

THE OBLIGATORY RULING ON FORMULATION AND COMPOSITION OF VERBS IN THE CAUSES OF GRAMMAR ACCORDING TO IBN AL-WARRAQ

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Biography:

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Abstract

Objectives: This study seeks to clarify the rule of duty in the reasons of grammar when Ibn Al-Warraq on both sides of the formulation and composition in verbs and examines the views of grammarians on them, and the extent to which the opinion of Ibn Al-Warraq agrees with their opinions.

Methodology: This study is based on the descriptive, inductive and analytical approach, it was collected places of duty in the reasons of grammar of Ibn Al-Warraq in the formulation and installation in the acts, and the statement of the views of grammarians in them, and discussed with an attempt to analyze, and criticism.

Results: The study showed the extent to which Ibn Al-Warraq agrees with the views of grammarians in what they reasoned in their books and works, as well as his adherence to the visual approach in most of his opinions, and his reliance on the rule of duty in his explanation of grammatical issues relying on logical principles, between the structural dimensions once, and functionalism again.

Conclusion: The research abstracted that most grammarians, including Ibn Al-Warraq adopted the rule of obligation in their explanations and explanation of the grammatical material, proceeding from the origins of Arabic grammar and its provisions, therefore, the provisions of the obligation when the ancient grammarians were built on the extrapolation of the words of the Arabs, relying on the sources of the provisions of the obligation in grammatical complexity are the Holy Qur'an, and the hadith of the Prophet.

Keywords: Rule, Obligation, Grammar Reasoning, Ibn Al-Warraq.

INTRODUCTION

Ruling language: It came in several meanings, including:

Prevention: It has been said that you have ruled because you prevent it, and wisdom prevents ignorance, including: Science and jurisprudence: The Almighty said (And we gave him wisdom when a child,) (Maryam: 12)) The meaning of the wisdom in the verse we gave Jesus peace be upon him the sciences of language and jurisprudence as a boy, And also: mastery and trustworthiness: It is said that the matter is tightened, trusted and mastered, The Almighty said (a Scripture the revelations) (Hud: 1), and return: the ruling of so-and-so is said about the matter in the sense of return, and the ruling: one of the names of Allah. (Lisaan Al-Arab: 12/140)

Ruling Idiomatically: Aziza Fawal has defined ruling as what is happening on the branch of the provisions of the original purely and grammatically, such as killing the thief, the thief: The deputy of the subject is raised, carrying on the original which is the subject and the deputy of the actor branch, and the subject is the original or is what a rule states, as if the beginner says a raised noun located at the beginning of the sentence, devoid of verbal factors, and condemned by an order, or is the isnad (detailed dictionary in Arabic grammar: 1/497), The grammatical rule is divided into (obligatory, forbidden, good and ugly) (Grammar Schools: 298).

As for Obligatory Language: obligatory in the language: It says in the tongue of the Arabs by Ibn Manzur: "The obligatory thing is obligatory, any obligation and obligation, it is obligatory and obligated by God and obligated by any deserved it, in the hadith, Friday washing is obligatory for every occupant" (Lissan Al-Arab: 793) That: a meaning that is necessary and proven (The ocean: 958).

In Terminology: the grammarians used (Obligation) meaning: the constant that is against the negation next to its use in other places in the sense of necessity, has been defined by Mr. Jurjani by saying: "Obligation: It is the necessity of requiring and fulfilling one's self, and it is of two types: legitimate and mental. Mental obligation: what is necessary to be issued by the perpetrator so that he cannot leave based on his obligation" (Definitions: 323). All the definitions and general limits mentioned in the books indicate a close meaning of obligation, revolving around confirmation, necessity and imposition" (The Suspension of the Concepts of Definitions: 615).

Formulation of the casting language (Lissan Al-Arab: 8/442), but in the terminology has used grammarians the concept of wording on its linguistic meaning, which is casting, especially in terms of morphology and pattern, the commentary states: "The name has the right to formulate a formulation that does not move or leave a letter and enter a letter, therefore, it is necessary to cut off the thousand" (commentary on Sibawayh's book: 3/18). As well as the saying of the grammarians in the formulation of derivatives (Sharh Ibn Ya'ish: 4/68).

As for the composition in the language: from (Rakab), Ibn Faris said: "Raa, Kaf and Baa are one steadily measured origin, which is the height of something Rae, it is said: Rakab, Rukoba, Yarkab" (Dictionary of Language Standards: 2/432), and "everything above something has ridden" (Al-Ain: 5/362), if we look closely at this origin, we will see its competence in relation between two things that are inseparable, explained more than two things: "Everything I prove in something I have ridden, such as the installation of the blade in the arrow, I have installed it and it is mounted" (Al-Sahih: 4/1681).

As for the terminology, the composition in its terminological concept has two concepts: first: putting part on part to get something new. The other: placing parts on top of each other or with each other in the process of creation, formation and renewal that takes place by mixing certain elements (more than two elements) linked by bonds based on the foundations of participation, arrangement and organization (Stylistic structure in grammatical structures / PhD thesis: 14). Therefore, the formulation is mostly singular and the composition is only in more than two things, that is, in sentences, therefore, the grammatical structures have formed a linguistic specificity for some scholars because they characterize the specificity of languages and their thought, some of them, considered one of the most important elements of language (the concept of secrets in Arab thought according to grammarians: 240). Language without composition is like a plant planted in other than its environment, words are open horizons towards multiple meanings, but the composition is what gives them their dye, as well as the case in plants has lost: "The earth is characterized by a huge diversity of fauna and flora, which determines this diversity and the characteristics of this biological diversity, giving each region unique characteristics that distinguish it from others, these differences depend on various factors including geographical location, climate and soil nature." (Study of wild flora in the river area of the Dujail River, Salah Al-Din Governorate, north of Baghdad, Iraq: 315). This is exactly what we can compare with the structure in speech and the intended meaning in it, it also depends on the environment surrounding the speaker and the conditions of speech, intention.

It is known that the function performed by the language is reporting, and reporting depends on a system of expressive evidence and symbols, which take a means of transmitting ideas, and unite with the context (research and texts in Arabic philology: 161), since context is the basis on which meaning is built, it is the strongest energy on which it depends to assign meaning, like the sun to the earth. "Solar energy has the highest efficiency among all forms of renewable energy" (Solar Energy Potential in Baghdad: Exploration Using Photovoltaic and Helioscope Systems at Al-Khwarizmi College of Engineering: 49), it is a fine wire that organizes the words of the phrase and composes them in structures and connects each other in meaning, if the context is not achieved by a single or isolated word, but by the structure in which there is a link between its parts (Faces and isotopes in the Holy Qur'an: 164, and the coherence of dependent conjunctions in the Arabic language: 360) As in life it tastes only with water "it is crucial for the continuation of life" (Water Quality Assessment Using a New Iraqi Water Quality Index: The Euphrates River between Karbala and Babil Governorates as a Case Study: 886), especially since the Arabic language has high accuracy in composition, with the corresponding accuracy in the meanings in depth, description, integration and impact on the soul and thought. (The audio lesson in the poetry of Sheikh Kadhim Al-Noah (research) in the Journal of Positive School Psychology, 2022, vol. 6, No. 5, p. 6211, and the effectiveness of implicit representation in the representation of innovation (research) in the Journal of Psychology and Education (2021) 58(2): p:3353), the status of Arabic from other languages is like the status of the palm tree over the rest of the trees, as it is "highly respected and celebrated for its durability and grandeur." (Analysis of sequencing and molecular evolution in *Phoenix dactylifera* L) varieties propagated by tissue culture based on ITS1: 1825), and that the human in his pronunciation of the sounds of his language tends to economy in muscular effort (The phenomenon of substitution between Abu Amr bin Al-Ala and the Tamim tribe, an analytical audio study research: 21), therefore, the flexibility of the Arabic sentence and its freedom to arrange its parts, whether it is a party to the isnad, or from its belongings, is determined according to the requirements of the intended meaning and the speaker's psychological reasons (Towards meanings: 26). The appearance of the presentation is one of the means used by Arabic to achieve correspondence between the composition and what is meant by it, thus, it had a great impact on achieving the verbal ends, and the purposes that roam in the same speaker to the recipient (Verbal accompaniment between the adjective and the described in the sermons of the Prophet (peace be upon him) semantic study / research: 7930).

Grammarians, on the other hand, set out to adjust the rules of their language and explain its origins from the issues of worker and rank, which represent an open and inseparable abstract field, the mediator in the views of grammarians notes the link between the phenomenon of submission and delay with the idea of the worker, this was the reason for the distance between theorizing and application, and the compositions were measured by very abstract scales. (Grammatical provisions between grammarians and semantics: a critical analytical study: 13, in the movement of grammar renewal and facilitation: 21, manifestations of facilitating Arabic grammar according to Dr. Muhammad Eid: 224), the measurement and derivation in Arabic, although it is according to the need for development, but they combined the two mental tendencies and the large number of movables, and not according to the Arabic system of use (Grammatical analogy between mental abstraction and linguistic use: 201, in the movement of grammar renewal and facilitation in the modern era: 16).

The reason for this is the adoption of grammarians on the idea of the factor has resulted in multiple sub-issues, including: the idea of arrangement, deletion and estimation, and increase, grammatical measurement is originally the use, not the logic of mental mathematical, and the use of Arabic is subject to the Arabic system and its system carry speech on each other, or carry the meaning of each other (Grammatical thought in the light of Aristotelian logic: 29), this is what leads us to the large number of interpretations until some grammarians rejected the side that offends the language and moves it away from clarity and resorts to imagination, complexity and cost (In the movement of grammar renewal and facilitation: 21, the impact of the grammatical heritage on the proposals of attempts to facilitate contemporary grammar: 124).

Therefore, we find many eloquent intersecting with logic and mental and logical measurement, in the Qur'anic text, words and structures, but connotations appear inconsistent with rational logic or intersect with the rules of grammar and its agreed standards. (Grammatical thought in the light of Aristotelian logic: 28). Therefore, one of the repercussions of the logic of grammarians was the concept of permissible obligation, abnormal and steady and others.

Among the places of necessity mentioned by Ibn Al-Warraq in his reasons for drafting and composition in verbs:

(1) The obligation to formulate (Laisa) in the past and not in the present tense, and the obligation to be concerned not with the negation of the situation and the future without the past, and the obligation in the permissibility of presenting its news to it:

Laisa it is an incomplete past verb that benefits the negation, it enters the nominal sentences, so the beginner raises a name for him, and the news is erected as news for him (Sharh Al-Mufasssal: 4/366).

The grammarians differed in (Laisa) went Basri to it did, and some grammarians, including Fur, consider it is a letter because it does not act, that: the present tense and the imperative do not come from it, (Usul in grammar: 1/27, and explained the paths: 1/227).

As for Ibn Al-Warraq, he went to its actuality, and explained its lack of action by saying: "But when the meaning of negation entered it, it was similar to (ma) that of negation, so that some Arabs were (Laisa) running (ma) stream, so when the semi-letters entered it, and the letters do not act, they did not act either, and they committed one face" (Grammar Reasons: 246).

This is what the early grammarians went to as Al-Mubrad and Al-Radhi for the connection of pronouns towards: (Laisa, and Lasna) (Al-Muqtadhab: 4/87, and assets: 1/82-83, Sharh Al-Radhi: 4/199), this is what was inferred by most grammarians (Grammar Reasons: 246, and Sharh Al-Mufasssal: 4/366), however, Ibn Yaaish increased them, two evidences: the first: the opening of another is not as in the late past tense, the second is to catch up with the feminine static, praying and stopping (Sharh Al-Mufasssal (4/366).

However, it is rigid and un acting, as it says in Sibawayh's book: "as for Laisa, it has placed one position, and therefore it has not acted in the manner of the other act" (Al-Kitab: 1/46). This is the doctrine of most Basrians, but as for being (ma) in negation, it also does not depart from being an act, because it indicates a similarity between them, which necessitates its rigidity and its inaction (Sharh Al-Mufasssal: 4/366).

This is why Ibn Al-Warraq obligated in his explanation that it came on the word past without the present tense by saying, "The letters are more like the past tense than the present tense, because the past is built as their construction, we have shown that the entry of negation resembled letters, so the word that resembles letters must be used without what does not resemble them, so it was singled out for the past. The second aspect is that the past is lighter in pronunciation than the future, so the lightest must be used, because we reach it to what we do not reach with the heaviest. And the third aspect: that the present tense is a branch of the past in terms of pronunciation, do you not see that the word past does not have superfluous, the present tense includes the past tense and the addition of a letter, so the use of the original word was the first to use the word branch" (Grammar reasons: 1/246-247).

(Laisa) differed from the act acting, it took its course in terms of the past word, and it is only to negate the case and when the restriction of time when most grammarians, Abu Al-Abbas al-Mubarrad and Ibn Darstawayh allowed it to be for the future, (Sharh Al-Mufasssal: 4/366, Hima' al-Hawa'i: 1/418, Composition (Alaisa) in the Holy Qur'an (Research): 79), we said: "Zaid Laisa standing now." (Laisa) has led the meaning that is in the present tense with the past tense, so it dispensed with the addition of a present tense letter in it (Sharh Al-Mufasssal: 4/366).

And what went to Ibn Warraq here is nothing more than a complement to the philosophical thought in grammar (Laisa) act rigid and is as (Issa) that they came rigid in language, the negation has nothing to do with the fact that (Laisa) is more like the past tense than the present tense, Laisa came to negate the present in the past tense, so he dispensed with the increase of the present tense in it, and this is what Ibn Yaaish came to.

Therefore, Ibn Al-Warraq explained that it should be the case without the past by saying: "Since the principle in it is to act in all three times and put what it deserves from the disposition, for the likeness of the letter, it must remain for it more rule, and the likeness shall not remove it from the most ruled, so it made to negate two times and forbade one time, which is the past, because the term "the time of the situation and the reception" is the same, because it guarantees a lot of benefit, it may be that when it remains to negate the situation and the reception indicated by the word past, it is dispensed with the use of the present tense" (Grammar reasons: 1/246).

When it was decided that it was a rigid act that was not acted, the grammarians differed in the permissibility of submitting its applicable to it, the Kufics went that it is not permissible to submit news (Laisa) on it, Abu Al-Abbas Al-Mubarrad went to him from the Basrians, and Ibn Al-Anbari, Ibn Malik, and Al-Muradi agreed; because the verb (Laisa) is a non-acting act, so the course of the acting verb does not take place, and likened it to (ma) the negative, while the Basrians held that it is permissible to present a news item "Laisa" on it as well as a news item that was on it. And they protested against this by Almighty said: "Verily on the day when it cometh unto them, it cannot be averted from them." (Hud: 8), and that the origin of the work of verbs, which is a verb, with the evidence of the appendage of pronouns and the feminine consonant to them, it works in nouns defined, denied, apparent and implicit as verbs acting, it must be permissible to submit its applicable to it (fairness in matters of dispute: 1/131, and the secrets of Arabic: 1/116). While Al-Akbari quoted the permissibility of applying for it to the Kufics (The Essence of Reasons for Construction and Syntax: 1/168).

Ibn Al-Warraq followed the doctrine of the Basrians in the necessity of permissibility of presenting news (Laisa) on it, reasoning that it really works in denial and knowledge, and the implicit and the apparent. It says in the reasons for grammar: "Rather, it was forbidden to act to dispense with the negation of the past time with others, and because of the reasons we have mentioned, this meaning is not lacking in itself, and yet it works in all names, knowledge, denial, implicit and apparent, it is permissible to present her news to her, as is it permissible in other acts" (Grammar Reasons, 1/254). We note that Ibn Al-Warraq, in his explanation of this formulation, touched on the phenomenon from its logical structural dimension, relying on the concept of strength and weakness, which extends beyond what the speaker intended to say, as is usually the case with most traditional grammarians in grammar.

2- The obligation to come (may) predicate in the form of (Inna and the verb): (may) of the verbs of hope, and all the actions of this chapter are called verbs of approach from the door of naming the whole by the name of the part, it enters the subject or the predicate, so the subject raises a name for her and sets up the predicate as predicate for her, but her predicate is only a present tense verb towards: (May Zaid rise), and rare is his coming name after may (Sharh Al-Mufasal: 4/373, Explanation of the Declaration of the Explanation: 1/277, Methods of requesting: 566). This is what Sibawayh decided and confirmed by saying: "However, names are not used in Kadat and the like" (Al-Kitaab: 3/11), and the reason for this is because its meaning is the meaning of what (Inna) enter (al-Kitaab: 3/12). This means that the meaning of May is what prevented the coming of the names after them because their meaning is like the meaning of what you enter on it (Inna), and (Inna) does not come after the nouns, so the coming of the present tense verb after (may) was obligatory so as not to contradict its meaning.

The seraphic went, and the most knowledgeable in explaining this is that they only obligated the act because it was intended to indicate in the form of the verb its time, or its condemnations and the proximity of confusion and positions and like it (may Zaid Inna rise) and its meaning (May Zaid rise) however, rise does not indicate a certain time, so they must use the word that indicates a specific time (Al-Kitaab: 3/11, footnote no. 4, and Jokes: 2/511). This is what Ibn Yaish explained by his reasoning by saying: "For when the present tense was forbidden, and it was cut off from it by the past tense, instead of the present tense in the news, and also, since "(may) was greedy, they made the news an example that benefits the reception, as the word source does not indicate a specific time, as for the necessity of (Inna) news, what I want to indicate the reception, and to dismiss the speech to it, because the abstract verb of (Inna) is suitable for the situation and reception, and (Inna), save it for reception" (Explanation of the detail: 4/375, and the methods of request for grammarians and rhetoricians: 575), dispensed with (Inna) and (does) from the source after (may), because it is placed for an act that fancies being in reception, so it needed to mention (Inna) to indicate the future (3). This is almost what Sibawayh meant by saying: "Its meaning and the meaning of other meaning of what you enter (Inna)" which is the reception, but the name does not indicate a specific time, so their meaning is invalidated.

This is close to what Ibn Al-Warraq meant in his explanation that the news (may) must come in the form of that and the verb by saying: "Because it was made to approximate the verb, and if it was introduced to the present tense verb was purely future, then it must be brought with the word pure reception, so that it is correct to approximate it" (Grammar Reasons: 1/254).

In fact, the idea of linking (may) to the reception must be told in the form of (Inna and the verb) the fact that (that) denotes reception is not convincing because the connotation of reception is not limited to (that), so it is possible to precede the verb (Sen and Saowf) and indicate them to receive, however, the significance of the source of (Inna and the verb) in which the length in speech is what feels and acquiesces to laxity in the act (meanings of grammar: 1/247), this is consistent with the concept of Esperance, which is to request an action with the least form in it.

3- The obligation to estimate (Khala) a verb, and the obligation to use: (Laisa, and shall not be) in the exception: The origin of the exception tools (Ada), for being a letter, and the subject to benefit the meanings of the letters, it is also located in all the chapters of the exception for the exception only, and others in other chapters (The Essence of Reasons for Construction and Syntax: 1/302).

The origin in (ada) the exception, it is a letter developed to benefit the meaning of the exception, while the rest of its sisters are nouns such as (Gaier, Sowa, and Sowa') and verbs such as (Laisa, and not to be), and common between verbs and letters, namely: and (Khala), and (Adda, and Hasha) (Grammar Reasons: 1/401, and Al-Sharh Al-Mufasssal: 2/49).

It is excluded by (Khala, ada) and erects what follows them as (effect of it), and their actor is implicit and obligatory as the inclusion of the name (Laisa, and not be) towards: (the people did not raise Ada Zaida). Sibawayh stated that some Arabs may be dragged with (Khala) and make it as (Hasha) a preposition towards: (The people did not come to me Khala Abdullah) (Al-Kitab: 2/348-389, and Sharh al-Mufasssal: 2/49-50).

(Ma) has intervened on (Khala, Ada) towards: (The people have risen Ada or khala for Zaida), so they must be erected and it is not permissible to drag at all (Sharh al-Mufasssal: 2/49). Sibawayh said: "If you say: (Ma khala), then there is nothing in it except the monument" (Al-Kitaab: 2/350), and the reason for that for him is: "Because (ma) is a noun and its connection is only the verb here, and it is (ma) that in your saying: Do what you have done" (Al-Kitab: 2/35), that: (ma) has a source, so its connection is only a verb, and its subject is implicit and estimated by some of the above (Sharh al-Mufasssal: 2/50, and Mughni Al-Labib: 1/179).

Ibn Al-Warraaq said that it is obligatory to make her do with (what): "If you insert what is wrong, it is not permissible for it to be anything but an act; because (ma) is already delivered if it is a source because it becomes with the verb a source and it is not permissible to communicate in letters, therefore, it must be a defect with what is actually not a letter, and if it is an act, it must be erected afterwards" (Grammar Reasons: 1/399). This was also stated by Ibn Yaish and Ibn Hisham (Sharh Al-Mufasssal: 2/49, and Mughni Al-Labib: 1/179). This is what Ibn Al-Anbari expressed by saying: "The status of the source, and if they are with it as the source, they are not literal" (Asrar Al-Arabiya, 1/163). Al-Kisa'i, Al-Jarmi, Al-Farsi, Ibn Jinni and Al-Rabi'i permitted the preposition with them after (ma), so as to make (ma) superfluous, and (khala, and Ada) two prepositional craftsmen (Mughni Al-Labib: 1/179). However, the idea of an increase here is unjustified and unheard of by Arabs.

Al-Kisa'i, Al-Jarmi, Al-Farsi, Ibn Jinni and Al-Rabi'i have permitted them to be dragged after (ma), this is done by making (what) superfluous, and (khala, and ada) a prepositional literal (Mughni al-Labib: 1/179). However, the idea of an increase here is unjustified and unheard of by Arabs.

Originally, (Khala) is a necessary verb acting within the meaning of the exception, so it came in one form, and used transgressive in the exception to correspond to (Ada) um Al-Bab (Sharh al-Radhi: 2/125), being actually on the original and what was originally does not ask about its cause, but the literal need to be explained, we cannot overlook anything because the monument by telling it in two sentences, and in the preposition to consider the news as one sentence, both have meaning, and this is due to the speaker's intention, so it cannot be the rule that determines this.

As for (Laisa, and not to be), they are two incomplete verbs that raise the name and erect the news, carried in the exception Ada, it is excluded by them as it is excluded by (Ada) however, the exempt after them told them, and their name is obligatory, towards: (The people stood Laisa Zaida), and the estimate is not some of them, and it has been imperative to adhmar, and this is the saying of Sibawayh (Al-Kitab: 2/347, and Grammar Reasons: 1/401).

The act of adding the name (Laisa) and (not to be) according to Sibawayh is that he left dispensing with the knowledge of the addressee, because he had it in his mind, the likeness of Sibawayh (Laisa, and not be) with (Lat while) and the similarity between them is the necessity of adding them only, and to that went Ibn Al-Sarraj (Al-Usul fi al-Nahw: 1/287), As for Ibn Yaish, he reasoned that these verbs were reproached for (Ada), just as there is only one name after (Ada) in the exception. Likewise, there is only one noun after these verbs, because they are in their meaning (Usul fi Al-Nahw: 1/287). The latter view is closer to the logic of acceptance in the similarity of structural formulation in the exception style. Although the reason for frequent use is acceptable to the Arabs, it is a cause that is often resorted to, as if it were closer to interpretation than logic.

The reason for their use in the exception is that (Laisa, and not be) their pronunciation is Jahd (Sharh al-Mufasssal: 2/51, and the pulp in the reasons of construction and expression: 1/307), this is why Ibn al-Warraaq in his explanation made it obligatory to use the exception because they indicate negation by saying: "As for (Laisa and not be): they were also used in the exception, because negation requires the removal of the exiled from the rule of the non-exiled" (Grammar Reasons: 1/401). The negation of the thing took it out of the rule of the installer, so it was an exception according to the logical perspective.

4- The obligation in the absence of the act of exclamation from the act (Laisa) in the permissibility of presenting the effect:

Exclamation is the use of an active verb in which there is an apparent advantage (Explanation of the Declaration (2/57), and exclamation is of two types: Auditory and standard (Hama' al-Hawa'i: 3/52-53), and the standard was in my form (what I do, and I do with it), although in other formulas there is disagreement between grammarians in counting them from the exclamation as a formula (verb, and I do preference) (Hama' al-Hawa'i: 3/53).

As for the verb of exclamation in the form of: (what I do), the noun after it focuses on the effectivity, and the form of I do with it and it lifts the name after which it is an active place because it is verbally pronounced with the extra baa (Al-Usul: 1/101).

Many grammarians have stated that these two verbs should not act and that they are rigid, and the reason for this is that they include the meaning of the exclamation letter that was worth the situation (Al-Masar explained: 3/223), it was said, "Because the present tense is suitable for the situation and reception, and the exclamation is only from what exists immediately, or was in the past, and the exclamation is not from what did not occur, since the present tense is suitable for the situation and reception, they hated to divert it to a form that bears reception that is not surprising" (Asrar al-Arabiya: 1/103).

Ibn Al-Warraq has obligated in his explanation of the decrease in the act of exclamation for (Laisa) in the permissibility of presenting its applicable to it when the Basrians and Ibn Al-Warraq including them because it works in denial and knowledge, and apparent, and implicit, on the contrary of (the verb of exclamation) it says in the reasons for grammar: "Because (Naam and Yaas) do not work in knowledge other than genders, they have decreased the degree of (Laisa), it is permissible to refrain from providing the effect on them and the act of exclamation they have conducted - although it is an act - the course of the nouns, reduce as they reduce the names, after the rule of real verbs, this necessitates the lack of the act of exclamation from the ruling (Laisa) they have parted in the permissibility of providing the effect" (grammar reasons: 1/254), and this is what Ibn Al-Anbari explained in fairness (fairness in matters of dispute: 1/131).

We are here as students of grammar as researchers or grammarians are not on the wrestling ring, and stay in it for the strongest, we are here within a grammatical rule once accept this guidance, and once accept others, (Laisa) in some places they likened the letter (ma is in the negation) so they obligated her to formulate the past and this indicates her weakness because she resembled the letter, and here they described it by force because she worked with denial and knowledge, in this case, grammatical reasons pursue reasons once ambiguous overlapping and clear with the many explanations and this is what was rejected by the modern grammarians in grammatical reasons, the idea of linking the permissibility of presenting the effect on the act has nothing to do with what it works, whether it is denial or knowledge, because the exclamation itself is for nothing but knowledge, and praise or slander is not only in the knowledge of races, this is what is required by praise or slander, because there is a description of what includes all, and this can only be achieved by races, as for the negation, it is either denial or knowledge, and the inadmissibility of presenting the effect of the exclamation act is limited to the formulation of the exclamation sentence, the exclamatory sentence accompanies one wording, so we cannot rely on the reason that it is permissible to minimize it as a logical bug in describing its weakness from the rest of the verbs.

5- The obligation to oblige (Naam and Yaas) gender:

Naam and Yaas: two past verbs (Usul fi al-Nahw: 1/111, al-Kitab: 1/255), which are what was put to establish a general praise or a general slander (Sharh al-Kafiya: 4/237). Al-Basri and Kufic grammarians differed in their actuality, Al-Basri and their follower Al-Kisa'i (189 AH) went in that they did to accept the signs of verbs, such as their connection with pronouns, and the entry of the feminine Taa on them, in addition to building them on the conquest, and if they were two names, their construction would not have a face (Sharh al-Kafiya: 4/237).

However, they were silent on pointing out that they did not accept the signs of other verbs, as are the past verbs, while the Kufics maintained their opinion that they are nouns to enter the preposition on them (Al-Insaaf: 1/82, and Sharh al-Mufasssal: 4/389). However, they are in acting verbs, with no present tense and no participle noun, the reason for this is that they included what they do not have in the original, because they were transferred from the news to the same praise and slander, and the origin in the statement of meanings is the letters, when the usefulness of the letters was useful, it went out of its door, and forbade acting as (Laisa), and (may) froze as the letter was frozen (the pulp in the reasons of construction and expression: 1/183, and the Sharh al-Mufasssal: 4/389), moreover, (Naam) is set for the purpose of praise, and (Yaas) is set for the purpose of slander, so their indication of time is limited to the now; because praise or slander is only in what is present in the praised or blamed, not in what was gone, nor in what will be in the future (Asrar al-Arabiya: 1/93).

Naam and Yaas, and what was in their meaning only falls to gender, and they come to praise and slander and they are similar to wonder in meaning and leave the act (Usul in grammar: 1/111).

This is why we find Ibn Al-Warraq explaining the necessity of referring to gender for the purpose of praise and slander in them by saying: "Why should it be obligatory (Naam and Yaas) gender? there are two aspects to this: one: it is said about the glass that when they were put for praise and public slander, they were especially followed by a general term. And the other side: The term sex must be appreciated alongside (yes and bad) to indicate that the praised person has received for him the credit of gender, if you say: Naam, the man Zaid, you will indicate by the word (the man) that he is virtuous in men, also, if you say: Yaas, Al-Dharif Zayd, you indicate that Zayda is praised in the circumstances, so it is necessary to estimate the sex" (Grammar Reasons, 1/290).

This is what the grammarians explained that when they were put for public praise and public slander, they made their subject general to match their meaning, if it were made special, it would have been a reversal of the purpose, to indicate that the praised and blamed deserve praise, or slander in that sex and no other, if we say: (Naam Zaid), it did not indicate the meaning with which Zaid deserved praise, because the word (Naam) is not specific to one type of praise without another type, also, the word (Zaid) also does not indicate, as it was a proper name developed to distinguish between it and others, attributed (Naam, and Yaas) to the name of the genus to indicate that it is praised, or blameworthy in a type of species (Asrar Al-Arabiya: 1/95, and the pulp in the reasons of construction and expression: 1/184, and the Sharh al-Mufasssal: 4/394).

And what went to Ibn Al-Warraq and grammarians in their reasoning refers profoundly to the functional dimension of the tools of praise and slander (Naam and Yaas), the connotation of (gender) indicates the generality and this is what is needed to praise or slander in general, because it contains a description that includes all and goes beyond them; because allocating or limiting something is a limitation of it and a reduction of its value, and vice versa by generalization, therefore, it is (Naam, Yaas) specialized in gender, and therefore it is not permissible to praise those who were alone as we say this sun is Naamt, so no other sun can be compared to it, so we praise it.

(6) - It is obligatory to carry (Hab) in (Habadha) over (verbal), because there is a lot of (verb) in this chapter:

(Habadha): by opening or joining the Haa, and it has two languages (Habbabat), and (Ahbbat) and the second is more in use, and (dha), which is one of the names of the sign, is used here devoid of the warning letter, this is because when they installed the verb and the subject, and made them one thing, they did not come up with the letter of warning, so that three things do not come together as one thing, and that is not from their words, and (Habadha) convergence in meaning (Naam); because it is praiseworthy, but (Habadha) it prefers it by saying that it is almost mentioned from the heart (al-Mufasssal: 1/365, The Essence of Reasons for Construction and Syntax: 1/188, and Sharh Al-Mufasssal: 4/404-409).

They differed in (Habadha) on three sayings: one: that it is not compound and its subject (dha) and the noun raised after it is like the high after the subject (Naamt) in both sides, but it is not permissible to present it here preferably, because it is desirable that it became like the letter that fixes the meaning in others, so it will have the chest of speech, and this is the origin, and the second saying: that (Hab) rode with (dha), and they became in the estimation of the name raised in the beginning and (Zaid) experience, and appreciation: (close to the heart Zaid), and the third to make the composition as the verb (Habadha) verb, and (Zaid) subject, and (dha) moonshine (Sharh al-Mufasssal: 1/365, and pulp: 1/188, and Sharh al-Mufasssal: 4/404-409).

And it comes (Habadha) with one word with the one and the one and the two and the two and the group because the course of the proverbs that do not change, it did not include the first verb, it required one way, which is the word of the past (Sharh al-Mufasssal: 4/406).

It differed (Sharh al-Mufasssal: 4/409-410) in (Habadha), so when rode with (dha), and made one thing, some of them prevailed over the nominal side of its strength and weakness of the verb, and they thought that it was a noun that has a place of expression; because the noun is stronger than the verb, and the verb is weaker, and they inferred its nominalism by the abundance of its call towards their saying: "Ya Habadha."

Some of them prevail over the side of the verb, and make the noun as canceled, and raise the noun after it raise the subject, if you say: "Ya Habadha Zaid", then "Habadha" is a verb, "Zaid" is a subject, and "dha" is moonshine. Rather, they prevailed over the verb here, because it was earlier in word. This is evidenced by the fact that they dismissed him, and they said: "He does not favor him in what does not benefit him."

As for Ibn Al-Warraq has gone from the opinion that it is an act, and inferred the necessity of being a subject that used the use of (Naam) in praise by saying: "When I use (Habadha) the use of (Naam) - even if it is yes on the weight of (verb) - it must be carried (Habadha) on (verb), because there is a lot of (verb) in this chapter" (Grammar Reasons: 1/296). We find Ibn al-Warraq here analyzes speech according to a functional perspective unusually structural view, it is the most correct opinion of the researcher because praise requires the actual not the nominal, because it requires the event, and the event is only in the form of the verb.

7- The obligation to estimate the subject after (Iyak) in the manner of warning or warning without repeating:

Warning: "Warning the addressee to something that is abhorrent or others to warn him, avoid it, or fear him (Awda Al-Masalik: 4/70), in words, namely: (Beware) meaning: (Beware), and (to you) in the sense of: (step down), and this is another type of object, and his act is omitted, either permissible or obligatory, the mention of the verb was not a method of warning and temptation as it is in the grammatical terminology, and its concealment is obligatory, because when there was a lot of warning with this word, they made it instead of the word already, so it is obligatorily deleted if it is repeated towards: (the lion the lion), and the repetition indicates the deleted verb and the first that the first word is indicative of the verb, because the position of the verb is the first, or it is attached towards: (Beware of you and the lion), so Waw alert to the deleted verb, it was chosen (Iyak), because it is a separate pronoun, because the verb is omitted, and if the warning is other than (Iyak) and the like, the warning against it is erected by an act that is permissible to delete except with kindness and repetition towards: (yourself evil) that: (spare yourself evil); and if you wish, show the verb towards: (Guard yourself and beware of evil) (The Essence of Reasons for Construction and Syntax: 1/463).

Ibn al-Warraq stated that the omitted verb must be appreciated in the warning after (Iyak); "Because it is not permissible for an act to occur before it, because you do not appreciate the sufficient and it is not permissible to say: I hit you, because you can say: I hit you, so it is necessary to estimate the action after (Iyak)" (Grammar Reasons: 1/298). When the verb was omitted, the pronoun was separated, that is, if the act had been predestined before it, it would have been contacted, and (Iyak) have a separate pronoun that must be submitted to the subject; because it is necessary to transgress the verb of the connected implicit to his connected pronoun, and that is specific to the actions of the hearts and what is attached to them (Explanation of the Declaration: 2/273, and Hima' al-Hawa'i: 2/25).

In Sharh Al-Radhi, it says, "It is necessary to delete it in the first and second, because the intention ... The speaker should quickly finish the word of warning so that the addressee takes his caution from that warning, because he does not use these words unless the abomination is about to be exhausted" (Sharh al-Radhi: 2/6), in the saying of satisfaction after moral and functional we can rely on it, because of the convincing reasoning contrary to what went most grammarians in the fact that deletion lest the pronoun in speech relates, in most subjects of preaching, the action is apparent and the conscience is connected, and there is no harm in that, as in the Almighty's saying: (Allah admonisheth you that ye repeat not the like thereof ever, if ye are (in truth) believers) (Al-Noor: 17), the warning in the form of you is a general prohibition in the form of absolute distancing that is not already restricted, and delete the verb in it to perform its purpose to speed up attention to what is hated has been many omitted until it is necessary to delete and the appearance of the factor in it became one of the rejected assets (grammar meanings: 95-96).

8- The obligation to tilt the past word after (Lm) to the future word:

The assertion tools are concerned with entering the present tense verb and working in its assertion, these tools are divided into two parts: tools that assert one action and another that assert two actions (Al-Muqtabas: 2/43), and what concerns us here is the first of them.

It is: (Lm, Lma, Lam Al-Amar, La Al-Nahia), and the reason for its work is its competence to enter into the verbs (Sharh al-Mufasssal by al-Zamakhshari: 4/263).

And (Lm): One of the tools that assert the present tense verb, and change its meaning for the past (Sharh al-Mufasssal: 4/263), and the language of the Arabs came monument with (lm) tempted to read (Mughni al-Labib: 3/468) Salaf: (Have We not caused thy bosom to dilate) (Al-Sharh: 1), by opening the ha'a, which is according to the scholars, it is carried that the verb is certain with the light noun, so it opened the preceding her, then she deleted the seminal, and the opening remained (the proximal genie: 266-267, and Mughni al-Labib: 3/470), among the Arabs who neglected her, they raised the present tense after that as a burden on (ma), and it was said that she was a burden on (la), because she is her sister in negative (Sharh al-Mufasssal: 4/263).

The grammarians have explained its work assertion by carrying it on its opposite (Inna) in the work, (Lm) fluctuate the present tense to the past, while (Inna) fluctuates the tense of the verb with it from the past to the reception" (Grammar Reasons: 1/198, and pregnancy in contrast to Arabic grammar: 166), the letter of the condition must work assertively because it requires two sentences, so it was chosen for him to assert the length of what is required by the condition, because it was omitted and mitigated (Asrar al-Arabiya: 333, and The Essence of Reasons for Construction and Syntax: 2/47).

Ibn al-Nahhas added to this by saying: "Because (Inna) the verb is transferred to the receiver of the reception, and make it a condition or an answer, and each of these is transmitted by two transfers, (Lm and Lma) transferred to the negation, and made it either the present tense of the word or the past meaning, so the letters of assertion worked, also worked (Inna) to share with her in the aforementioned transport, and on this (Inna) originally in the assertion and the rest of the passports are carried on her" (The Commentary on Al-Muqrib: 439).

While Ibn Yaish for that reason has the same cause, but from another way, so (why, and why) they transfer the present verb to the past and it is not in the noun, but it is the presumption of time, as you say: (Zaid is a beater yesterday), so I worked in it as an expression that is not in the name, which is the assertion (Sharh al-Mufasssal: 4/263).

The original was in (lm) to enter the past, but it was transferred to the present tense, because if it had remained in the past, it would not have been done assertively, the fact that the past tense is a constructive verb (Asrar al-Arabiya: 1/236-237, and the pulp in the reasons of construction and expression: 1/48).

Therefore, Ibn Al-Warraaq obligated in his explanation to enter it on the present tense by saying: "It is not obligatory for (lm) to do what we have mentioned, if they had committed him to the past, he would not have done it, it is necessary to transfer the word of the past to the word future until the certainty becomes clear" (grammar reasons: 1/199), and this is what Ibn Al-Anbari explained (Asrar Al-Arabiya: 1/236-237, and the pulp in the reasons of construction and syntax: 1/48).

It is clear here that the grammarians fall from what they flee from, the past tense occurred the location of the assertion in the sentence of the condition, and therefore built it in the place of assertion, and did not prevent him from actually falling to the condition, the fact is that the instrument (Lm) denotes the negation with the present tense exclusively, although its connotation with him to proceed, there is no justification for this by entering into the past, if it was at the origin of its status to the past, it is permissible to enter it, just as the significance of the past tense in the conditional sentence reception was not with the present tense of the past, the composition has other meanings in the individual.

9- The obligation to accompany the verb with a feminine sign in contrast to the plural sign:

Feminization is of two types: (real): What was mentioned in the animal towards: (woman, camel), and (unreal feminization): an order due to the pronunciation to associate with the feminine sign without having a meaning under it, towards: (desert), in terms of status and terminology, the unreal is something specific to the word without denoting a feminine meaning underneath, and the real is stronger, because its feminization in terms of pronunciation and meaning in terms of its meaning was feminine, so it is necessary to do the real feminine sign in the manner of: (The woman has risen), so she appends the verb ta'a to the adhan that its subject is feminine, as well as the sign of Deuteronomy and plural (Sharh Al-Mufasssal: 3/358).

Its purpose is to indicate the feminization of the subject only, not to indicate the feminization of the act, as the verb is not feminine (The Essence of Reasons for Construction and Syntax: 1/49), and its connection is already the fact that the subject is as part of the subject (The Essence of Reasons for Construction and Syntax: 1/150, Al-Sarf Al-Wadih 242).

If the past tense is attributed to a feminine followed by a consonant indicating that the subject is feminine (detailed: 1/453, and the explanation of Ibn Aqeel: 1/475), and the preceding is only open (detailed: 1/479, and Usul fi Al-Nahw: 2/98), the feminine taa is not pronounced except in the connection, and if you stand on it, you stand with distraction (Usul fi Al-Nahw: 1/363), so that they differentiate between the connection and the endowment (The Essence of Reasons for Construction and Syntax: 2/346).

If the feminine is not real, like: (the market), you have the choice to append the mark and leave it, because the feminization of what was not real is weakness, it is not specified by the indication of it, although the masculine is the original, so it is permissible to refer to it (Sharh al-Mufasssal: 3/360).

The grammarians have stated that the connection of the verb with the feminine if assigned to the feminine is obligatory, unlike the two signs (Deuteronomy, and plural), the difference between them is that feminization is inherent and cannot be transmitted to others, unlike Deuteronomy and plural, they are not necessary may separate the two each other, become one, and increase, become plural, the plural may be lacking and become Deuteronomy, and not feminine as well, so the meaning of

femininity is necessary, and its sign is not necessary, and the meaning of Deuteronomy and plural is not necessary, their mark is not required (Sharh al-Mufasal: 3/358).

This is what Ibn al-Warraq explained in the necessity of catching up with the feminine sign of the verb, unlike the signs of Deuteronomy and plural, it came in the grammar reasons: "If the verb may belong to one, and it may be to a group, as it is to the masculine and the feminine, is it necessary for the Deuteronomy and plural sign in the verb, as is the feminine sign? The separation between them is that the feminine is necessary for the name, because it is an inseparable meaning from the feminine, so its sign must be obliged, but Deuteronomy and plural are not necessary, because what is bent and combined is permissible to singular, so their mark is not obligatory as it is required in the name, so know it" (grammar reasons: 1/274).

However, the feminine sign subsequent to the nouns is not documented in its indication of femininity, as it may append memoirs such as: (as a narrator and a sign), so there was a need for (Taa) that appends the verb, and not the matter in the signs of Deuteronomy and plural, it is not possible to doubt the number of the subject in singular, Deuteronomy or plural, because the subject may not know from him the femininity, the word may be masculine and what is meant by it is feminine, and vice versa, unlike the word Deuteronomy and plural (Explanation of the Declaration: 1/403).

This opinion is almost worse than what Ibn Al-Warraq went to, because the reason for the demise of Deuteronomy and plural is possible, as in femininity as well, it is possible that the subject comes in remembrance, and also singular is not bent or plural, this is not a reason why the verb must be accompanied by a feminine sign as opposed to the plus sign.

CONCLUSION

1. The concept of obligatory has seemed in line with the idea of searching for solutions to the phenomenon of melody in the words of the Arabs, the provisions of the obligation when the ancient grammarians were based on the induction of their words.
2. The concept of obligation when grammarians two meanings: the first, what obligated the Arabs, and the second: what obligated the rules of Arabic grammar, which do not find inevitable, that is contrary to it is a matter of weakness, anomaly and little.
3. Comes at the forefront of what obligated grammarians, including Ibn Warraq in the obligation in the actual sentence perspective, strength and weakness between the verbs, on its basis, it was the focus of the grammatical rule and what was permissible, or obligatory.
4. The sources of the provisions of the obligation in grammatical complexity are the Holy Qur'an, and the hadith of the Prophet, which are the sources from which the Arabs derived their rules.
5. Most of the provisions of the obligation in the Arabic sentence are limited to some issues such as rank, advancement, delay, and addition.
6. The provisions of the obligation to structure are based on meaning and not only by rank, and that it is the meaning that leads the user of the language to prove the cases of obligation or permissibility, if the preservation of the original rank is of benefit, that benefit may not be with the preservation of the original rank.
7. Grammarians set out to regulate the rules of their language by establishing arbitration laws supervising the control of the positions of the elements of the composition, these laws increased the power of obligation and permissibility, such as the permissibility of submission and delay for some of them, and the obligation to adhere to the original rank of others, an element may not be moved to a position other than its original position.
8. The study showed the extent to which Ibn Al-Warraq agrees with the views of grammarians in what they reasoned in their books and works, as well as adhering to the visual approach in most of his opinions, and relying on the rule of duty in his explanation of grammatical issues, relying on logical principles, between the structural dimensions once, and functional again.

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