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Pause or consonantal quiescence haa' (haa' al-sakt) between Qurraa' and grammarians

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Abstract

This paper looks into the role of a significant letter of the Arabic language alphabet: haa' al-sakt or pause haa. This sound makes the stop process (waqf) smoother, the verbal speech euphonious, and the written forms ideal. Moreover, it makes the speaker more comfortable to articulate the sounds perfectly without giving up on certain properties of these sounds for the purpose of stopping. Since this haa' is used in the Holy Quran, the paper will focus on two aspects that are essential for exploring this haa', what it is really for and the various ways of using it.

Keywords: Haa' al-sakt, Pause haa', Grammarians, Study.

Pausa o reposo consonántico haa '(haa' al-sakt) entre Qurraa 'y gramáticos

Resumen

Este artículo analiza el papel de una letra significativa del alfabeto en árabe: haa 'al-sakt o pause haa. Este sonido hace que el proceso de detención (waqf) sea más suave, el discurso verbal eufónico y las formas escritas ideales. Además, hace que el altavoz sea más cómodo para articular los sonidos perfectamente sin renunciar a ciertas propiedades de estos sonidos con el fin de detenerse. Dado que este haa 'se usa en el Sagrado Corán, el documento se centrará en dos aspectos que son esenciales para explorar este haa', para qué sirve realmente y las diversas formas de usarlo.

Palabras clave: Haa 'al-sakt, Pause haa', Grammarians, Study

1. INTRODUCTION

In constructing Arabic grammatical theory, grammarians relied on some rules that contributed to the development of language and helped preserve it and protect it from malicious allegations. One of these rules developed by early linguists is that of relevance to starting and stopping a sentence. Both starting and stopping have rules which must be respected so that there is symmetry between the spoken the discourse structure, and so that the language conveys the message intended for the receiver. In this regard, the common saying states that Arabic speakers do not start with a sukun sound and do not stop on a short vowel (mutaharik). This is because the purpose of waqf is for the speaker to take a rest which, however, contradicts the use of mutaharik as it requires physical movements. This is not the case with the sukun.

The significance of waqf accounts for the existence of a group of rules and criteria developed by Arab grammarians. Haa' al-sakt is one example. It is an extra sound brought for purposes related to waqf. This research paper, thus, seeks to explain the use and function of haa' al-sakt and to highlight the opinions of grammarians and Quraa' regarding this extra sound.

2. METHODOLOGY

The haa' letter is a throat sound and, like other Arabic letters, has various characteristics. As a sound, it can come in various forms:

- The original haa' as in the phrase: وجه الله [the face of Allah.
- The feminine haa, which is pronounced as h in the pause form, as in the word salah [prayer].
- The pronoun haa' (also known as the metonymy haa') in words like alaihi [on him, on it] and minhu [from him, from it]. This can be added to prepositions, nouns, and verbs.
- Feminine haa in (the -t morpheme marking feminine gender) in plural nouns such as *qaramitah* [Qarmatians]
- The pause haa' (هاء السكت), which is the subject of this paper.

2.1. Haa' al-sakt: definition, reason for the name, and synonyms

There are different definitions for haa' al-sakt. The best one is probably the one proposed by the author of *Al Iqnaa'*. 'Haa' al-sakt is a haa' sakina added in the pause form in order to highlight the diacritic mark of the short vowel. It must be omitted in the juncture form.1''

As stated in the definition, haa' al-sakt is not original in the word. It is rather an extra sound attached to a word for the purpose of highlighting the diacritic mark of the preceding short vowel. It is used in the pause form, but removed in the junctural form, for both forms (pause and juncture) have different rules. Omitting the pause haa',

though the opinion of grammarians, was nevertheless disputed by Qurraa'. Some of them even used it in the juncture form. This point, however, will be discussed in a later section of this paper dedicated to the opinions of Qurraa' and grammarians regarding the use of haa' al-sakt in juncture form.

2.2. The reason for the name

Scholarly terms are derived from the general language usages. When coining a term, therefore, scholars strive to make a connection between the original meaning of the word and that of the given term.

When discussing the subject of haa' al-sakt, scholars had made sure a link existed between the terminological meaning and the original meaning from which the concept was derived. For instance, Athamanini, (d.442 AH) while writing about haa' al-sakt, tried to make sense of the term. According to ATHAMANIN, "Haa' al-sakt was named as such for it indicates the need for pausing and it is found in writing because the written form prioritizes stopping over juncture. And stopping is a pausing"². According to ATHAMANINI, stopping is pausing. That's why the pause haa' is only found in the pause form, to follow the strong view among early grammarians. Otherwise, some, as will be explained later, argue that it can be found in the juncture form.

2.3. Other names for haa' al-sakt

'Haa' al-sakt' is the most common term found in almost all Arabic and Quran reference books. However, other terms were also used to refer to this haa'. Of these we can mention:

a. Break haa'

In Rageb's commentary on Verse 1:259 [Look at your food and your drink; it has not changed with time], he said: 'lam yatasannah means has not changed and the haa' is for break.³'

b. Haa' sakina

An example of using Haa sakina¹ to refer to pause haa' is the following quote by Ibn Malik: 'The *alif* appended to the end of lamentation noun (الإسم المنسوب) is often followed by a haa' sakina in the pause form. This haa is called the pause haa', and it is also placed at the end of nouns of Appeal (الاستغاثة) and Exclamation (التعجب) 4'' to describe the pause haa' for two reasons: functional and descriptive. The term break haa' looks at the function of this haa'. The functional reason looks at the function of this Haa. It is an opportunity for the speaker to take a breath and rest. The descriptive approach, on the other hand, looked at the form of the haa'. Ibn Malick looked at the

¹ sukun marks the closure of a syllable and indicates that the consonant is not followed by a short vowel or a long vowel

absence of a diacritic mark on this haa indicating a short or long vowel. Therefore, he described it as a ‘sukun haa’.

2.4. Language structures followed by haa’ al-sakt

In certain cases, the pause haa is mandatorily appended to the word and in other cases it recommended to stop on it.

2.5. Mandatory cases

a. imperative verbs

The cases where pause haa’ is mandatory include imperative verbs which, for morphological reasons, are made up of one letter. ‘This affects verbs where the first and third letters of the trilateral roots are vowels’⁵. The imperative forms of the following verbs are examples:

Verb in the past form	Imperative form	Meaning
وَقَّيْتُ	قِهْ	Protect
وَشَّيْتُ	شِهْ	Inform (on someone)
وَعَّيْتُ	عِهْ	Realize
وَلَّيْتُ	لِهْ	Take charge of

b. Interrogative structures stripped of prefixes and suffixes

This includes interrogative forms that come without particles, as in (مه) in (مجيئ مه). According to IBN AL-HAJIB, ‘‘adding haa’ al-sakt is mandatory in words like (ره), (قه), and (مجيء مه؟), in addition to (مه) in (م أنت؟) and (مجيء م جئت؟)’’6

2.6. Cases where adding haa’ al-sakt is recommended

This is widespread and common in Arabic. It comes in two forms:

a. Interrogative forms attached to prepositions

The pause haa’ ‘‘is added here in order to highlight the diacritic mark of the preceding short vowel.’’7

Examples in the following table illustrate this:

Preposition-interrogative without pause haa	Preposition-interrogative with pause haa	Meaning in English
فِيمَ	فِيْمَه	In what?
لِمَ	لِمَه	For what?
عَمَّ	عَمَّه	About what?

b. Jussive verbs

Jussive verbs without pause haa	Meaning in English	Jussive verbs with pause haa	Indeclinable imperative verbs with pause haa	Meaning in English
لم يُعْزُ	He did not conquer	لم يُعْزُهُ	اعْزُهُ	Conquer
لم يَرْمِ	He did not throw	لم يَرْمِهِ	ارْمِهِ	Throw
لم يَخْشَ	He did not fear	لم يَخْشَهُ	ارْمِهِ	Fear

When pausing on jussive verbs endings, ‘the best option is to add the pause haa’. The same thing applies to indeclinable imperative verbs (الأمر المبني). The following table illustrates these examples:

The third letter (اللام) of these verb roots was removed due to the existence of the negative particle *laam* (لم). In the pause form, the short vowels’ diacritics disappear for it is incorrect to pause on short vowels in Arabic. In addition, if we change these short vowels into *sukun* sounds, on the other hand, the diacritic marks will still remain unknown, removing both the signified and signifier. That is why a pause haa’ was added to these verbs to be used for pausing and to preserve the diacritic marks of short vowels.’’8.

3. RESULTS AND DISCUSSION

3.1. After the particle ‘thamma’ (ثم)

“There is a fatha diacritic mark on the letter m (م) in thamma instead of a kasra diacritic mark for it is hard to pronounce the kasra when coupled with the *shadda*. In the pause form, ‘you may either add the pause haa (thammah) or stop on the meem sound (م) (tham).”⁹

3.2. After the lamentation noun (الاسم المنسوب)

“You may optionally add a pause haa after such nouns, such as: waa zaidaah (وا زَيْدَاة), waa abataah (وا أَبْتَاة), waa karbaah (وا كَرْبَاة), waa ra’asaah (وا رَأْسَاة)”¹⁰

3.3. Difference of opinion among Qurraa’ and Grammarians concerning the use of haa’ al-sakt in the pause and juncture forms

a. Grammarians (Nuhaat النحاة)

Grammarians are of the opinion that “the pause haa is used mainly to avoid stopping on the short vowel. When the short vowel is in juncture mode, however, the pause haa is dropped.”¹¹

In other words, grammarians are of the view that ‘‘pause haa only comes in the pause form. In juncture form, it is always removed. It was never used (in the classical Arabic poetry) neither as a short vowel (متحركة) nor in the *sukun* mode (ساكنة). Hence, Al Al-Mutanabbi’s line of poetry in which he used the pause haa’ in juncture form and treated it a short vowel was judged grammatically incorrect:

”وَأَحْرَ قَلْبَاهُ مِمَّنْ قَلْبُهُ شَبِيمٌ ... وَمَنْ بَجِسْمِي وَحَالِي عِنْدَهُ سَقَمٌ 12

[Alas for a heart feverish on account of one whose heart is cold, and with whom there is a sickness in my body and estate²]

b. Qurraa’ or Exegesis Scholars (القراء و المفسرون)

Quran Readers or Qurraa’ have varied opinions regarding haa’ al-sakt. For instance, ‘‘Ibn Amir was the only Qari’ who added a long *yaa*’ vowel after the haa’ in Verse 6:90 (So from their guidance take an example *فبهدهم اقتده*). He treated this haa’ as a pronoun and not a pause haa’. Otherwise, he would not have added a *yaa* (ياء) after it’’¹³.

In verse 78:1 (About what are they asking one another *عم* يتساءلون), Yacoub was the only Qari’ to add haa’ al-sakt when stopping on *عم* (Ammah). The rest of Qurraa’ stop, in case they have to, on the *meem* sound. (Am). According to ABOU MANSOUR, ‘‘ the word

² Translation by A.J. Arberry, *Poems of Al-Mutanabbi*: Cambridge University Press

amma is not a stopping place. Even if one had to stop here to take a breath, it is not permissible to add a haa' sound for this is not a stopping place.14''

In ''Verse 6:90 (So from their guidance take an example فيهداهم اقتده), the haa' was introduced to indicate the diacritic mark on the preceding daal sound (حركة الدال), and it is called Haa' al-sakt. Those Qurraa' who added a *kasra* diacritic mark on the haa' treated this haa' as a pronoun indicating an ellipted *masdar*. (أضمر المصدر). It was also argued that the *kasra* was placed on this haa' al-sakt for its similarity with pronoun haa'. However, this explanation is rather weak.'''15

Amon the Qurraa', ''Albazzi was the only one to add haa' al-sakt when stopping on the interrogative noun 'ma' (ما الاستفهامية) provided that it was preceded by a preposition as in the following examples: قَلِمَ تَقْتُلُونَ (verse 2:91 Why did you kill), لِمَ تَقُولُونَ (verse 61:2 why do you say), فِيمَ أَنْتَ (79:43 in what position are you), مِمَّ خُلِقَ (86:5 from what he was created), فِيمَ تَبْشُرُونَ (15:54 then of what do you inform), بِمَ يَرْجِعُ الْمُرْسَلُونَ (27:35 with what the messengers will return), عَمَّ (78:1 about what)''16

a. Imalah or vowel shift

According to ABU MUZAHIM, haa' al-sakt can be used in the *imalah* form (vowel shifting). He mentioned that he read the following

words in the *imala* style: ماهيه (verse 101:10: mahiyah), كتابيه (69:19 kitabiyah), حسابيه (verse 69:20: hissabiyah). “ I read these verses according to his style.”¹⁷

“The reason imalah was brought to haa’ al-sakt has to do with its similarity in shape to feminine haa.”¹⁸ There should not be imalah in haa’ al-sakt because doing this would require putting a kasra diacritic mark on the preceding sound, and it was originally brought for the purpose of showing the *fatha* diacritic mark of this very sound. Therefore, applying *imalah* to *haa’* al-sakt would contradict the main objective for which it was originally added. Al-Dani said in the *imala* chapter, “according to AL-KASSA’I and based on what we heard from authentic Arabic material (السماع), *imala* only affects the feminine haa”. He added: “ I was told that some of those interested in Quranic recitation rules (أهل الأداء) applied imala to haa’ al-sakt. When Mujahid heard of this (applying imalah to haa’ al-sakt) he denounced it and refuted it.”¹⁹

b. Naql al-harakah³ (نقل الحركة)

“Warsh adopts *naql al-harakah* of hamza sound. He drops the *hamza* but gives its diacritic mark to the preceding *sukun* sound. This seems to be a general rule in Warsh recitation style. It applies to all such cases in the Quran except when the *sukun* sound to be affected by

³ naql al-harakah is the passing of haraka or diacritical mark to the preceding letter

naql al-harakah is a long vowel, waw, or yaa' (حروف المد و اللين), or haa' al-sakt. The only exception is verse 69:19 which is not affected by *naql al-harakah*'²⁰

c. Al-izhar⁴

'In verses 69:28-29 (Maliyah halaka(ماليه هلك), those Qurraa' who used haa' al-sakt in juncture from pronounce it with a clear izhar. The exception is Warsh who allows for two possible variations: izhar and ⁵idgham''²¹

d. Using haa' al-sakt as a short vowel 'mutaharik' (تحريك هاء (السكت)

Haa' al-sakt is originally a sukun haa' (هاء ساكنة). However, it is turned into a short vowel (متحرك) for prosodic purposes in juncture form. For the following line of poetry:

And I was suspicious when she said

O' Hanahu! You made things even worse!

⁴ Izhar means pronouncing the sounds distinctively from the subsequent identical or similar sounds.

⁵ Idgham الإدغام or merging of two consecutive sounds, in one word or two separate words, into one sound. In this example, the merging affects haa' al-sakt and the subsequent haa'

(وقد رابني قولها يا هنا ... ه ويحك ألحقت شراً بشراً)

It was argued that “the origin of the word is Hanawun (هناؤ), then the waw (الواو) was turned into alif, (ألف) as we explained earlier. Then, the alif was made a hamza (هناء), and the hamza, in turn, was made a haa’ (هناه). This is a logical explanation. Another alternative argument is that the original word was ‘hana’ (هنا), then haa’ al-sakt was appended (يا هناه). Then the poet had to make the haa’ a short vowel (تحريك الهاء) for prosodic necessity. This explanation is, however, weak for haa’ al-sakt may not be made a short vowel, especially when there exists a more plausible explanation, such as the previous one. 22”

It is known that stopping removes the short vowel. That is why this haa’ was added as a stop option so that the short vowel remain intact. Haa’ al-sakt must not also be added after a diacritic mark indicating I’rab⁶ mode. This is because *I’rab* - unlike *bina’* - does not require a fixed specific diacritic mark. Its ending can be *raf’* (رفع) indicated by a *damma* mark (ضمة), *nasb* (نصب) indicated by a *fatha* mark (فتحة), or *jarr* (جر) indicated by a *kasra* mark (كسرة). Since *i’rab* does not require a specific short vowel mark, it is possible to stop on the last letter, even if this leads to the disappearance of the short vowel mark. In the case of *mabni* words, however, the short vowel mark is essential because the word ends this way in all cases. For this reason,

⁶ Words in Arabic are either mu’rab (declinable) or mabni (indeclinable) mabni words do not change their endings in all cases, while mu’rab words can end with fat’ha, kasrah, or damma.

haa' al-sakt was added to *mabni* words to be used for stopping in order to preserve the short vowel of the last letter of the word.

Hence, haa' al-sakt is added to *mabni* words like *أَيْنَهُ*, *كَيْفَهُ*, *مُسْلِمُونَهُ*, and imperative verbs like *اِعْزُهُ*, *اِرْمُهُ*, *اَسْعُهُ*”23. As for past verbs, they do not have haa' al-sakt in the pause form because of their similarity to *mu'rab* words. Haa' al-sakt may not be attached to a short vowel mark indicating *I'rab* or similar to it.”24

3.3. Various methods of Quraa' in using haa' al-sakt in juncture and pause forms

Haa' asakt is mainly added in the pause form. However, ‘quraa’ had different approaches regarding adding or removing it in the following verses:

- 2:259: lam yatasannah (لم يتسنه)
- 6:90: iqtadiah (اقتده)
- 69:28: anni Maliyah (عني ماليه)
- 69:29: anni soultaniyah (عني سلطانيه)
- 101:10: mahiyah (ما هيه)

Some Qurraa' removed haa' al-sakt in these words, while others used it. For instance, Hamza removed it in the juncture form in all of the above verses,'²⁵ while "the rest used it as a sukun haa' (ساكنة) in both juncture and pause forms"²⁶. "As for Ibn Kathir, he "apparently does not strictly follow the original Uthmanic Script (مرسوم الخط) in his Qira'a, unlike the rest of Readers.

Look, for instance, at the way he differs from other Qurraa' in reading الصراط and صراط with sin (س) instead of sad (ص), and how he adds the extra yaa' (إثبات الزوائد) in both juncture and pause forms, as well as using haa' al-sakt in the pause form"²⁷. When it comes to sukun and haraka, there is a difference between pronoun haa and haa' al-sakt. "The pronoun haa' is to be a haraka, while haa' al-sakt is always used as in the sukun form"²⁸.

4. CONCLUSION

This study comes to the conclusion that haa' al-sakt is sometimes used to correct pronunciation and facilitate the process of stopping or waqf (الوقوف) on certain words, for one of the basic characteristics of Arabic language is stopping on sukun sounds. (الوقوف على الساكن). Moreover, the use of haa' askat is also brought as a result of the preceding short vowel in the pause form, in order to avoid stopping on a short vowel (الوقوف على متحرك). As the examples outlined

in the paper illustrate, haa' asskt is not preferably appended after a particular short vowel over another.

This haa', albeit supplementary to some words, is necessary in other cases for reasons related to articulating sounds. This is especially true for classical poetry and Holy Qur'an in which haa' al-sakt is used for purposes related to elocution and to create euphony in the rhythm generated when stopping at the end of verses.

The study, therefore, concludes that the use of haa' al-sakt reflects two primary aspects. The first is related to the recitation of Qur'an and it specifically concerns the pause rhythms. The second aspect is related to grammar (النحو), which is the backbone of Arabic language styles. In this regard, pronouncing some words that are made up of few letters accounts for the use of haa' al-sakt. For morphological reasons, some of these words, such as imperative verbs, are made up of one letter, and they are often used independently. This haa' was therefore brought in order to assist with improving pronunciation especially in the pause form (waqf).

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