

Prepositions (Huruf Al-Jar): Addition, Deletion And Attachment To The Infinitives (Al-Afaal Al-Mujarradah) In The Arabic Sentence

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Abstract

The Arabic language's prepositions (*huruf al-jar*) are among the letters specific to nouns, and they are most likely 20 letters. The present research deals with the *huruf al-jar* used in Arabic sentences regarding their addition and deletion from some Arabic sentences assuming the hidden or implied words. Also, the research deals with attaching the prepositions to the infinitives (*al-afaal al-mujarradah*) and its impact on the meaning and significance. Moreover, according to the objectives, the research will address the issue of adding the '*huruf al-jar*,' the purpose behind the addition, the places from where the '*huruf al-jar*' is deleted, how the deleted item will be assumed and what is the effect of attaching these prepositions to the infinitives in some sentences of the Arabic language. The research relied on the descriptive analytical approach as it is appropriate for the study. The study's main results reveal that the actual particle (al-Harf al-Asli) must produce a new meaning that did not exist before its addition to the sentence. In contrast, the other particle (al-harf al-zaaid) only strengthens the general meaning of the sentence without producing a new meaning. Additionally, the actual particle and its associated noun must be related to an "aamil" to complete its meaning and deliver its effect to the noun in the genitive case (al-ism al-majroor). In contrast, the other particle does not need an "aamil" relation. Lastly, the actual particle causes the following noun to be in the genitive case, with no other place of declension (al-eraab) for itself or the following words. In contrast, the other particle requires an area of declension (al-eraab).

Keywords: Particles; Preposition; Huruf Jar; Arabic; Invinitive; Sentence

INTRODUCTION

Huruf al-jar (prepositions) are meaningful particles or letters specific to nouns and not verbs. So, the *harf al-jar* is one of the characteristics of nouns, while the "*Jazm*" (a small circle over the letter) is among the characteristics of verbs. Ibn Malik says: "*Jarr* is specific to the noun as the *Jazm* is specific to the verb" (Ibn Aqeel, 1980). There are 20 '*huruf al-jar*': *min* (from), *ila* (to), *hatta* (till), *khala* (except for), *hashah* (except for), *adaa* (except for), *fi* (in), *ann* (from), *Alaa* (on), *muz* (since), *munzu* (since), *rubba* (many), *al-laam* (for), *waw* (swear), *taa* (swear), *kaaf* (like/such as), *baa* (with) *la-alla* (probably) and *mata* (when). (Ibn Aqeel, 1980). These particles are specific to the nouns, but "*kai*, *la-alla*, *mata*" are rarely mentioned among the *huruf al-jar*. However, the particle '*la-alla*' is *jarr* in the language of

Oqail, and the particle 'mata' is *jarr* in the language of Huzail. (al-Syooti, 2010).

Concerning 'Nouns,' these particles (*huruf al-jar*) are divided into two sections. (1) It gives '*jarr*' (genitive which is indicated by a minor diagonal stroke under the consonant and gives "i" sound) to only "*al-Asmaa al-zaaherah*" (apparent nouns), and these particles are: "*muz, mata, hatta, al-kaaf, waw, rubba, taa, kai, la-alla, and mata.*" (Hasan, 2020). (2) It gives '*jarr*' to the apparent noun and hidden nouns (al-ism al-zaahir and al-ism al-muzmar), and they are other remaining ten (Hasan, 2020).

As for originality (*al-isalah*) and non-originality is concerned, these particles (*huruf al-jar*) are divided into three parts: (1) True particles and similar particles which sometimes attach to them, (2) Particles similar to additional ones and (3) Additional particles.

The main task of a preposition (*harf al-jar*) is to connect nouns with nouns or nouns with verbs, and while doing this, it becomes an additional item in terms of 'word,' but it gives a meaning, or it is deleted from the sentence for a reason. Also, it comes to limiting the verbs and specifying their indication. This research explain the places where the preposition (*harf al-jar*) is added and its purpose. Elaborate on the places from where the preposition (*Harf al-jar*) is deleted and the method to assume the deleted item. Also explain the effect of attaching the preposition (*harf al-jar*) to the verbs in the meaning and significance.

Whether theoretical or practical, research is essential. This research extracts its significance from the fact that it deals with a grammatical issue (*nahwiyah*) which significantly impacts orienting the meaning of Arabic sentences and explaining its significance through adding, deleting, or attaching.

METHOD

The methodology adopted for this study focuses on the Arabic language's prepositions (*huruf al-jar*), which are among the letters specific to nouns and comprise approximately 20 letters. The research investigates the addition and deletion of '*huruf al-jar*' (prepositions) in Arabic sentences, considering hidden or implied words. Furthermore, it examines the attachment of prepositions to infinitives (*al-afaal al-mujarradah*) and the resulting impact on meaning and significance.

To achieve the study's objectives, the research addresses the addition of '*huruf al-jar*,' the rationale behind the addition, the locations where '*huruf al-jar*' is deleted, the assumptions made for the deleted items, and the effect of attaching prepositions to infinitives in specific Arabic sentences. The research relies on a descriptive-analytical approach, which is best suited for this type of investigation.

RESULTS AND DISCUSSION

True Particles And Its Similar Particles

It gives a new meaning to the sentence and connects between the *aamil* (the word that requires a specific sign above or below the letter) and *al-ism al-majroor* (the noun that is in genitive – vowelled with *kasra*), and there is a

word that is related to it. Thus, it has two tasks, and both are carried out at the same time. Following are the detailed description of both:

1. Regarding the new meaning, it should be known that the new meaning can only be found if the *harf al-jar* is found. This point is manifested in the following example: “*Hazara al-Musafir*” (the traveler came). So, if we look at this sentence, it is meaningful, but still, it raises several questions in the mind like: Did the traveler come from the village or the city? Did he come from a foreign country or from inside the country? Did he come by car, plane, ship, or train? Did he come to his house or his workplace? Therefore, this meaningful sentence lacks some meaning. That is why; when we said: “*Hazara al-Musafir min al-qaryah*” (the traveler came from the village) as we brought the original *harf al-jar*, that is, “*min*” followed by its ‘*majroor*’ (the word that is governed by a preposition) and thus some of its deficiency is removed, and a new meaning is achieved because of “*min*” as it has made it clear that the traveler came from the village. This meaning could not be achieved without the particle “*min*,” which explains the “starting point” of the journey, which is the village. This new meaning occurred on the ‘*majroor*.’
2. As for the connection between the *aamil* (the word that requires a specific sign above or below the letter) and *al-ism al-majroor* (a noun that is in genitive – vowelled with *kasra*) which is known as “*al-taalluq bi al-aamil*” (the connection with the factor), the grammarians say that the strong motive to use the original ‘*harf al-jar*’ with its ‘*majroor*’ is to achieve a new meaning for the sentence and this new meaning is not independent by itself. However, it is complementary to the meaning of the verb or semi-verb of that sentence. Also, they elaborate it with its similar previous example; therefore, when we say “*Hazara al-musaafir min al-qaryah*” (the traveler came from the village), we find that ‘*harf al-jar*’ with its ‘*majroor*’ removed some deficiency that is found in the meaning of verb which is “*Hazara*” (came). If ‘*harf al-jar*’ with its ‘*majroor*’ had not been used, the questions mentioned earlier would have remained. That is why; it is said: “‘*al-jar*’ and ‘*al-majroor*’ is related to the verb ‘*Hazara*,’ i.e., it is associated with it effectively like a part of something is associated with its whole or a branch is associated with its root. This is because ‘*al-majroor*’ completes the meaning of this verb, provided that it is joined by the leading ‘*huruf al-jar*’ or the one attached to it.

Particles Similar to Additional Ones

These are the particles that are indispensable neither in the meaning nor in the syntax (*al-araab*), but they do not need any connector and are five particles: *rubba*, *adaa*, *hasha*, *khala* and *la-alla*. These particles are called “similar to additional ones” because they do not require any connector. At the same time, they are similar to the virtual particles (*huruf al-jar*), which are indispensable neither in the word nor in the meaning. Above are the details of fundamental particles, their similar particles, and similarities to the other particles, but as for the other particles are concerned.

Adding Huruf Al-jar And The Purpose That Lies Behind Them

The other particle (*harf al-jar al-zaayed*) is just an addition that does not produce a new meaning but confirms or enhances the general meaning in the whole sentence. Thus, it is like all other additional letters or particles that confirm the general meaning of a sentence, whether the meaning is positive or negative. Therefore, it does not require anything to be connected with it and does not affect the original meaning if it is deleted, like "*kafa bi Allahi shahidah*" (Sufficient is Allah as Witness), which means "yakfi Allahu Shahidah." So, the other particle, "baa," has been used here to strengthen and confirm the meaning as though the whole sentence has been repeated to confirm what it had intended to prove. Also, it is said: "*Laysa min Khaliq in illa Alla*" (There is no creator but Allah) which means "*Laysa Khaliq Illa Allah.*" Here, the other particle, "*min,*" has been brought to assert and confirm the negative meaning indicated by the whole sentence. So, if we delete the other particle from both examples above, the meaning will not be affected. About confirmation, there is no difference whether the other particle is at the beginning of the sentence, in the middle of the sentence, or at the end of the sentence like "*bi hasbika al-adab,*" "*kafa bi Allahi shahida,*" "*al-adab bi hasbaik*" (Hasan, 2020).

The additional *harf al-jar* (preposition) does not give its meaning independently and separately but within its context and correlation with other parts. These meanings are specially arranged according to what the speaker wants. Therefore, it does not indicate the meaning intended by its addition to it without including other than that with it so that it becomes a part of it, and its expressive value is achieved by its getting back to its context within the speech.

Moreover, the *harf al-jar* confirms or enhances the meaning, does not add new meaning, and does not require a "connector" (*mutalliq*). As for its effectiveness in terms of syntax (*al-eraab*), it makes the noun, which comes after it, in the genitive case (voewlled with *kasra*), but its basic rule related to the syntax will remain the same. It does not need a "connector" (*mutalliq*) because it is not used to connect the different parts of the speech; instead, it is brought for confirmation and assertion.

The known *huruf al-jar* (prepositions), which are brought as "additional," are four: *baa*, *min*, *laam*, and *kaaf*. They are used in two contexts; negative and interrogative. In this pattern, the particle "*baa*" is added to the negative statement, and its addition comes in the predicate of the word "*laysa*" as Allah Almighty said in the Holy Quran: "*a laysa al-sub hub bi qaraeeb*" (Is not the morning near?) Chapter Hud, 81. "*a laysa Allahu bi Alama bi al-shakireen*" (Is not Allah most knowing of those who are grateful?) Al-Anaam, 53. Thus, we find that the negative statement using the word "*laysa*" was used in abundance combined with the particle "*baa,*" and its addition is for confirmation whether the word "*laysa*" is combined with the letter "*hamza,*" which is used for interrogative, or not. The particle "*baa*" is added in the predicate of the word "*maa*" (used in Hijaz) as Allah said in the Holy Quran: "*we maa rabbuka begafilin*" (And your Lord is not unaware

of what they do), chapter Al-Anaam, 132. “*wa maa rabbuka bi zallam lil abeed*” (And your Lord is not ever unjust to [His] servants) chapter Fussilat, 47.

The grammarians differ on the point that the particle “*baa*” can be added after “*maa*” al-Tamimiyah. Al-Faarsi forbids it, and Al-Zamakhshari follows him (Ibn al-Anbaari). Abu Hayyan (Abu Hyaan, 1998) and Al-Muraadi (Al-Muradi, 1976) allow it. Also, it is added in the predicate of the particle “*laa*,” which works as “*laysa*” (Ibn Hishaam). Sometimes it comes in the predicate of the particle “*inna*” when it is combined with “negative,” as the Holy Quran says: “*a walam yarau anna Allah allazi khalafa al-samawate wa al-araza wa lam yaye bi khalqihinna bi Qadir*” (Do they not see that Allah, who created the heavens and earth and did not fail in their creation, can give life to the dead? Yes. Indeed, He is over all things competent) Al-Ahqaf, 33. Adding the particle “*baa*” in the negative statements benefits confirmation and assertion.

The second particle of *huruf al-jar* (prepositions) is “*min*.” The majority of the grammarians set three conditions for its addition: (1) It must be preceded by negative or interrogative, (2) the ‘*al-ism al-majroor*’ (the noun that is in genitive), which comes after it must be indefinite, and (3) it must benefit the generality. Al-Aashmuni added the condition of “negative,” which is similar to negative and interrogative (Al-Aashmuni, 1998).

Suppose the *majroor* (genitive) of “*min*” is the subject. In that case, the particle “*min*” will be added before the subject as Allah the Almighty says in the Holy Quran: “*maa yatihim min zikrin min rabbihim mohdas*” (No mention comes to them anew from their Lord) chapter Al-Anbiyaa, 2. Also, it will be added before *al-mubtada* or whose origin is *al-mubtada* as Allah the Almighty says in the Holy Quran: “*maa lakum min ilaahin*” (you have no deity other than Him) chapter Al-Muminun, 32 and will be added before the object like: “*Wa maa arsanla min Rasool in illa bilisaane qaumihi*” (And We did not send any messenger except [speaking] in the language of his people) chapter Ibrahim, 4. It will be added before “*al-mafool al-mutlaq*” (absolute object) as Allah the Almighty says: “*maa farratna fi al-Kitab min shayin*” (We have not neglected in the Register a thing) Al-Anaam, 38. Abu al-Baqa commented on this: “the particle ‘*min*’ is additional in the ‘*min shayin*’ and ‘*shayin*’ is in place of ‘*al-masdar*’ (infinitive), i.e., *tafreetan*.” According to this interpretation, no evidence exists in this verse that supports the person who thinks that the Book contains everything explicitly (Al-Akbari, 1979).

Some grammarians of Kufa also allowed the particle “*baa*” to be added in positive sentences (Ibn Ushfur, 1999). Ibn Hisham says: “the grammarians of Kufa did not set the first condition, and they find their evidence in their saying: “*qad kana min matar*.” Al-Kasai commented on its addition: “*Inna min ashaddinnasi azaban yaum al-qiyamah al-musawwiroon*” (The most severely punished people on the day of resurrection would be the image-makers) Al-Bukhari, 2002.

As for Sibawayh, he says that in sentences like “*maa ataani min rajulin*” (no man came to me) and “*maa raaitu min ahadin*” (I did not see

anybody), the “*min*” is additional that confirms or emphasizes the statement because the speech would not have been beautiful if “*min*” had been removed from there. Moreover, Sibawayh explains why the particle “*min*” is not allowed in the positive sentence as he says: you do not say ‘*jaa, ani min rajul*’ (a man came to me) as you do not say ‘*jaa, ani min ahad*’ (someone came to me) because including the entire gender in the positive sentence is impossible as it cannot be imagined that all people would come, but it can be imagined in the negative sentence (Ibn Yaish)

The above-mentioned elaborates that there are two benefits of the other particle “*min*” in the context. First benefit: it emphasizes inclusion (*al-istigraq*); it is used with nouns that are designed for generality and with indefinite like: “*maa Jaa, ani min ahad.*” In this sentence, the “*min*” is an additional that came for confirmation only. It is called “*al-zayedah*” (additional) because it makes no difference whether it is used in the speech or not. Second benefit: It states the generality and is called “additional” as it includes the whole gender. It is used with indefinite that is not specific to ‘negative’ like: “*maa Jaa, ani min rajul*” (no man came to me). If we look into this sentence, we will find that before adding the particle “*min*,” the sentence had the possibility of denying the gender and denying the one person and, therefore, it is allowed to say: “*maa Jaa, ani rajulun bal rajulaane*” (one man did not come to me but two men came to me). However, when we added the particle “*min*,” it became impossible, and now the sentence states the confirmation and generality, and no possibility remains. In the structure, the word is added to confirm the meaning; therefore, there must be something in it that is appropriate for that meaning which is meant to be confirmed. So, if the *hurf al-jar* “*min*” is added for confirmation, there must be an indication, though hidden, to a meaning of its meanings that is appropriate for the meaning meant to be confirmed.

The second type in which the additional *hurf al-jar* (preposition) is used differs from the contexts mentioned earlier (negative and interrogative). In this, the particle “*baa*” is used with the subject in a few ways:

1. One of them will be used with the subject in the exclamatory sentence like the following verse of the Holy Quran: “*ASME bihim wa absir*” (How [clearly] they will hear and see the day they come to Us) chapter Mariyam, 38. The following sentence, “*Ahsin bi Zaid*” indicated the meaning of exclamation contrary to all predicates. The form of the predicate has been changed to the demand by adding the particle “*baa*,” which is the view of Sibawayh and most grammarians. The particle “*baa*” cannot be deleted from the verb form “*fail*,” which is used for exclamation, and it is allowed to add the particle “*baa*” in the context of ‘praise and slander’ as Al-Farra says. It is mentioned in the book ‘The Meanings of Al-Quran’: It is allowed to use the particle ‘*baa*’ in nominative if the subject is praised by it. Don’t you notice that you say ‘*kafaka bihi, nahaka bihi, akrim bihi rajulan, bias bihi rajulan, nema bihi rajulan, taba bi taamika taaman, jada bi saubiaka sauban*’. Had it not been praise or slander; it had not been allowed to use the particle ‘*baa*.’ Don’t you notice that the person who says ‘*qama akhuka*

or *qada akhuka* is not allowed to say *'qama bi akhika or qada bi akhika* except that he means *"qama bihi gairuhu and qada bihi"* (Al-Farra)?

Ibn Sarraj allowed it in another way which is: the subject of the verb *'kafa* is a pronoun that returns to the infinitive (*al-masdar*), which is understood by the verb *'kafa* because the *'taqdeer* (implied or hidden meaning) of *'kafa* is *'al-iktifa bi Allah* (Allah is sufficient). So, from his point of view, the particle *'baa* is not additional (Ibn Al-Sarraj, 1980). Al-Ramani countered this *'taqdeer* (implied or hidden meaning) when he said: "This interpretation does not sound good due to the deletion of the subject, and that is because the user indicates the opposite (Al-Ramani). The particle *'baa* is added in the subject of the verb *'kafa* as it contains the meaning of *'iktafa,* and this is the view of Al-Zujaj about the following verse of the Holy Quran *"wa kafa bi Allahi waliya wa kafa bi Allahi naseera"* (and sufficient is Allah as an ally, and sufficient is Allah as a helper) {Al-Nisaa, 45} as he says: "it means that Allah is your supporter against them and the meaning of *'baa* here is assertion and confirmation.

Apart from the above, there is someone who views that the particle *'baa* in the verb *'kafa* gives the meaning *'haseba* (considered) because if it was in the meaning of *'waqa,* the particle *'baa* was not added as Allah the Almighty says in the Holy Quran: *"wa kafa Allahu al-momineena al-qitaal"* (And sufficient was Allah for the believers in battle). {Al-Ahzab, 25} (Al-Muradi, 1976).

2. The second way is The particle "baa" is added to the subject of the sentence like *"bi hasbika al-dirham"* (the *dirham* is sufficient for you), and Ibn Malik (Al-Muradi, 1976) thinks that Zaid is the subject and *'wa bi hasbika* is *'Khabar-e-muqaddam* (the predicate that is brought before the subject), and that is because the word *'hasb* is among the nouns that are not recognized by the *'Idafa* (genitive). About this, Ibn Yaish says: "It is not known that the *'harf al-jar* (preposition) was added to the *'subject* in the positive sentence except for this participle. However, in other than a positive sentence, the particle (except for *'baa*) has been used as they said: *'hal min rajul fi al-daar?*" (Is there any man in the house?) *'hal laka min haajah?*" (do you have any need?). Allah the Almighty says: *"Hal min khaliqin gairu Allahi"* (Is there any creator other than Allah). So, *al-Jaar* and *al-majroor* (the preposition with its noun) is in place of nominative in the beginning" (Ibn Yaish).

The particle *'baa* is added to the subject of the sentence after the word *'izaa,* is used for suddenness, and after the word *'kaifa.* Al-Muradi said: Some grammarians of recent centuries used the particle *'baa* in their sayings like: *'kaifa bike and 'kaifa Bina* as the particle *'baa* is additional with the subject. The original sentence is: *'kaifa anta and 'kaifa nahnu* (Al-Muradi, 1976).

Ibn Malik mentioned that the additional preposition (*huruf al-jar 'baa*) is most abundantly added with *'mafool* (object) or similar to object as he says: "It is most abundantly added to the object and similar to the object and I said that its addition is to the object that carries two objects like the following

couplet of Hassan (Ibn Malik, 1990): “*taballat fuaaduka fi al-Manami faridatan, tasqi al-zaeaa bi baaridin Bassani*” (in the dream, a virgin young woman has overcome the heart of the person (who was sleeping) and was making him drink the cold saliva).

The particle ‘*baa*’ is abundantly used with the object to confirm the meaning of ‘*al-taadi*’ (transit). Ibn Jinni said: “you should know that this ‘*baa*’ is used in this ‘*nahw*’ (grammar) as Allah the Almighty said: “*yazhabu bi al-absaar*” (takes away the eyesight) {(Al-Noor, 2022). Moreover, “*wala tulqu be aydeekum ila al-tahlukah*” (and do not throw [yourselves] with your [own] hands into destruction) {(Al-Baqrah, 95) in order to confirm the meaning of ‘*al-taaddi*’ (transition) as the particle ‘*laam*’ is used to confirm the meaning of ‘*idafa*’ (genitive) (Ibn Jinni, 1999). The particle ‘*baa*’ is used to emphasize the self like: “*jaa Zaid be nafsihi wa be ainihi*,” which means “*jaa Zaid nafsuhu wa ainuhu* (Zaid himself came).

So, adding the particle ‘*baa*’ in the above sentence benefits emphasis and strengthens the meaning. It has a significant impact on creating harmony in the structure and the syntax of the word, which cannot be achieved without adding the particle ‘*baa*.’ However, its addition does not mean that it can be dispensed with in terms of form and function, as the addition is not a meaning of the particle's meanings but a means of interpreting the phenomenon.

The particle ‘*laam*’ is used, and its additional benefits emphasize and strengthens the meaning. It is of two types: It is added to the subject steadily. Al-Muradi mentioned that there are two conditions for this addition which are: (Al-Muradi, 1976), The *aamil* (the word that requires a specific sign above or below the letter) should transit to one. , It should be weakened by its delay, like the verse of the Holy Quran: “*in kuntum li al-Roya taburoon*” (if you should interpret visions). {Yousuf, 43) and “*hudan wa rahmatan li allazeena hum le rabbihim yarhabun*” (and in their inscription was guidance and mercy for those who are fearful of their Lord) {Al-Araaf, 154}. So, the particle ‘*laam*’ to “*li al-Roya*” and “*li rabbihim*” has been added for the *aamil* that was delayed and did not transmit because it came before it. So it became weak from working in it, which is why the particle ‘*laam*’ has been added to the object.

Sometimes, the particle ‘*laam*’ is added to strengthen the ‘*aamil*’ that has been weakened like the verse of the Holy Quran: “*fa,alul li maa yureed*” (your Lord is an effector of what He intends) {(Hud, 107) and “*wa huwa al-Haq musaddiqa al-lima ma,ahum*” (it is the truth confirming that which is with them) {Al-Baqrah, 91}. The other particle, ‘*laam*’ in these places, is measured (Ibn Malik, 1990). It is named “*laam al-taqwiyah*” (the particle ‘*laam*’ that strengthens), but, despite being an 'additional' letter, it is related to the ‘*aamil*’ which is strengthened by the ‘*laam*.’ Therefore, the particle ‘*laam*’ is not mere additional. According to the opinion of one of the contemporary grammarians, the particle ‘*laam*’ strengthens, but it does not strengthen the weak ‘*aamil*’ but rather strengthens and confirms the competence (Al-Samrai, 2008).

Sometimes the particle 'laam' is not used steadily as the following verse of the Holy Quran says: "*qul asaa a yakuna radefa lakum*" (Say, "Perhaps it is close behind you - some of that for which you are impatient) {Al-Namal, 72} i.e., *radefakum*. Ibn Al-Anbari viewed that the particle 'laam' in this verse is additional (Al-Anbari). Among the additional *huruf al-jar* (prepositions) is 'kaaf,' which works as an emphasis like: "*laysa ka mislihi shay, wa huwa al-Samee al-baseer*" (There is nothing like unto Him, and He is the Hearing, the Seeing) {Al-Shura, 11}. Their evidence is that if the 'additional' is not assumed, the meaning would be "*laysa shay un mislu mislihi,*" which is impossible because it is like proving an example for an example, and it is not possible. It is also said that the particle 'kaaf' is added to emphasize the denial of 'misl' – nothing like Allah (Ibn Hisham). Al-Zujaji said: "It is added as an additional particle like the verse of the Holy Quran: "*laysa ka mislihi shay*" which means 'There is nothing like Him' (Al-Zujaji, 1984).

Ibn Malik set a condition for its addition: 'eliminating the confusion' (Ibn Malik, 1990). Al-Razi also followed him as he set some rules for its addition when he said: "if it is added to the word 'misl' such as in the verse of the Holy Quran '*laysa ka mislihi shay*' (There is nothing like Him), it will be governed by adding the 'misl' like "*fasayyaru misled ka, asfim makool*" (they became like the eaten chaff) as the purpose is to show that He cannot be compared with anything. Therefore, it is necessary to add one of the letters of comparison (simile), and adding to the particle is better, mainly if it is from among the particles. It is good if it is governed by adding the particle (Al-Astarbadi).

Al-Zamakhshari explains the meaning of '*masalu hum ka masal allazi istawqada nara*' (Their example is that of one who kindled a fire). What is the similarity between the hypocrites and the one who kindled a fire? I said the example is just like the example of the lion that is used as a metaphor for bravery or condition or characteristic or story if it has any significance and strangeness as though it is said: their strange condition is like the condition of the person who kindled a fire" (Al-Zamakhshari, 1987).

The other particle 'kaaf' has also been used in prose as it is mentioned in the Hadith: "*yakfi ka al-wajh wa al-kaffain,*" i.e., "*yakfi al-wajh wa al-kaffaan*" (face and palms are sufficient) (Al-Muradi, 1976).

After reviewing the other particles (*huruf al-jar al-zaaidah*), it becomes clear that they participate with the actual particles (*al-huruf al-asliyah*) in some matters and oppose them in some other matters. Abbas Hasan says: "the fundamental particle and other particle have one thing in common, which is: both make the noun, which comes after it, in the genitive, and they differ on three matters which are following (Hasan, 2010):

1. The actual particle (*al-Harf al-Asli*) must produce a new meaning that had not existed before it was added to the sentence. As for the other particle (*al-harf al-zaaid*), it does not produce a new meaning but strengthens the general meaning of the sentence.

2. The actual particle (*al-harf al-asli*) with its 'major' (noun) must be related to an "aamil" which needs them to complete its meaning and deliver its effect to '*al-ism al-majroor*' (noun in genitive). However, the other particle (*al-harf al-zaaid*) does not need to be related to an "aamil."
3. The actual particle (*al-Harf al-Asli*) makes the noun, which comes after it, in genitive as this noun does not have any other place of declension (*al-eraab*) as well as the words which follow this noun are in the genitive and have no place of declension (*al-eraab*). As for the additional particle (*al-harf al-zaaid*), there must be a place of declension (*al-eraab*) for it.

Deleting And Hiding The *Huruf Al-Jar* (Prepositions)

When the grammarians talk about the deletion of '*huruf al-jar*' (prepositions), it becomes clear that their use for this term remained in its linguistic significance represented in *al-isqat* and *al-ittirah*. That is why; the deletion, in contextual meaning, is defined as: "omitting the forms from the composition of the text in some places of the language," and the existence of these forms is grammatically assumed to make the composition sounds good and to comply with the rules. They exist or can be found in different languages and places (Abu Al- Makarem, 1964).

Based on the above, from the perspective of grammarians, the 'deletion' means omitting one or more than one element that constitutes the structure of the word or composition. The deletion generally brings about improvement in the speech. Ibn Jinni says: "if the deleted items are implied or hidden, it sounds better, but when you highlighted them in words, they start sounding bad" (Ibn Jinni, 2001). Al-Alawi says: "If the deleted item appears, the value of the speech will come down from the height of its eloquence, will become disdainful, and will nullify the sweetness of the speech (Al-Alawi, 2009). This confirms the connection of 'deletion' with improvement and beautification, so the deletion of '*harf al-jar*' is to omit it from the speech to improve and beautify the speech.

The deletion of '*huruf al-jar*' (prepositions) occurred against the reasoning (*qiyas*), and that is because the deletion is not appropriate in '*huruf*' (particles), which are morphemes and indicate the 'relations between the ideas in the sentence' (Hassan). The particles are already short, and their deletion will lead to short, which is unfair to the speech (Ibn Yaish).

In this regard, Ibn Jinni says: Abu Ali informed us that Abu Bakr Al-Anbari said, "deletion of the particles (*huruf*) is not according to the reasoning." He said: "because the particles are added to the speech as a short form if you deleted that short form, it will be tantamount to shortening a shortened form which is unfair for a speech."

The interpretation of the above sentence (the particles are added to the speech as a short form) is that if you said: '*maa qaama Zaid*' (Zaid did not stand), the particle '*maa*' is used here in place of '*anfi*' (I deny) which is a sentence that is comprised of a verb and a subject. If you said '*qaama al-qaum illa zaid*' (people stood except for Zaid), the particle '*illa*' has been used here in place of '*astasni*' (I exclude) is a sentence that is comprised of a verb and a

subject. If you said '*qaama Zaid wa Amr*' (Zaid and Amr stood), the particle '*waw*' has been used here as a substitute for '*aatefu*' (coordinating conjunction). If you said '*laita li maalan*' (I wish I had wealth), the particle '*laita*' has been used here in place of '*atamanna*' (I wish). If you said '*hal qqama akhuka*' (made your brother stand), the particle '*hal*' has been used here as a substitute for '*astafhamu*' (I make query). (Ibn Jinni, 2001).

Although the deletion of *huruf al-jar* (prepositions) and other particles are rejected by reasoning (*qiyas*), the act of deletion is a linguistic reality that cannot be rejected. Ibn Jinni himself approved this deletion and divided it into two kinds as he said in its characteristics under the title 'Deletion of Particle': "The deletion of the particle from the speech is of two kinds, an additional particle in the speech that comes for a meaning and the particle from the same speech" (Ibn Jinni, 2001).

From the above, it is clear that from the first kind, he intended '*huruf al-maani*' (meaningful particles) as the '*huruf al-jar*,' etc. and from the second one, he intended '*huruf al-mabani*' (Sulaiman, 2011).

Suppose the deletion of the '*huruf al-jar*' (prepositions) is a linguistic reality that cannot be denied. In that case, this deletion is not allowed but only in the speech indicative of the deleted item (Ibn Yaish). Sibawayh states this as he says: "as for their mentioning the particle "*laka*" after "*suqya*," it is to explain the meaning of '*duaa*' (pray) and sometimes they do not mention it if the person who prayed knew that his subject (the person spoken to) understood what he meant, and sometimes they bring it as an emphasis and confirmation like your saying "*bika*" (to you) after you said, "*marhab*" (welcome). Both run the same way I described to you" (Sibawayh).

There are nine *huruf al-jar* (prepositions) that accept the deletion: *min* (from), *ila* (to), *fi* (in), *ann* (from), *Alaa* (on), *rubba* (many), *al-laam* (for), *kaaf* (like/such as), *baa* (with) and other particles (*huruf al-jar*) do not accept the deletion either in poetry or prose (Sulaiman, 2011). These particles are deleted in verbs like '*dakhal*' (he entered), '*shakara*' (he thanked), and '*nasaha*' (advised) as these verbs are transitive themselves. Sometimes they need a particle (*harf al-jar*) to be transitive. For example, the verb '*dakhala*' (he entered) is transitive with a *harf al-jar* (preposition) like the following verses of the Holy Quran: "*udkhulu fi al-silmi kaaffatan*" (enter into Islam completely) {Al-Baqrah, 208} and "*fa yud khiluhum rabbuhum fi rahmatih*" (their Lord will admit them into His mercy) {Al-Jasiyah, 30} and like we say in our conversation "*ud khul fi all-mawzu*" (jump into the topic) and "*ud khul fi al-sayyarah*" (get into the car). Sometimes, this verb is transitive itself, like in the following verse: '*adkhilu aala firawna a shadda al-azab*' (Make the people of Pharaoh enter the severest punishment) {(Ghafir, 46) and "*fa ulaa Eka yadkhuluna al-jannata wa laa yuzlamuna naqira*" (those will enter Paradise and will not be wronged, [even as much as] the speck on a date see) {Al-Nisa, 124} and like we say in our conversation "*udkhulu al-maktab*" (enter the office) and "*udkhulu al-daar*" (enter the house).

Here, in this sentence, both verbs, whether it is transitive themselves or after the addition of the '*huruf al-jar*' (preposition), will be dealt alike, and that

is because the latter one is the main. The hidden or implied item will be according to the 'huruf al-jar,' and after the verb, the accusative will be as per the method of 'Naz al-khafiz' (after removing the *jarr*).

However, some scholars think that the transition of a verb itself is rare, and this confirms what Sibawayh said: "*dakhaltu al-bayta*" is rare as it is exactly like "*zahabtu al-shaam*" because there is no evidence in (*dakhala*) on "*al-bayt*" (house). It is counted as an 'object' in an anomaly manner (Sibawayh). Also, since the verb "*dakhala*" is intransitive, whose opposite verb is "*kharaja*" (went out) as its infinitive comes on the pattern of "*fuool*" and this form usually comes from the "*al-laazim*" (intransitive) and the *huruf al-jar* (preposition) has been deleted from it because it is used a lot (Ibn Yaish).

As for Al-Mubarrad, he objected to this accusative case and made the "*al-daar*" (house) a direct object (Al-Mubarrad, 1999). Ibn Malik said: if its deletion occurs a lot, it will be accepted like: '*dakhaltu al-daara wa al-masjida*.' So, it will be dealt with like "*dakhaltu al-bayta wa al-Balada*" and other places (Ibn Malik, 1990).

The same case will be applied to the verb "*shakara*." Hence, it comes as transitive with the *huruf al-jar* (preposition) as we say in our conversation: "shakartu li Zaid" (I thanked to Zaid) and comes as transitive without the 'huruf al-jar' like: "shakartu Zaid" (I thanked Zaid). However, we notice in this sentence that the addition and deletion of *huruf al-jar* are not equal as the verb in the sentence: "shakartu Zaid" is transitive to one object while in the sentence "shakartu li Zaid" is transitive to two objects as the implied word is "*felahu*," i.e., "*shakartu Zaid li felihi*" (I thanked Zaid for his act). The same case is with the verb "*nasaha*" (advised) as we say: "*nasahtu li zaid*," and in this sentence, the verb is transitive with the *huruf al-jar*. Also, we say "*nasahtu Zaid*" and bring the verb, which is transitive.

From the above, we notice that it is allowed to delete the *huruf al-jar* (preposition) from the verbs like '*dakhala*,' '*shakara*,' and '*nasaha*,' etc., and that is because of appearing the evidence of '*al-luzoom*' (intransitive) on the verbs of this section. Moreover, the sign of "transitive verb" (itself) does not apply to it; therefore, the complete noun of the object cannot be made from it; instead, the noun of the object in the genitive case can be made as it is said: "*madkhool fi*" and "*mansooh lahu*" and so on.

The Effect of Attaching The *Huruf Al-Jar* To The Al-Afaal Al-Mujarradah

As the root form of the verbs (infinitives) and the increased form of verbs (*al-fel al-mazid*) have their effects on the significance of the verb, they also affect attaching the *huruf al-jar* (preposition) to infinitives. The most noticeable effect of *al-tajarrud* and *al-ziyadah* in limiting the verb with *huruf al-jar* (preposition) is the need for *al-fel al-mujarrad* (basic form of the verb) for the *huruf al-jar* that takes it to the object. So, in this case, the primary form of the verb with *the huruf al-jar* will do without the addition achieved through transitive. There are many examples of it, particularly in a couplet of *al-muallaqat* (the hanging poems) by Imraul Qays (Imraul Qays, 2004): *Taqoolu*

was qad maala al-gabeetu Bina main, aqarat bairi ya imraal qaysi fanzil (she says, when the traveling camel leaned to one side, you injured my camel O Imru al-Qais, so you get down)

The verb (*maala*) is a basic form of the verb, that is, infinitive (*fel mujarrad*), and the *harf al-jar, baa* (preposition) has been added to it so that its access to the letter “*naa*” (related to the two subjects) can provide meaning. Thus, the verb “*maala*” is merely a verb, and the particle “*hamza*” has been added to the verb “*amaala*” (infinitive).

Imraul Qays (Imraul Qays, 2004): *Kharajtu biha amshi tajurru wara ana, ala asarina zail martin murahhali* (when I was walking, I took her out, and she was after us dragging the tail of her beautifully dotted dress).

The basic form of the verb (*fel mujarrad*) has been restricted to the *harf al-jar, baa* (preposition), so it became in the position of “*akhruju*” to which the transitive “*hamza*” has been added, and now the meaning is: *akhrajtuha min khidriha was hiya tamshi* (I pulled her out of her veil when she was walking). Imraul Qays (Imraul Qays, 2004): *Kumaitin yazillo allibduk an haali matnihi, kama zallat al-safwao bil mutanazzili* (Kuwait {a horse whose color is between red and black} made the horseman slip from its flattened back as the soft rock makes the rainwater slips from it). Here, the primary form of the verb (*fel mujarrad*) “*zallat*” has been associated with the *harf al-jar, baa* (preposition), so it became in the position of “*azalla*,” and the implied meaning is: as Al-Safwa made the descending person slip (from its back). The poet describes his horse and the flattened back of the horse to the extent that the horse's saddle makes the person (sitting on the horse) slip from it as the soft rock makes the rainwater slips from it.

Antarah ibn Shaddad says (Al-Zauzani, 2002): *Wa ka annama tanaa bijaanibe daffaha al-wahshiyo min haziji al-ashiyye muawwami* (as though the camel turns to the right side for fear of the voice of the ugly head). Here, the verb (*tanaa*), which is a basic form of the verb (infinitive), has been associated with the *harf al-jar, baa* (preposition), and it is said for a person when he shows his arrogance and turns away. The verb “*naa*” has been mentioned in the Holy Quran restricted by the particle “*baa*”: *wa iza anamna ala al-insaani aaraza bijanibihi wa iza massahu al-sharru kaana yausa* (And when We bestow favor upon the disbeliever, he turns away and distances himself; and when evil touches him, he is ever despairing) {Al-Isra, 83}.

Harith ibn Halzah says (Al-Zauzani, 2002): *Gaira Anni qad astaenu ala al-hammi, iza khaffa bi al-sawi al-najaau* (but I take assistance against the worry and sadness when the resident sped up his march {due to the fear}). The verb (*khaffa*), which is the primary form of the verb (infinitive), has been associated with the *harf al-jar, baa* (preposition) so that it can reach up to the object which is “*al-sawi*,” i.e., *al-muqim*, (resident). The meaning is: “*akhaffa al-najaau*” (speed up in walking), and the implied meaning is “*izaa khaffa al-najaau al-sawi*.” Thus, the infinitive verb associated with the *harf al-jar* (preposition) is changed from the intransitive to the transitive, and the transitive form of the verb becomes the transitive form (*afal*).

However, the matter has been reversed to record a rare phenomenon in the Arabic language in which the “*afal*” form, to which the *hamza* is added, becomes intransitive. In contrast, its basic form (infinitive) is transitive. Seen the couplet of Amr ibn Kulsum (Al-Zauzani, 2002): *fa'aeradat alyamamat waishmakharrat, ka'asyaf bi'aydy muslityna* (the villages of Al-Yamamh emerged before us and increased in our eyes as the swords that are in the hand of our men who have drawn them out of their sheaths).

The poet compared the emergence of the villages with the emergence of swords drawn from the sheaths. The verb '*araza*' here is on the pattern of the verb form “*afal*,” which is intransitive as well as an increased form of the verb (*mazeed*), while its primary form of the verb (infinitive) is a transitive verb. The increased form of the verb (with two additional letters) “*itaraza*” is attached with the *harf al-jar* “*ala*” like *itaraza al-jundu ala qaaidihim* (the soldiers objected to their leader) and without the *harf al-jar* like “*itaraza al-naasu*” (people objected). (Ibn Manzoor). Also, attaching a verb with the *harf al-jar* (preposition) makes the infinitive (basic form of the verb) dispense with the additional letters for the transition as they reduce the possibilities of attaching the “verb with additional letters” (*al-final al-mazeed*) with the *huruf al-jar* (prepositions) and that is in the verbs whose infinitive (primary forms) can transit with several *huruf al-jar*. So, if it becomes “*mazeedah*” (a verb with additional letters), it will not be limited to one or some of these letters.

The above is manifested, for instance, in the verb “*azena*” (infinitive), which is attached to the *huruf al-jar* (*laam, ilaa, min, fi, and baa*). It is said: “*ozena li flulanin an yafal kaza*” (he was allowed to do this), “*ozena li flulanin was huwa yaqoolu kaza*” (he was listened to), “*ozena ilaihi*” (he was listened to), “*ozena minhu*” (it listened from him) and “*ozena fi al-shay or bihi*” (he permitted him). Ibn Faris, 1979). So, if something is added to the verb “*azena*” and it becomes “*aazana*,” it will be attached with the particle '*baa*' only and give the meaning of “*Salama*,” as Al-Harith ibn Halza said at the beginning of his *Muallaqah* (hanging poem) (Al-Zauzani, 2002): *Aazantana bebainiha asmaau, rubba saawin yamullu minhu al-sawau* (Asma gave me an indication of leaving her, and people get bored from the stay of many people).

However, their saying “*ozena Lahu bi al-safar*” (he was allowed to travel) has been proved wrong. The correct is “*ozena Lahu fi al-safar*” because if the verb '*ozena*' is attached to the particle '*baa*,' it will give the meaning of '*Alema*' (knew) and not the '*abaha*' (allowed) (Al-Adnani, 1985). This argument can be countered that if the verb '*ozena*' is attached to the particle '*baa*,' it gives the meaning of '*abaha*' (allowed) (Yaqoob, 1986) as Allah the Almighty says in the Holy Quran: “*am lahum shuraka' sharaeuu lahum min al-din ma lam yadhan bih Allah walaw la kalimat alfasl laqudia baynahum wa 'inn alzzalimina lahum azaabun 'alim*” (Or have they other deities who have ordained for them a religion to which Allah has not consented? However, without the decisive word, it would have been concluded between them. Moreover, the wrongdoers will have a painful punishment) {Al-Shura, 21}. Also, the infinitive verb “*rajaa*” can be attached

with the following prepositions “*min, fi, ila, an, and laam.*” So, it is said: “*rajaa full nun min safarihi*” (he returned from his journey), “*rajaa fi hubbatih*” (he was returned him back his kingdom), “*rajaa an al-shay*” (departed from), and “*rajaa ila al-shay*” (returned to) (Ibn Faris, 1979). So, when you added the additional particles to the verb “*rajaa,*” you attached it with some of these particles and left others. Also, if it is doubled verb (with a *shadda*) like “*rajjaa,*” it will transit with the particle ‘*fi*’ only. It is said: “*rajjaa fi al-musibah,*” which means that he said in time of calamity: “*Inna Lillahi wa'iinaa 'ilayh rajieun*” (Indeed we belong to Allah, and indeed to Him we will return). Also, “*rajja al-muazzin fi azaanihi*” (the muezzin repeated the part of testimony in the azan), “*rajja al-Hamam fi shaduqihi wa al-naaqah fi haniniha*” (cut it) and “*rajja fi sautihi*” (repeated in his throat) (Ibn Manzoor).

CONCLUSION

The additional particles (*huruf al-jar al-zaaidah*) significantly create harmony in the structure and syntax of the word. An additional particle (*harf al-jar al-zaaid*) does not shed its real significance, but it remains on it, emphasizing and strengthening the meaning. Generally, the deletion occurs to bring about improvement in the speech. The deletion is not allowed if an indication of the deleted item is found in the speech. Attaching the infinitive (basic form of the verb) to the preposition (*harf al-jar*) makes the verb dispense with the other particles for transition. The additional particles (*huruf al-ziyadah*) reduce the possibilities of attaching the “verb with additional letters” (*al-fel al-mazeed*) with the *huruf al-jar* (prepositions), and that is in the verbs whose infinitive (primary forms) can transit with many *huruf al-jar*. So, if it becomes “*mazeedah*” (a verb with additional letters), it will not be limited to one or some of these letters. The effect of attaching the *huruf al-jar* (prepositions) to the increased forms of the verbs (*al-afaal al-maziadah*) should be studied.

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