1/ 111, Almfsal analysis : 1 / 72

174.Aldr Almsoon :1/ 385, Alabab in the book sciences :2 /107, Almfsal analysis :1/ 72

REFERENCES

1. Ramadan Abud Altwab, 1998, " Ertshaf Aldhrab from Arab tongue, Abi Hayain Alandlsei (745 H), investigation and explain and study :Dr. Rjab Athman Mohammed", Alkhangei library in Cairo, Amdnei print Saudi Institution in Egypt, 1418 H.
2. Mohammed Bhjt Albitar, "Arabic secrets : Abou Albrkat Abid Alrhan Bin Abei Saeed Alanbari (577 H), investigation :Mohammed Bhjt Albitar", prints of Arabic scientific collection in Damascus.
3. Tmam Hasan, 2000, " Alasool Epistemological study to linguistic think at Arab", Ameera for print, The book world, Cairo, 1420 H.
4. Abid Alhussain Alftlei, 1996, " Alasool in the grammar, Abou Bakr Mohammed Bin Shl Abin Alsraj (316 H), The Message institution, Beirut, third edition, 1417 H.
5. Mohai Aldean Aldrowesh, 1999, " Analysis of Quran and its statement", Alymama Dar, and Dar Abin Ktheer, Damascus-Beirut, Alarshad for university, Hmas-Syria, seventh edition,1420H
6. Zaheer Ghazei Zahd, 1985, " Quran analysis, Abou Jafar Ahmad Bin Mohammed Bin Ismeal Alnhas, (338H)", The books world, Arabic renaissance library, second print,1405H.
7. Bhjt Abid Alwahd Salah, 1993, " Almfsal analysis to Katab Allah Almrtl", Alfkr dar, Amman-Jordan, first print, 1414 H.
8. Kheer Aldean Alzrklei, 2002, " Alalam Translation dictionary to most famous men and women from Arab, The Arabist and Orientalist", The Knowledge Dar for Millions, Beirut-Lebanon, 15 print.
9. Mohammed Abid Alrhaman Almrashlei, 1418," Anowar Altnzeel and interpretation secrets, Nasar Aldean Abou Saeed Abd Allah Bin Omar Albedhawei (685H)", Arabic heritage Dar, Beirut, first edition.
10. Kadhim Bahr Almrjan,1996, "Aledhah, Aou Ali Alhasan Bin Ahmad Alfarsi(377H), investigation and study", The books world, Beirut-Lebanon, second print, 1416H
11. Alsheek Ali Mohammed Mawdh, 1993, " The surrounding sea, Mohammed Bin Youssif who famous with Abei Hayan Alandlsei (745 H) ", The scientific books Dar, Beirut _Lebanon, first print, 1413 H.
12. Fatahi Ahmad Ali Aldeen, 1419, "Albdeea in Arabic science, Mubark Bin Mohammed Alshebanei Aljzrei Abei Alsaadat Mjd Aldeen Abin Alatheer (606 H)", Oum Alqura university-Makkah Almkrma, first print.
13. Oeid Bin Aeed Althbetei,1986, " Albseet in explanation of Alzjajei sentences, Abin Abei Alrbeea, Obeed Allah

- Bin Ahmad Alashbelei Alsbt (599-688 H)", Islamic West Dar, Beirut-Lebanon, first print, 1407 H.
14. Mohammed Abou Alfdhl Ibrahim,1979, " Bgheet Alwihat in linguistics and grammarians categorizes, Jalal Aldeen Abid Alrahman Alseuwtei (911H)", Alfakr Dar, second print,1399 H.
 15. Omar Abid Alslam Tdmrei, 2000, "Islam history and death of famous, Shams Aldeen Mohammed Bin Ahmad Bin Othman Althhabei (748H)", Arabic book dar, Beirut-Lebanon, first print,1421H.
 16. Fthai Ahmad Mustafa Ai Aldeen, 1982, " Altbsra and Altthkra, Abou Mohammed Abid Allah Bin Ali Bin Eshaq Alsemrei", Alfkar dar, Damascus, first print, 1402H.
 17. Ali Mohammed Albjawei, "Altbian in Quran analysis, Abou Albqaa Abid Allah Bin Alhussain Alakbrei (616H)", The republic Essa Albabei Alhlbei company.
 18. Salaha Bnit Rashid Al Ghneem, 1430, "Quran interpretation, Abin Abei Alrbeea, Obeed Allah Bin Ahmad Alashbelei Alsbt (599H-688)", Turki Alatebei, Riyadh 1430H.
 19. Whba Bin Mustafa Alzhelei, 2009," Almneer interpretation in the belief, Sharia and Almnhaj", Alfakr dar _Damascus, 10 print, 1430 H.
 20. Mohammed Hmasa Abid Alateef," The followers in Arabic sentence", Alzhraa library, Cairo.
 21. Youssif Ahmad Almtwa, 1981," Altwtaa, Abou Ali Alshlobeen (646 H)", Alfakr Dar-Damascus, 10 print.
 22. Abid Allah Bin Abid, 2006," Aljama of Quran rules for what it contains from Alsana and Alfrqan, Abou Abid Allah Mohammed Bin Ahmad Alqrtbei (671H)", The Message institution, Beirut-Lebanon, first print,1427H.
 23. Badar Aldeen Qhwjei, Bsheer Joejabei, 1993," Alhja for Alsba readers, Abou Ali Alhsan Alfarsei (377H), Almamoon for heritage Dar-Damascus, Beirut 1413 H.
 24. Ahmad Mohammed Alkhrat, " Aldr Almsoon in the Almnoon book sciences, Ahmad Bin Youssif who known as Alsmeen Alhalbei (756 H)", Alqlam dar, Damascus.
 25. Mohammed Alahmadei Abou Alnoor, 1025, " Dara Alhajal in the men names, Abou Alabbas Ahmad Bin Mohammed Almknasei, who known as Abin Alqadhei (960-1025H)", Alateeqa library, Nahj Jama Alzeetwna-Tunisia, the heritage Dar-Cairo.
 26. Abou Alfdhl Shhaib Aldeen, Alseed Mohammowd Alalwsei, 1270, " The meanings soul in the Holy Quran interpretation and Alsbaa Almthanei", Almoneria print, revival Arabic heritage dar, Beirut _Lebanon.
 27. Showqei Dheef, 1400, " Alsbaa in the readings, Ahmad Bin Musa Bin Alabass Altememei, Abou Bakr Bin Mojahd Albaghdadei (324 H)", Almarif Dar _Egypt, second print.
 28. Alfeea Abin Malk, 1980," Shrah Abin Aqeel, Baha Aldeen Abud Allah Bin Aqeel (769H)", The heritage Dar Cairo, Egypt dar for print, 20 edition, 1400 H.
 29. Mohammed Mohai Aldeen Abid,1955," Shrah Alashmonei on Alfeea Abin Malk which called (Alsalik method to Alfeea Abin Malk)", Alarabi book Dar, Beirut, first print, 1375.

30. Mohammed Badwei Almkhtoon, 1990, " Shrah Altsheel, Abin Malk Jamal Aldeen Mohammed Bin Abid Allah Altaaei (672H)",., Hajr, first print, 1410 H.
31. Abid Almanam Ahamed Hredei, " Shrah Alkafia Alshafeia, Mohammed Bin Abid Allah, Abin Malak, Abou Abid Allah Jamal Aldeen (672H)", Oum Alqura university – Makkah Almokrama, Almamoon for heritage Dar.
32. Emeal Bdeea Yaqoub, Mohammed Ali, 2001," Almofsal Shrah for Alazmgshrei(538H), Moufaq Aldeen Abou Albaqa Bin eyaesh (643H) introduced it and put its sources", Bedhoon publications, The scientific books Dar, Beirut-Lebanon, first print,1422H.
33. Abou Mohammed Abid Allah, Jamal Aldeen Bin Hashim,2004," Shrah Shathoor Althhab in knowing Arab speeches", Altlaa _ Cairo, 761H.
34. Abou Mohammed Abid Allah, Jamal Aldeen Bin Hashim, 1994, " Shrah Qatar Alnada and Bel Alsada", Alasreia, Sadeia _ Beirut, first print, 1414H.
35. Ahmad Abud Alghfoor Atar,1987, " Alshah Tage the language and Shah Arabic language, Abou Nasr Ismeal Aljwhrei(393H)", The knowledge Dar for millions-Beirut, fourth print,1407H.
36. Mohsin Alamerei,1415," Alsfwa Alsfieia in Shrah Aldra Alalfeia, Taqe Aldeen Ibrahim who known as Alneeeli", Revival of Islamic heritage central, Oum Alqura university,1415H.
37. Abid Alsalam Mohammed Harown,1988," The book, Abou Bashr Omaro Bin Othman Bin Qanbr, Sibwayah (180 H)", Alkhange, Cairo, third print, 1408H.
38. Alsheek Adel Ahmad Abid, Alsheek Ali Mohammed Moawdh,1998,"The discover about Altnzeel mysterious facts, Jar Allah Abou Qassm Mohammoud Bin Omaro Alzmghshrei (538H)", Alabeekan, Riyadh, first print,1418H.
39. Adel Ahmad Abid Almwojud, and Ali Mohammed Moawdh, 1998, " Alabab in the book science, Abou Hafs Omaro Bin Ali Abin Adel (880H)", The scientific book Dar, Beirut-Lebanon, first print,1419H.
40. Abou Alfadhli Jamal Aldeen, 1414, "Arab tongue, Mohammed Bin Mokrm Bin Ali Abou Alfadhli Jamal Aldeen Abin Mndhoor (711H)", Sader-Beirut, third print,1414H.
41. Smeeh Abou Moghlei, 1988," Allamah in the Arabic language, Abou Alftah Othman Abin Janei (392H)", Majdlawei for republic, Oman.
42. Abid Alteef Bin Mohammed Alkhteeb, 2006," Matn Alfeea Abin Malak, comment", Alarooba dar, Kuwait, first print,1427 H.
43. Abou Ali Alfdhl Bin Alhassan, 1994," Majma Albeian, Ameen Alslam Abou Ali Alfdhl Bin Alhassan Altbrsei (548H)", The Sscientific Mujama for the people of the house- Beirut,1414H.
44. Abid Alsalam Abid Alshafei Mohammed, Mohammed Ali Beadhoon, 2001," Almoharr Alwjeez in the interpretation of Holy book, Abou Mohammed Abid Alhaq Bin Qalab Abin Ateea Alandlsei (546 H)", The Scientific book Dar, Beirut-Lebanon, first print,1422H.

45. Mohammed Kaml Brkait, 2001, "Almosaad on making easy the benefits, Shrah, Baha Aldeen Aqeel (769H), on Altsheel book, Abin Malak (672H)", Oum Alqura university- Makkah Almokrama, second print,1422H.
46. Yassin Mohammed Alswas,1974," Mashkl of Quran analysis, Makei Bin Abei Talab Alqasei (355_437H)", Arabic language publications, Damascus,1394H.
47. Mohammed Bin Ahmad Bin Alazhrei, 1991,"The meanings of readings to Alazhrei Mohammed Bin Ahmad Bin Alazhrei Alhrwei, Abou Mansoor (370H)", The researches center in the literatures collage-The king Saud university, kingdom of Saudi Arabia, first print,1412H.
48. Huda Mohammoud Qraia, 1990," The meanings of Quran, Abou Alhassan Saeed Alakhfsh Alausat (215H)", Alkhangei library in Cairo, Almandei print, AlSaudei institution in Egypt, first print, 1411H.
49. Abid Aljaleel Abda Shlabei, 1988, " The meanings of Quran and its analysis :Alzjaj, Abou Eshaq Ibrahim Bin Alsrei (311H)", The books world, first print, 1408H.
50. Abou Zkreea Yaheia Bin zeeid, 1983," The meanings of Quran, Abou Zkreea Yaheia Bin zeeid Alfraa (207H)", The books world, Beirut, second print,1403H.
51. Abid Allateef Alkhateeb, 2002, " The readings dictionary, Abid Allateef Alkhateeb", Saad Aldeen Dar, Damascus, Alrazei Institution, Damascus-Syria, first print,1422H.
52. Ali Bu Malham, 1993," Almofsal in making the analysis, Abou Alqassam Mohammoud Bin Omaro Alzmghshrei Jar Allah (538H)", Alhalal library _ Beirut, first print.
53. Mohammed Abid Alghalq Adheema,1994," Almoqtdhb, Abou Alabass Mohammed Bin Yazeed Almbard (210 _ 285 H)", Cairo, third print, 1415H.
54. Abou Alqassam Abud Alrhaman, 1992," The think results in the grammar, Abou Alqassam Abud Alrhaman Bin Abud Allah Bin Ahmad Alshalei,(518H)", The scientific books Dar-Beirut, first print,1412H.
55. Abud Alaal Salm Mokrm, Abud Alsalam Mohammed Haroon, 1992," Hma Alhaumah in shrah jmah Aljwamah, Jalal Aldeen Abud Alrhaman Alsuwtei (911H)", The message institution, Beirut, 1413H.
56. Ahmad Alarnawothei, Turkei Mustafa,2000, "Alwafei Blwafiat, Salah Aldeen Khleel Bin Aebak Alsfadei (764H)", Revival the Arabic heritage Dar, Beirut-Lebanon, first print, 1420H.

