THE GRAMMATICAL FUNCTION IN THE POETRY OF SAFWAN BIN IDRIS (D. 598 AH)

[1]RAFAH HAMID ABD JAAFAR, [2]DR. KHALED ABBOUD HAMMOUDI

[1]Researcher, University of Baghdad, College of Islamic Sciences
Email: rafahhamideabd@gmail.com

[2]Assistant Professor, University of Baghdad, College of Islamic sciences
Email: khalid.a.h@ihcoedu.uobaghdad.edu.iq

ABSTRACT

This research deals with the grammatical functions in the texts of the poet Safwan bin Idris, which is one of the most important modern grammatical topics. Effectiveness, effectiveness, current, and others. Functional grammar is the taking of grammar in a manner that facilitates the correctness of the pronunciation, writing and composing compositions free of grammatical errors, and thus the speaker knows the functions of words in structures, so language is a way of intellectual communication. The context is the basic essence that determines the intended meaning, and what is intended within the sentence, and from it we can determine the function of each word. From this point of view, the research focused on these functions by determining their locations in the texts of the poet Safwan bin Idris based on the descriptive-analytical approach. , the absolute object), the adverb, the distinction, and the accusatives: (prepositions and additions), and the other: the grammatical function in the nominal compound and its transcriber: (actual naskh), and (literal naskh), and these functions were varied and expressive of many purposes and symptoms, including the poet in his poetry texts.

Keywords: Grammar - Grammatical function - Safwan bin Idris - Andalusian poetry

BIOGRAPHY OF SAFWAN BIN IDRIS:

He is Abu Bahr Safwan bin Idris bin Ibrahim bin Abdul Rahman bin Issa bin Idris Al-Tajibi Al-Mursi, born in the year (560 AH) in Tajib in the city of Murcia in eastern Andalusia.

He represented the literature of his time, as he studied language and literature books under professors, most notably: his father and uncle.
Safwan ibn Idris was famous for praising the family of the Messenger of Allah - may Allah's peace and blessings be upon him and his family and companions - and their lamentations.

As for his literary output, it includes: Zad the traveler, and Ghara Mohya Al-Adab Al-Safar, and two books: (The Journey), and (Al-Ajala), which draw from his poetry and prose literature, it was said: they are incompetent, and the book: (Al-Ghaith Al-Abid), and the book: (Naturalization Races), and others.

He has a collection of poetry, but only excerpts from his poems and single and scattered verses here and there have reached us in a number of literary books.
The poet Safwan died in the year (598 AH) in the city of Murcia, and did not exceed forty years of age[1].

FUNCTIONAL GRAMMAR
THE CONCEPT OF FUNCTIONAL GRAMMAR:
It means what the word performs from the grammatical significance in sentences, or methods, such as news, construction, emphasis, etc., or in the grammatical sections of the lifts, installations and drags, such as effectiveness and effectiveness (), towards: (the student wrote the lesson), P: (the

---

(1) See: The Poetry of Safwan ibn Idris: 8-9, and Hussainat al-Tajibi, (Research): 6.

student) is a raised subject and the sign of raising the apparent damma at the end, and its grammatical function is (effectiveness), that is: its indication of who has already done (writing the lesson).[1]

It is worth mentioning that the ancient grammarians did not pronounce the term grammatical function, but they used it in concepts, opinions, discussions, and grammatical definitions, so they declared it in grammatical sections, as they made each grammatical function a special piab that shows its nature, its employment, the moral significance it performs, and its expression[2].

As for the modernists, their view was that the ancients had limited their study to form without meaning, so they were interested in expressing in terms of its relationship to the factor, and the grammatical functions of linguistic words in sentences, and they interpreted the linguistic phenomena represented in strict normativity, and the appreciation included in the study of their methodology, - influenced by modern Western trends[3].

When changing the order of words in sentences in which there are syntactic sites of various words, the meaning is lost and unclear, and here the grammatical function plays its role, as it works to direct the meaning in its [4] proper framework, [5]Abbas Mahmoud Al-Akkad says: "Expression in the Arabic language is one of the effects of the use of movement in the expression of meaning, as it is the verse of the artistic siliqa".

There may be multiple grammatical functions of one building, such as the multiplicity of functions (how) grammatically, the most in which it is to be a real interrogative name, towards: How Muhammad? Or be an interrogative name is not real comes out of the meaning of the request for understanding to another meaning, such as exclamation, denial, or rebuke, towards the Almighty's saying: ﴾**How do you disbelieve in God and you were dead, then he revived you, then he killed you, then he revived you, and then to him you return**﴿[6], so we note here that the interrogative in the verse came out to the meaning of exclamation mixed with denial, or (how) may come as news in advance, towards: How are you? Or come immediately, towards: How did Muhammad come about? That is, in what case did Muhammad come? The multiplicity of grammatical function is a fact in Arabic usage[7].

The grammatical function of the structures contained in the poetry of Safwan bin Idris will be dealt with as follows:

First: The grammatical function in the actual compound and its belongings:
** 1 Grammatical function in the actual compound:**

   The actual compound consists of the following:

A verb (source) of the compound, denoting an event in a past, present, or future [time8], such as: (write write I will write).

B subject: It is the noun raised that indicates who did or did the act [9], towards:

(Zayd has risen), and it shall be of types[10].

---

  (1)See: Arabic and Grammatical Functions: 19-20, and the functional construction of pronouns in Arabic grammar (research): 27.
(2) Consider: Nahj al-Balaghah - a study in the light of functional grammar (Master's thesis): 9, وSignificant dimensions in grammatical functions: 66.
(3) Consider: Moral dimensions in grammatical functions: 151AndOriented Career Arab Talk (Talk)، 37.
(4) See: The Effect of Grammatical Structure on Determining Syntactic Semantics: 14.
(5) Poetic language: 19.
6)) Al-Baqarah, verse: 28.
(7) See: Arabic and Grammatical Functions: 200.
(8) See: Origins in grammar: 1/38.
(9) See: Asrar al-Arabiya: 78, and Him'a al-Hawa'i: 1/510.
(10) To elaborate on the types of actor. See: Sharh Ibn 'Aqeel: 2/78, and clear in grammar: 165.

The actual compound has a grammatical function, from which it is mentioned in the poetry of Safwan bin Idris:[1]

THE PEOPLE OF THE AGE INCLUDED THEM AFTER GATHERING A LORD WHO BENEFITED AND REMOVED A HARMFUL RULE

We note that two actual compounds in the poetic house, F: (people), and (removed) are verbs, and their function is temporal, that is: the statement of the occurrence of the act in a time past before the time of speaking, and (age) is an explicit name, as it indicated its name without the need for a presumption and its function (effectiveness), as it indicated who did the act.

Safwan ibn Idris[2] said:

DO WE MEET IN THE KINDERGARTEN OF MOSHE, THE WHISK OF BRANCHES AND ELEPHANTS?

The word: (we meet), is a present tense verb raised and a sign raised by the Damma estimated on (Yaa), for weight, and its grammatical function is temporal to allocate the verb to the present (), and notes that the act preceded the tool (Is), because the[3] poet wanted to inquire about something that is happening, which is (the meeting), and the actor is a hidden pronoun and obligatory, because the verb (we meet) came in the first person (we), and this is what Al-Suyuti said, by saying: "Of the pronouns that must be hidden, which is not left behind by Zahir, which is raised by the verb of the command, such as: (multiply), and the present tense of the speaker, as: (multiply, multiply), or the addressee, as: (multiply), and the noun of the verb command, as: (sah), and (fight)"[4].

Safwan ibn Idris[5] said:

SCATTERING ROSES IN ALGHADEER, SO WE SAID   SHIELDS ON WHICH BLOOD WAS DRAWN

We note in the actual compound poetic house (prose roses), F: (prose) did the past built for the unknown to function thumb actor, the poet here did not mention the actor deleted and came with the effect (rose) as his deputy, the prosecution here is topical not moral (effective prosecution), and we also note in the house that the poet was not satisfied with this act, but mentioned two other acts: (we said), and (dragged), and their function is to indicate the occurrence of the act in a past time, and in the opinion of the researcher that the poet has worked to repeat the verbs in the form of In order to show the achievement of the matter, and to stabilize its stability, which contributes to convincing the recipient that the matter has become a reality.

Safwan ibn Idris[6] said:

AND TO BE PATIENT WITH HIS WHIMS, MAYBE THE ORPHAN WON THE CONNECTION WITH HIS PATIENCE

We note that the verb (to be patient), is a present tense verb called by the emphasis noun ([heavy]), for the purpose of confirming the act (), and when entering the verb changed its [7]grammatical function verbally, which is to take the verb out of the state of expression to the state of construction, in addition to that changed its temporal function, as the verb was allocated to reception only, after it was for the case and reception before the entry of the affirmation noun,

---

(1) The House of the Light, the poetry of Safwan bin Idris: 71.
(2) The House of al-Kamil, ibid.: 19.
(3) See: Origins in grammar: 1/38.
(4) Hma' al-Hawa'i': 1/207.
(5) The House of the Light, the poetry of Safwan bin Idris: 17.
(6) Al-Bayt min al-Kamil, poetry of Safwan ibn Idris: 73.
(7) See: Origins in grammar: 2/58.

and we also note the verb (won), it came to the function of indicating the occurrence of the act in a past time before the time of speaking.

His said[1]:

AND WE DID NOT COVER THE SHADOW OF THE ARAKA WITH A FLOWER, EMBELLISHED WITH FRESH FLOWERS.

P: (We wrap), is a present tense verb and the subject of a hidden pronoun and obligatory, estimated: (we), and came rewarded by the entry of the tool of assertion (did not) it, so as to function a statement of the denial of the occurrence of the act, so its function changed from the state of raising the Damma to the state of assertion by stillness, in addition to that its temporal function changed from the present to the past.

Safwan ibn Idris[2] said:

THEY WENT OUT TO WATER AND SHE WAS OFFERED FREELY AND SEEMED TO HAVE A FILTER

We note in the poetic house the actual compound consisting of the verb (came out), and its subject (F group) related to it, and its function to indicate the occurrence of the act in a past time, and was associated with another actual compound, is (Listsqwa) issued by (L reasoning) (), and its [3]grammatical function is explanatory of the first actual compound (they came out), that is: their exit was for the purpose of dropsy, as well as in the verse the verb (offered), and its function came to indicate the occurrence of the act in the past tense, and the verb (it seems), and its function to indicate the occurrence of the act in the present tense.

He also[4] said:

AND BE SAD FOR A LONG TIME AND WALK BECAUSE IT IS THE PLACE OF ONYX

We note that "grieve" and "grieve" are indeed an order, and their function is to indicate the request for the action to occur, or to act on it in the future tense.

2 GRAMMATICAL FUNCTION OF THE BELONGINGS OF THE ACTUAL COMPOUND:

A object: is a noun erected, located on the verb of the subject (), and may exceed the verb to one effect, towards: (ate the apple), F: (apple) effect, or may be transitive to two effects of its origin (beginner and news), towards: the actions of the hearts and preponderance, towards: (calculated Muhammad successful), F: (Muhammad) effect by the first, and ([5]successful) effect by the second, or be transitive to two effects is not their origin (beginner and news), towards: Verbs of giving and giving, towards: (I gave the poor money), or the verb is transitive to three effects, towards: verbs, I know, and I see, towards: (I informed your father of Zida traveling)[6,] and the object comes in the sentence in several cases[7].

The object has a grammatical function that it performs, and it is stated in the poetry of Safwan bin Idris, who said[8]:

---

[1] The House of Tawil, poetry of Safwan bin Idris: 69.
[2] Al-Bayt min al-Kamil, poetry of Safwan ibn Idris: 43.
[3] See: The Clear in Grammar: 114.
[4] The House of the Fragmented Rags: 82.
[5] See: Sharh Kafiya Ibn al-Hajib, by al-Radhi al-Istrabadi: 1/300, and Sharh Ibn 'Aqeel: 2/65.
[6] See: Clear in grammar: 214.
[7] To elaborate on the conditions of its effect. See: Summary of Arabic Grammar: 265.
[8] The House of the Complete, the poetry of Safwan bin Idris: 22.

AND I THREW HER LEADERSHIP AND IT IS A CASE THAT I WAS SORRY FOR THE RHETORICIANS

We note that the word (leadership) is an object (apparent noun) that exceeded the subject in explaining what the actor's action fell on, so he gave his grammatical function (effectivity).

He also[1] said:

I COMMANDED HER TO KEEP SILENT ABOUT ME, SO SHE DID NOT SHUT UP AND DID NOT SAY RIGHT.

In the poetic verse, we notice two effects, one: the relative pronoun (distraction) in the actual compound (her will), and the other: (rightly), and their function is (the effectivity).

(b) Absolute effect: It is a source of action, and it is called by this name, because it is [2]divorced from the restrictions that characterize the rest of the effects restricted by the words: (by it, in it, in it, and with it), and [3]it is of three types[4].

The absolute effect has a grammatical function that it performs in speech, and it is mentioned in the poetry of Safwan bin Idris, who said[5]:

I CAME TO THE ACCOUNT ON AN EVIL DAY WITH WHICH I DID A WORK FOR WOLVES

The word: (made) is an absolute effect of the word verb: (made), and its grammatical function is to indicate the confirmation of the occurrence of its action.

His said[6]:

YOU KILLED HIS TRIBE HE KILLED THE ENEMIES YOU HAVE SUCCEEDED TO THE RIGHT THING

We note that the word: (killing), is: an absolute effect of the verb: (you killed), and its grammatical function (competence to describe) in indicating the type of action that we erect.

T object in it (adverb): is the name erected that includes the meaning of (in), and if it is not so, it is not considered an adverb, but is like the rest of the names according to what the worker requests, towards our saying: (the day of your blessed success), F: (day) here is a beginner and is not considered a circumstance (), and the effect is in two parts: the adverb of place, and the adverb of time [(),] and [78]has a grammatical function performed, It is stated in the poetry of Safwan ibn Idris that he said[9]:

AND MY EYES, IF YOU DO NOT INITIATE YOUR BEREAVEMENT, THEN YOU ARE AMONG THE CLOUDS

The word: (between) is a noun (an object in it), andits grammatical function (spatial adverb), i.e.: a statement of the place of occurrence of the verb.

---

(1) The House of Wafer, poetry of Safwan bin Idris: 29.
(2) See: Asrar al-Arabiya: 147, and clear in grammar: 205.
(3) See: Facilitated Expression: 78.
(4) for detail. See: Explanation of the roots of gold: 225, and the easy expression: 78-79.
(5) The House of Wafer, poetry of Safwan bin Idris: 32.
(6) House of bountiful, Poetry of Safwan ibn Idris: 33.
(7) See: Shine in Arabic: 110, and Functional Grammar: 369.
(8) See: Asrar al-Arabiya: 141.
(9) The House of Wafer, poetry of Safwan ibn Idris: 32.

He also[1] said:

AND THE PRISONERS OF THE NIGHT DO NOT TWIST OUR EYES, EVEN IF THEY OBTAIN WISHES FOR THOSE WHO HAVE BEEN INJURED

The word: (night), is a noun (an object in it), and its grammatical function (adverbial temporal), that is: a statement of the time of occurrence of the action.

[2] W object with him: It is the noun that is preceded by (Waw) non-emotion in the sense of: (with), to indicate what happened the act accompanied by (), towards the Almighty's saying: "[3]**Gather your order and** your partners", F: (your partners) an effect with him preceded by: (Waw with him). The effect has with it its grammatical function which it performs in speech, and it is mentioned in the poetry of Safwan bin Idris, as follows[4]:

Let me and the day I walk in it, a prisoner of determinations that empty the crucifixion

The word: (and the day), the effect with him is erected, and preceded by: (F Ma'ia), and gave his grammatical function in the statement of what happened the act accompanying him, ie: in the sense of the poetic house: Let me walk with the day.

H effect for him: is a source erected be the cause of the occurrence of an event has been agreed with him in the subject and time (), towards our saying: (I have respected you), F: (doing), is an event that occurred because of respect for him, and the effect for him grammatical function, and it is mentioned in the poetry of Safwan bin Idris, saying [5]():[6]

We don't fold over his hands in pain and he took over saying sorry

The word: (pain) has come (an effect for it) erected, and its grammatical function is (explanatory), that is: a statement of the reason for the occurrence of the event.

C case: It is a description that is after the completion of speech, to show the form of its owner at the time of the occurrence of the act that is told about him (), and may come [7]singularly, towards: (Zaid returned quickly), P: (speeding) is

The case, or the case comes as a sentence (), [8]towards the Almighty's saying: **"And they came to their father for dinner**, crying", so (crying) is an actual sentence in the place of a current monument. [9]

The situation has its grammatical function, which it performs in the sentence, and it is mentioned in the poetry of Safwan bin Idris, as follows[10]:

Like that heavy cloud **that sends its tears quickly and walks in the sky leisurely**

We note the word: (quickly) is a noun erected, and it has given its grammatical function (current), that is: the statement of the body of the owner of the situation to the subject (clouds) at the time of the act (send), so the word: (quickly) came to show how the cloud was sending tears.

His said also[11]:

AS IF THE BREEZE CAME PROMISING TO THE KINDERGARTEN TELLING HIM A LONG STAY

The word "missionary" is a noun and its grammatical function is current.

G discrimination: is the name of the denial, and be in the sense of: (from), and called: (interpretation) or (clarification) comes in speech to clarify the ambiguity of the name or

---

([1]) The House of El-Wafer, ibid.: 30.
([2]) See: Origins in grammar: 1/199, and characteristics: 1/313.
([3]) Sura Yunus, verse: 71.
([4]) The House of Wafer, poetry of Safwan bin Idris: 29.
([5]) See: detailed explanation: 2/52, and the moral dimensions in grammatical functions: 81.
([6]) Al-Bayt min al-Kamil, poetry of Safwan ibn Idris: 84.
([7]) See: Origins in Grammar: 1/213.
([8]) See: Clear in grammar: 243.
([9])) Sura Yusuf, verse: 16.
([10]) The House of Tawil, poetry of Safwan bin Idris: 97.
([11]) The House of the Complete, ibid.: 20.

proportion (), towards the saying of the Almighty: [1]} **and caught the head** Sheba ((), F: (Sheba) discrimination.[2]

Distinction has its grammatical function, and it is stated in the poetry of Safwan ibn Idris:[3]

I SAY KHALILI WHICH IS THE GREATEST RANK BUT THE NECESSITIES COME IN POETRY

Note that (rank) came distinction erected and gave its grammatical function to interpret the thumb and remove confusion for the word preceded by (greatest), if the poet's saying: I say Khalili is greater, the listener or recipient does not realize what is meant by the word: (greatest), because it is vague is not defined by something may occur in the mind of the hearer to be the greatest human being, for example, or others.

He also[4] said:

AND IF I STAY ON IT AND STAY THIRTY MONTHS IN THREE CASES

The word: (month), is a distinction erected, and its grammatical function is the interpretation of the thumb of reality in the number (thirty).

D Tractors: The tractors are of two types:

1 Prepositional by letter:

It is the noun that is dragged by entering one of the prepositions on it, and the preposition is an inflectional case that specializes in nouns without verbs and letters, towards our saying: (I succeeded in the exam), P: (the exam) is a noun with a preposition (in).

The prepositions are: (from, about, to, on, in, even, khala, hasha, promise, lord, since, since, waw, ta, ki, lam, kaf, ba, perhaps, and when).[5]

Prepositions have their function in conveying the meaning of the speech that preceded them with the noun that follows them, in addition to that they have other functions, including in the poetry of Safwan bin Idris, as follows[6]:

DARI HAS DISTANCED MYSELF FROM MURCIA AND THE PEOPLE OF MY FAMILY AND THE FOLLOWED

In the poetic house a preposition (about), and its function is transgression, ie: moving away (), and the researcher believes that there is another function of the preposition is: the allocation of the verb (), [7]perhaps if the poet said: I have distanced my home, the meaning of speech is general for the verb (distanced), but when he said: ([8]from Murcia) here allocated the place, which is the distance of his home from Murcia.

Safwan ibn Idris[9] said:

WHEN YOU LOOKED AT THE STARS OF HORSES THAT APPEARED IN THE PLATE OF YOUR CHEEK I BENEFITED FROM A DRINK

In the poetic verse is a preposition (in), and its function came to the spatial situation, and if it expands in speech, it is for the container, towards: (Zaid in the house), that is: the house has surrounded it [10].

His said[11]:

([1]) for detail. See: Sharh al-Mufassal: 2/71, and Hma' al-Hawa'i: 1/251-252.
([2]) Surah Maryam, verse: 6.
([3]) The House of Tawil, the poetry of Safwan bin Idris: 70.
([4]) The House of Tawil, poetry of Safwan ibn Idris: 136.
([5]) See: Sharh Ibn Aqeel: 3/3-4, and the meanings of grammar: 3/5.
([6]) The House of Tawil, poetry of Safwan bin Idris: 83.
([7]) See: Meanings of Grammar: 3/46.
([8]) See: the clear in grammar: 285, and the moral dimensions in grammatical functions: 91.
([9]) Al-Bayt min al-Kamil, poetry of Safwan ibn Idris: 104.
([10]) See: Concise: 4/139.
([11]) The House of the Rapid, poetry of Safwan bin Idris: 108.

GREETINGS TO ALLAH AND GOOD PEACE BE UPON THE MESSENGER OF ALLAH, THE BEST OF PEOPLE

The preposition (on) its function came to exaltation[1], i.e.: greeting Allah and peace be upon the Messenger of Allah Muhammad - may Allah's peace and blessings be upon him and his family and companions - for his superiority over all that is on earth.

2 TRACTION IN ADDITION:

Addendum: "It is the attribution of one name to another, or the inclusion of one name to another, and the intended meaning is only done by the two names together, and the first is called: added, and the second: added to it",[2] towards our saying: (The freedom of the individual is a right), as we included the word: (individual) to the word: (freedom), and attributed it to it, and this work is called (addition), the first name (freedom) is added, and the second name (the individual) is added to it.

In addition, the preposition has a grammatical function, and it is stated in the poetry of Safwan ibn Idris that he said[3]:

HAVE YOU PREPARED SOMETHING TO HOPE FOR?   I SAID, "I HAVE PREPARED GOD'S MERCY."

 We notice that there are two prepositions in the house in the poetic verse, one of them: (by it), Valba is a preposition

Its grammatical function is adjacent and conjugated (), and the pronoun (distraction) connected in a place of traction to it, and the other: the name of the majesty (Allah), has come in addition to it, as it was added to the word (mercy) and attributed to it, and its grammatical function is to clarify or add information about the attributed to it added (mercy), i.e.: Taraji by the mercy of God - Almighty - and he is the most merciful of the merciful.[4]

SECOND: THE GRAMMATICAL FUNCTION IN THE NOMINAL COMPOUND AND ITS TRANSCRIPTIONS:
1 GRAMMATICAL FUNCTION IN THE NOMINAL COMPOUND:

The nominal compound: It consists of two main pillars, namely: (the beginner and the news), and they are linked by a relationship (attribution), as the characterization of the predicate (the beginner) with the predicate (the news) is a fixed and [5]non-renewable characteristic.

The beginner: is "every name that began to build on it words", and the news[6]: is "the building beyond it", and they are what one of them does not dispense with the other, as the beginner does not have a full meaning, except in the presence of the news, and the benefit does not get to the recipient except with [7]him () and the beginner and the news come in types[8] () and they have a grammatical function in the sentence, including in the poetry of Safwan bin Idris, saying[9] ([10]):

I WISH MY POETRY AND TIME MOVED AND THE TIME COPIED INTENSITY WITH PROSPERITY

Note the nominal compound (the age is a copyist) consisting of the beginner and the news, so (the age) is a beginner raised, and its grammatical function is to indicate what it began to tell about it, and (copyist) news raised, and its function to indicate what was ruled on the beginner, so you do not get interest, and the meaning of speech is not without the news.

Safwan ibn Idris[11] said:

---

[1]) See: Detailed Explanation: 8/37.

([2]) Functional Grammar: 261.

([3]) Al-Bayt min al-Mansarih, poetry of Safwan ibn Idris: 119.

([4]) See: Asrar al-Arabiya: 195, and the meanings of grammar: 3/81.

([5]) See: Usul fi Grammar: 1/64, and Miftah al-'Uloom: 218, and in Arabic Grammar, Criticism and Guidance: 39.

([6]) Book: 2/126.

([7]) Ibid.: 2/126-127.

([8]) See: Origins in grammar: 1/58, detailed explanation: 1/94- and the poetry of Abu Bahr al-Tajibi - a stylistic study (Master's Thesis): 236.

([9]) For detail in the types of debutant and news. See: Usul fi Grammar: 1/69, Brachial Clarification: 37, and Arabic Language Meaning and Structure: 103.

([10]) Al-Bayt min al-Kamil, poetry of Safwan ibn Idris: 19.

([11]) Al-Bayt min al-Kamil, poetry of Safwan ibn Idris: 103.

I AM THE GUEST OF YOUR LOVE, SO IMAGINE THAT HE IS THE GUEST OF LOVE THAT DESERVES HONOR

In the nominal compound poetic verse (I am a guest), f: (I) is a separate pronoun (beginner), and its grammatical function is to indicate what it began to tell about, and (guest) news, and its grammatical function to indicate what was judged on the beginner, and the benefit of speech.

His said[1]:

I HAVE GOOD DEEDS, IF YOU REWARDED SOME OF THEM, YOU WOULD HAVE CONDEMNED ME AFTER A LONG DISPLACEMENT

In the poetic house compound nominal (me good deeds) we find that the semi-sentence (me) related to the news omitted estimated: (good deeds exist for me), has advanced the news, because the beginner (good deeds) denial is not allocated, and it appears to the researcher that the presentation of the news here came to the function of pride, ie: The poet is proud of himself, as Dr. Fadel Al-Samarrai believes that one of the functions of presenting the news to the beginner is pride [2].

2 GRAMMATICAL FUNCTION IN THE TRANSCRIPTION OF THE NOMINAL COMPOUND:

The transcribers are divided into two parts:[3]

A actual transcription, which includes: (Kan and her sisters, and thought and her sisters, and verbs of approach).

B literal transcription, which includes: (if and her sisters, and the letters similar to: (not), and (not) that negate sex).

The transcribers are so named because they copy the meaning and expression and come for a moral[4] purpose.

A ACTUAL TRANSCRIBERS:
1 KAN AND HER SISTERS:

They are incomplete verbs that enter the nominal compound (the initiator and the news), and they are labeled by this name, because they give the indication of time without occurring, so they are incomplete because of their lack of event, as well as because they lack the object assigned to the rest of the verbs, and the [5]most famous of these verbs are: "was, became, became, became, remained, became and sacrificed, and as long as it is[6,] and still is, and has been, and has been, and is not".

And if he and her sisters two functions, one of them: verbal, which is the copy of her work, as she raises the beginner, and is called: her name, and erects the news, and is called: her news, as it makes a change in terms of the grammatical function, which is the change that occurs in the news, as it turns from the state of lifting to the state of the monument, while the beginner remains on his condition raised without any change (), towards our saying: (The story was [7]fun), P: (the story) name was raised by the apparent damma, and (enjoyable) news was erected by the apparent opening.

The second function is performed in the sentence, and it is mentioned in the poetry of Safwan bin Idris, who said[8]:

---

(1) Al-Bayt min al-Kamil, al-Mustadrak on the poetry of Safwan ibn Idris: 498.

(2) See: Meanings of Grammar: 1/153.

(3) See: the brief: 2/348, the clearest path: 1/163-294, and the hama' al-Hawa'i: 1/352-475.

(4) See: Transcription and its Structural and Semantic Impact: 24.

(5) See: The detailed in the workmanship of syntax: 264, and the meanings of grammar: 1/208.

(6) Al-Lama' in Arabic: 1/36, and see: Hama' al-Hawa'i: 1/352.

(7) The Basrians went to the fact that (he and her sisters, and that and her sisters) be working in the debutant and the news, but the Kufics, they said: She did not work with them, and for detail. See: al-Lama' in Arabic: 1/36-37, al-Insaaf, issue no. (22): 1/176, Sharh Shazoor al-Dhahab: 1/239, and Sharh al-Ta'idh: 1/22.

(8) The House of Tawil, the poetry of Safwan bin Idris: 61.

EVES WERE THE AGE OF JUICY WITH THEIR GOODNESS, SO THE LIGHTNING WHIPS POSTPONED THEIR CHAREES CHAKRA

We note that the imperfect verb (was) has entered the nominal compound consisting of the beginner and the news: (the age is juicy), and its latest function by determining its occurrence in the past tense before the time of

Speak.

Safwan ibn Idris[1] said:

BEY THE MOST INTENSE CREATION AFTER ITS DISSOLUTION AND BECAME GOOD RIGHT REGULAR CONTRACT

The word: (became) is an imperfect verb whose function is to describe its name in the sense of its news in the morning, and it is possible that the poet may have meant by: (became) here at a time that is not specific to it, that is: it may come in the sense of: (Sar), and this is what Ibn Yaish pointed out, as he says: "And the third to be in the sense of: Sar, as you say: (Zaid became rich)"[2].

His Said[3]:

IT HAS BECOME ABSENT IN THE PRESENT AND THE FUTURE OF HUMANITY HAS BECOME IN THE PAST

In the poetic house two verbs are incomplete, namely: (Sar, and sacrificed), the act (Sar) function transformation and transition from one situation to another, and the act (sacrifice) function is the characterization of his name in the sense of his experience at the time of sacrifice [1], and [4]notes that the poet has used the phenomenon of repetition of copyists in the house, and the opinion of the researcher reason for this based on the function of the two verbs, the poet may have wanted to move from the state of conversion to the state of verification of the description of the name in the sense of his experience at the time of sacrifice.

2 THINK AND HER SISTERS:

They are transcribed verbs that fulfill their subject, and enter the nominal compound (the beginner and the news) and install them with two effects, that is: their judgment is copied, and their meaning is not completed except by the presence of the second object in the sentence [5], and it is in two parts, namely:

First: Acts of the hearts: They are so named because they are perceived by sense, and because they are acts whose significance is latent [6]in the heart[7], and they are of two types:

1- Acts of certainty: (know, learn, find, know, see, and see).

2- Verbs of preponderance: (think, just, claim, promise, uncle, end, pilgrimage, and say).

Second: the verbs of conversion, namely[8]: (make, take, leave, become, reply, and give).

The verbs of thought and her sisters have two functions, one of which is verbal represented in abrogation, and the other: it is performed in the sentence, and it is stated in the poetry of Safwan bin Idris, who said[9]:

AND I KNEW THAT YOU ARE IN HER VERBAL AND WRONG THE MIRACLE OF THE NOBLES

The verb (science) is one of the actions of thought and its sisters, and its function is undoubted certainty.

Safwan ibn Idris[10] said:

([1]) The House of Tawil, poetry of Safwan bin Idris: 51.

([2]) Detailed explanation: 7/104.

([3]) The House of Tawil, the poetry of Safwan bin Idris: 121.

([4])) See: Al-Lama' in Arabic: 1/36-37.

([5]) See: Sharh al-Mufassal: 4/318, and Him'a al-Hawa'i: 2/213.

([6]) See: Meanings of Grammar: 2/6.

([7]) See: Facilitating Benefits: 70, and Hama' al-Hawa'i: 2/215.

([8]) See: Sharh al-Maslak: 2/47, and Sharh Ibn 'Aqeel: 1/428.

([9]) The House of the Complete, the poetry of Safwan bin Idris: 22.

([10]) The House of Tawil, ibid.: 63.

I STRUCK THE DUST OF THE HAND IN THE SECRET HERETIC SO THAT I MADE THE NIGHT IN HIS STRIKE INK

The verb (make) is one of the verbs of thought and her sisters, and its function is (conversion),[1] i.e.: the night turns into news in beating it.

His Said[2]:

WITH DETERMINATION THE SEA IS HIS WIFE'S DRINK AND CALCULATES THE LENGTH OF THE LAND IN THE CAPACITY OF AN INCH

Stated in the poetic house verbs (Khal), and (calculated), which are the actions of (thought and her sisters), and their function preponderance [3], ie: outweigh certainty over doubt, and notes that the poet has used two acts transcribers in the same house, and in the opinion of the researcher the reason is due to the poet's imagination that the sea drink Murto, it is likely wanted to move from this fantasy image to a stronger image in probability; The words of Dr. Fadel Al-Samarrai by saying: "(Khal) is weaker in preponderance than (Hass), because it is based on imagination, while according to it is taken from calculation."[4]

3 VERBS OF APPROACH:

They are verbs that enter the nominal compound (the beginner and the news), and their news is a verb sentence whose verb is present tense preceded by: (that) the infinitive, or it is not preceded by [5], and it is in three parts [6]:

The first: the verbs of approach, namely: (cad, anguish, and verge), towards: (the contestant almost won).

Second: the acts of hope, namely: (Issa, Hurra, and Khalouluk), towards: (May Zaid succeed).

Third: the acts of initiation, namely: (make, take, take, hang, create, give, and cheer), towards: (the leaves took to fall from the trees).

These verbs have a function that they perform in the sentence, and in the poetry of Safwan ibn Idris, he said[7]:

IF HE FEELS THE FOOD THAT HE OFFERS ALMOST PRECEDES HIS THROAT

The verb (almost) of the verbs of approach and its function was received to indicate the imminence of the occurrence of the news [8] the poet describes Akula, so he came already (almost) to show that his throat is earlier than his sight when he feels that there is food to offer.

Safwan ibn Idris[9] said:

LIKE BEAUTY WITH HIS CHEEK PREDICTING I WITNESSED THAT THE UNCLE IS ONE OF HIS VERSES

We note that the verb (Issa) is one of the verbs of approach, and its function is to hope for the news, the poet asks hope from God - Almighty - to accept and means of intercession of the Prophet Muhammad - may God's peace and blessings be upon him and his family and companions -, and it is also noted that the poet has already come (Issa) here contrary to the rule, because of the specificity of (Issa) that its name or news is preceded by: (that), with the verb in the interpretation of the source, and this is what Ibn Yaish mentioned by saying: "Issa, and it has two doctrines, one of them: to be in the status of: (boat), so it has raised and erected, except that its position is conditional on it to be (that) with the verb followed by the source, as you say: (May Zaid come out), meaning: (Zaid boat exit)), and the second: that it is as follows: (near), so it does not have

---

(1) See: Sharh Ibn 'Aqeel: 1/428.
(2) The House of Tawil, poetry of Safwan bin Idris: 68.
(3) See: Sharh Ibn 'Aqeel: 1/429.
(4) Meanings of grammar: 2/22.
(5) See: Sharh Shuzur al-Dhahab: 189, and Sharh Ibn 'Aqeel: 1/322.
(6) See: Explain the paths: 1/41, Sharh Shazoor al-Dhahab: 189, and Him'a al-Hawa'i: 2/131.
(7)) Al-Bayt min al-Basit, poetry of Safwan ibn Idris: 67.
(8) See: Clearer Tract: 1/41.
9)) The House of Wafer, poetry of Safwan bin Idris: 34.

anything but a raised, but it is raised (that) with the verb in the interpretation of the source, as you say: (may Zaid come out), meaning : near his exit."[1].

B CRAFT TRANSCRIBERS:

1 N AND HER SISTERS:

They are already similar letters that enter the nominal compound consisting of (the beginner and the news), so the beginner is erected, and it is called: (a name) for it, and it raises (the news), and it is called: (news) for it (), and it has already been likened, because it is like transitive verbs that raise an actor and erect an effect, it raises the name and erects the news, and it is based on the opening like the past tense except for the letter (no), as well as consisting [2]of three letters such as the triple verb except (no), in addition to that the entry of prevention on these Letters are like their entry on the rest of the verbs;[3]

The transcribed letters are: (that, that, as if, and let, perhaps, but), and [4]have two functions, one of which is (abrogation), and the other function: it performs in speech, and it is mentioned in the poetry of Safwan bin Idris, as he [said:5]

PERHAPS THE MESSENGER OF LIGHTNING WILL SEIZE THE REWARD AND SCATTER WATER FROM ME THAT HE HAS SEEN IN PROSE

We note that the letter (perhaps), as it entered the nominal compound consisting of the beginner (messenger), and his experience of the actual sentence (seizes), and his function is to hope for the occurrence of the matter ().[6]

[He said7]:

LIKE BEAUTY WITH HIS CHEEK PREDICTING I WITNESSED THAT THE UNCLE IS ONE OF HIS VERSES

In the poetic verse, the letter (an) is already similar and its function is to emphasize[8].

[He said9]:

LIKE BEAUTY WITH HIS CHEEK PREDICTING I WITNESSED THAT THE UNCLE IS ONE OF HIS VERSES

The letter (as if) is already similar, and its function is to resemble ().[10]

2 (NO) GENDER-NEGATIVE:

It is one of the copied letters, and it works the work of (if and its sisters), as it enters the nominal compound (the beginner and the news), and the function of copying occurs in their judgment (), and it works only under conditions, namely: its entry on the denial, and it is required by the general negation, and it is not repeated in the sentence, and it is not separated from their name by a separator, if it separates the hero of its work [11()], towards the Almighty's saying[1]: ﴾ **There is no**

---

(1) Detailed explanation: 7/115.
2)) See: al-Kitaab: 1/76, al-Muqtatab: 2/348, and al-Wadhiq al-Grammar: 186.
(3) See: characteristics: 2/33, detailed explanation: 8/54.
(4) See: Characteristics: 2/33, and Grammar Meanings: 1/286.
(5) The House of Tawil, poetry of Safwan bin Idris: 58.
(6) See: Meanings of Grammar: 1/304.
(7) The House of the Full, Poetry Safwan coffee Idris: 39.
(8) See: Detailed Explanation: 8/59.
(9) The House of Wafer, poetry of Safwan bin Idris: 116.
(10) See: Detailed Explanation: 8/81.
11)) See: Sharh Ibn 'Aqeel: 2/605.

ghoul in it [()2] (No) is not working, because of the presence of the neighbor and the sewer, and it is working if it meets these conditions, as we say: (There is no one in the house).

And (no) the negation of gender is a grammatical function, and it is mentioned in the poetry of Safwan bin Idris, as he said[3]:

We note that (no) in the poetic verse is (no) negating the gender, and its function is to deny its news about the gender of its name, i.e.: it denies the ruling absolutely from all members of the gender of the name located after it [(), 4]the poet means that there is no one in them who is characterized by defect.

3Characters similar to (not):

They are negative letters similar to (not) in their work, as they enter the beginner and the news and copy their ruling, namely : (what, no, in, and lat), and [5]their work is achieved only under conditions, namely:[6]

A is committed in the work of (if, what, no), that her name takes precedence over her news, and that her news is not associated with: (except), and that the name and news (not) are denial, towards the Almighty's saying: **"What is this human being?"**[7]

(b) He is committed in the work of (lat) that her name and news be in one word, and that her name is always omitted, towards the Almighty's saying: **"Walat when Manas**[8]**".

These letters have two functions, one of which is the verbal function (abrogation) and the other is a function that they perform in the sentence, and it is stated in the poetry of Safwan bin Idris, who said[9]:

AND THE ONE IN THEWORLD AND AS **LONG AS HE STAYS IN THE GENDARMERIE ATRETIC AND ORAL**

In the poetic verse, the letter (what) is similar to: (not), and its function is negation, the poet denies that one remains.

Safwan ibn Idris said[10]:

We note that the letter (lat), from the working letters is a verb (not), and it has given a temporal function to its name and experience.

THE END

The research came out with a number of results, namely:

1- The grammatical function is a reality in Arabic usage, due to its close relationship to structures within linguistic contexts.

2 The linguistic context has a major role in determining the functions of grammatical structures, as through it it is possible to know the grammatical function of each compound.

3 The grammatical functions in the poetry of Safwan ibn Idris are mentioned in the grammatical chapters, which are central indicators of these functions.

4 The grammatical compounds (verb and nominal) varied with their belongings and transcriptions in the poetry of Safwan bin Idris.

5 Thegrammatical functions of the compositions were diverse, and varied in the poetry of Safwan ibn Idris to express the goals and purposes that the poet wanted to indicate in his texts.

6 The belongings of the phrasal verb and the transcription of the nominal sentence had grammatical functions that were accurately performed in the poetry of Safwan ibn Idris.

---

(1) See: Clear in grammar: 196.
(2) Surah As-Saffat, verse: 47.
(3) The House of Tawil, poetry of Safwan bin Idris: 126.
(4) See: Clear in grammar: 196.
(5) See: Hama' al-Hawa'i': 1/389-397, and the meanings of grammar: 1/250-259.
6)) See: Clear in grammar: 129-133.
(7) Sura Yusuf, verse: 31.
8)) Surah PBUH, Verse: 3.
(9) The House of Tawil, poetry of Safwan bin Idris: 141.
(10) House Who is it Long Ibid.: 128.

SOURCES AND REFERENCES

- **THE HOLY QURAN.**

First: Printed Books:

1 Asrar al-Arabiya, Abd al-Rahman ibn Muhammad ibn Ubayd Allah al-Ansari, Abu al-Barakat, Kamal al-Din al-Anbari (d. 577 AH), Dar al-Arqam ibn Abi al-Arqam, 1st edition, 1420AH - 1999AD.

2 Usul fi Grammar, Abu Bakr Muhammad ibn al-Sari ibn Sahl al-Nahwi, known as Ibn al-Sarraj (d. 316 AH), T. HaqJ. Q: Abdul Hussein al-Fatli, Al-Resala Foundation, Lebanon - Beirut, 3rd edition, 1417 AH-1996 AD.

3- The Facilitated Expression, (A Study in Grammar, Meanings and Syntax that Combines Authenticity and Contemporary), Muhammad Ali AAbu Al-Abbas, Dar Al-Tala'i, Cairo, (Dr. I. T.).

4 Fairness in matters of disagreement between grammarians: Basri and Kufic, Abu al-Barakat Kamal al-Din al-Anbari Abd al-Rahman ibn Muhammad ibn Ubayd Allah al-Ansari (d. 577 AH), Al-Asriya Library, Beirut, 1419 AH-1998AD.

5 The clearest paths to the Alfiya of Ibn Malik, Ibn Hisham Abdullah bin Yusuf bin Ahmed bin Abi Muhammad Jamal al-Din (d. 761AH), Dar al-Fikr - Beirut, 5th edition, 1967 AD.

6 Al-Tahlih Al-Humadi - Abu Ali Al-Farsi (d. 377AH) - investigated by: Dr. Hassan Shazly Farhoud, College of Arts - Riyadh University, 1st Edition, 1389AH - 1969AD.

7 Facilitating the benefits and completing the purposes, Ibn Malik Muhammad bin Abdullah Ab and Abdullah Jamal Al-Din Al-Tai Al-Jayani (d. 672 AH), edited by: Muhammad Abdul Qadir Atta and Tariq Fathi, Dar Al-Kutub Al-Ilmiyya - Beirut, 1st edition, 1442 AH-2001 AD.

8- Hussainat Al-Tajibi, (Research), Researcher: Muhammad Muhammad Badran, p. 40, vol. 5, Faculty of Arabic Language - Al-Azhar University, 2021AD.

9 Characteristics Abu al-Fath Othman bin Jinni (d. 392 AH), edited by: Muhammad Ali al-Najjar, Dar al-Kitab al-Arabi - Beirut, Lebanon, 1st edition, 1433 AH.

10 Sharh Ibn Aqeel on the Alfiya of Ibn Malik, by Ibn Aqeel Abdullah bin Abdul Rahman Al-Aqili Al-Hamdani Al-Masri (d.: 769AH), investigated by: Muhammad Muhyi Al-Din Abdul Hamid, Dar Al-Turath - Cairo, (d. i. T).

11 Explanation of the statement on the clarification, by Khalid bin Abdullah bin Abi Bakr bin Muhammad Al-Azhari (d. 905 AH), investigated by: Muhammad Basil Oyoun Al-Sud, Dar Al-Kutub Al-Ilmiyya - Beirut, 2nd edition, 1427 AH-200 6 AD .

12 Sharh al-Mufassal, Abu al-Baqa Yaish ibn Ali ibn Yaish al-Mawsili (d. 643AH), presented to him and put his margins: Emile Badie Yacoub, Dar al-Kutub al-Ilmiyya, Beirut, Lebanon, 1st edition, 2001AD.

13 Explanation of the roots of gold in knowing the words of the Arabs, Ibn Hisham Abdullah bin Yusuf bin Ahmed bin Abdullah Abi Muhammad Jamal al-Din (d. 761AH), investigated by: Muhammad Muhyi al-Din Abd al-Hamid, Dar al-Tala'i, Cairo, 2004 AD, (d. i).

14 Sharh Kafiya Ibn al-Hajib, Muhammad ibn al-Hasanal-Radhi al-Strabadhi (d. 686 AH), correction and commentary: Yusuf Hassan Omar, Al-Sadiq Foundation - Tehran, 2nd edition, 1426 AD.

15 The poetry of Safwan bin Idris - collection - study and investigation: d. Hala Omar Ibrahim Al-Hawari, Faculty of Arts - Helwan University, 1st Edition, 2012.

16 Arabic and Grammatical Functions: A Study in the Breadth of the System and Methods, Dr. Mamdouh Abdul Rahman Al-Ramali, University Knowledge House, 1996, (d. I).

17 In Arabic Grammar, Criticism and Guidance, Dr. Mahdi Makhzoumi, Beirut, 1st Edition, 1964 AD.

18 The Book Sibawayh Amr bin Othman bin Qanbar Al-Harithi (d. 180 AH), edited by: Abd al-Salam Muhammad Haroun, Al-Khanji Library - Cairo, 3rd edition, 1408AH - 1988AD.

19 The Poetic Language, Abbas Mahmoud Al-Akkad (d. 1964 AD), Nahdet Misr, 2018 AD.

20 The Arabic Language: Its Meaning and Structure, d. Tammam Hassan, World of Books, Cairo, Egypt, 4th Edition, 1425 AH-2004AD.

21 Al-Lamaa fi Al-Arabiya, Abu Al-Fath Othman bin Jinni (d. 392AH), edited by: Hamid Momen, World of Books, Al-Nahda Al-Arabiya Library - Beirut, 2nd edition, 1985AD.

22 Meanings of Grammar, byDr. Fadel Saleh Al-Samarrai, Dar Al-Fikr for Printing, Publishing and Distribution - Jordan, 1st Edition, 1420AH - 2000AD.

23 Miftah al-Uloom, Yusuf bin Abi Bakr bin Muhammad bin Ali al-Sakaki al-Khwarizmi (d. 626 AH), edited and written in its margins and commented on: Naim Zarzour, Dar al-Kutub al-Ilmiyya - Beirut, 1407 AH-1987 AD, (d. I).

24 The detailed in the workmanship of syntax - Abu al-Qasim Mahmoud bin Amr bin Ahmed al-Zamakhshari Jarallah (d. 538AH) - investigated by: d. Ali Bou Melhem, Al-Hilal Library, Beirut, 1st Edition, 1993.

25 Al-Muqtasib, Muhammad bin Yazid bin Abdul Akbar Abi Al-Abbas Al-Mubarrad (d. 285 AH), edited by: Muhammad Abdul Khaliq Odaima, Al-Ahram Commercial Press, Cairo, 1415 AH-1994AD, (d. i).

26 Al-Mukhtasar fi Grammar of the Arabic Language, Saeed bin Muhammad bin Ahmed Al-Afghani (d. 1417 AH), Dar Al-Fikr - Lebanon,   1424AH - 2003AD, (d. i).

27 Functional Grammar, Dr. Atef Fadl Muhammad, Dar Al-Masirah - Amman, 1st Edition, 1432 AH - 2011 AD.

28 Hma' al-Hawa'i fi Sharh Jami' al-Jami' al-Jami', by Jalal al-Din al-Suyuti Abd al-Rahman ibn Abi Bakr (d. 911AH), edited by: Ahmad Shams al-Din, Dar al-Kutub al-Ilmi, Beirut, 1st edition, 1998 AD.

29 The Clear in Grammar, Dr. Muhammad Khair Al-Halawani, Dar Al-Mamoun for Heritage - Damascus, 6th Edition, 1421 AH - 2000 AD.

Second: University Theses and Research:

1- Moral Dimensions in Grammatical Functions, Master's Thesis, by the Researcher: Osama Kamel Aref Jaradat, The Hashemite University - Jordan, 2003.

2 The Impact of Grammatical Structure in Determining Syntactic Semantics, The Youth Poem by Muhammad Al-Eid Al-Khalifa as a Model, (Research), Ahmed Zayana Baghlabzan, University Center, Volume 7, Volume 2, May, 2022AD.

3. The Functional Construction of Pronouns in Arabic Grammar, (Research), Dr. Abdul Rahman Aziz Mustafa, and Dr. Shaima Rashid Mohammed, Al-Ustad Journal for Humanities and Social Sciences, Ibn Rushd College of Education, University of Baghdad, Volume 61, Issue 3.

4. The poetry of Abi Bahr Al-Tajibi, a stylistic study, Master's thesis, Ibtihal Turki Abdul Hussein, Ibn Rushd College of Education for Human Sciences, 1434 AH - 2013 AD.

5- Al-Mustadrak on the poetry of Safwan bin Idris Al-Tajibi, (research), Dr. Safaa Abdullah Burhan, Journal of Poetic Delivery, Iraq - University of Baghdad - College of Islamic Sciences, Department of Arabic Language, 1442 AH-2021 AD.

6- The Modern Arab Career Trend: A Reading in the Works of Ahmed Al-Mutawakel, (Research), Maryam Bougherra, Journal of the College of Islamic Sciences, University of Baghdad, Volume 2, Issue 57, 2019.

7- Al-Nawaskh and its structural and semantic impact, a study in the book Dictating what the Most Merciful in the Light of the Transformational Approach, Master's Thesis, Yahya Khalil Attia Al-Talaq, Mutah University, 2006.

8- Functional grammar and its applications in Nahj al-Balaghah, Zahraa Sharif Muhammad, Master's thesis, College of Islamic Sciences, University of Baghdad, 1444 AH - 2022 AD.