Women in the discourse of interpreters of the eighth century AH - a study of experiential values in textual features

Montaha Jindeel Mohsen1, Prof. Dr. Makki Mohi Eidan 2

1) College of Education/ Qurna, University of Basrah, Basrah, Iraq.
2) College of Education/ Qurna, University of Basrah, Basrah, Iraq.

Abstract

This study presents the textual features of the interpretative speech written in relation to women in the eighth century AH from the perspective of critical analysis of the speech; to reveal the experiential values inherent in the grammatical features, research into the linguistic means used by interpreters to convince the recipient of their speech, the implications of this speech on the cultural and social values of the recipients, and.

This study presents the textual features of written interpretive discourse regarding women in the eighth century AH from the perspective of critical discourse analysis. To reveal the experiential values inherent in grammatical features, research the linguistic means that interpreters used to convince the recipient of this, the repercussions of this speech on the cultural and social values of the recipients, and reveal the problems that interpreters faced with regard to the content.

Keywords

Explanatory speech, experiential values, grammatical milestones

Corresponding author(s): Montaha Jindeel Mohsen
Contact address: albadranmontaha@gmail.com

introduction

Textual analysis as part of the critical analysis of speech studies the grammar and other aspects of the form of language or the texture of the language, so the text is analyzed according to the faircalf method of linguistic analysis, and this is done by analyzing texts in terms of vocabulary, grammar (grammar), coherence, textual structures, etc It enables the analyst to reveal the ideology in the discourse via these grammatical structures.

The experiential values of grammatical features are represented by the fifth question posed by Norman faircliff within the Ten-Question model of revealing the values of textual features, and the text of the question: What are the experiential values of grammatical features Do you use noun phrases Are sentences affirmative or negative0.

We have provided verklef with ten main questions that include sub-questions, which can be addressed when analyzing the text, divided into three groups, the first group specialized in vocabulary, and now we are studying the second group, which specializes in grammar, and the fifth question included the experiential values of grammatical features0. Verklef offers these questions to analyze the text to reveal the meaning contained in the language used.

It is learned how the producer shows his experience to the world by looking at the experiential values, how this appears in the text, and his personal opinions can be recognized Also, the experiential values of grammatical features seek to reveal how the experience of the text producer reflects the natural or social world, this is done by analyzing linguistic examples with experiential values, as these values are determined by the types of operations, the dominance of participants, the effectiveness and suggestive sentences negative or positive, and questioning how and why the producer used sentence formulas in their various forms, nominal and actual An attribute of experiential value is a trace and an indication of the way in which the experience of a text producer is represented in the natural or social world, and expresses how much the text producer believes in something without Express his opinion.

The experiential values of grammatical features may lie in the semantic relationships between sentences and phrases, or in the patterns of grammatical features, such as the following:

First: semantic relations

Verklev studies the semantic relationships between sentences and phrases; to show the values inherent in sentences, as various linking tools mark these relationships, and through these relationships it is possible to understand the experiential and associative value of grammatical structures, and verklev has employed a number of issues from other fields of knowledge, such as capitalism, politics, sociology, and its voluntariness in the field of textual analysis; because he sees The focus on semantic relations helps to clarify a number

of issues of social research, such as:

The issue of legalization: We find it in teleological relationships in the structure of texts, or establishing a relationship between cause and effect in the structure of discourse, and the repetition of teleology in a text that indicates the emphasis on legitimization, and the concept of legitimization originally from the research of capitalism, as legitimization explains the prominent elements in the institutional tradition and justifies their existence, and the changes that affect legitimization, that is, the new way of explaining and justifying It is one of the issues of research that examines changes in New capitalism, and verklef has invested this concept in textual analysis; because it is an important source of the study of legitimation0.

The reason faircalf uses this capitalist term is because he sees people interested in social life, in the content, that is, what is said and what is written, and because it is a term that supports the emerging effective, or questioned, the existing procedures in institutions, etc0, Which is related to the disclosure of experiential and associative values in the speech.

2. The issue of difference and equality: They are two terms of capitalism, related to political domination, they are "two tendencies, the first of which serves to generate differences between assets, entities and groups of people... The second works to centralize or undermine differences by representing assets, entities and groups of people as equal to each other"0.

Faircliff sees these two issues in terms of A continuous social process is classification; because classification has basic effects, including those related to political processes, and some of them related to economic and social phenomena, So he employed the aspect that relates to social phenomena0 Because, in his opinion, this classification produces and crystallizes "people's ways of thinking and acting as social actors."0 Therefore, the issue of difference and equality is considered textual relations, and gave them a practical dimension in textual analysis, as they, in addition to helping to differentiate in texts between different entities of people, assets, organizations, and the like, they also work to erase differences between them by weaving equal relations within the text0. The establishment of difference takes the form of contrast relations, while the establishment of equality takes the form of verbose relations, which will be explained later.

It is the semantic relations between sentences and phrases:

Causal relationships: The causal relationship contributes to connecting the compositions and their parts in the text with a semantic connection on the one hand, and a semantic connection on the other0, In the sense that coherence in causal relationships is semantic; because the link is often logical, this is what makes causality one of the more flexible text structures that are logical in the sequence of text issues0 Because of its use of its own patterns, the product explains the basic event and then lists the events that follow in the cause and effect, and then the analyst's role comes in the search for the cause of the event, and the effects resulting from it in the long term, as he looks at the causes, effects and values inherent in it .

Causality is represented by teleological relations, cause and effect, Teleology is the purpose of the event, as it is one of the flexible discourse structures, meaning that the purpose of (A) is (B), and the cause and effect is that the occurrence of (B) is due to (A), as the producer explains the event, the basis, which is the result, and then shows the cause, which is The reason.

Causal structures can be identified through associative tools between sentences and phrases that mark relationships on the one hand, and denote coherence between sentences on the other0, From these tools: (Because) Which indicates the reason, and(The L Causal structures of a text can be found in several methods used by the producer, and usually these relationships are in compound sentences; because they require a connection between two compounds that depend on some relationship, and often What these relationships involve is also a hedonistic relationship.

Causal relationships have strength and presence in speeches, they are one of the most influential relationships, because the producer often justifies the results that he believes in their causes, so he presents them in an influential way that makes the recipient convinced and accept the established knowledge and beliefs, causal relationships are as teleological, cause and effect, occupy the human mind and push him to realize the relationship, being cognizable relationships; because they enjoy flexibility; Because the human mind realizes that for every cause there is a result, or for every reason there is a reason, in the sense that the human mind is always looking for the causes of things and their causes and the origin of their occurrence, like looking for the origin of fire when he sees the smoke that indicated it0, And this is one of the axioms of the natural world, but what controls this relationship is the purposes of the product through which the structures of the text will follow.

In the words of many a son: "What God has given to one another0 That is, because men are better than women, and a man is better than a woman; that is why the prophecy was concerned with men as well as the Great King 0, Ibn Kathir shows that the reason for the competence of the prophethood is men's preference over women, it embodied (because) a causal relationship, and the role of the connecting tool(because), and (L), was important in the statement of the ideological aspect, as they linked the sentences causally, which revealed the opinion of the producer of the speech, and reflected his experience of the natural world.

If we move to another structure in the interpretation of the Almighty, he would say: { Zain people love the lusts of women, boys and arched centaurs}0 The treasurer said:"But the boys are singled out by the male because the love of the male boy is more than the love of the female, and the face of his love is visible because it abounds in him, supports him and takes the place ofFor Abu Hayyan in the same context: "He started with women because they are the devil's love, closer and more blended"0 And the son of many said: "So he started with women, because the strife with them is more intense"0 And the fair son said: "Then he praised the male child, because the love of the male child is more than the love of the female child, so he mentioned-first - the women because they are more mixed, and mixed with Man, and they are the cords of Satan... It was said: there are two fitnahs in

them, and there is one fitnah in the boys, because they sever the wombs and the ties between the parents - often -, and they are a reason to collect money from halal and Haram-often -, and the boys collect money for them, so that is why he praised the boys"0. The interpreters agreed that the reason for the preference of the male over the female is the fact that females (the devil's pregnancies, in which there is severe strife, and they cut off the wombs and ties between parents), all of which are negative qualities, distance the female from perfection and bring her male counterpart closer to him, and on the contrary, males are characterized by That is, Fathers multiply their children by having a male son who is the natural extension of the father, bears his name and gives birth to grandchildren, and be a support and help to his father, and takes the place of his father if he is absent, which indicates that the lack of a woman is implicitly assumed from the postulates of the interpreters, which established beliefs and knowledge In it, women represented an ideological representation of some aspects of the natural and social world, and it is noteworthy that the texts, in addition to their textual coherence, are also ideologically coherent.

These selected texts combined one semantic unit, which is the preference of a man over a woman, due to the lack of a woman inherent in her mind and religion, including her formative nature, which is her creation from one of the ribs of a man, and the evil aspects inherent in her as one of the tools of Satan and the consequent consequences of sedition, and The interpreters saw that people are interested in social life and in the content, that is, what is said and what is written, so they explained the prominent elements in the issue of gender difference, justified their existence by causality, linked cause with effect, and cause with reason, which revealed to us the experiential and associative values in their speech.

2. Differential relations: This relationship consists in establishing the difference Which is marked by the presence of the ligature (But), or (instead of), OR (but)0 Such relationships are often found in compound sentences.

The difference can be seen in the interpretation of the following: {and they have the same as the one they have}0 As Al-nasafi said,"If you wash his clothes or bake for him, he should not do that, but meet him in a way that befits men"0, The relation of the variance lies in the interpolation of the exponential with the associative tool (but). In the same context, Al-naisaburi said: "If his clothes are washed or baked, he should not do so, but meet him in a manner befitting men."0, He also said in the abandonment case0: "And leave them in the beds, that is, in the hearths, that is, do not interfere with them under the quilts, but it should not be more than three in the abandonment of speech"0. In the nasafi and nisaburi texts, the textual relationship helped to differentiate between different texts, as the connotation of the speech that came before (but) with the negation that came after (but) was combined in the structure of the two sentences; to clarify what befits a woman of household chores that pour into the service of The same is the case in the case of desertion at the naisaburi, who said to abandon in bed and then set the maximum period for it by using the connecting tool (but), that is, after three, desertion must cease.

These interpretive readings of the Quranic text seem to me to be a function of conservative

ideological premises under which the interpreter is located, in the sense that he creates norms and makes them special for women without men based on certain paradigms, which creates new knowledge that has an impact on society, and these paradigms are cultural patterns that "have a profound impact on the representations and consciousness of the Sexes."0.

3. Verbosity relations: This relationship consists of establishing equality, and works on continuous classification within the texts by differentiating between entities, establishing a correspondence between them, or equating them with each other0. Verbose relations do not have an apparent noun, i.e. (a connecting tool), but are hinted at in the text0. They can be expected in the interpretative discourse for the purpose of understanding and convincing the recipients, because these texts are explanatory texts of a larger text, which is the Quranic text, and the explanation requires elaboration in some places, as the interpreter sees.

Can I hint at the verbosity relations in the interpretation of Abu Hayyan in the case of testimony0: " As for accepting their testimony as vocabulary, there is no dispute in accepting it In: childbirth, virginity, initiation, about the defects of women and what is going on in the course of that which is specific to women"0. The establishment of equality took the form of a verbose relationship between the first phrase (and the acceptance of their testimony is vocabulary), the second phrase containing a negative (no) (there is no dispute in accepting it), and the third linked by the conjugation tool (wow) produced a syntactic analog relationship, perhaps the reason is due to the classification process; because this classification has effects related to social processes, this Classification produces people's knowledge of what is available for a woman to testify, and on the contrary, her testimony is unacceptable outside the classification. Equality in matters that are permissible for women to witness is represented by the weaving of a peer relationship mediated by the F-consonant.

In the case of the love of desires, Al-Tufi said: "{Decorate for people the love of desires}0 It is possible that the one who is decorated is Allah-Almighty-towards: {and if Allah wills what they have involved and what we have made you to guard against them and what you are against them as a proxy & do not curse those who pray without Allah and unknowingly curse Allah as an enemy as well as an adornment of every nation for their deeds and then to their Lord for their reference, telling them what they used to do} [cattle: ١٠٧ - ١٠٨]. {And know that in you the messenger of Allah, if he obeys you in many matters, you will be cursed, but Allah loved faith to you and adorned it in your hearts, and hated disbelief, debauchery and disobedience to you, those are the adults} [Hijrat: ٧] and it is possible that it is for Satan; towards: {if not for the fact that he came to them with our teeth, pray, but hardened their hearts, and Satan decorated them, they would not have done} [cattle: ٤٣] and it is likely that the souls decorate for their people the love of these things towards: {so he volunteered himself to kill his brother, so he killed him, so he became one of the losers} [table: ٣٠] and the first is similar; because-The Almighty-he created the desires with the splendor of adornment, and he was the one who decorated them, and these are of the kind of matters of fate If he dwells on quoting verses in the light of the possibility that the one

who is decorated for desires is Allah, while he limited himself to one verse to cite the possibility that the one who is decorated is Satan, then ideology shows through this focus on the issue that a woman has overcome the love of desires, which is an inherent negative aspect; because if he says that the devil is the one who is decorated, her love for desires will be Acquired immediately, on the contrary, being innate from God, he is constant in them.

In explanation, he said: {O people, fear your Lord, who created you from one soul, and created from her her husband, and sent from them many men and women}0 ،The treasurer said: "The one who created you from one soul means from one origin, and he is Adam, the father of mankind (peace be upon him), but the female description is based on the pronunciation of the soul, even if it is meant to mention"0 The third sympathy is within the relationship of verbosity, and came to confirm the issue that what is meant by the soul is the male, and the associative value of the text lies in the sympathy tool (wow), and revealed the ideology of the speaker.

In the interpretation of the same verse he also said: "When he created Adam (peace be upon him), he put him to sleep and then created Eve from one of his left ribs, which is short. When he woke up, he saw her sitting at his head and said to her: 'who are you?' She said: a woman said: Why was she created, she said she was created to dwell with money to her and her father because she was created from it and they differed at what time Eve was created. And he said, the heel of the rabbis and the gift of the son of Isaac were created before he entered paradise"0 The treasurer dwelt so much, that he quoted the saying Of Ka'b Al-Ahbar, and the son of Isaac gave the many to take about the Israelites0 To prove that Adam's husband, the female Eve, was created from a short left rib, as he did not turn a blind eye to the rib's qualities, the rib is crooked, short and left, and the left side gives the indication of deficiency among the Arabs, and this verbosity in the statement of the missing female creation reveals an ideological value for the speaker himself.

Thus, through these texts, I was able to show the connection between semantic relations in sentences and phrases and associative and experiential value in grammatical features.

Second: sentence patterns in explanatory speech

When a producer wants to represent a topic, he has different grammatical styles available for his choice, and what he chooses may have an ideological connotation0 If we consider the types of sentences in the texts of the interpreters, we will find patterns of simple sentences that were linked by Associative tools, forming compound sentences, some of which are confirmed, some of which are denied, and each pattern used has an ideological motive. If there are many and varied types of sentences used in the interpretative discourse, the interpreter chooses from them what leads him to his destination. Among these patterns are:

Actual and nominal sentence pattern

One of the linguistic uses adopted by interpreters to consolidate concepts represented by women are nominal and actual sentences, as they used these grammatical features as

linguistic elements to highlight the knowledge and beliefs that have been established about women, and women's representation in texts can be achieved through the structure of sentences with experiential values represented by nominal and actual sentences, simple and compound, confirmed and denied.

As for how to link sentences together, these sentences may be associated with apparent linking tools, and they may not be directly related through tools, but seem to be related through their meaning that suggests linking and cohesion, there is a strong implicit relationship that can hint between sentences, which leads me to explore the experiential value of the text, in the interpretation of the Almighty saying: {and men have a degree}0 Al-naisaburi said,"And men have a degree An increase in the right and virtue is one of the layered grades of mattresses. Its origin is from the man's drawer. Allah has given preference to men over women in matters: in the mind, in blood, in inheritance, in his share of the spoils, in the authority of the Imamate, the judiciary and the testimony, in that he has the right to marry her and it is valid and she does not have that, and in that he has the right to divorce her and if he divorces her, he will There is no ability for a woman to divorce or to return, so a woman is like a helpless prisoner in the hands of a man"0.

He used naisaburi in his text of the following sentences:

The category of a nominal sentence that was linked by a subordinate relationship (an increase in truth and virtue) that came as an explanation for a sentence (and men have a degree on them), followed by a nominal sentence consisting of a beginner and a news that came as an explanation of the meaning of (degrees), namely (its origin is from the man's degree), and then use an actual sentence (Allah has preferred men over women in matters of reason, blood money, inheritance, his share of the spoils, the authority of the Imamate, the judiciary and martyrdom, and that he may marry her and it will be valid but she does not, and that he may divorce her and if he divorces her, he will review her whether the woman likes it or not, and the woman has no ability to divorce or to return. In order to confirm the dependence of the woman on the man, he said: (and that he may marry her and be married, but she does not have that, and that he may divorce her, and if he divorces her, he will review her whether the woman wishes or not), and concluded his text with a nominal sentence issued with permission that indicated peremptory: (then the woman is like a helpless prisoner In the hands of a man).

Related to these categories of sentences (Nominative-compound + nominative + verb-definite+ nominative-definite + nominative-compoundAnd here is the issue of preference for men over women, and the confirmation of preference came through verbosity , and the confirmation of the actual and nominal sentence, and the formula of the nominal sentence overshadowed the text; because the nominal sentence indicates the proof and he used it in the sense of the degree that is an increase in the right and Virtue, and As for the enumeration of virtues, he used the actual sentence that indicates the occurrence and renewal that may occur in the number of virtues that a man has distinguished over a woman, such as increasing, or perhaps there is a change in some of them, but the basis of the issue of preference for a man over a woman is This was confirmed by describing the

woman as a helpless captive, with a nominal sentence indicating that the disability in women is formative, and so the type of sentence formulation showed the influence of experiential values in the formation of knowledge.

And it is not permissible for them to conceal what Allah has created in their souls if they believe in Allah and the last day and in their dependence, I entitle them to respond to that if they want to reform and they have the same as what is good for them and for men to a degree0, the treasurer said: "And divorced women who are free from their husbands ' ropes."0 .If he used short nominal sentence formulas, and the use of short sentences is an exciting and influential method; because it reduces the distance between the producer and the recipient, as these sentences convey the values of experiences, they help the speaker to describe the topic directly, and perhaps the treasurer sees that in the verse something praises the virtue of a man over a woman, he could I can prepare it as a method for parallel sentences, and parallel is a powerful rhetorical tool to convince the audience, as well as the strength of the text lies in its coherence, which is manifested by the tools of empathy that give the speech more power.

2. The pattern of the exiled sentence

One of the patterns used in the explanatory discourse is the negated nominal sentence, which is " the sentence preceded by an instrument of negation; to negate the attribution relationship between the beginner and his experience."0 One of the images of the negation mentioned in the explanatory letter is the news of the negation, as stated by Al-naisaburi in several absolutes: "He has the right to divorce her, and if he divorces her, he returns her, whether the woman wants it or not, and the woman has no ability to divorce or to return, then the woman is like a helpless prisoner in the hands of a manL."0 The negation came with (no) in relation to the woman's ability; to reach a result (so the woman is like a helpless prisoner in the hands of a man), so the negation structure was (no + name) + sympathy with another negation structure (no + semi-sentence), that is, the repetition of negation, and this use indicates the confirmation according to the nominal indication of it, which It gives a semantic value to the structure that a woman's inability is fixed non-accidentally, so the benefit of this is to deny the ability of a woman in exchange for proving it to a man.

In the words of the treasurer in the interpretation of the Almighty: {and not the male as the female}0: "What is meant is to prefer the male over the female, because the male is fit to serve the church And the female is not suitable for this for his weaknessA, and what happens to her from menstruation because she is awrah and it is not permissible for her to attend with the RajaL."0, The text included the anti-proof and negation duality, but it was dominated by the negation side, so the structure of this duality is as follows:

(Noun phrase) + (no + present tense verb), then (no + present tense verb).

In his text, Al-Khazen presented the grammatical and rhetorical interaction to consolidate the principle of negation in the issue of the validity of the female for devotional things, in exchange for the principle of proving the validity of the male for her, the proof came in a sentence (the male is fit to serve the church), in exchange for the negation came in a

sentence (the female is not fit for her weakness) It is permissible for her to be present with men), and to negate with a tool (no) is more informed than with a tool (will not), if he did not say (and the female will not be fit); because (will not) negate the future and does not negate the ongoing situation0 The definition of the negation tool that denied the present came to consolidate the concept of extended negation denoting the text, that is, the negation of the female's suitability for service, while the man's suitability was indicated by a nominal sentence indicating his fixed suitability for worship service.

Problematic content

This is one of the problems that the discourse producer faces when he resorts to the method of distinguishing between content, relationships and subjectivity0, The problem is When they tried to create a belief that a woman is lacking in her religion and mind, this belief collided with the reality mentioned by the Quranic text on the one hand, as her lack was not mentioned in the Holy Quran, but it was not stated that the reason for her lack of a share in the inheritance is due to On the other hand, the interpreters decided her graphic and physical disability, and all this does not coincide with reality, and I will discuss here the issue of women's physical and linguistic disability with facts from history scattered in the books of historians, for example, but not limited; because the denominator does not expand For a number A lot of historical evidence.

Regarding what the interpreters acknowledged in their speech about the physical disability of women, it is enough for me to quote a few accounts from the early history of Islam, as an example of the heroines of women who defended Islam, including: Khawla bint Azur, Afra bint Ghaffar, Lubna, Salma, mazroa, Umm Aban, and Salma bint Zare, they took up arms and fought with men in defense of Islam0, And many others.

As for the fallacy of the interpreters in the inability of women to manifest, we have enough from history, shouts such as Arwa Bint Al-Harith ibn Abd al-Muttalib, who entered MU'awiya ibn Abi Sufyan when she was a big old woman, she charred him and heard what he hated with a tongue that nominated wisdom, eloquence, eloquence and a statement until he said to his men Marwan and Amr: "well, you have shown me to her and heard what I hate."0, This indicates the meeting of the statement and courage of a woman. And there are countless evidences of the eloquence and eloquence of women in the most difficult situations that mute men, scattered in the history books, I will mention for example: Souda bint Amara, Zarqa bint Adi, Bakara al-Hilali, Raqa bint nabata, and my father's wife Aswad Al-duali0. There are hundreds and even thousands of situations in ancient and contemporary history that tell the stories of women's heroism, eloquence, executioner and good management of public life.

To begin with, these uses are not just linguistic elements, but rather ideological tools, as interpreters have resorted to these elements to convince the recipient; because they are influential tools, each use chosen by the producer from among the available options is

associated with ideological values from which he chooses what to convey his message.

Conclusion and results

The critical analysis of speech is an interdisciplinary approach that studies language in usage, and an aspect of the Norman faircliff model has been studied to reveal the experiential values in the speech of eighth-century interpreters of the Hijri Quranic verses related to women.

The disclosure of the experiential values exposed the ideology implicit in these speeches, as this disclosure was made through the consideration of the grammatical features of the interpretative texts, which proved the value of this speech in the social context, and its impact on the creation of knowledge and beliefs about women among the audience of recipients.

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