

The structures of the augmented verbs and their connotations in the Holy Qur'an Surat (Al-Baqarah) as a model

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Abstract

Perhaps one of the reasons for choosing this study is that the science of Arabic morphology did not receive the attention of the students, as Sunuh and his peer grammatical science did not receive the attention of its students, due to the students' feeling of difficulty in some of its issues and issues.

The science of morphology is one of the important sciences of Arabic, and it is not hidden from every student and researcher its importance, as it is needed by all those who work in the language, and it is no less important than the science of grammar.

Perhaps the topics of the increase in buildings are among the most important topics of exchange, due to the new connotations and meanings this increase brings

As for the reason for choosing Surat Al-Baqara, it is because this Surah provides a large number of morphological structures that cover most of the uses, which makes the study useful.

The scientific material that I collected required dividing the research into an introduction and two sections. I mentioned in the preface the definition of the vocabulary of the title of the research and dealt with in the first section the meanings of the forms of increase in the verb more with one letter and include (do, subject, and verb). As for the third topic, it was devoted to the meanings of the forms of increase in the verb more Two letters and more with three, the most prominent of which are (to activate, to interact, to activate, and to activate), and then in the conclusion I mentioned the most prominent results of the research.

I hope that this humble work will be of benefit to those who would like to seek shade from the Arabic tree, hoping that God Almighty would accept this work and make it a treasure for us in our hereafter.

Introduction: the definition of the vocabulary of the title of the research

Introduction to (buildings)

Introduction (abstract and more)

Definition of Surat Al-Baqarah

Introduction to (buildings)

Buildings is a singular cracking plural (building) It came in the dictionary of language standards, that the building (derived from build and is the building of something by joining some of it to each other, we say: I built the building buildings, and it is said structure and build and built by the fraction of B) And in Lisan al-Arab (the building is the opposite of demolishing, the builder builds a building and a building, and a building is a palace, and a building and a structure and a building..., and the builder is the master of the building and its maker, and the structure is what I built, which is the structure and the structure)

This lexical connotation tells us that construction is the joining of letters to each other and making them cohesive like a structure.

Starting from this linguistic concept of the term “structure”, it becomes clear that it is the same term as “structure” and what is meant is the joining of the building blocks to each other, and the blocks are the sum of the letters that make up the word.

It seems that there is a compatibility between the term (construction) and the terms (formula) and (weight), but that some morphologists, because of the overlap and convergence between the meanings of these terms, see them in the same sense, says Dr. Khadija al-Hadithi: (The buildings ... are a plural of building, and what is meant is the form of the word that is placed on it and which can be shared by others. The word (man), for example, is in the form of an adjective that can be shared by other words, such as the word “support” and “verb” such as “karam” all of which have three original letters, the first of which is open and the second is plural, and this form is called a structure, structure, formula, weight or weight.

However, this opinion does not represent the opinion of all linguists and morphologists, as there are those who affirm the existence of a difference between these terms, says Dr. Abd al-Aziz Quliqa, emphasizing this difference (it is (constructive) because it is

A special composition of the letters, which is a (formula), considering the distribution of the original letters, movements and extra letters in a special distribution, similar to melting metal and formulating it in a specific mold or in a certain formula, and it is finally (weight) because all the words that are from one formula have the same music weight, so the words are capable, owner, blame ... all and others that are analogous to the weight (subject)

This is what the researcher tends to, because the derivational material for each of (structure, formula and weight) is different, so its meanings must also be different, but this difference is a slight difference that is difficult to differentiate between them, for (structure) is the joining of letters to each other, and (formula) It is the arrangement of these letters and casting them to form a specific shape, and (weight) is the balance of the shape of these letters.

Introducing Abstract and More

Al-Mujadred language: it is (the strip of the thing, strip it, strip it: peel it, and strip it with damm: flat, bare ground, and jarred: taking the thing from the thing, arbitrarily and by shoveling, and from it he was called Al-Jarud)

It is clear from this that the abstract is taken from the triple verb (jarred) on the weight of (verb) and it is intended to take something away from something, that is to take the verb from the more letters.

And more language: (Zayd: Za'a, yaa and signifier is an origin that indicates virtue, and they say: "The thing that has increased is more than that, then it is extra." And these are the people of Zayd, that is, they increase. His reach and the she-camel increase in their gait if they become overburdened . From the above it appears that more is taken from the triple verb (zayd) on the weight of (verb) and it is intended to increase something for the sake of abundance, and this addition to the verb makes it perform different connotations, and this addition is important for the words in order to multiply them, and we do not forget that the Arabic language is an etymological language The variety of derivations in it made it a living language over time and eras.

As for the terminology, the abstract verb is: A (an abstract verb is what all of its letters are original, one of which is not lost in the conjugations of the word without a vowel) and Dr. Hatim Al-Dameen says in his definition also: (If all of its letters are original, it does not fall out. A letter from it in the conjugations of a word without a vowel, such as: wrote, said, sold, and ... As for the letter that falls for a vowel, it is not counted as extra, such as the fall of the waw in (I said) and the ya in (sold), and the abstract verb may be triple and is the most, and the verb may be a quadrilateral and not In Arabic, an abstract verb is less than three or more than four.

And the verb in Arabic comes as an abstract whose composition is not less than three letters, and not more than four, and the abstract is more used than other verbs, and Ibn Jinni (91 3 AH) described it by saying (which is more used and more general in behavior)

As for the verb more, it is the abstract verb in which letters are added to give them sub-meanings besides its general meaning, and the letters of the addition are ten letters: (Alif, Yaa, Waw, Hamza, Mim, Taa, Nun, Haa, Sein, and Laam, and your saying today you forget it, and it is said you asked for it) (10). (686 AH) in one of the anecdotes of Arabic scholars (It was said that a student asked his sheikh about the letters of the addition, and he said, "You asked me for it. Sheikh, I answered you, fool, twice)

The triple verb has three parts: what increases by one letter, what increases by two letters, and what increases by three letters, and after the addition reaches six letters, Al-Saraqusti says (302 AH): And it came in summarizing the foundation: (If it is said why the addition is not added to the three, we say it in order to avoid weight, or to delude the structure, as the listener may say that it is two words, one of which is compounded with the other)

According to some of the modernists, including d. Entire Hassan is that the letters of increase in the Arabic language are not limited to the letters (you asked me about them), as each letter of the Arabic letter is valid for increase, and this increase increases the meaning and clarity, which eventually leads to the creation of new forms, and another researcher believes that for each structure A meaning indicated by itself, as well as the general meaning, where the

general meaning varies according to the different building, because the increase in the word leads to new meanings .

increase purposes

The increase in verbs is to obtain new meanings that cannot be obtained except by this addition. This is the original, but it may be without meaning. Rather, what is meant is purely verbal and not otherwise. The language..., and the second is moral, meaning that you mean from the increase to obtain new meanings that were not present in the verb when it was abstracted, so they said the increase in the building achieves the increase in meaning, and therefore the increase was an important factor in the development of the Arabic language and the formation of linguistic wealth created by the need .

Ibn Ya'ish (643 AH) said: "The meaning of increase is to append a word that is not from it, either to benefit a meaning or to a kind of expansion in the language."

The meanings of the letters of the increase are very many, and the morphologists have proven in their books that there were many examples, and they neglected many meanings that we find widespread in Arabic language books and dictionaries.

We refer here to a matter which is that those meanings and connotations proven by the ancient linguists in their books were abstract connotations, in which no attention was given to the context, and in the opinion of the researcher, the morphological connotation is not taken like this, without resorting to the context that employs it and which can employ more, than it employs it. It is necessary to resort to it to determine the meaning because the context contributes to giving new meanings other than those identified by linguists, these meanings appear through the correlation relations between the words of the text.

From the foregoing, it is clear that the addition has a great place in Arabic, because by means of which the formula has many structures in which meanings are achieved

Definition of Surah (The Cow)

First: The content of Surat Al-Baqarah

Surat Al-Baqarah is a great surah in status, and it is the longest surah of the Qur'an, as its number of verses is 286. It is certain that it was not revealed once but was revealed on many occasions, and it is distinguished by its comprehensiveness of the principles of belief and for many religious, social, political and economic rulings .

As for the reason for calling it Surat Al-Baqara, it is taken from the story of the cow of Bani Israel, in (verses 67-73), and this is in the matter of giving priority to the part over the whole.

In these verses we find topics about monotheism and knowledge of the Creator, a talk about the world of the Resurrection, the Resurrection, the Resurrection, verses related to the inimitability of the Noble Qur'an, a lengthy narration about the situation of the Jews and hypocrites, mentioning stories of some of the prophets, and a statement of various Islamic rulings such as prayer, almsgiving and Hajj .

Second: The merit of Surat Al-Baqarah

There is no doubt that every Surah in the Noble Qur'an has virtues, and the merits of Surat Al-Baqarah are many, including what was narrated from the Messenger of God (may God bless him and his family) that he said: (Satan does not enter a house in which Surat al-Baqarah is recited), as it was narrated from him (may God bless him and his family). He said (everything has a hump, and the hump of the Qur'an is Al-Baqarah. Whoever recites it during the day, no devil enters his house for three days, and whoever recites it at night, no devil enters his house for three nights) (21) The reward is like a clerk for the sake of God (Sunnah) (22), and the superiority of this surah is apparently due to the fact that it contains the greatest verse in the Holy Qur'an, which is (Ayat al-Kursi) and that it also includes many of the provisions of worship...

The first topic: the meanings of the forms of the increase in the verb more by one letter

First: do

Second: active

Third: do

First: The construction of the verb and its connotations

The "do" form of the triple verb forms more with a letter, by adding the hamza at the beginning of the triple verb abstract, i.e. before (fa' the verb) towards (to send down, to be generous, to establish and to give...) and this addition to it made it perform different meanings, the most prominent of these meanings are:

1 - Transitivity, which is the predominant meaning in it, and it is making the subject with the hamza an object as (I sat Zayd, took out Omar, and made Muhammad): The original: Zaid sat and Amr came out and Muhammad sat. It was transitive of two, it became transitive of three, and there is nothing in the language that is transitive of two, and it became transitive of three except (he saw and knew), he saw and taught Zaid a virgin standing, you say, "Have you seen or taught Zaid a virgin standing" Or we say in the meaning of the transgression to convey the meaning of the verb to An object that does not reach it without the extra letter (hamza)

And on this indication, the verb (revealed) came, which is repeated (seven times) in the surah, from that the Almighty's saying (Indeed, those who conceal what We have revealed from the clear evidence and the clear guidance from Him/Al-Baqara 159.

The formula (do) in (we sent down) indicated the meaning of transgression, so the verb (wasul) was necessary, but with the entry of the hamza to it, it became transgressive, and it was said in the interpretation of the previous verse: Muhammad (may God's prayers and peace be upon him and his family) commanded those who are cursed by God and cursed by those who curse them, who are the angels and the believers from among the weighty oness the reason for their reprimand is that they did not believe in what was revealed to them

The same is the case in the Almighty's saying: "So We sent down on those who did wrong a reprieve from heaven for what they were transgressing." Al-Baqarah: 59. (Verily, this is an indication that punishment will be sent down upon them for their wrongdoing)

Repeatedly (Lanzah) in the Qur'an in which it is an indication of the close relationship between heaven and earth and also deterrence of the souls that adheres to the earth only is exposed to the teachings of the sky and the virtue of God from heaven. " Your sustenance) Al-Baqarah / , the verb (sent) here also conveyed the meaning of transgression, and in addition to that, he revealed the abundance of the blessings of God Almighty upon His servants, as (He sent down water from the sky to the earth and brought out from its womb the fruits and all the blessings, so that this would be considered for the children of Adam, so they meet these provisions. Thanksgiving .

And from that is also the saying of the Most High: "The month of Ramadan in which was revealed the Qur'an." Al-Baqarah: 185 The truth, glory be to Him, was used in the matter of the revelation of the Qur'an in its descent from the Preserved Tablet to the lowest heaven, the verb "was sent down" and with its descent from the lowest heaven to our Prophet (peace and blessings be upon him and his family). It was revealed with emphasis, and that the da'eef formula in it is an indication of multiplicity, as it will come, and the revelation of the Qur'an as fragmented astrologers to the heart of our beloved (may God's prayers and peace be upon him and his family), as its revelation took place over a period of twenty-three years.

The meaning is also made in the verge (sank) in the verse (and our teams in the Almighty). In the sea and the survival of the Children of Israel, it is a reminder to humanity of the divine supply that includes every nation that is diligently and faithfully treading on the path of God.

Al-Hamza, which is one of the ringed letters, was mentioned along with the letter (Al-Ghain), which is also a ring letter, along with the letter (Qaf), which is a letter of Hawa close to the exit of the throat. It is as if the hearer of this word (we drowned) sees with his own eyes their drowning.

2 - the becoming of a thing with a thing, and that is towards: (like the son of a man and he passed away and he became bankrupt, he became the owner of dates, milk and money) It means the becoming of a thing with a thing (i.e. the becoming of what is a doer does the owner of something, and he is of two kinds, either he becomes the owner of what he derived from Towards the flesh of Zaid, i.e. became flesh, and the woman became a child: i.e. she became a child... As for him becoming the owner of something and he is the owner of what he derived from, towards: the man saddled, meaning he became a camel with a scab, and on this meaning the verb bears (I am mentioned) in the verse (I am building a goddess") .

This meaning also hints in the verb (mistake), which is an additional verb with one letter, and this addition was not in vain. We glimpse it in the Almighty's saying: "Our Lord, do not blame us if we forget or err." Al-Baqarah/286. By obeying others, for the statement whose content is a saying of the Messenger, may God's prayers and peace be upon him and his family, has been removed from my nation of error and forgetfulness, and if that was the case, perhaps removing the blame for them would have been an answer to this call."

And towards that verb (restrict) in the Almighty's saying (and complete the Hajj and Umrah for God's sake, then "Resent" you are constrained, so what is "Remain" from the "Omrah") "Restriction" means "Restriction", i.e. "restrict" the cow.

Al-Razi (606 AH) went to the effect that the hamza in (Ahsr) is for transgression and it is for the becoming as well, as he said (Al-Hassar: (verbs of restriction, and the verbs sometimes come in the sense of transgression towards (Zaid and Odhabh)) and sometimes it comes in the meaning of (became so) towards (tomorrow) A camel) if it has a gland, and if a man becomes a camel, he is tempted .

3 -Merit and veneration: It means that the subject comes close to entering into the origin of the act, by indicating that the time of the thing or its proximity (31). It is harvested or deserves to be harvested, and shear the date-palm: it is ripe for shearing and shearing, which is ripe for shearing and the sheep are born: the time has come for them, and the vineyard has come: the time has come to be harvested, and the horses have produced, the time has come .

An example of this is the meaning of the verse: (they are pleased with you what to spend. " Explanation of what they spend and answer with the statement of the bank, I said it included his saying (whatever you spend of the goodness of the two parents and the kindness and the kinship and the kinship and the kinship because it is the debt....) The statement of the best is what they spend, and it is the statement that the bank is all about.

And the word "you spent" is repeated in the Almighty's saying: "And whatever of an expenditure you spend or of a vow you make, surely God knows it." Al-Baqarah: 270. hidden from him

4 -Exposure: (which is to mean that you have offered the object of the verb's origin to: I sold the garment and mortgaged the house, i.e. offered it for sale and offered it for mortgage) (34) It was an effect of the triple to be an object

And the form (do) is unique among the verb forms more to indicate the meaning of exposure and what is meant to make what was the object of the triple to be an object of the origin of the event, as they say: I made him drink, meaning I gave him something to drink or offered him a drink, drink or not drink and like it) (tomb of him) That is, I made for him a grave in which he would be buried immediately or at home .

It is noticeable in such verbs: (watered, watered, grave and grave) that it was transitive before the hamza entered it and remained the same from the transgression after its increase, meaning that the hamza did not affect the action of the verb as is the case in the hamza of transgression, but it affected the rule of the object with it, because the event with The triple is on the effect, so if the hamza enters it, the occurrence of the act becomes possible after it was verified .

There are other meanings of the form (I do) mentioned by the morphologists in their books, but I did not find evidence for it in Surat Al-Baqarah to mention them briefly, including:

1 - Entering at the time that is the origin of the verb: (by entering the subject in the time derived from it (do) towards: morning and evening, and it shines and Ihram... (so it became) entered in the time of the morning and (evening) entered in the evening and (Ihram) that is: He entered the sacred month.

2 -Entering into the place that is the origin of the verb: (This type also enters into a becoming like this, i.e. entering the place that is its origin and reaching it, towards: (to find) arrived at Najd and entered it, and (agbel) which means he reached the mountain and .

3 - Stealing and removing: (As for taking the verb from the subject towards: (premium): towards (premium on the oppressed), that is, you removed from him the premium, which is (unjust), or he removed the verb from the effect towards: (I complained Zaida) meaning: (removed his complaint) and I translated the book That is: I removed his 'Ajam with dots and shapes.

4 -Endorsing the thing with an adjective, and this means that the subject and the object are described by a derivative adjective from the origin of that verb, such as: I make him miserly, praise him and glorify him, that is: I find him stingy, praiseworthy, and great.

5 -Empowerment (like the river dug it) i.e. it enabled him to dig it) and the trespass here is also realized because (drilling) was necessary, but the entry of the hamza on him made him a trespasser.

6 -Indication of abundance: (towards: (the trees of the place) if a tree grows, and we say (God made more of us like you) that is, God brought in us a lot like you)

7 -Do something that brings it towards (the most vile man) that brings the most despicable, and (the ugliest) brings ugly and (disgraceful) brings a reprehensible .

The summary of the talk about this formula is that it is one of the most prominent and most widely used formulas, as the number of meanings that this formula conveys has reached (sixteen) meanings, and each meaning differs from the other in terms of usage, and that among these meanings are those that are frequently used, such as transgression, and those that are little used, such as exposure and entitlement. And the number of verbs of this formula reached (23 verbs), some of which are repeated, such as (to send down), which is mentioned (seven times) and (you spent) mentioned twice and the same as (blessed), and the rest of the verbs came once

Second: Building (active) and its connotations

It is one of the weights of the triple verb, adding with a letter, by increasing the thousand between (fa and the eye) towards a killer, partner, defend, strive ... etc.

The most prominent meanings of this formula:

1 - Participation or interaction: it is the predominant meaning in it and it means (that the subject and the object participate in the event, as if you say: I walked my friend, the friend is the object in terms of the Arabic position, but with this he and the subject participate in the

event, so it does not differ in the actual meaning from the subject in terms of doing Walking, and among that actions: the rope or talk attracted him, his sense of drinking, striking him and sharing him)

An example of this indication is the verb (preserve) in the Almighty's saying: "Preserve the prayers and the middle prayer" (Al-Baqarah/238).

In this formula, the meaning of (predominantly) (in the form of (verb) from the section of (Nasr) unless it is wawi alfa or yai al-ayn or lam, then it indicates dominance from the section of (darb), and when it is (verb) to indicate dominance, it is transitive)

This is the meaning of the meaning (following this topic)

And the (participation) may be by downloading the non-subject to the status of the subject, and an example of that is the verb (deceptive) in the form of (the subject) in the Almighty's saying (They deceive God and those who believe, and they deceive only themselves, so God made them deceive, and He is the Cow's 9). God, for what their souls have involved in concealing disbelief, and manifesting Islam, and its deceitful retribution.

They appear contrary to what they conceal, so the Qur'an expresses them with (deceiving), (and deception is to delude its owner in contrast to what he intends to do from the evil.

Another example of the meaning of participation in the construction of the verb "promising" is in the Almighty's saying: "And when We made a promise to Moses for forty nights" (Al-Baqarah: 51), some of them said that it is for participation, and some of them said that it is (Ibn Fayd, 370). For those who prove the thousand, that God Almighty made Moses (peace be upon him) a promise and he accepted it

So he became a partner in it, so the verb came with (actor) because it is with the intention of doing both, so if it comes to the one, then it is little, and the argument for the one who subtracts the thousand is to say: God is the only one with a promise and a threat, but dating is between the two creatures, so when God was alone with that, he (I did) in it was first. (I did)

Another example of the meaning of (participation) in this construction is the verb (our patronage) in the Almighty's verse (O you who have believed, do not say, "We have taken care of us," and say: "Look at us." (The saying of the Most High (we take care of us) is an interaction of grazing between two people, for this wording is illusory for the equality between the addressees, as if they said: Take care of your hearing so that we may take care of you, so God Almighty forbade them from it)

2- This meaning is in the verb (safe) on the weight of (an actor) in the verse (but). Kasheb, and Al-Baydawi said that (Amin) means to enter into security, justifying this that it is from the triple verb (security) and the hamza did not win him the transgression, but rather to enter the security . Linguistics almost unanimously agree that "believe" has become secure, and faith is belief in the heart and affirmation with the tongue.

There are other meanings of this formula mentioned by the morphologists for which I did not find examples in Surat Al-Baqarah, including them

1 - Continuity, which is: (indication of the non-interruption of the verb, so the transgressive meaning of (I do) is the qualifiers of fasting, and I continued the lesson, meaning I took the fasting and followed the lesson one by one)

2 -The transaction: (If the verb is derived from the nouns of the time, as they say, yawma, i.e., he treats him with the day, and the like of him is for a ilaah, and his wife, and he is a commoner, and he slandered him, and he said, and he said, and he left him, and he said: treat him at a time, barter with him.

In summary from the above, it appears that the form (subject) is of little use, and there are two meanings that many sources have shared in mentioning: (participation and loyalty), while other sources mentioned four meanings for this form, meaning there is a difference in dealing with this form. In modern sources I found a new meaning that I did not find in The old one is (transaction), and perhaps it was a matter of linguistic development. As for the presence of this formula in Surat Al-Baqarah, I found only three verbs for it: (migrated - strive - to deceive), and I mentioned that (migrated and strive) it indicated the meaning of overpowering, as for (to deceive) it It stated the meaning of (participation) and other meanings were not mentioned in Surat Al-Baqarah

Third: Building (verb) and its significance

It is one of the constructions of the triple verb, adding to the letter, and it is weakening (the eye), and this addition to it made it perform many meanings, including:

1 - Tweaking to multiply and exaggerate: the most likely in (verb) to have the verb to multiply the origin of the verb towards: doors are closed and dresses are cut, Sibawayh says (If you want a lot of work, I said: I broke it and cut it.. The mitigation in this is all permissible in Arabic, except that (I did) insert it here and here to clarify a lot .

An example of the construction of (verb) is the verb (provide), which conveys the meaning of abundance in the Almighty's saying (And they will never wish for it with what their hands have offered) (Al-Baqarah / 95). Their sins were the cause of their fear of death. Al-Zamakhshari expressed in his book (Al-Kashshaf) this meaning, where he said: (They will not wish for miracles, because it is telling of the unseen what their hands put forward of what they foregoed from the causes of the Fire of disbelief in Muhammad (may God bless him and his family) and what he brought and the distortion of the book God and all other forms of disbelief and disobedience .

Likewise, the Almighty's saying: "And We have shaded you over the clouds." Al-Baqarah: The verb "we shaded us" indicated the meaning of multiplicity to show the grace of God over them. It came in the interpretation of the verse (that is, We made the They walk in its light, and their clothes do not get dirty or wear out."

And the shade is more general than the fay, (for it is said for every place where the sun has not reached a shade, and it is not said for the fay except when the sun has removed from it)

Among what came about the meaning of a lot in this construction is also the verb (forbidden), in the Almighty's saying: On the construction of the subject and (forbidden) on the

construction of the object and (forbidden) with the weight of (generosity), (qualified for other than God), meaning that the voice was raised to the idol, and that is what the people of the ignorance said in the name of Al-Lat and Al-Uzza (60) and the reading of (Haram) is the closest because it suits reality The construction of the verb for the unknown does not meet one of the usual semantic purposes, and the mitigation of the verb (forbidden) does not exaggerate the warning against committing forbidden things, as that verb (forbidden) with emphasis is more warning and intimidating.

In the same sense, the verb “know” in the Almighty’s saying: “Then remember God as He taught you that which you did not know.” Al-Baqarah/239, “Teach you” contains the meaning of abundance, because we are ignorant of what God Almighty referred to, and this is what He knew.

Al-Zamakhshari in Al-Kashshaf when he said: “And when your fear descends, then remember God as He taught you what you did not know about the prayer of security, and remember Him in worship as He was kind to you with what He taught you of the laws.”

2 -Transgression: (towards (his joy) and (verb) corresponds to (do) in the transgressive) Towards: (make the imperative transitive like: made him happy, i.e. made him happy, make the transitive into a transitive accusative to two, towards the man wearing the dress, becoming the man put on the dress and put it on The dress (so by making the verb “wear”) transcends to a second object, which is “the dress”

An example of this construction is the verb (divorced) in the Almighty’s saying: “If he divorces her, then it is not permissible for him to divorce afterwards until she marries a husband other than him.” Al-Baqarah / 230. .. If he divorces her the mentioned divorce, which is described by repetition in the Almighty’s saying (divorce twice) and he fulfills his quorum, or if he divorces her a third time after the two times, then it is not permissible for him to divorce her after that unless she marries someone else.

There are other meanings of this formula that were referred to by Sarfion, but they were not mentioned in Surat Al-Baqarah, the most prominent of which are:

1 -Attributing the object to the origin of the verb and naming it with it is about: (I misjudged it, i.e.: attributing it to immorality and called it a sinner, and likewise I expiated it, i.e. attributing it to disbelief, encouraged it and cowardice, i.e. attributed it to courage and cowardice.

2 -Orientation and walking: towards (the man’s migration, i.e., he walked in al-Hajrah, east and west, i.e., heading towards east and west, and the morning came the people came to them in the morning)

3 -Briefly summarize the story towards (Kuber): i.e. he said (God is great) and (Hallall) said: (There is no god but God) and (Labba) said (Labbaik) and (Glory) said (Glory be to God) and (Amen) said (Amen)

4 - Robbery and removal: about (flagged the camel: you removed its skin by flaying, and cut off its eye: if you removed its stinger)

5- Supplication on the object of the verb in the origin of the verb:

6 -Transformation and becoming: i.e. (the becoming of the subject and his transformation into what the verb was taken from, or to something similar to it, towards: tamed the place: i.e. became tame, and the woman became disabled, and the woman became old, and the arc of so-and-so, i.e. the one who made the curve of his back like an arc, and the stone of clay became a stone)

7 -The supplication for the object with the origin of the verb, towards: (I gave him water, i.e. you said to him, he gave him water for you, God gave you water and you flocked him, i.e., you said to him: (God took care of you)

It is noted in this meaning that there is a similarity between it and the meaning (praying for the object with the origin of the verb), so the entry of the preposition which is (on) is as if he made the meaning in it a punishment towards his age, i.e. I said to him: May God bless you. It was as if he made the meaning in it a reward, towards his flock, i.e.: I said to him (May God take care of you) praying for him for good.

Conclusion It is clear from the foregoing that this formula is one of the frequently used formulas, and it is not less in use than the formula (I do), rather it is more frequently used, and (Verb) (I do) participates in its many meanings, especially in two of them (transgressive) and (removal). The verbs that were singled out with this formula in Surat Al-Baqarah are (fifteen), in fact, the five verses I used of them contain the verbs (provide, shade, forbid, teach and alter). Twice in the form of (divorced her) and three times in the form of (divorced) and it also has the meaning of transgression. As for all other meanings, they are not mentioned in Surat Al-Baqarah.

The second topic: the meanings of the forms of the increase in the verb more with two letters and three letters

First: activate

Second: Activate

Third: interaction

Fourth: Make up

Fifthly: do

First: The construction of (irritate) and its significance

Of the triple verb forms more with two letters (enfail) and the two letters are (hamza and nun), towards (unsark), (split) and (encourage), and the most prominent of these meanings that this formula gives:

1 - Mutawa' (verb) transitive for one: towards (smashed it and it shattered), and it is stipulated in (verb) that it be specialized in treatment and influence, that is, it should be one of the visible acts that can be complied, i.e. to accept the effect, and that is in what needs to move a member of the members and what appears For the eyes, such as hitting, breaking, cutting and pulling, in contrast to the non-curative action such as knowledge and conjecture,

so it is not said that I taught it, so it is known, nor did I think it, so think, and that is why their saying: It does not exist, then it is not wrong) that (non) is a non-therapeutic act that does not require an organic movement.

(Although this action establishes an effect because the execution is the eradication of the existing, there is no cure and effect, because the non-existent is not imagined with a formal effect such as the apparent fracture in the broken)

And the (verb) which (verb) is not present in the present tense except in the form of: I broke it and it broke, meaning (verb) it must be transitive in order to be compliant (to do not), so obedience requires falling on something, and the necessary does not achieve that, and from here Knowing the imperative and the transitive has an impact on the morphological lesson as it has an impact on the grammatical lesson

(The 'Ef'al' comes for the trio's obedience a lot towards: I cut it off and it was cut off, and for the other's obedience a little, towards;

An example of this meaning in Surah Al-Baqarah is in the meaning of the verse: (and the seasons of Moses, "he said. In the interpretation of the noble verse (They were thirsty in the wilderness, so Moses called for them to water, and he was told: "Strike the stone with your stick) and the blame is for the covenant and the reference to a known stone... (and it exploded) is related to a deleted one, so he hit: So it exploded, or if it was struck, it exploded" (75) that these estimates The interpretation is prescriptive, especially the end of the text, as it is an artificial estimate that does not fit the reality of the text. And it appears in the word (exploded) that the explosion occurred once without gradual or an active action from humans and towards them. He did not say: (exploded) or (dawn) but came (exploded), which suggests that the stone has complied with the will of God as if it were a rational entity.

There are two other meanings for this formula, which were mentioned by Al-Radi in Sharh Al-Shafia, but I did not find examples for them in Surat Al-Baqarah, and they are:

2- Mutawa' (I do) towards: (I disturbed him, and he became upset, and I slandered him, and he disobeyed, so it may be the present tense slammed the door, and he wrung out, or the muttawi' slammed the door, i.e. I repeated it because I slandered and slandered in the same sense)

3 - intransitive) non-compliant: (there has come a non-compliant reaction, that is, it may come non-transitive, i.e. it is a construction necessary for the action, towards: (the month sloughed off) and (the stars drooped), as well as towards: it took off and deflated and drifted and slipped)

To sum up the above, the formula (intransitive) has few meanings in most of the sources that I have reviewed. I found one meaning for it, which is obedience, but in the explanation of the healing, I found two other meanings for it, which are compliant (verb) and (verb) that is not compliant. As for the presence of (verb) In Surat Al-Baqarah for the form (enfavor), I found only one verb, which is "explode," which came to the meaning of compliance, and it

appears to me that “enfavor” comes in places to show the ability that requires a high temporal speed.

Second: The construction (activation) and its implications

It is one of the structures of the triple verb more with two letters: (ta' and da'if al-'ayn) towards: (I ripped him, he ruptured, and (I encouraged him, he was encouraged), and the most prominent meanings of this formula are:

1- The request: towards (to be arrogant: a request to be great, hasten to seek haste, greatness to request that it be great, and to check the request for what has been lost) . Examples of this meaning are the Almighty's saying: And whoever delays, there is no sin upon him.” (Al-Baqarah: 203)

The verb (hasten) has the meaning of request, i.e. to request haste, and (to delay), i.e. to request delay, i.e. it conveyed the meaning of (request), and the repetition of the weight of (ta'fa'l) in two adjacent places with an ans and rhythm indicated achieving consistency in the holy text to fit the two formulas with the origin of the structure. That sound human being remained, and from what came in the interpretation of the noble verse that (indicating a kind of choice in performing the remembrance of God between two or three days, there is no sin on the one who hastened and chose the two or three days).

2 - Taking: (You say: “The dirt has cushioned, if you take it for yourself as a pillow,” and you say, “I make it clear to so-and-so and your intention, if you take it as a son and a brother.” (80) Among what came to this meaning is the Almighty's saying: Provide (indicate the meaning of (take) that they take provisions with you, Sheikh Al-Shirazi says in the interpretation of this verse) that a group of the people of Yemen were making the pilgrimage without bringing with them provisions for the road, saying: We are the guests of God and our food is on him, and this paragraph of the verse commanded the carrying of provisions and the verse indicates At the same time, to a moral issue, which is the increase of piety, there is a need for another type of provision, which is piety .

Likewise, the Almighty's saying: (So Adam received a word from his Lord, so He repented to him. Indeed, He is the Repentant, the Most Merciful) Al Baqarah/37) and he says that what is the meaning of Satan's repentance after his action (Adam received from him). Al-Shirazi (It is true that Adam did not commit a forbidden act, but leaving the first is considered a disobedience from him, and therefore he quickly rectified the situation and returned to his Creator)

3 -Affliction: It is (to put the soul on a matter in which there is hardship and suffering towards: dream, i.e. to dream, to be encouraged: to seek courage, to seek dullness, to be patient, and to persevere, i.e.: show patience and steadfastness (83) and from it the Almighty's saying: It is a choice for you if ye know) Al-Baqarah 184 The verb (voluntarily) indicated the meaning of being obligated, i.e. one who is obligated to obey and wants to volunteer in that which is good even if it involves burden and hardship for the soul, then it is better for him, and he explained that more than food It is better for him).

It appears to the researcher that this meaning (competence) comes in the verbs that indicate an attempt to tame the soul for a specific event that requires a strong will, and excessive giving may cause a person to conflict with the self. This is why the verb (volunteer) came to translate from the great determination of the human being, and to achieve that good The extra, that is, every Qur'anic word revealed an abundant meaning that cannot be explained by anything else

4- The meaning of this building, which carried this meaning on the opinion of Al-Razi (disagreed) on the weight of (Ijo) in the meaning of the verse (this) (behind), when he says (the words (disagree) from the section (innovate), which is the place of (verb), as it is said: he earned and acquired, worked and worked, wrote and subscribed, and the meaning of his saying (disagree) is those who succeeded in it, i.e. inherited it and became successors in it). This meaning, in the opinion of the researcher, is remote, and it is more likely that it can be attributed to disagreement and disagreement, which is (that each one takes a path other than the path of the other in his case or saying)

There are other meanings mentioned for this formula, which I do not refer to briefly:

1 -Gradual: meaning that the action occurs again and again, such as gulping water, i.e. drinking it a dose after a gulp and sipping a drink. It did not need a gradation that reveals the occurrence of the action in succession

2 -Al-Mutawa'ah: meaning to obey (verb) by weakening, whether it is (to multiply) towards: I cut it so I cut it and I broke it and it broke, or (for the ratio) towards Qayseh and I nzhth and completed it's attribution to Qays, Nizar and Tamim (to measure, nzar and complete) or (to learn it for the transcendental jurisprudence) And I taught him, he learned, and his joy, he rejoiced .

3 -Becoming: (mostly in (to do) it means to become a thing with its origin towards: (finance) became wealth, and the same as (rehabilitate, suffer, regret and root) i.e. become family, suffer, regret and root, i.e. become pain, regret and origin, marry so-and-so if he becomes a husband A woman's widow became a widow .

The summary of the talk about this formula is that it is used a lot, and some of the words of this formula are used in the daily circulating hadith, such as takbeer, be generous, and cushion... and many others, and the predominant and most used meaning in this formula is (becoming). I found five verbs that differentiated between the different meanings, as the two verbs (hurry and delay) were used in the meaning of (request), and (provided) was used in the meaning of (to take) and the same verb (received), and the verb (voluntarily) benefited from the meaning of (to take) and the meaning of (commanding). As for the other meanings (becoming, gradualness, and obedience), they are not mentioned in Surat Al-Baqarah

Third: Building (interaction) and its implications

It is one of the weights of the triple verb added with two letters, which are (ta') in its beginning and (alif) after its completion, towards fighting, reconciling and feuding, and this formula has different meanings, most notably:

1- (Association) and it is between two or more (so that each of them is a subject in the utterance and an object in the meaning, unlike the subject of the advanced, and if the subject of the advanced is transitive for two, it becomes in this form a transitive for one, as (attracting Zaid Omar with a dress) and (the attraction of Zaid Omar with a dress) and if He was a transgressor of one who became incumbent with it, like the quarrel of Zaid Umar and the quarrel of Zaid and Amr) (90) and from him the Almighty's saying: (And when you killed, then turn on it) Al-Baqarah/72 (So you turned the cow) in which they came together in the meaning of the meaning of "sharing" in the meaning of "participation." murder, and you fought for it)

2 - Indication (interaction) on the meaning of (to do) the abstract, as in the verb (similarity) in the Almighty's saying (Indeed, cows resemble us) Al-Baqarah / 70 i.e.: they resemble us

There are other meanings of the formula (interact), which I did not find examples of in Surat Al-Baqarah, which I mention briefly.

1-(Tallif) which is showing you what you are not like: ignoring, i.e. showing ignorance, and the like of it is neglecting and pretending.

2- Gradual: (towards: the Euphrates increased, the flow continued, and the borders diverged) .

3- Al-Mutawa'ah: It is limited to compliance with (the subject), as you say (I kept him apart, so he distanced himself) meaning: he obeyed my commands, so he distanced himself. Or was it necessary towards (breaking it and breaking it): i.e. affected by the breakage.

The summary in this formula is that it has few connotations, and I did not find it in the ancient and modern sources except for four meanings, which are (al-musharaka, al-takalf, gradualness, and obedience). As for the other meanings, they are not mentioned in Surat Al-Baqarah.

Fourth: Build (fabricate) and its implications

This construction is one of the three verb forms of more than two letters: (hamza) in its beginning, and (taa) after its successor towards: (to meet, split, choose, fear and get confused...) This formula comes with different meanings, the most important of which are:

- 1- Grandfather and Demand): If you say: The man has earned money, you mean that he has earned the earning, but if you say: (The man has earned money), you mean that he has been diligent and diligent until he reached the earning after preparing his reasons

In this sense, it is understood in the Almighty's saying: "God does not burden a soul beyond its capacity. For it has what it has earned, and it is with her that what you have gained, and what you have gained." Pointing out that the verse calls good deeds the name of earning, and the bad deeds are called "acquisition." Perhaps the reason is that profit is used for the things that a person achieves without pretension, while acquiring is contrary to instinct and human nature". Rather, it harms him in this world as well and may lead him to doom.

And its active (height) in the verse (if God is your mutual roast, it is drinking from him. On the water, and Sheikh Al-Shirazi explained that: (It becomes clear in these resources the great test that the Children of Israel faced, which is the severe resistance to thirst, whether they endure hours of thirst or not, but the majority of them drank).

2- (Sharing) is to perform one or more declarative acts, such as the dispute between Zayd and Amr, (99), and from it is the saying of the Most High: Issues, so they participated in the fighting, it came in the interpretation of the noble verse (The station of the prophets and their greatness did not prevent the occurrence of differences, fighting and war between their followers, because it is a divine law that God made man free, but he misused the benefit of this freedom)

3- Compliance, but it differs in that from the previous formula (encourage), for example, it obeys an abstract triple verb (verb), whether it is therapeutic, such as: I gathered camels and they gathered, or non-therapeutic, such as his anger, so he became angry, and often dispenses with (engulfed) in what was the fulfillment of a lama such as: to die. The wound is complete, or a back is like I threw the ball and it fell, and it also differs in that it comes on a lack of compliance with what was from the verbs in the form of (verb) such as: I brought the distances close, so they approached and likewise, he straightened

An example of what came as a mutation of the act (burning) in the verse (Ayud anyone to have a paradise of palm and tenderness...

4 -Substitution: and this meaning can be glimpsed in this construction (and that is in the verb (bought) in the Almighty's saying (those who bought the life of this world for the hereafter), meaning: they exchanged their life in the mortal world with work for the abode of survival in the hereafter.

Other meanings of this formula for which I could not find examples are:

Taking: We say, for example: The people slept, that is, they took a barbecue, and likewise I kept him, that is, I took him confined , and we say: The man wrapped up, that is, he took a ring.

In conclusion, in the formula "Iftaal" is that this formula is no less important than its predecessors, as it is very much in use, and this formula has multiple meanings, including "request, participation, obedience, and taking," and perhaps the most widely used is the meaning of "to take and demand." A lot of what is not controlled, it came in Sharh al-Mufassal: (And (innovate) may come for something other than what was mentioned that is not controlled, towards: improvise the sermon)

As for the appearance of this formula in Surat Al-Baqarah, I found three verbs for it: (acquire) which indicated the meaning of (strive and demand), and the same verb (to scoop) which conveyed the same meaning, and the verb (to fight) which indicated the meaning of participation. In Surah Al-Baqarah

Fifthly: Building (verbal) and its connotations

It is one of the constructions of the triple verb more with three letters (hamza, sein and taa) in its beginning, towards: (Istijhur Al-Tin, the poem is preferred), and this formula has meanings, the most prominent of which are:

1- The request: it was said in the meaning of the request (the relation of the verb to the subject of the will to obtain the derivative is from it), and (the request) is a fact or an estimate, towards: (I asked God's forgiveness), i.e.: I asked for His forgiveness in a true request, and like it I wrote my friend, i.e. (I asked to write it) and we say (I extracted the stake) i.e., I asked for it to come out figuratively, and this means that you did not ask for the fact that the stake came out, but your effort that you put in to get it out is appreciated in appreciation of the request .

In this sense, the Almighty's saying is understood: "And when Moses asked for water for his people, then we said: "Strike the stone with your staff") the cow. (They were in dire need of water while they were in the middle of a barren desert, and Moses (peace be upon him) asked God Almighty for water, so God accepted his request and commanded him to strike the stone with his staff as many as the tribes of the Children of Israel)

The same is the case with the verb (ask forgiveness) in the Almighty's saying: "Then pour out from where people poured out and ask for forgiveness from Allah. Verily, Allah is Forgiving, Most Merciful." (The command to seek forgiveness and talk to God Almighty)

The meaning of the request also carries the meaning (cited) in the verdict in the verse

What is meant by it is attendance with witnessing. Al-Zamakhshari said in Al-Kashshaf: (Ask for two witnesses to testify for your debt)

2 -The formula (invoke) comes instead of the abstract, towards the verb (ashamed) in the Almighty's saying (God is not ashamed to strike a parable of a mosquito, for what is said above it is just said to the cow) that the cow is shy²⁶. He forgot and was afraid, and the horse would splinter when it climbed in its limbs

3-This construction may come on the meaning of (emphasis on), as in (easy) in the Almighty's saying: "If you are besieged, then what will you be able to do with the truth?) Al-Baqarah/196. The gift can be collected)

4- Force: (Cassethter and Askar any powerful and higher) The act ((Askar) was said in the verse (and I said to the end of the meaning, "he said. That is why he refused to prostrate to Adam) Al-Shirazi explained the verse by saying: (He was motivated by arrogance, vanity, and a special fanaticism that seized him when he believed that he was better than Adam) (110), but he was not like that, with evidence that he was expelled in a humble and humiliating manner.

There are other meanings of the construction of (Istifal) that are not mentioned in Surat Al-Baqarah, and they are:

1 - Transformation and becoming: (becoming is real, as if the clay is petrified, i.e.: it has become a stone, and the dowry has been impregnated, it has become a horse metaphorically, as in the proverb (Indeed, the raptor in our land seeks refuge) i.e. it becomes like an eagle in strength and the relief is a bird with weak flight, and it means that the weak (the weak) will take advantage of our lands by our lands 111.

2 -Coincidence: This formula sometimes gives this meaning, as if you say: I saw so-and-so, and I hated him, meaning I encountered him ugly and like him I saw him, so I beautified him, or belittled him, or honored him .

3 -Taking (which is a little towards Astoris so-and-so, that is, “take a minister” and hire, take a hireling, and use a man to take a servant)

4 -Shortening the story (take back, if he says: We belong to God and to Him we shall return)(

The summary in this formula is that it is multi-use and has different meanings such as (request, taking, power, transformation, becoming, coincidence, and shortening the story). I found for it four verbs, three of which are (water, seek help, and seek forgiveness) that indicate the meaning of request. As for the fourth verb (to grow up), it conveys the meaning of strength. As for the other meanings, they are not mentioned in Surat Al-Baqarah.

Conclusion

The research reached a set of results, the most important of which were:

1 -The three interests: (formula, weight and construction) do not perform the same meaning, but they revolve around the same content

2 -The verb more gives a new meaning other than the one for which its abstract was originally placed, based on the fact that the verb was on a specific construction and then transferred to another construction, it must include another meaning.

3 -Although the connotations of the same formula varied, but one sign may emerge over the other connotations in the manner of the connotation (transgression) for weight (I do), as it was the dominant over all other connotations, rather it was the most used in Surat Al-Baqarah

4 - Many of the connotations mentioned by the morphologists, but they were of little use or rare, and perhaps in some of them there were pretentiousness. The researcher denied some of them in the manner of the coming of (initiate) in the sense of (verb), he excluded the coming of (kidnapped) in the meaning of (kidnapping) with evidence that if they were in the same meaning We only had one formula

5 -The morphological connotation alone cannot determine the meaning, but it contributes with the other elements in the context in determining it accurately.

6 The research indicated the relationship between grammar and morphology, the imperative and the transitive, although they are from the grammatical investigations, but the morphological formula has an impact in determining the significance in it, and this confirms

the link between grammar and the morphology and the overlap of some investigations from both sciences

6 -The Qur'anic interpretation is sometimes based on morphological research, as the Holy Qur'an is rich in its two structures, and each structure has a special morphological significance according to the context in which it is contained.

8 -The connotations varied in use, some of which are used in the eloquent language and some in the everyday language of communication.

9 -There are connotations that came in more than one structure, such as obedience, transgression, and participation, and this indicates the singing of the Arabic language, which allows the speaker to express the connotation in more than one formula, although this connotation varies between those formulas according to the context.

And the last of our prayers is that praise be to God, Lord of the worlds, and may God's prayers be upon Muhammad and his good and pure family.

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