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THE PHENOMENON OF SUCCESSION AFTER (LOLA&ASSA) AGRAMMATICAL STUDY

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Abstract

the study deals with phenomenon of succession after the pronouns (lola) assagrammarians have agreed that the name coming after lola is marfuua .but if theses pronounce have followed by al –raffa pronouns such as lolaana , lola anta , lolahwa , and assa meaning (hope) , they raise al mubtadaa (the starting word of a sentence) and nisb al kabir when (lola&assa) are followed by pronoun it must be one of the raising up pronouns (al raffa) such as assaita , assen ,asso , and therefore assa (hoping) is lifted on the verb kana (to be) . if it is based on the name assa it must be like being for the name kanna according to arabs , the liaison of pronouns of al jar and al nasab with (lola&assa) is a giants the grammarians therefore , guidance of these pronouns was disagreed among them

Introduction

Praise be to God, Lord of the worlds, and may peace and blessings be upon our master Muhammad, his good and pure family and his chosen companions...

What draws the attention of the study of pronouns in the Arabic language is the phenomenon of the exchange of syntactic sites between pronouns, and the proxy for some of them are the penitent of some, such as the prosecution of the accusative and the accusative pronouns, the accusative pronouns, in contrast to what is known in classical Arabic of devoting some of them to the accusative and the other to the accusative and accusative. The accusative and prepositional pronouns (yaa, kaf, and ha) are in the nominative position after (lola, and may), and this is mentioned in the words of the Arabs.

It is understood from the texts mentioned in this that the accusative pronouns and preposition pronouns came after (lola and may) from the uses heard by the Arabs, but grammarians overlooked their percentage as usual in interpreting texts that clash with the standardized rule, so they began to interpret the evidence received on this usage, and we found them striving to produce and interpret them In an attempt to reconcile between what was heard on the one hand and what they reached on the other hand, and to get out of the dilemma of conflict between rule and transmission, the interpretation of these pronouns was a subject of disagreement between them, so the student finds a clear contradiction as a result of the discrepancy between theorizing and application.

So I resolved to study this matter, and my work in this research was based on tracking the opinions of scholars on these pronouns, and I mentioned the discussions and disagreements in them, relying on the inductive analytical approach, where I read the texts and evidence, and discussed what I saw important from the opinions of the grammarians, and commented on what It needs to be commented, and I deduced what I thought was appropriate for the texts, and in accordance with the principles of the language and grammar rules, and I concluded the research with the most important findings of my findings.

I do not claim that I will come with something new, but I hope that I have highlighted the location of the problem, and I have been successful in explaining its solution with evidence and justification.

I ask God, glory be to Him, that this work be useful and that He will guide us to all good.

and thanks to God before and after

The first topic

Conscience after (lola)

The grammarians make Lula meanings for several months, the most famous of which are two:

First: That it be a letter tahadid¹, pertaining to the present tense, or what is in its interpretation, towards the words of the Almighty: “And you have known the first generation.

Second: That it is a letter of abstinence for existence, towards: If it were not for Zaid I would have honored you, for honor has refrained from the existence of Zaid, and (if it were not) in this sense concerned with names, whether the name is outwardly or pronounced, towards the words of the Almighty: “Without you, we would have believed after², and . If not) the upload³.

There is no disagreement among grammarians regarding the fact that the name after (Lula) is raised. Rather, the dispute occurred between them regarding the nominative factor of this name, so they were of three schools of thought:

The first: “Lula” is a letter that indicates the beginning, and the name raised after it is a beginning, and this is the Sibawayh school of thought (180 AH), and the majority of Basrien⁴.

The second: that the noun is raised by (Lula) itself, so it raises the noun after it as the verb is raised, and this is the doctrine of al-Fur'a (207 AH)⁵, and the attribution of the Kufin⁶.

¹- Preparation: is a search and a disturbance request, and display: a simple and polite request.

² - Surat Al-Waqi`ah 62.

³ - Surat Al-Munafiqun from verse 10.

⁴- Surah Saba from verse 31.

⁵ - See: The Book - Les Sibawayh (180 AH) - Under: Abd al-Salam Muhammad Harun - The World of Books - Beirut - 3rd Edition - 1403 AH - 1983 AD, 2 / 139-140, and the brief - for the file - Under: Abd al-Khaliq Adaymah - The World of Books - Beirut - (Dr. C), 3/76, and Al-Kamil - by Al-Mardarad - Under: Muhammad Abu Al-Fadl - Dar Al-Nahda - Cairo - 1977 AD, 1/362, and equity in matters of disagreement between the Basrian and Kufian grammarians - by Abu Al-Barakat Al-Anbari - Tah: Muhammad Muhyiddin Abdel Hamid - Press House of Revival of Arab Heritage - Egypt - 4th Edition 1961 AD. (M / 10) 1/70 .

⁶ - See: The meanings of the Qur'an - for the furry - under: Muhammad Ali al-Najjar, and others - the Egyptian General Authority for Book - ed 2 - 1980 AD, 1/404, 2 / 84-85, 2/247.

The third: that the name is raised by a verb omitted its estimation: (if it was not) or (if it were not found), and this opinion was attributed to Al-Kisa`i⁷.

These are the opinions of grammarians about the nominative factor in the noun after (lula), but if a pronoun comes after it, then it is more to be a separate nominative pronoun, towards: If it were not for me, and if it were not for you, and if it were not for it, it means that the first is to come after (not for) the non-preparatory pronoun Separate lift; Because it is either a beginner, or a subject of an omitted verb, or a superior (had it not) over what has been passed ... the three aspects must separate. ⁸ As God Almighty said:“ If not for you we would be believers⁹

It was reported that the Arabs connected prepositional pronouns and accusative pronouns with (Lula). Sibawayh narrated on the authority of al-Khalil (175 AH) and Yunus (182 AH) that they enter prepositional pronouns, towards: (Lulay and Lulak). Abu Jaafar al-Nahhas (338 AH) said: “Among the Arabs are those who say: If it weren't for you, Sibawayh narrated it. ¹⁰ Al-Zamakhshari (538 AH) said:“ The trustworthy Arabs narrated: If not for you and for me. ¹¹ And Ibn Yaish (643 AH) said:“ Except that it was narrated on the authority of the Arabs: If not for you and for my ruler. ¹² And Ibn Hisham mentioned ¹³ 761 AH) that: “He heard a little for me and for you and without him.¹⁴”

From this usage in poetry, Yazid bin Al-Hakam Al-Thaqafi said¹⁵:

And how many homes for a guardian who overcame his crimes from the lack of fires.

⁷- See: Explanation of the joint - by Ibn Yaish - presented to him and set its margins and indexes: Emil Badi Yaqoub - Dar Al-Kutub Al-Ilmiyya - Beirut - 2001 AD: 1/96 and the Al-Nusra Coalition in the Difference of Approaches to Kufa and Basra - Under: Dr. Tariq Al-Janabi - The World of Books - 1st Edition - 1987 - 1407 AH, 165.

⁸- See the explanation of the joint 3/118, and seizure of beating from Lisan Al-Arab - by Abu Hayyan Al-Andalusi - U: Dr. Mustafa Ahmed Al-Nemas - 1st floor - Egypt - 1984-1989: 2/276 and the proximal genie in the letters of meanings - Hassan bin Qasim Al-Mouradi (d.749 AH) - investigation: Taha Mohsen - Dar Al-Kutub Foundation - University of Mosul 1974-1975 AD: 601 – 602.

⁹- Sharh Al-Radhi Ali Al-Kafiyyah - by Radhi Al-Din Al-Astrabadi - Correction and Commentary: Yusef Hassan Omar - Al-Sadiq Foundation - Iran - 2nd Edition - 1384 AH: 2/444.

¹⁰- Surah Saba from verse 31.

¹¹- Translation of the Qur'an - by Abu Jaafar al-Nahhas - Tah: Zuhair Ghazi - Al-Ani Press - Baghdad 1977 AD: 2/684.

¹²- Al-Mufasssal fi Al-Alam Al-Arabia - by Al-Zamakhshari - Dar Al-Jeel - Beirut - Edition 2 - (d.): 164.

¹³- Seen: Detailed Explanation 2/343.

¹⁴- Mughni Al-Labib on the books of Al-A'rib - by Ibn Hisham Al-Ansari - His verses were written and commented on: Abu Abdullah Ali Ashour al-Janoubi - Dar Revival of Arab Heritage - Beirut - 1st Edition - 1421 AH - 2001 AD: 1/238.

¹⁵- See: Book 2/373 - 374, The Meanings of the Qur'an for Fara 2/85 and Al-Kamil 3/345.

And the poet said:

Khalili, Amiri is a sinner, and without him, I would not have had the dirhams ¹⁶

And Abd al-Rahman bin Hassan bin Thabet¹⁷ said:

Were it not for them, you would have been like a sea whale in the dark in depths

And Abdullah bin Rawahah said ¹⁸:

Without you we would not have fasted or prayed

And Ragz said:

If only you would have gone out ¹⁹

And Amr bin Al-Aas said ²⁰:

Whoever shed our blood would covet among us, and if it were not for you, they would not expose our accounts well

And the saying of Omar bin Abi Rabia ²¹

She died with her eyes from indecision, and for you this year, I did not perform Hajj

And the grammarians mean the syntactic placement of the pronoun related to (Lula) and the factor in it, and their sayings differed in that, and this disagreement is due to the fact that (J the speaker, the kaaf of the discourse, and the absent E) are prepositional pronouns, and the right of the pronoun after (Lula) to

¹⁶I did not see who said it, see: Huma Al-Hawwamafi Explaining the Collection of Mosques - by Al-Suyuti - Tah: Ahmad Shams Al-Din - Dar Al-Kutub Al-Ulmiyyah - Beirut - 2nd Edition - 1427 AH, 2/375, and Al-Durar Al-Lameh Al-Hawamah - by Ahmed bin Al-Amin Al-Shanqeeti (1331 AH) - T : Ahmed Al-Sayed Syed Ahmed Ali - Al-Tawfiqia Library - Egypt - (d.): 2/86.

¹⁷His poetry - collection and investigation: Dr. Sami Makki Al-Ani - Al-Ma'arif Press - Baghdad - 1971 AD: 18, and the narration in it is: (Like a whale bone) instead of (like a sea whale), and see: Hama al-Hawamah 2/375.

¹⁸This is how it was mentioned in Al-Amali - by Ibn Al-Shajari - under: Mahmoud Muhammad Al-Tanahi - Al-Khanji Library - Cairo - 1st Edition - 1992: 2/512, and in his office - Dr. Walid Kassab - House of Science - 1st Edition - 1981 AD: 139:

¹⁹It was attributed to Ru'bah ibn al-Ajaj, and I did not find it in his poetry (among the collection of poems of the Arabs) - William bin al-Ward - Dar Ibn Qutaybah - (d. T), see: Approach to al-Salik in speaking on al-Alfiyah Ibn Malik - by Abu Hayyan al-Andalusi - U: Sydney Glazer The American Oriental Society - 1947 AD: 234 AD, and the assistant to facilitate benefits - by Ibn Aqil (769 AH) - ed.: Dr. Muhammad Kamel Barakat - Dar Al Fikr - Damascus - 1980 AD: 2/293.

²⁰- See: The Qur'an meanings for fara 2/85, and fairness (M / 97) 2/693, and he narrates: (I covet) instead of (I covet).

²¹His office - Bashir Yamout - The National Press - Beirut - 1st Edition - 1934: 66

be a separate nominative pronoun. Because it is a metaphor for the apparent name raised after (Lula), and their statements can be presented as follows:

The first saying: That this pronoun is in the place of preposition, and the operator in it is the preposition (lula).

This opinion was proven by Sibawayh in his book and attributed it to Al-Khalil and Yunus. He said in the chapter "What is implied in which the name is transformed from its state if the name appears after it": "And that is (without you and my guardian), and if the name in it has a draw, and if it shows it is raised, even if there is a sign Adherence to analogy you would have said: If it were not for you, as the Almighty said: "If not you, we would have been believers," but they made it a compassionate, and the evidence for this is that the yaa and the kaf are not an implicit sign that is raised. The poet Yazid bin Al-Hakam said:

And how many homes for a guardian who overcame his crimes from the lack of fires.

This is the saying of Al-Khalil - may God have mercy on him - and Yunus ²².

The falsehood of the speaker is not known to have occurred except in a place of accusative or accusative, and the accusative in (Lula) is not; Because if the letters were called by the speaker, and they were in the position of an accusative, Nun called it an imperative or a permissibility, towards: I wish me, and if the yaa were an accusative pronoun, it would have been (Lulani), and it is not devoid of the nun prevention is obligatory except when it is trapped, and J (Lulay) is devoid of it So he refrained from being set up and had to be dragged, and if it is proven in the Ya, the kaf and the dist are charged to her in (without you and without him) ²³.

And the speaking J and all of the speech do not come except in a place of accusative or accusative, and the fate of what has no parallel in their speech is impossible, and it is not permissible to be under the illusion that they are in an accusative position. Because (if not) is a letter and not a verb that has a subject, then the pronoun

²²See: Book 2 / 373-374.

²³Explanation of Al-Zajai's Camel - Ibn Asfour - Tah: Dr. Saheb Abu Jinnah - University of Mosul - 1402 AH - 1982 AD: 1/472 AD, and Explanation of Facilitation (Facilitating Benefits and Complementing Objectives) - by Ibn Malik - T: Muhammad Abdul Qadir Atta, and Tariq Fathi Al-Sayed - Dar Al-Kutub Al-Ilmiyya - Beirut - Edition 1 - 1422 AH - 2001 AD: 3/53.

is in the accusative position, and if it is not in the accusative or accusative position, it must be in the accusative position ²⁴.

Sibawayh was followed by a number of grammarians in the occurrence of these pronouns after Lula, including: Ibn al-Hajeb (646 AH) ²⁵, Ibn Asfour(669 AH) ²⁶, al-Alam al-Shintimri (672 AH) ²⁷, and Ibn Malik (672 AH)²⁸.), And Ibn Hisham (761 AH) ²⁹.

What was justified for Sibawayh and those with him making (Lula) a preposition is their preference for exiting the letter rather than exiting the name. Because the letter is weaker than the name ³⁰.

And that for (Lula) a case with the pronoun differs with her condition with the apparent noun after it, she bends the pronoun and does not do that with the apparent name that rises after it by beginning, and in contrast to that, she drags what follows after in addition, unless she passes her (ghaddwa) then she fixes it, Just as (Lat) if she does not work (sometimes) she does not do it elsewhere, then she is with her (not), so if she passes her, she has no work. ”³¹

Also, judging (Lula) that it is a preposition does not lead to only one change, which is the change of the letter, and the pronouns with him are ongoing to measure them, and judging the yaa and kaf in (Lulay and Lulak) that they are in a raised position leads to multiple changes. Because these pronouns amount to twelve pronouns, and there is no doubt that the ruling for one change is first ³², in addition to that, changing the action is verbal,

²⁴Equity in matters of disagreement (M / 97) 2/689: Proximal Jana 603.

²⁵Clarification on Sharh al-Mufassal - by Ibn al-Hajeb - Tah: Musa Bani al-Aleili - Al-Ani Press - Baghdad - (d.

²⁶Al-Muqarrib - by Ibn Asfour - Under: Ahmad Abd Al-Sattar Al-Jawari, and Abdullah Al-Jubouri - Al-Ani Press - Baghdad - 1986 AD: 212.

²⁷Collecting the Eye of Gold from the mineral of the jewels of literature in the science of Arab metaphors - by Al-Shantamari science - ed. Zuhair Abdul Mohsen Sultan - House of Cultural Affairs - Baghdad - 1st Edition 1992 AD: 374.

²⁸Explanation of facilitation 3/53.

²⁹Explanation of Qatr al-Dada and Bell al-Echo - by Ibn Hisham al-Ansari - Under: Muhammad Muhyiddin Abd al-Hamid - The Modern Library - Beirut - 1409 AH: 273.

³⁰Paving buildings in explaining the letters of meanings - by al-Maliki - under: Ahmad Muhammad al-Kharrat - Dar al-Qalam - Damascus - 1405 AH: 364.

³¹Book 2/375.

³²Explanation of Alfiyalbn Moat - by Al-Qawas - Under: Ali Musa Al-Shomali - Al-Khuraibi Library - Riyadh - First Edition - 1405 AH - 1985 AD: 1/379, and the clarification in Explanation Al-Mufasel 1/476.

and changing the factor is moral and discretionary, and it is easier than verbal change ³³.

And an objection to this directive was that the change of the worker was not entrusted except in (adaman), unlike the change of pronouns with the resurrection of each other in the place of one another, for it is fixed in other than this chapter ³⁴, and that the action of (without) the preposition leads to the implementation of two letters in one action, and this is not mentioned in The words of the Arabs ³⁵, and then that (Lula) if you make a preposition you need a clause attached to it; Because it is not an appendix like (Ba) in: According to you ³⁶, in addition to that (Lola) did not include the name appearing after it, which is the origin, so how to draw its branch, which is the pronoun ³⁷.

The second saying: "Lula" is not a neighbor of the pronoun after it, but rather it remains in its origin with a starting letter, and that the prepositional pronoun after it is replaced by the raising of the beginning, just as the noun appears after the beginning.

And he attributed this saying to Al-Khufash (215 AH)³⁸ because the Arabs may borrow the preposition pronoun for raising, and also borrowed the pronoun for the accusative and the accusative, and she said: I met you, and I passed you, so you confirmed the affirmative and the prepositioned with the raised one, as you inserted the preposition into the separate nominative pronouns, and she said: Abu Hayyan (745 AH) said: "Al-Khufash" went to the conclusion that - meaning the prepositional pronoun after Lula - in an elevated position, and that it is from what the accusative pronoun was borrowed instead of the raised pronoun, as they reflected in the manner of (What I am as you And you are not like me. "This is a pronoun that is raised in a preposition, so (if not) at the thighs, it is not a preposition ³⁹.

It seems that what is attributed to the lakhfish of the prepositional pronoun after (Lula) for raising was quoted from a book other than the meanings of the Qur'an. Because in the meanings of the Qur'an he does not say with the metaphor of pronouns, so the pronoun of the lofty is to raise, as well as the pronoun of the accusative and the

³³See the explanation of Ibn Moati 1/379.

³⁴Explanation of Alfiyah Ibn Moati 1/379, and Commentary by Al-Radhi on Al-Kafiyah 2/444 - 445.

³⁵Equity in matters of dispute (M / 97) 2/690.

³⁶Paving buildings 346.

³⁷Detailed explanation 2/342.

³⁸Al-Muqtisat 3/73, Al-Kamil 3/345, and Al-Muqasir 137-138.

³⁹Explanation of Jamal Al-Zaji'i 1/472, and Manhaj Al-Salik 234

accusative, and this is what is understood from his hadith about the Almighty's saying: ((Beware of worship))⁴⁰, he said: "He did not say: You worship, because this is an accusative. And if the position of the accusative is not able to be enough, the dist, and the like that of the accusative that is the monument, then (you) or (it) or something like that will be placed in the place of the accusative ... Rather it has become (you we worship) in a position for the sake of (worship)) ... And if it is a place of raising, it is placed in it (you, you and you, and he and she) and the like."⁴¹.

What was attributed to Al-Akhfash was attributed to the Kufuis⁴². Al-Fur`a said: "The Arabs used (Lola) in the news and a lot of words with it until they accepted to say: (Without you) and (Lulai), and the meaning in it is the same as the meaning in your saying: (Without me) and (If it were not for you), then the kaf may be placed as lowering and raising the right thing in it; and that I did not find in it an apparent letter lowering, and if it was from what was lowered, you would almost see that in the poetry, for it is he who brings the inexplicable, rather he invited them to say: (for you) in a place Raising, because they find the noun equal its pronunciation in the lowering and the accusative, so it is said: I struck you, I passed by you, and they find it also equal in raising, accusative and lowering, so it is said: He hit us, and passed by us, so the reduction and accusative is the noun, then it is said: We did and we did, so the lifting is by the noun. That is, they accepted that the kaf be in the position of you are high, as the parsing of the noun was by semantics and not by movements. The poet said:

Whoever shed our blood would covet among us, and if it were not for you, they would not expose our accounts well

Another said:

And the status of a guardian has thrown aside his crimes as a result of the lack of convulsions."⁴³

And Al-Radhi (686 AH)⁴⁴ and Al-Maliki (702 AH) agreed with them, and what led them to choose this direction is the following:

⁴⁰Manhaj Al-Salik 234.

⁴¹Surat Al-Fatihah 5.

⁴²The meanings of the Qur'an - by the middle of the hush - under: Dr. Faiz Faris - Kuwait - 2nd floor - 1981 AD: 1/16.

⁴³Al-Insaaf (M / 97) 2/687, Explanation of Al-Mufsal 5/90, and Al-Jana Al-proximal 604.

⁴⁴Meanings of the Qur'an 2/85.

1 - These pronouns took the place of the nominative noun, and the apparent is raised after (had it not), so is also what the prepositional pronouns have taken place in the nominative position. And it is here in the subject of preposition, as well as the yaa and kaf of the prepositional pronouns, and they are in (Lulay) and (and Lulak) signed the pronouns of the raised one.

Ibn Asfour rejected what Al-Akhfash said of their saying: (I am not as if you are, nor are you as I), accusing that of corruption. Because the two pronouns are different in kind, so the separate pronoun is the sublime, and the connected pronoun is a negative pronoun, and what came from that from him of the necessities of poetry, like the proxy for the connected pronoun and the disconnected pronoun in saying:

And what we have to do, if you are our neighbor, are none other than our homes ⁴⁵

This statement is rejected by the fact that the preposition of the preposition on the nominative pronouns is fixed by quoting from the Arabs, and the saying of Ibn Aqeel confirms that, he said: "And putting the pronoun a fixed place of pronoun in their saying: I am not as you, nor are you as I" ⁴⁶.

In addition, the phenomenon of the succession of pronouns and the vicariousness of some of them was not limited to the accusation of the pronouns that are raised to the sufficiency, or their affirmation of the accusative and the admonished, as in their saying: I met you, and you passed by you, but the call of the conscience (you) was heard, as they say: (Oh you), then (you) The pronoun that is raised, and the position of the accusative caller ⁴⁷.

2 - That (had it not) has the primacy of speech and does not need to speak before it and it is an answer to it, and this is absent in the prepositions ⁴⁸, and that (had it) did not follow the noun appearing after it, which is the origin, so how can it be drawn from its branch which is the pronoun ⁴⁹? And if (had it not) been the neighbor of conscience, we would have found an apparent name assigned to it; So there is no letter in the words of the Arabs that makes the reduction in the noun without the apparent, so if it is something

⁴⁵Explanation of Al-Radhi Al-Kafiya 2/445.

⁴⁶Paving buildings 364.

⁴⁷Explanation of the vitals of glass 1/472.

⁴⁸Assistant 1/301.

⁴⁹Book 1/291, Al-Musaed 2/483 - 484, and grammar in ancient Arabic dialects - Audience of Karim Al-Khammas - PhD thesis - College of Arts - University of Basra - 1995 AD: 139-140.

that reduces this in some places, or in the poetry that comes with the abstract, and this is evidence that it is not permissible to reduce it outwardly or implicitly, this indicates that the pronoun that is connected after (Lola) in the raised position ⁵⁰.

3 - There is no preposition in the meaning of (Lula) to carry on it, as (Possibly) that carried on (Perhaps); Because it is in its meaning and thus the pronoun is accented, so they said: Asak, my friend, and if we make (if not) a preposition, I need an attachment related to it Because it is not superfluous as (Baa) in (according to you), and the extra letter is its entry as it comes out, and (Lola) otherwise, and there is nothing in speech that relates to it, and we cannot estimate it ⁵¹.

4 - In the work of "Lula", the preposition leads to the implementation of two letters in one action, and that is not present in their speech ⁵², just as the change of the worker was not entrusted except in (lest), unlike the change of pronouns with the resurrection of some of them in the place of others, so it is fixed in other than this chapter The pronoun of the raised person is borrowed a lot to confirm the accusative and the accusative ⁵³, as mentioned above.

The third saying: It is not permissible to say: (Without you). Because such a combination is wrong and it is not correct on the authority of the Arabs, and it is correct to say: (If it were not for you), because it was mentioned in the Holy Qur'an, as mentioned by that file (285 AH). After mentioning the opinion of Sibawayh and Al-Akhfakh in these pronouns, he said: "What I say is that this is wrong. It is only suitable for you to say: (If it were not for you), the Almighty said: "Were you not, we would be believers," and he who disagrees with us must claim that what we have said is better, and claim the other side and permit it at a distance "⁵⁴.

Al-Mroud believes that what prompted grammarians to say that prepositional pronouns should come after (had it not) was the saying of Yazid ibn al-Hakam:

And how many homes for a guardian who overcame his crimes from the lack of fires.

⁵⁰Paving buildings 365.

⁵¹Sharh al-Mufalal 2/343, and Humaa al-Hawami 2/375.

⁵²Meanings of the Qur'an for Furs 2/85.

⁵³Paving 364 Buildings, explaining Al-Radhi Al-Kafiya 2/445.

⁵⁴Paving buildings 364.

And because "he did not come from trust, and Ibn al-Hakam increases not with eloquent" ⁵⁵, and in this poem there is a lot of oddity and melody, so there is no mention of this verse ⁵⁶; Because the noun appears to be raised at the beginning, so if a pronoun comes after it, it must be a nominative pronoun because it is a metaphor for it ().

And Ibn al-Sarraj (316 AH) continued al-Mabarad as he went to him, and this is understood from his saying: "Know that what was narrated from their saying:" To me... something deviated from the analogy, "our sheikh had the course of error, and the eloquent speech was what the Qur'an said: (If not for you.), As the Almighty said: "Without you, we would have believed." ⁵⁷

The coming of the separate pronoun after (Lula) in the Holy Qur'an does not mean that it is not permissible with the coming of the conscience connected after it. Because the Qur'an is a book of legislation, and it is not a book that collects all aspects of linguistic use among the Arabs. There are linguistic phenomena whose narrations are frequent and there is no equivalent in the Noble Qur'an for it. The language of Tamim, who used to neglect it, is also fluent ⁵⁸.

Al-Mabdar's claim is also rejected by what was reported by the imams of Basri and Kufi such as Hebron, Yunus, Sibawayh, al-Fur'a and Al-Khflash. Al-Shlobain said: "The imams of Basrien and Kufayn, such as Hebron, Sibawayh, al-Kasa'i and al-Fur'a, have agreed on the narration of (Lullak) on the authority of the Arabs.

Yazid ibn Al-Hakam is one of the notable poets on whom grammarians relied in setting the grammatical rule. He narrated his trustworthy poetry, so there is no way to prevent it from being taken from it. ⁵⁹ The scholar Al-Shantamari said: "The file used to respond like this and challenge the one who said this verse, and he did not see it as an argument. From his prejudice and abuse" ⁶⁰, in addition to that, this use was mentioned in other texts and was not limited to the words of Yazid bin Al-Hakam, as the file alleged.

⁵⁵Explanation of Alfiyeh Ibn Moati 1/379, and Commentary by Al-Radhi on Al-Kafifiyyah 2/444 - 445.

⁵⁶The full 3/345 - 346.

⁵⁷Treasury of Literature - by Al-Baghdadi - Under: Abd Al-Salam Haroun - Al-Khanji Library - Cairo - 1409 AH: 5/340.

⁵⁸Amali Ibn Al-Shajri 1/277, Explanation of Al-Mufsal 2/343 - 344, and Commentary on Al-Jujaij 1/473

⁵⁹Copper parsing 2/674.

⁶⁰Principles in grammar - by Ibn Al-Sarraj - Under: Dr. Abdel-Hussein Al-Fattli - Beirut - 1st Edition - 1405 A.H. : 124-2.

From the above, it becomes clear to us that we are facing an eloquent and correct method. He came to us from the Arabs with audio texts and common evidence, but not many. Perhaps there were other evidence, but it did not reach us. Because what has come to us from what the Arabs said does not represent but a little. If all what the Arabs said came to us, we would have learned a lot of knowledge and poetry, as Abu Amr ibn Al-Alaa mentions ⁶¹.

It seems that the use of pronouns in this way represents a stage in the development of pronouns in Arabic, in which pronouns are used for all different cases of syntax, without some of them being devoted to raising and others to accusative and prepositional, as is known in classical Arabic from dividing them into pronouns that are raised, accusative and prepositional. The entry of the kaf on the pronoun of the separate raising, it came in the councils of a fox: "I am as a metaphor for (Zaid), he said: Because they wanted to come after the kaf with three letters meaning (like), so they put (it) its place" ⁶², so we find in this text The articulated nominative pronoun took the place of a prepositional noun.

The affirmation of the accusative and prepositional pronoun was narrated with the nominative pronoun, and among that is what was attributed to the lakhfash of "that the Arabs have borrowed the pronoun of the separate raising of the accusative in their saying: (I met you), and they also borrowed it in their saying: (I passed you by). And more powerful than this they made it after the prepositions in their saying: I am not as if you are, nor are you as I" ⁶³, and on this came the lakhfash saying: (Be as you are), that (what) is extra, and (you) is a raised pronoun that is borrowed for preposition. ⁶⁴.

Perhaps the stage in which this method was used is older than what classical Arabic has known in terms of dividing pronouns into sublime pronouns, accusative and prepositional pronouns. Arabic has known "the substitution of pronouns not in their syntactic place, and this is a familiar phenomenon in some Semitic languages" ⁶⁵, but "when the owners of languages were taken The Semites walk in the paths of civilization and are forced to assign

⁶¹Equity (M / 97) 2/694.

⁶²Proximal genie 605.

⁶³Detailed explanation 2/344.

⁶⁴To collect the gold eye 374.

⁶⁵Characteristics - by Ibn Jinni (392 AH) - Under: Muhammad Ali al-Najjar - Dar al-Kutub al-Masriya Press - Cairo - Edition 2 - 1952 - 1957 AD: 1/368, and the picnic of the Alba in the literary classes - Abu Al-Barakat Al-Anbari (577 AH) - Muhammad Abu Al-Fadl's investigation - Dar The Renaissance of Egypt - Cairo - 1967 AD 27.

meanings and define them, and to differentiate between cases of accusative, they made separate pronouns to raise and accusative, and they made the connected pronouns to the raised and accusative and to the accusative, and they also made some of them for the uplifting and the accusative and the accusative, and they also made some of them for the uplifting and the accusative and the accusative, and accordingly we cannot reject this Usage because it does not agree with the division of pronouns that I knew in Arabic.

The imams of grammar - the Basrians and the Kufians - realized this fact, so they were striving to direct and adapt this method in a manner consistent with their rules and norms, and he was pleased to say when he wanted to settle the dispute between Sibawayh and Al-Khufhsh in this matter, so he said: "And if the doctrine of Sibawayh prevailed that he has change. One change, which is changing (had it not), and making it a preposition, the doctrine of al-Khufash favors that changing pronouns by making some of the pronouns a fixed place in other than this chapter, unlike changing (without) by making them a preposition, and committing a contradiction to the original - albeit many - if it is used is easier than Committing other than the unused original, even if it is less "⁶⁶.

From the above, it appears to me that what Al-Akhfash went to is closer to linguistic reality. Because leaving the form from raising to lowering after (if not) is equivalent to exiting the form of reduction to the form of raising in their saying: I passed you, when he made an affirmation of the pronoun of reduction, as well as leaving the accusative form to the nominative form in their saying: I struck him, when that was permissible to be (Alkaf) is in the position of (you) as sublime, and that the pronoun after (if not) is the preposition pronoun that can be substituted for the nominative pronoun, just as the nominative pronoun substitutes the preposition pronoun in their saying: What I am as you ⁶⁷; Because the parsing of the suffix is by semantics, not by movements.

The second topic

Succession of pronouns after (may)

(Perhaps) is one of the abrogating verbs to initiate, which raises the subject and establishes the news, and the grammarians put them together with verbs that indicate hope, which are (free and moral)

⁶⁶Fox Councils - Under: Abd al-Salam Haroun - Dar al-Maarif - Egypt - 1959: 2/625 - 626.

⁶⁷Amali Ibn Ash-Shajri 2/513.

⁶⁸, then they put these verbs with other verbs, including what indicates his approach to the possible, which is (almost, and about to And distressed), and some of them indicate the initiation of it, which is (created, divorced, made, and clung) ⁶⁹, and they called these three groups “(actions of approaching), even if there are some of them that do not come close to dominance.” ⁷⁰

The grammarians differed as to (hopefully) do it or a letter? The audience went on to claim that it is an action, and they cited its verb by communicating the subject's pronoun and the feminine consonant with it, towards (hind hind is to rise) ⁷¹.

Ibn Hisham (761 AH) attributed to Tha`lab and Ibn al-Sarraj (316 AH) saying that it is an absolute letter, so he said: It is “an absolute verb, not a letter at all, unlike Ibn al-Sarraj and Tha`l” ⁷², and who in his gathering there is evidence that he actually sees it and does not have a private opinion. Dr. Mustafa Al-Nemas responded to what was attributed to Ibn Al-Sarraj: “By referring to the opinion of Ibn Al-Sarraj, I did not find that he said: (Perhaps) is a letter. He said in his book The Glowing Light: He mentioned the verb that goes away and counted it (may)” ⁷³, and it is possible that Ibn Hisham attributed it to them to say that, with regard to their effects that have not reached us.

And it is well known in (perhaps) that if the pronoun comes after it, this pronoun is one of the lofty pronouns, towards: miserable, blessed, unfortunate, and unfortunate. One of the nominative pronouns is that (may) is carried in the work to (was), “if it is a metaphor for the name (may), it should be like a metonymy for a name (was) a continuous pronoun with an elevated position” ⁷⁴.

And its connection with the accusative pronouns was narrated, towards Assani, Asak, and Asaah, and a number of grammarians indicated that the coming of the pronoun after (perhaps) the image

⁶⁸Resorption beating 2/437, and MughniLabeeb 1/238.

⁶⁹Pronouns in the Arabic language - d. Muhammad Abdullah Jabr - Dar Al Ma'arif - Egypt - 1st floor - 1983 AD, 215.

⁷⁰Studies in Arabic Language - Dr. Khalil Yahya Nami - Dar Al Ma'aref - Egypt - 1974 AD: 97.

⁷¹Explanation of Al-Radhi Al-Kafiyah 2/455.

⁷²Sharh Al-Radhi Ali Al-Kafiyah 2/455, Al-Jana Al-proxy 604, and Huma Al-Hawami 2/375

⁷³Ibn al-Nazim explained Ali Alfiyalbn Malik - by Muhammad ibn al-Imam Jamal al-Din Ibn Malik (686 AH) - Tah: Muhammad Basil Uyun al-Soud - Dar al-Kutub al-Ilmiyya - Beirut - 1st Edition - 1420 AH - 2000 AD: 110

⁷⁴Al-Mughni in grammar - by Ibn Falah al-Yamani (680 AH) - and by: Dr. Abd Al-Razzaq Abdul Rahman Al-Saadi - House of Cultural Affairs - Baghdad - 1999 AD: 3/339 AD, and an explanation of the Badriya insight in Arabic language science - by Ibn Hisham Al-Ansari (761 AH) - ed. HadiNahr - Al-Mustansiriya University Press - Baghdad - 1977: 2/13.

of the manuscript is a dialect. Al-Zamakhshari (538 AH) said: “The trustworthy Arabs narrated Lulakand Lulay, Asak and Asani”⁷⁵.

Ibn Yaish said: “It was also mentioned from them: Asak and Asani”⁷⁶, and the same thing was mentioned by Al-Suyuti (911 AH), when he said: “And among the Arabs are those who bring it with the image of the connected position, and it is said: My help and your prayers”⁷⁷.

It is understood from these texts that the accusative pronouns came after (perhaps) from the audible uses of the Arabs, but the grammarians overlooked their percentage as they are in the interpretation of texts that collide with the standardized rule, so they began to interpret the evidence received on this usage, and we found them striving to produce and interpret them, in an attempt by them. To reconcile between what was heard on one side and what they reached on the other hand, so the interpretation of the accusative pronoun after (hopefully) was a matter of dispute between them, so they had four sayings:

The first saying: that these accusative pronouns are in the accusative position of a noun (hopefully); Because it is mounted on perhaps.

This is what Sibawayh went to, as he thinks that (perhaps) is like (perhaps) in this position, so the pronouns (J the speaker, the kaf of speech, and the absent E) after it are in the place where a name is given to them, he said: “As for their saying (Asak), the sufficiency is fixed, he said. Ragh, which is a vision:

O father, you or your sticks⁷⁸.

And the proof that it is set is that if you mean yourself, your mark is (ni). Imran bin Hattan said:

And I have a soul that I tell her if she quarrels me for me or my friend⁷⁹

If (the kef) was pulled, he would say: may it be, but they made it like (perhaps) in this place, so these two letters (meaning “lola” and

⁷⁵Clarification of the aims and paths by explaining Al-Alfiyah Ibn Malik - by Al-Muradi - Under: Dr. Abd al-Rahman Ali Suleiman - Al-Azhar Colleges Library - Cairo - 1st Edition - 1396 AH - 1976 AD, 1/344, and see: Pathological Delight on the Millennium Ibn Malik - by Al-Suyuti - Commentary: Mustafa Al-Husseini Al-Dashti - Iran - 5-1409 AH: 1/109.

⁷⁶Al-Mughni in Grammar 3/339, and Explanation of the Badriya 2/13.

⁷⁷Mughni al-Labib 1/132.

⁷⁸Resorption of beating 2/118 margin / 2

⁷⁹Surah Muhammad 22.

“may”) have this case in dithering, just as it was for (laden) with (tomorrow) not with And just as (Lat) if you did not do it sometimes you did not do it other than it, then it is like (not), so if you pass it then it has no work ... and do not say: the accusation approved the accusative in (Asani), as the accusative agreed with the preposition: (He struck you)), And (with you); Because they are different if you add to yourself ⁸⁰.

He will make him and her sisters after (perhaps) in the position of the accusative of her name, and what follows her as a news for her. Today), and likewise (Lat), she does a job (not) yet (then), and she does not do the same in others, so if she goes over her, she has no work.

And he inferred that the pronoun after (hopefully) implies that Nun must protect her if she called her, so we say: (Maybe); Because the prevention nun did not follow the yaa after the verb unless it was installed.

Al-MabdarSibawayh made a mistake about what he went to, he said: “As for Sibawayh’s saying that it is in some places like (perhaps) with the implicit, so you say: (Asak and Asani), it is his mistake, because actions do not work in harm except as they do in appearance.” ⁸¹.

Ibn Al-Shajri (542 AH) chose the Seawayh school of thought. Because (perhaps) “mawkhaya (perhaps); for their convergence in meaning, then (my help, your prayers, and his prayers) go down to the house of (for me, perhaps you, and perhaps)” ⁸².

Ibn Malik believes that Sibawayh's saying is weak. Because it leads to dispensing with a verb, and the object of it is raised if it is limited to (Asak) and the like, and for example that is unparalleled, so there is no verb in Arabic that is indispensable by its effect on its doer, just as the saying of Sebouaih is necessary to carry a verb on a letter in the work, and there is no parallel to it as well ⁸³.

Abu Hayyan won for Sibwayh, when he said: "The lack of parallel is not evidence, as there are many rulings for words that have no equal" ().

⁸⁰Detailed explanation 2/343.

⁸¹The joint 135.

⁸²Detailed explanation 2/343.

⁸³Humaa Al Hawamah 1/422.

The second saying: (Perhaps) remains the work of (Kan), but it is contrary to the chain of transmission, so the reporter made it news and vice versa. This is the doctrine of the muddid, as he thinks that (Al-Kaf, Ya, and Al-Ha) is in the position of the accusative of a report that is presented, and the name is implicit in (Perhaps) It is raised, and the coming of the news (may) bears a single name based on their saying: (Perhaps the ungodly is miserable) (). This is what is understood from his saying: As for his saying:

My daughter says, "Anaka has come," father, you

And the saying of the other:

And I have a soul that I tell her if she quarrels me over me or my friend

As for his estimation with us: that the object is presented, and the subject is implicit, as if he said: Good or evil to you, as well as: I wish the hadith, but it is omitted; To know the addressee, and make the report a name based on their saying: (Perhaps the ungodly ones are miserable) "⁸⁴.

Based on this, (that) and the verb in your saying: (may you do) is in the position of raising its name as well. Ibn Malik said: "The filing makes the post a preliminary news, and (that) the verb is a recent noun."⁸⁵

And it seems that the words of the maddened person deluded some of them, so they thought that there are two faces in the referee when referring to the expression of these pronouns: "One of them is that the pronoun pronoun is written for "Asas "as a news for her, and the name is implied in it, so it is like their saying: (Perhaps the ungodly ones are miserable) ...

And the second of the two aspects quoted from him: that the accusative pronoun is a predicate, presented alongside the verb, then call him, as in: He struck you is Zaid, and the name is either omitted as in his saying:

O father, you or your drink

According to the significance of his speech, as it was omitted in their saying: Zaid came to me only, that is: the jae is nothing but

⁸⁴His office 181.

⁸⁵Imran bin Hattan's poetry (within the Kharijites Diwan) - Under: Dr. Nayef Maarouf - Beirut - 1st floor - 1983:

extra, and as for what is mentioned as in your saying: You can do, and so do you, with appreciation (that) ”⁸⁶.

Sheikh Muhammad Abd al-Khaleq Adimah was alerted to this problem, and he explained the words of the file in a way that leaves no room for doubt, saying: “It seems to me that the file has one opinion about (Asak and Asani). The conscience is its report, and the name is concealed in terms of his saying: As for his assessment, we have that the effect. Presenter and subject is implicit.

As for his saying after that: But it is omitted from the knowledge of the addressee, he only wants the meaning of the adverb. Because it is not permissible to delete the subject, and it is forbidden to delete it in places of the summary ”⁸⁷.

Al-Farsi (d. 377 AH) continued al-Mabrad⁸⁸, while al-Radhi (686 AH) added it to two ways:

One of them: “The coming of the news (perhaps) is a frankly anomalous name.

The second: That it does not continue if it comes after the accusative pronoun: the present tense verb with (to) or abstract, towards: asks you to do, or to do, except to make (to do) instead of sufficiency, instead of inclusion, i.e.: may the matter not be done by you And (you do) in (Asak do) a state of sufficiency ... All of this is costly, and also there is no apparent explanation for that implicit explanation. ”⁸⁹

The third saying: (Perhaps) is what it used to be, the name is raised and the predicate is made, but the accusative pronoun was borrowed from the pronoun of the nominative, so it substituted for it.

This school of thought was narrated by Sibawayh, and he has a bad one. He said: “People claimed that (the yaa) in (Lulay) and (Asani) was in a position of elevation, they made (Lulay) in agreement with the traction, and (Nii) in agreement with the accusative, and the accusative and the accusative were also agreed upon in distraction. And Kaf, and this is a bad face ”⁹⁰.

⁸⁶Book 2 / 374-376.

⁸⁷Brief 3/71

⁸⁸Amali Ibn Al-Shajri 1/279.

⁸⁹Explanation of facilitation 1/384.

⁹⁰Appendix and Supplement in Explaining the Book of Facilitation - by Abu Hayyan Al-Andalusi - Dar Al-Qalam - Damascus - 1st Edition - 2000 AD: 4/361.

What Sibawayh narrated was attributed to the Kufians⁹¹, and it was also attributed to the middle Khufash⁹², because he thinks that (may) remain in her work, but the accusative pronoun was borrowed in place of the nominative pronoun, just as the prepositional pronoun was borrowed in place of the nominative pronoun in (Lulay and Lulak)⁹³.

And to this doctrine the money of Abu Barakat Al-Anbari (577 AH)⁹⁴, which is correct according to Ibn Malik, he said: "Al-Khufash went to the fact that the pronoun - even if it is to pronounce the subject for the accusative - is substituted for it to be raised by Basa, on behalf of the pronoun the subject is for raising. About: I passed you by, and honored him, and the saying of Al-Akhfash is true for me"⁹⁵.

What Ibn Malik called for this choice is that he is safe from lack of counterpart, because there is nothing in it except the prosecution of the accusative pronoun the accusative pronoun of the nominative pronoun, and the Arabs may do the same and put the pronoun in another place, and this is the saying of the sage:

O Ibn Al-Zubayr as long as you stick and as long as you care about us

The kaf nabb the nab ta in (a stick), wanted: (you disobeyed), and this usage is also present in their saying: What I am, and I passed you by you, for the pronoun of the levitation separate from the pronoun of the continuous preposition⁹⁶ was lost.

Some grammarians believe that this is not from the substitution of the conscience of the pronoun of another pronoun, but rather it is the substitution of the ta-kafa⁹⁷.

Al-Muradi (749 AH) objected to what Ibn Malik said, when he said: "As for what Ibn Malik mentioned about the representation of the Ta in (Asika), this is not the case, but the kaf is in it instead of the T, as was stated by Abu Ali and others. And if the accusative pronoun was an accusative, the last of the verb did not reside for it ... As for the prosecution in the manner of (what I am), that is

⁹¹Proverbs Complex - for al-Midani - Under: Muhammad Mohi al-Din Abd al-Hamid - al-Saada Press - Egypt - 2nd Edition -1959 AD: 2/17.

⁹²Brief 3/71 - 72.

⁹³Explanation of facilitation 1/383.

⁹⁴Explanation of Al-Radhi Ali Al-Kafiyah 2 / 447-448.

⁹⁵Brief 3/72 Margin / 3.

⁹⁶Resorption of Multiplication 124 2.

⁹⁷Explanation of Al-Radhi Al-Kafiyah 2 / 447-448

because of the reason that kaf does not enter into the unconscionable conscience, so the prosecution is needed.”⁹⁸

And it seems to me that the kaf, when it sprouted from the progenitor Ta, took its ruling. That is why the last verb is subsided before it, just as it is before the subjunctive t-pronoun; Because the position of the kaf here is the levitation of the efficacy, and this weakens what al-Mouradi evidenced in the response to Ibn Malik’s saying that if kaf were an accusative pronoun, the last of the verb would not have lived for its sake, which indicates - according to al-Mouradi - that kaf is instead of Tha.

Ibn Hisham responded to Ibn Malik's opinion on two matters:

One of them: The assignment of conscience on the basis of conscience is established in the separate, towards: (I am not as you, nor are you as I).

And the second: that the report appeared raised in his saying:

So I said: “I can’t be a fire of a cup, and perhaps it will complain, so I will come to it, and I will return it.”

If the pronoun related to (perhaps) was raised, then the report would be raised (fire) ⁹⁹.

The fourth saying: that (perhaps) in this position is a letter as (perhaps), and this doctrine was attributed to Al-Serafi (385 AH) ¹⁰⁰.

And Ibn Hisham chose it, he said: “And the seventh] is one of the factors in the accusative of the name [: (perhaps) in linguistic language, meaning (perhaps), and the condition of his name is that it be a pronoun, such as saying:

So I said that it could be a fire of a cup and a heap on it

And saying:

I say to her: maybe or maybe

At that time it is a letter according to Al-Sirafi, and he narrated it on the authority of Sibawayh¹⁰¹.

⁹⁸Book 2/376

⁹⁹Equity (M 97) 2/687.

¹⁰⁰The same source, Explanation of Al-Mufsal 2/346, Explanation of Al-Radhi on Al-Kafiyah 2/447, Al-Jana Al-Dani 467, and Al-Hawa’i Al-Hawamah 1/423.

¹⁰¹Sharh Al-Radhi Ali Al-Kafiyah 2/447, and Humaa Al-Hawa’i 1/423.

What Ibn Hisham mentioned is subject to consideration. Because Sibawayh did not say - as he passed - literally (perhaps), but rather carried (perhaps) on (perhaps) at work.

Al-Muradi (749 AH) objected to Al-Serafi, claiming that it is not permissible to share the same word in the verb and the literal¹⁰², and it is rejected by the use of (except for a promise and forbids) letters and verbs at other times¹⁰³.

What I think is that the accusative pronoun comes after (perhaps) from the dialectic uses of some Arabs, especially since the evidence mentioned for this use is not based on necessity, and that the owners of this dialect borrowed the accusative pronoun to raise, so that the subject of the pronoun is after (perhaps) - in (Asak) And Asai) - Rifa'a as a name for (perhaps), and this is what Al-Akhfash and Ibn Malik said.

Moreover, what supports this doctrine is that the succession of pronouns is fixed in the speech of the Arabs, and that pronouns in Arabic were used for the three cases of accusative without some of them being devoted to raising and others to accusative and prepositional¹⁰⁴, as has been explained previously from the borrowing pronouns of the nominative accusative and preposition, and this is what It is likely to say that the phenomenon of the prosecution of the accusative pronoun of the kaf, the pronoun of the pronoun of the raising of the ta, is a verbal phenomenon that was known to some of the Arabs, and in this Dr. Khalil Yahya says: "There are some evidences in the Arabic language and grammar books indicating that some Arab tribes used kaf a continuous pronoun Attached to the speaker and to the addressee"¹⁰⁵.

Conclusion

Praise be to God who helped me to complete this research and helped me to accomplish it, and I can beautify his results as follows:

1 - Grammarians denote me by the transposition of the pronouns - Ya, Ka, and Ha - related to (Lula) and differed in their orientation, and they were in three sections: The first part sees these pronouns as a preposition, and the preposition in them is (Lula), and the

¹⁰²Equity (M 97) 2/689.

¹⁰³Explanation of facilitation 1/383.

¹⁰⁴Explanation of facilitation 1/383.

¹⁰⁵Al-Abdal - by Abu Al-Tayyib Al-Linguy - Under: Izz Al-Din Al-Tanweikhi - Damascus - 1960 AD: 1/141-

second part contradicts them when he sees that (Lola)) Not adjacent to the pronoun after it, rather it remains in its origin with a starting letter, and the prepositional pronoun after it is replaced by the nominative to begin with, just as the noun appears after the beginning, while the third section sees that it is not permissible to say: (for you); Because such a combination is wrong and is not true for the Arabs, rather we must say: (Without you), because it is mentioned in the Holy Quran.

2 - Al-Akhfash doctrine favors that changing pronouns by making some of them stand for another is fixed in other than this chapter, unlike changing (Lula) by making them a preposition, and committing a contradiction to the original - albeit a lot - if it is used is easier than committing other than the unused original, even if it is less.

3- The interpretation of the accusative pronouns after (perhaps) was a subject of disagreement among grammarians as well, so they were of four sections: the first section went to the fact that these accusative pronouns are in the position of the accusative noun of (perhaps); Because it is based on perhaps, and the second section sees that (perhaps) remains on its work (was)'s work, but it reversed the chain of transmission, so the reporter made it news and vice versa, while the third section sees that (perhaps) is what it used to be, it raises the name and places the news, but the pronoun The accusative was borrowed from the pronoun of raising, so it was a substitute for it, and the fourth section went on to state that (perhaps) in this position is a letter as (perhaps).

4 - That the accusative pronoun comes after (perhaps) from the dialectic uses of some Arabs, especially since the evidence mentioned for this use was not based on necessity, and that the owners of this accent borrowed the accusative pronoun to raise, so that the subject of the pronoun after (perhaps) - in (Asak) And Asai) - Rifa'a as a name for (perhaps), and this is what Al-Akhfash and Ibn Malik said.

5 - It became clear to us that we are facing an eloquent and correct method. He came to us from the Arabs with audio texts and common evidence, but not many. Perhaps there were other evidence, but it did not reach us.

6 - That this conscientious usage represents a stage in the development of pronouns in Arabic, in which pronouns are used for all different cases of syntax, without some being devoted to raising and others for accusative and accusative.

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