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Abstract

Witness of Grammar at Nabigaa Alzpiani Awad Al Shammari

M'utah University in 2009

Grammarians were greatly interested and paid great attention to the language, tried to control the sentence composition, they applied basic of grammar, by mentioning evidence from Holy Quran and Hadeeth of Prophet Mohammed to prove their talking, and the first one of grammarians witness is first greatest Nabigaa Alzopiani, Arab poetry had identified time and place, which was incentive to deal with evidence delivered in, the various books, and collected in this research within the Introduction chapters and a conclusion.

Cited at the introduction reason for the Arabs interesting in their own language, which according to the research. In the first chapter I had been indicated enemies' attempts to eliminate Arabic language to articulate eloquence we decided on our heritage, as I stated importance of our connection to our heritage, importance of song in the siege in order to control course of sentence, impact of this setting, citing examples in the significance of the fact that the linguistic community, optional which relate to the environment, with regard to creating and both reasons have had been a significant proliferation in order to make it easier invoked when needed, therefore the researcher was easy access of evidence through the books.

The second chapter mentioning a message board, which cited evidence grammatical, classified on the basis of Rhyme and Caribbean poetry, then introduced the meaning of language with witness. Finally, I viewed presented Grammarians and so on

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ابن يعيش، شرح المفصل: ج3 ص60 .

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4	221		وَلَا تُنْكِرُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا
17	51		وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ فَإِذَا تَوَلَّىٰ فَرَغَ مِنْهُنَّ
17	20		إِنِّي ظَنَنْتُ أَنِّي مُلاقٍ حِسَابِيهِ
18	25		لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ
18	91		وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا تَأْمِنُوا بِمَا نَزَّلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ
19	79		مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَىٰ بِاللَّهِ شَهِيدًا
19	43		قَالَ سَأُوذِي إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُعْرَقِينَ
20	98		فَلَوْلَا كَانَتْ قَرْيَةٌ أَمَنْتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمٌ يُونُسَ لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ
22	71		
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23	33		قَالُوا نَحْنُ أَوْلَا فُؤَادٍ وَأَوْلَا بَأْسٍ شَدِيدٍ وَالْأَمْرُ إِلَيْكِ فَانظُرِي مَاذَا تَأْمُرِينَ
23	14		
23	149		فَاسْتَفْتِهِمْ أَلِرَبِّكَ الْبَنَاتُ وَلَهُمُ الْبَنُونَ
24	52-51		وَنَادَى فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي أَفَلَا تُبْصِرُونَ أَمْ أَنَا خَيْرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ بَيِّنٌ
24	40		أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْيَ وَمَنْ كَانَ فِي ضَلَالٍ مُّبِينٍ
26	20-19		وَمَا لِأَحَدٍ عِنْدَهُ مِن نِّعْمَةٍ تُجْزَى إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى
29	3		أَلَّن نَجْمَعَ
29	9		أَمَّنْ هُوَ قَانِيتٌ
29	47		بِأَيْدٍ
29	34		مِن نَّبِيِّ الْمُرْسَلِينَ
34	28		وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يَرْجِعُونَ
40	51		قَالَ مَا خَطْبُكَ إِذْ رَاوَدْتَنِّي يُوسُفَ عَنِ نَفْسِهِ فُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتْ امْرَأَةُ الْعَزِيزِ الْآنَ حَصْحَصَ الْحَقُّ أَنَا رَاوَدْتُهُ عَنِ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ
39	11		وَاللَّهُ خَلَقَكُمْ مِّن نُّرَابٍ ثُمَّ مَثَّرَهُ ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعَمَّرُ مِنْ مُّعَمَّرٍ وَلَا يُنْقِصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ
44	66		هَآأَنْتُمْ هَؤُلَاءِ
44	119		هَآأَنْتُمْ هَؤُلَاءِ

50	7-5	وَبُسَّتِ الْجِبَالُ بَسًا فَكَانَتْ هَبَاءً مُنْبِتًا وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً
50	58	وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ
53	15	كَلَّا لَئِن لَّمْ يَنْتَه لِنَسْفَعًا بِالنَّاصِيَةِ
54	32	قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَنِي فِيهِ وَلَقَدْ رَاودْنَاهُ عَنِ نَفْسِهِ فَأَسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا أَمَرُهُ لَيُجْزَىٰ وَلَيَكُونَا مِّنَ الصَّاعِرِينَ
56	19	أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِّنَ الصَّوَاعِقِ حُدُورَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ
58	93	وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمِعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ فَلَنْ يُسْمَأَ بِأَمْرِكُمْ بِهِ إِيْمَانِكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ
60	40	يَوْمَ يَنْظُرُ الْمَرْءُ
62	84	قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ
71	82	وَاسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعَيْرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ
80	35	إِنَّهَا لَلْحَدَى الْكُبْرَى
80	6	وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ ابْلِغْهُ مَا مَنَّهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ
82	15	فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِي
82	16	وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ
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