

Voice in the stories of the prophet Muhammad

Lecture: Dr. Ali Awad Mizar

College of Basic Education - Al-Muthanna University

Abstract:

This study deals with the phenomenon of sound similarity, which has its own foundations and laws, and its application to the stories of the prophets Hadith, and we found that the goal of this phenomenon is to coordinate the voices of words and push them. So they become voices together to convey the idea of the statement of the slightest words and the least in order to influence the feelings of the recipients and their feelings. The sound in the stories of the prophets Hadith has resulted in the appearance and the substitution of speech and the ability to provide a certain amount of acoustic attraction to ensure the attraction of the pious and to move their minds towards the purpose that the speaker wants from his story and to deliver them without cost and effort.

Article Received: 18 October 2020, Revised: 3 November 2020, Accepted: 24 December 2020

Introduction:

The phonemic analogy is: the sound is affected by the sound that follows it or the one before it, making it similar to it or close to it in the director or the adjective, in order to facilitate the pronunciation process, and to achieve the phonemic proportion ().

The analogy is a phenomenon of equilibrium phonemic phenomena that help the consistency of words and words and facilitate the transition from one specific sound level to another sound level, so the closer one voice comes to another voice in terms of how or the way out a similar event occurs ().

The ancient scholars have alerted to this phenomenon and monitored its multiple manifestations and aspects, even if they did not restrict it in their studies with a unified term, as it came distributed in multiple chapters and with different designations to include its various cases resulting from the juxtaposition of sounds, such as following (), slurring (), substitution (), and heart ().

The interpretation of this phenomenon among the modernists is based on two important things:

Neighboring sounds.

Affection and influence among those voices.

The analogy is divided according to the effect of the sound in two parts ():

First: the progressive analogy, which means: the second voice is affected by the first, and it is also called: the next analogy.

Second: The reactionary analogy: its meaning: that the first voice is affected by the second, and it is also called: the arranged analogy.

As for similar in the stories of the Prophet's Hadith, it can be studied as follows:

First: similarity and slurring:

The slaughtering had the attention of ancient Arab scholars and speakers, as Hebron is the first to turn to him by saying: (The emphasis is the mark of slurring)), and Sibawayh held the slaughtering section as he said: ((This sliding door is in the two letters for which your tongue has a single position that does not go away)) ().

And the slurring of the two speakers is: a phenomenon of phonemic analogy in which the first sound is annihilated in the second so that the two voices are uttered by one voice like the second () or

it is ((removing the boundaries between the two voiced voices and melting them together)) ().

It is a means of Arabic to get rid of symmetric, and a natural result of the influence of the voices of each other in the caller of speech, and that the adjacent voices of similar or homogeneous or converging in one word, or in two adjacent words, is what drives it to occur in order to reach the utter degree of lightness Ease; Because showing the two identical sounds, for example, means repeating them repeatedly, and this has more muscle effort and a longer time ().

The reasons for slurring are three: symmetry, convergence, or homogeneity ():

Returning to the stories of the Prophet's Hadith, we find a large group of causes of slurring that aim to achieve lightness and economy in pronunciation when the voices are juxtaposed and interact with each other in the context, leading to slurring, and can be studied as follows:

First: Including the two analogues:

1- Inclusion of analogues in one word:

A - The Messenger (may God's prayers and peace be upon him and his family) said in the story of the monastic order of the Christians: ((Kings were after Jesus Ibn Maryam, peace be upon him, changed the Torah and the Gospel, and among them were believers who read the Torah. ..)) ().

B - The Messenger (may God bless him and his family and grant him peace) said in the story of the magician, the boy, the monk, and the king: ((He was a king, and he who was before you and had a magician ... And if the sorcerer came, he passed by the monk and sat to him ...))).

The witness is in: (more severe, bitter). In these two examples, we find verification of homogeneity of analogues in one word.

And when the first was still and the second moving, the first was inserted into the other. To get rid of the meeting of the two examples on his tongue, slurring here is a retroactive effect, as the first voice of the second was completely affected,

resulting in the annihilation of the first voice in the second. Two examples in one word.

In addition, the slurring here corresponds to the overarching significance of the narrative text. The context of the first story speaks about the distortion of the children of Israel for the Torah and the Gospel, with some Christians remaining on the true religion until the mission of our noble Prophet Muhammad, may God bless him and his family and peace). Therefore, slurring is proportional to the purpose of the story in monasticism. And the concealment or retirement of Christians from the societies in which they were, their intention is to flee their religion and preserve their beliefs.

As for the context of the second story, he talks about the king choosing this boy to be the magician who proves the pillars of his property, and he glorified and glorified Him for him to be the righteous preacher who destroys his property, and guides his people to true religion.

2- Inclusion of symmetric people in two words:

A - The Messenger (may God's prayers and peace be upon him and his family) said in the story of Tamim Al-Dari with the Jassassa and the Antichrist: (... and he spoke to me recently and he agreed that I was telling you about the Antichrist, he told me that he was on a sea ship with thirty men of leprosy and leprosy, so he played with them The wave is a month at sea ...)) ().

B - The Messenger (may God bless him and his family and grant him peace) said in the story of the magician, monk and boy: ((Then came to the monk, and he was told: Return from your religion, and he refuses ...))).

In the previous two examples, we find verification of homogeneity of the two analogues in two words, in: (play with them, go back on), in the first example he met the voices of the verbal explosive explosion unknown, and in the second he met the voices of the unknown friction annular eye (), and became: (So play them, go back).

The phonological aspect of sounding in a similar one justified it: the combination of the two, and their proximity to the two words, is independent of his tongue; Because it leads to the repetition of the voice

that he spoke before, so that is a restriction of his tongue; Therefore, the first consonant sound was inserted into the moving second, thereby achieving economical and light pronunciation. In addition, the words of the Prophet (may God's prayers and peace be upon him and his family) fit the purpose of his stories by communicating his idea with the slightest and the least words. In order to attract the mind of the recipient and his attention to it

Second: Inclusion of congeners:

1- Inclusion of congeners in one word:

A - The Messenger (may God's prayers and peace be upon him and his family) said in the story of the three owners of the cave and begging in favor of deeds: ((... the other said: Oh God, that I had a cousin who loved people to me ... so I wanted her to refuse myself until she suffered from it for a year. From years ...)) ().

B - The Messenger (may God's prayers and peace be upon him and his family) said in the story of Adam and Moses while protesting: ((Adam and Moses, peace be upon them, protested against their Lord, Adam and Moses did Hajj). And I will dwell in His paradise, and then you will make people sinful with your sin on earth ...)) ().

It is noted from the foregoing that the homogeneity of the homogeneous was mentioned in one word, in: (I wanted it, landed), in: (I wanted it) the two voices united in the exit, which are: the D and the T, met with their tension, but they differ in the attributes of speaking aloud and whispering, the voice of the sign is loud, And the voice of Ta's whispered (), the first is still and the second is moving, and the result of this was the indecision of the signer in the ta, and she became: (I saw her).

We find that the slurring here is appropriate for the context of the text, which does not require sluggishness and indolence, as this man sought adultery for his cousin, but he soon repented and was deterred before the transgression was complete for fear of God, who accepted his repentance and an outrageous way.

As for: (descended), the two harmonious voices, namely: Ta'a and Ta'a, united in the exit, both of the dental gingival voices combined with their

whispering, were combined, except that the Taa is Musta'li and Taa is open (), and this leads to hardship and speechlessness; Because it requires him to come out of superiority to exhortation; This does not fit with the context of the text, which requires ease and lightness in pronunciation in order to explain the virtues in which the Almighty and Adam peace be upon him.

2- Inclusion of congeners in two words:

A - The Messenger (may God bless him and his family and grant them peace) said in the story of the Prophet of God, Lot, peace be upon him:

((When the messengers of God came to Lot, he thought they were adulterous, so he approached them, until he kept them soon, and he brought his daughters when they were three, so he kept them between his guests and his people, so his people came to rush to him ... He blinded their eyes and they went back behind them, riding them together, until they went out to those in the door, so they said : We came to you from the most fascinating people. Our eyes were blurred, so they set out to ride each other until they entered the village ...)) ().

B - The Messenger (may God's prayers and peace be upon him and his family) said in the story of seeing the insolvent a reason for entering Paradise: ... God said: I have gone beyond you)) ().

It is noted from the foregoing that the homogeneity of homogeneous women was mentioned in two words: (It has been obliterated, it has passed).

In the first example: (be obliterated), upon slurring it becomes: (stripped), the two sounds (d, i) are united out, as they come out from the side of the tongue and the origins of the lower folds, and the sign is open and the fold is applied (), and the first is still and the second is moving, resulting from That slurring.

In addition, the slurring here fits the connotation of invisibility. The story talks about the angels that came to the Prophet of God, Lot, peace be upon him in the form of young people with good faces. His weak people cannot harm them, and Gabriel has struck them with his wings, obliterating their eyes, and they fled in fearful, fearful, deliberate ().

As for the second example: (It has crossed), the consonant Dal's voice combined with the vowel of the moving ta, and the Dal was fed into the ta, and it became: (surpassed). Because the two voices are united in the director, and homogeneous in the character of distress, and the sign is unknown and the ta'a sallow () so the slaughtering took place for that which came in harmony with the context of the text to assure the recipient of the necessity of companionship with the members of his community when dealing with them because it brings goodness and widens livelihood, so with little good deed the slave receives the great reward.

Third: Inclusion of the convergent:

1- Inclusion of convergent in one word:

A - The Messenger (may God bless him and his family and grant him peace) said in the story of the two women who had a son with each of them: ((While two women with their two sons with them, the wolf came and went with the son of one of them, so she said this to her friend: but he went with your son ...)) ().

B - The Messenger (may God bless him and his family and grant him peace) said in the story of the man who killed himself, so God forbidden him to heaven: ((A man who was before you got a sore came out, and when I hurt him, he took away an arrow from his priesthood, so he recited it and he did not read the blood until he died ...)) ().

It is noticed from the previous examples that the incubation of the two converts was received in one word in the following: (wolf, blood), as the identification of static identification was combined with the appendix, and the signifier, and the indictment took place; As a result of the lame approach of these moving sounds in the exit from the mouth, which is a necessary slurring; As the blame of identification is obligatory in thirteen voices of the mouth of the mouth, Sibawayh said: ((And the blame of knowledge is embodied in thirteen letters in which it is not permissible with them except slurring, and the large number of their agreement to these letters, and the blame on the part of the tongue, and these letters are eleven letters, Including the letters of the tip of the tongue, and two letters that mix with the tip of the tongue, so when

this one met and multiplied in words, only slurring was permitted)) ().

The rationale for slurring is: the lam disappeared with the humiliation, and the signifier, as with the other voices of the mouth, as a result of the direct convergence, so the movement between the two interfering directors requires stumbling on the bound gait; This contrasts with the context of the narrative text, which requires communicating the idea with the lightest words as well as its coherence and phonetic coordination; So it was necessary for one of them to give up his vocal personality, so the lam that was slapped with the following, because it is the weakest; Because it is static, and its silence means that it is the end of a closed syllable, while the following sounds represent the beginning of a short syllable; That is why she was the strongest, and she influenced the Lama, and she was aggravated by it (), thus achieving proportionality and ease of pronunciation.

2- Inclusion of the converging in two words:

A - The Messenger (may God's prayers and peace be upon him and his family) said in the story of the bail and loan: ((That a man from the Children of Israel asked some of the children of Israel to advance him a thousand dinars, and he said: I brought the martyrs to testify to them, and he said: Stop God is a martyr, he said: So bring me the sponsor, he said : Enough of God as a sponsor, he said: ratified)) ().

B - The Messenger (may God's prayers and peace be upon him and his family) said in the story of the faithful boy with the king: ((... and he said to the king: You are not fighting me until you do what I command you. He said: What is it? He said: People gathered in one level, and crucified me on Torso, then take an arrow from my nickname ...)) ().

It is noticed from the previous two examples of the occurrence of slaughtering the two converged in two words, in that: (to advance him, take an arrow), in the first example: (to advance him), two converging voices (n, j) met the first inhabitant and the second one moved, then the first is slaughtered in the second and becomes: (inserted) ; The two voices are spaced out in the outlet, similar in attributes, while the out in the outlet is because the noon exits from the edge

of the tongue from the lowest to the end of the tongue, and the ya leaves from the center of the tongue between it and the center of the palate, while the convergence in the attributes; Because they share openness, openness, and indecency (), then the slaughtering that came in harmony and artistic and technical convergence with other words in the text in order to attract the minds of recipients on the legality of borrowing and loan, while introducing them to the righteous pious who fear God and fear him in past nations.

As for the second example: (Take an arrow), the voice of the dwelling dweller met with the voice of the moving Seine, and the dawn was buried in the Seine and it became: (their share). , Openness ().

The slurring here was appropriate because he was unable to, because the king who claims to be a deity was unable to kill the boy, and the boy told him that whatever he did, he would not be able to kill him, because he believed that God would deliver him from him.

Second: Identity and Replacement:

The substitution is: establishing a letter as a letter while preserving the rest of the letters of the word (), as it is a phenomenon similar to the intention of establishing a sound in the place of another voice, and it is a year from the Sunnah of the Arabs in establishing some of the voices of others, either as a necessity or as a workmanship or approval ().

As for the purpose of the substitution, it is: approximation between two adjacent sounds and mitigating some of the logical restrictions by achieving similarities between the sounds, which makes the spokesperson not cost during the pronunciation and does not make an effort, while maintaining the relationship of the commutator and the exchanger of it in the vicinity of the exit, or sharing in some sound characteristics such as speaking and whispering And the intensity and looseness (), and this we will address in the stories of the Prophet's hadith, as follows:

1- Substitution in the form I fabricate:

And from that if the fulfillment of the word is an applied voice, and the sounds of occlusal are: (the oppressor, the antibody, the hypotension, and the

zeal), and if it was built (made) and what was done from it, from the word that one of these four voices is fulfilled, then the ta (fabricate) is replaced by a hyphen, towards: (Lie down) and (make up), and their origin: (Lie down), and (repaired). It is so:

A - The Messenger (may God's prayers and peace be upon him and his family) said in the story of the man who deceived his camel: ((God is more than happy to repent his servant when he repents to him), because one of you was on his journey with the land of caliphs, and he escaped from him, and on his food and drink, and he despaired of it, so a tree came, Lay down under her ...)) ().

B - The Messenger (may God bless him and his family and peace be upon him) said in the story of Moses, peace be upon him and the vegetables: ((... and he took a whale and put it in a block ... and the whale was troubled, and he went out and fell to the sea ...)) ().

The witness in the previous two examples: (Lie down, be disturbed), and the original: (Lie down, be troubled). Because it was too heavy for him to get out of the superiority of the antibiotic and the antibody and their application to the whisper of the Ta and the weak and the lower one, so he asked for a modified letter and found the taa; Because the antibiotic and antagonist agree in their application and arrogance, and the ta in its exit, and it is replaced by the location of the ta, and he said: (Lie down, lie down, disturb, choose) ().

The reason is that. The desire to seek similarity and lightness in pronunciation, especially since the performance difference between the Sad and the opposite and the T calls for that, because the speaker of the deep structure of the verb (lean, multiply, filter) of the fabrication finds it difficult to achieve two successive silences, one of which is exalted and the other is laminated, in addition to the effort exerted by the owner The statement regarding the production of the antagonist or other occlusal sounds is undoubtedly greater than the effort he exerts with the Alt sound, in addition to that the silence of the antagonist in fulfilling the fabrication prolongs the standing time at it, which makes it difficult for the tongue to move from this level to the opposite and opposite, It is the level of achieving the silent unplugged (V), as it requires an effort exerted by the

tongue directly with its taking the pronunciation mode of occlusal sound with the proximity of the tongue to the position of the V in the case of occlusal to return to the vocalization of the V, and to get rid of this effort the vault was converted to its exaggerated counterpart under the influence of antibody in order for homogeneity to occur And phonemic analog ().

2- Replace the distraction of Hamza:

A - The Messenger (may God's prayers and peace be upon him and his family) said in the story of the man whose name was mentioned in a cloud: "(We showed a man with a raft from the ground, so he heard a voice in a cloud: water the garden of so-and-so! So he pulled the clouds, so he emptied his water in a free, so if there is a bark from Those bats have absorbed all of that water ... So if a man stands in his garden, he turns the water with his swabs ...)) ()

B - The Messenger (may God bless him and his family and grant them peace) said in the story of the first qasimah in the pre-Islamic era: ((... if you witnessed the season then call to the Quraysh family, and if they answered you, call to you, the family of Hashem ...)) ()

The witness in the previous examples: (water, al), as it is noted that the replacement of hamza from distraction is in: (water), the original (Moh); Because it is in the plural: its Umawah, and in miniaturization: Moi, where the waw turned a thousand and it became: (Mah), then turned the distraction into a hamzah, and it became: (Water) ..

As for: (Al), the original (ahl), the distraction replaced a hamzah and it became: (ala), then it replaced the second one thousand in response to the opening before it, and it became: al ()

It appears that the reason for the substitution is: that distraction is a weak, whispered voice that is hidden, and has occurred extremist, after a thousand in: (water), and medium following a hamza in: (people), which led the speaker to request a strong skin sound, who can delegate this voice The invisible, weak and marginal, and unites with him in the exit, and found his request in the hamza, which combines with distraction in the exit, and is characterized by strength and intensity, so I changed

the distraction to it, so it became (Mah): (water), and (people): (Al) ()

Conclusion and results:

Praise be to God, who, through His praise, righteous deeds and prayers and peace be upon the Seal of the Prophets and Messengers, and on the good and pure family and their companions.

After ... this research has reached the following results:

- The study showed how the Prophet Muhammad (peace and blessings be upon him and his family) took similar paths and paths to inspire harmony between opposing voices in the context. Take it from the positions of preaching, advice and guidance.

- The research has demonstrated the goal that assimilation seeks in the stories of the Prophet's Hadith, which is: achieving the similarity between adjacent voices in the context; Because the succession of two identical, homogeneous, or converging voices in one word, or in two words, represents hatred of the author of the statement; So he tends to achieve similarity between them through slurring; Faisal uttered the utmost lightness and ease.

- The research revealed the importance of substitution in the stories of the noble hadith which requires the soundness and facilitation of speech and the achievement of the phonetic symmetry that the speaker intends during the actual performance of the speech, as he intends to change the voices of the word; to remove dissonance and weight when uttered.

Margins:

- See: the phonetic term for Arabic scholars, d. Abdelkader Merhi: 133.

See: Phonemic Similarity Phoneme in Qur'anic Recitations: 24

See - for example: Al-Kitab, by Sibawayh: 4/196.

See, for example, the meanings of the Qur'an, for fur: 1/172.

See, for example, al-Wajeez, in the science of drainage, by Ibn al-Anbari: 55.

See - for example - Sharh Al-Shafia: 3/83.

See: linguistic sounds, d. Ibrahim Anis: 109-110, and the phonetic term for Arab scholars: 135-138, and Arabic dialects for the dialect of the Asad tribe, d. Ali Nasser Ghaleb: 82.

Al-Ain, for Al-Farahidi: 1/50.

The Book: 4/437.

See: linguistic sounds, d. Ibrahim Anis: 116, and in Arabic dialects: 66, and slurring in the light of modern linguistics, Wijdan Abdel-Latif: 63 (Master Thesis).

A study of linguistic sound, Dr. Ahmed Mukhtar Omar: 387-388.

See: Pulp in construction and syntactic ills, by Abu al-Waqi al-Akbari: 2/469, and detailed explanation: 10/121.

Seen: The phenomenon of slurring between linguists, readers and intonation scholars, Enas Kamal Saleh: 12 (Master Thesis).

Sunan Al-Nisai: 3/1094 Hadith number: (4990).

- Sahih Muslim: 4/2299, in the Book of Asceticism and Chips the chapter on the story of the owners of the groove, hadith number: (3005).

See: Phonology, d. Kamal Bisher: 250-311, and a study in phonology, d. Hazem Ali Kamal Al-Din: 43-44.

- Hadiths al-Tawal, for al-Tabarani: 96, hadith number: (44).

- Sahih Muslim, The Book of Asceticism and Chips, the chapter on the story of the owners of the groove, the wizard, the monk and the boy: 4/2299 Hadith number: (3005).

See: Phonology Study: 43-44.

- Sahih Muslim, The Book of Remembrance, Supplication, Repentance, and Forgiveness, Chapter on the story of the owners of the laurel: 4/2099 Hadith number: (2743).

The Right to Collect, The Book of (Hadiths of the Prophets), Chapter (The Death of Moses): 2/478, Hadith No. (3409)

See: Book: 4/433, and Arabic phonetics, d. Mansour Al-Ghamdi: 66-67.

See: Explanation of the detailed: 10/149, phonology: 249-250, and the phoneme of the Arabic language, d. Hamed Ahmed: 84.

Al-Mustadrak Al-Sahihin, by Nisaburi, Book of Faith: 1/418 Hadith number: (3317).

Musnad Ahmad ibn Hanbal: 14/344, hadith number: 5730

See: Book: 4/460.

See: Stories of Prophetic Hadith: 65.

See: Book: 4/433, and Arabic phonetics, d. Mansour Al-Ghamdi: 66-67.

- Sahih Muslim, Kitab al-Qudahiya, Chapter on Explaining the Diligence of Mujahideen: 1/1344, hadith number: (1720).

The same source, "The Book of Faith," the section on the prohibition of killing a person himself: 1/103, hadith number: (113).

Book: 4/457

See: The Phonetic Approach to the Arabic Structure: 212, The Impact of the Phonetic Laws: 214, and the Linguistic Economy: 166.

- The right of the Whole, Book of (The Guarantee), Chapter (The Guarantee in the Loan and Debt in Flesh and Others): 4/140, hadith number (2291).

- Sahih Muslim, The Book of Asceticism and Chips, the chapter on the story of the owners of the groove, the wizard, the monk and the boy: 4/2299 Hadith number: (3005).

See: Phonology: 183-184, Phonology: 69.

See: Slaughtering in light of modern linguistics: 136.

See: Substitution, by Abu al-Tayyib Linguistic: 1/9 (Introduction of the Investigator), and the

phenomenon of dependency and substitution in Arabic: 169.

See: Al-Sahbi in the Jurisprudence of Language, by Abu Al-Hussein Ahmad bin Faris: 343, and the detailed explanation: 10/7, and the phonological, morphological and grammatical phenomena in the reading of Al-Jahdari Al-Basri, Dr. Adel Hadi Hammadi: 47.

See: Quranic readings in the light of modern linguistics: 73, jurisprudence of language and its issues: 272, and phonological, grammatical and grammatical phenomena in reading Al-Jahdari: 48.

Sahih Muslim, Kitab al-Tawbah: 4/2104 Hadith No. 2747.

- Sahih Al-Bukhari, Book of Hadiths of the Prophets, Chapter of the Hadith of the Greens with Musa, peace be upon them: 2/475, hadith number: (3401).

See: Explanation of the conjugation: 363.

See: Morphological economics function: 53, and phonemic reasoning among Arabs: 357.

- Sahih Muslim, The Book of Asceticism and Chips, Chapter on Charity in the Poor: 4/2287, hadith number: (2984).

- Sahih Al-Bukhari, "The Book of Manaqeeb al-Ansar," Chapter on Divisiveness in Jahiliya: 3/53, hadith number: (3845).

See: Sharh al-Fasih al-Fasih, by Ibn Hisham: 210, the glossary detailed in exchange science, Raji al-Asmar: 36, and linguistic economics: 163

See: Detailed Explanation: 10/15, and Phonological Phenomena in the Book of the Brief Editor: 159.

Sources and references:

The Holy Quran .

• Substitution: Abu al-Tayyib Abd al-Wahid ibn Ali al-Lingui (ed. 351 AH), edited, explained, and published by his original footnotes: Izz al-Din al-Tannukhi, Publications of the Academy of the

Arabic Language, (Dr. I), Damascus, 1379 AH - 1960 CE.

• The impact of readings on Arab voices and grammar, Abu Amr bin Al-Ala: Dr. Abdel-Sabour Shaheen, Al-Khanji Library, I / 1, Cairo - Egypt, 1408 AH - 1987 CE.

The effect of phonological laws on word building: d. Fawzi Al-Shayeb, Modern Book World, Ed / 1, Irbid - Jordan, 1425 AH - 2004 AD.

• Great slurring in the Noble Qur'an: Abu Amr bin Al-Ala Mazni (d. 154 AH), by: Abdul Karim Muhammad Hussain, Publications of the Center for Manuscripts, Heritage and Documentation, (D.T.), Kuwait (D.T.).

Linguistic Voices: Dr. Ibrahim Anis, Nahdet Misr Library, (Dr.T), Egypt, (D.T.).

• Linguistic economics in singular formulation: Dr. Fakhr al-Din Kabawa, the Library of Lebanon, i / 1, Beirut - Lebanon, 2001.

• Linguistic development, manifestations, causes, and laws: d. Ramadan Abdel-Tawab, Al-Khanji Library, I / 1, Cairo - Egypt, 1404 AH - 1983 AD.

• Characteristics, workmanship: Abu al-Fath Othman bin Jani (d. 392 AH), investigation: Muhammad Ali al-Najjar, Dar al-Kitab al-Masriya: Literary Department, Scientific Library, (d. I), 1952 CE.

The study of linguistic sound: Dr. Ahmed Mukhtar Omar, the world of books, (Dr. I), Cairo - Egypt, 1418 AH - 1997 AD.

Sunan Abu Dawud, to Abu Dawud Suleiman bin Al-Ash'ath Al-Sijstani (d. 275 AH), investigation: Muhammad Muhyiddin Abd al-Hamid, (d. I), the Great Press, Egypt - Cairo, 1950 AD.

• Sunan Al-Nasa'i, to Abu Abdul Rahman Ahmed bin Shuaib Al-Khurasani Al-Nasa'i (d. 303 AH), investigation: Ahmed Shams El-Din, 1st edition, Dar Al-Kutub Al-Alami, Beirut - Lebanon, (Dr. T).

• Explanation of Al-Tasrif: Omar Bin Thabit Al-Thaminiini (D 442 AH), investigation: Ibrahim Sulaiman Al-Baimi, Al-Rushd Library, I / 1, Riyadh - Saudi Arabia, 1419 AH - 1999 AD.

Explanation of Shafia Ibn al-Hajib: Radhi al-Din Muhammad ibn al-Hasan al-Astrabadi (d. 688 AH), investigation: Muhammad Muhyid al-Din Abd al-Hamid and others, Dar al-Kutub al-Alami, (d. I), Beirut - Lebanon, 1402 AH - 1982 CE.

- Sharh Al-Faseeh: Ibn Hisham Al-Lakhmi (d. 577 AH), study and investigation: d. Mahdi Obaid Jasim, i / 1, Al-Funoon Press, Baghdad-Iraq, 1409 AH-1988 AD.

- Detailed Explanation: For Abu al-Baqaa Ya'sh ibn Ali ibn Ya'sh al-Nahwi (d. 643 AH), corrected and commented on: Al-Azhar's sheikh, concerned with its printing and publication: The Department of Illumination Printing, (d. I), Egypt, (d. Dt).

- Al-Sahbi in the Jurisprudence of Language: by Abu Al-Hussein Ahmad Bin Fares (395 AH), Investigation: Mr. Ahmed Saqr, Al-Mukhtar Foundation, I / 1, Cairo - Egypt, 1425 AH - 2005 AD.

- Sahih Al-Bukhari: For Abu Abdullah Muhammad bin Ismail Al-Bukhari (d. 256 AH), investigation and graduation: Ahmad Zahwa, Ahmed Enaya, Dar Al-Kitab Al-Arabi (Dr. I), Beirut - Lebanon, 1432 AH - 2011 AD.

Sahih Muslim, for Abu al-Hussein Muslim bin Al-Hajjaj (d. 261 AH), investigation: Muhammad Fouad Abdel Baqi, 1st edition, Dar Al-Kutub Al-Alami, Beirut - Lebanon, 1412 AH - 1991 AD.

Arabic Phoneme: Dr. Mansour bin Muhammad Al-Ghamdi, Al-Tawbah Library, 1st edition, Riyadh-Saudi Arabia, 1421AH-2001AD.

- Phonological, morphological and grammatical phenomena in reading Al-Ja'dari Al-Basri (d. 128 AH): Dr. Adel Hadi Hammad Al-Obeidi, Library of Religious Culture, I / 1, Cairo - Egypt, 1425 AH - 2005 AD.

- Phonology: Dr. Kamal Bishr, Dar Gharib, (D.T.), Cairo - Egypt, 2000 CE.

- Arab phonology: d. Muhammad Jawad al-Nuri, Al-Quds Open University, i / 1, Amman - Jordan, 1996.

- Linguistic phonology: d. Manaf Mahdi al-Musawi, Scientific Books House, i / 1, Baghdad - Iraq, 2007 AD.

Al-Ain: Al-Khalil bin Ahmed Al-Farahidi (175 AH), investigation: Dr. Mehdi Makhzoumi and d. Ibrahim Al-Samarrai, Series of Dictionaries and Indexes, (D.T.), (D.T.).

- Jurisprudence of the Language and its Problems: Dr. Muhammad Asaad Al-Nadry, Modern Library, (Dr. I), Saida - Beirut - Lebanon, 1430 AH - 2009 AD.

In Arabic Dialects: Dr. Ibrahim Anis, The Egyptian Anglo Library, (D.T.), Cairo, (D.T.).

- Quranic readings in the books of the meanings of the Qur'an, a reading in the voice guidance: Dr. Jawad Kazem Anad, Arab Diffusion Foundation, I / 1, Beirut - Lebanon, 2011.

- Sibawayh Book: For Abu Bishr Amr bin Othman bin Qanbar (d. 180 AH), investigation: Abdul Salam Muhammad Harun, Al-Khanji Library, I / 1, Cairo - Egypt, 1408 AH - 1988 AD.

- The book classified in hadiths and antiquities, Abdullah bin Muhammad bin Abi Shaybah Al-Kufi, investigation: Kamal Youssef Al-Hout, 1st edition, Dar Al-Taj, Beirut - Lebanon, 1409 AH - 1989 AD.

- Arabic dialects (dialect of the Asad tribe): d. Ali Nasser Ghaleb, House of General Cultural Affairs, I / 1, Baghdad - Iraq, 1989.

- Al-Mustadrak Ali Al-Sahihin, Muhammad Bin Abdullah Al-Hakim Al-Nisaburi, investigation: Mustafa Abdel-Qader Atta, 2nd edition, Dar Al-Kutub Al-Alami, Beirut - Lebanon, 1422 AH - 2002 AD.

Musnad Ahmad ibn Hanbal (d. 241 AH), 1st floor, Al-Resala Foundation, Beirut - Lebanon, 1413 AH - 1993 AD.

The Phonetic Term in Arabic Studies: Dr. Abdel-Aziz Al-Sigh, Dar Al-Fikr, 1st floor, Damascus - Syria, 2000 CE.

- The meanings of the Qur'an: Yahya bin Ziyad al-Fur (d. 207 AH), by: Ahmed Youssef Nagati, and

Muhammad Ali Al-Najjar, Book World, I / 3, Beirut - Lebanon, 1303 AH - 1983 AD.

- Language Standards: Ahmed bin Faris (d. 395 AH), investigation: Abd al-Salam Muhammad Harun, Dar al-Fikr (d.), 1399 AH - 1979 AD

- The audio approach of the Arab structure (a new vision in the Arab exchange): Dr. Abdel-Sabour Shaheen, Al-Risala Foundation, (Dr. I), Beirut - Lebanon, 1400 AH - 1980 AD.

- Publication in the ten readings: Muhammad ibn Muhammad al-Dimashqi, famous for Ibn al-Jazari (d. 833 AH), was supervised by his correction: Ali Muhammad al-Dabaa ', Dar al-Kutub al-'Ilmiyya, (d. I), Beirut - Lebanon, (d. D).

- Al-Hadi explaining the goodness of publishing in the ten readings and revealing and directing the ills of the readings: Dr. Muhammad Salem Muhaisen, Dar Al-Jeel, 1st floor, Beirut - Lebanon, 1417 AH - 1997 AD.

University theses and dissertations:

- Slaughtering in the light of modern linguistics: Wijdan Abdul Latif Musa Al-Shamayleh, Master Thesis, Supervision: Dr. Abdul Qadir Mari Al-Khalil, College of Arts - Mu'tah University, 2002.

- The phenomenon of slurring between linguists, readers and intonation scholars, with an applied study in the fifteenth part of the Noble Qur'an: Enas Kamal Saleh, Master Thesis, Supervision: Dr. Ali Al-Hamad, College of Arts - Yarmouk University, 1423 AH-2003 AD.

- Phonemic similarity phenomenon in Quranic readings: Khaled Jawad Jassem Al-Alwani, Master Thesis, Supervision: Dr. Ali Abdullah Hussein Al-Anbuge, College of Education - University of Karbala, 1431 AH - 2010 AD.

- Phenomenological Phenomena in the Book of the Brief Editor on the Interpretation of the Mighty Book by Ibn Atiyah Al-Gharnati, in the Light of Modern Linguistics: Abdul Qadir Sila, Master Thesis, Supervision: Fawzi Yusef Al-Habtil, College of the Arabic Language, Islamic University, Medina, 1421 AH - 2001 AD.

- The function of morphology in linguistic communication Surat - Taha - a model: Dr. Ahmed Taibi, Master Thesis, Supervision: Dr. Abdul Jalil Murtadha, College of Arts, Humanities and Social Sciences - Abu Bakr Belkaid University, 2003 AD.

Research and Studies:

- Slaughtering, its concept, types and rulings: Ibrahim Al-Shamsan, Imam University Journal, Issue: 25, 1420 AH.