

The Sentence Complement (SC) In the Letters of Imam Ali (Peace Be Upon Him) To Muawiyah

¹Asst. Lect. Abdul Ghaffar Mohsen Hamid; ²Asst. Prof. Dr. Seyyed Adnan
Ishkouri; ³Asst. Prof. Dr. Abdollah Hosseini

^{1,2,3} Arabic Language and Literature/Kharazmi University/Tehran /Iran

¹Univeity of Sumer

¹abdulghafarm1@gmail; ²eshkevari@khu.ac.ircom; ³dr.abd.hoseini@khu.ac.ir

ABSTRACT

The term used in Arabic books, especially grammatical ones; this is after the grammarians classified the sentences into two parts. The first of the two is what includes the predicate and the predicate; Like the verb and the subject, the subject and the predicate; which cannot be dispensed with in Arabic sentences; So they called it intentional, as for r the other part, they considered it (SC) and called it virtue. They saw in it what they could dispense with in many places. By it they want a set of accusations; Kalfail five, and the case, and the like. The task of the article is to identify those predicates (fadil) in some grammatical structures; In the letters of Imam Ali (peace be upon him) to Muawiyah and everything related to it; Starting from standing on the term virtue and its synonyms; linguistically and idiomatically, as will come later

Key words: excess, increase, effect, case, distinction.

In the name of of Allah the Merciful...and no writer refuse to write as God taught him... (Al-Baqarah: 282)

Introduction

Praise be to God, and prayers and peace be upon the best of God's creation; Muhammad, and upon his family, who wear the flag on the tracks, and upon his noble companions, and after... the Arabic sentence is composed from an assigned and assigned one; such as the verb and the subject, the subject and the predicate, and so on; the so-called mayor; By it the meaning is completed, and the meaning of the sentence is known, and this is what is common in the grammar of the grammarians; But what is more than that; Towards the five inflections, the adverb, the distinction, and others, they have several names given by grammarians; Including: (fadla, restriction, increase, complement, complement, suffixes, assignments, adverbs), and the reason for giving these names is due to the difference of grammarians in the place of those accusatives in the sentence; This is from the

point of view of addition and continuity, as well as the desired benefit from it, but most grammaticality have gone to say that it increases (1) with the possibility of dispensing with it for some (2); of being indispensable to the other; It was only brought up to increase the meaning and limit the sentence, and in this place there are other opinions branching off from what was mentioned above. Rather, the purpose of this research is to shed light on the term (virtue); Which is commonly used on some grammatical references in the Arabic sentence; Such as (the object with, the object with, the object with, the object for, the absolute object, as well as the case and the distinction), and its presence in the folds of Imam Ali's letters (g) sent to Muawiyah, within the descriptive and analytical study. The concept of virtue: Linguistically: from the source of the time from (fadl), such as the virtue and the virtue with the addition, and its plural are waste, and the virtue: what is left of something (3). Idiomatically:

unlike the *umdah*, it is the noun that is mentioned in the sentence other than the predicate and the ascribed to it. The distinction, the object with it, the absolute object, the object for its sake, the object of it, and the object with it, will explain each of them in detail in the following because it performs a basic meaning in the sentence, such as the subject, the predicate, the subject, and its deputy (4.) And there are virtues that do not add to the meaning of the sentence an intended meaning by the statement, as is the case in the synonyms that follow in the sentence, and the additions of emphasis in the sentence whose mention does not raise the illusion of metaphor or error and preceded the tongue, towards: (SC) that did not add anything new, and did not raise any illusion, which is what is called the real surplus (5). And the leftover cannot always be dispensed with. It may be necessary to mention it for a casualty, as if the leftover came in response to a question or was confined. For example, what was an answer to say: (Who was hit?) So you say: (I hit Zayda) then (Zida) it is not permissible to omit it, and an example of what was confined to: (I hit only Zaid); It is not permissible to omit (Zida) in both places; As the first does not get the answer, and the words in the second remain indicative of the negation of multiplication at all (6)

Literature review

The five effects

1. The object

Object: it is every part of the verb that is erected from the completeness of the speech (7) or a noun, on which the verb of the subject falls, and it is always erected, and the sign of its accusation is the apparent or estimated opening (8) and it is of two types:

The first category: an explicit noun : it is the one who is mentioned in speech with his wording and is declared and is apparent or pronoun; And the apparent, towards: (Khalid opened the door), so the door: an explicit noun set, and the sign of its position is the opening, which is the object of it, and the apparent is of types; From that, the following: singular: It means what is not a

sentence, or a semi-sentence, as in the previous example and as stated in his saying (A): “And in our hands is the virtue of prophecy with which we humiliated the Almighty, lived with it the humiliated, sold us with it the free, and the Arabs ruled with it. We enslaved the bones with it” (9) each of: (Al-Aziz, Al-Zalil, Al-Hurr, the Arabs, the Persians) is an explicit noun, i.e. the object is located in the fathah, and he used it (A) for the apparent singular in most cases, because of its importance. And from the types of singular: First: the added, as in his saying (A): “So make up your mind, take control of your command, strive for yourself, and do your best for the Hereafter” (11). If he mentions: (your mind, your effort, your command) they are explicit nouns added, and (al-kaf) the pronoun of speech at the end of each word is considered the genitive, and this type of addition is called Lamaism (12) and its use here is to benefit ownership and specification. Second: The relative noun, which is considered one of the types of the singular and indicates a specific by presumption or by means of a sentence that is mentioned after it, and this sentence is called: the relative connection. The relative noun is divided into two parts: the first section: specialized: in which the relative nouns have a special significance in use, namely: who; It is used for the masculine singular, which: for the masculine two, towards: □ and those of you who come to her and harm them... □ (An-Nisa: 16), the noun connected (who) in the noble verse denotes two, that is, those who do indecency, and what is meant by them (adulterer and adulterer), (So they harmed them) by reprimanding, slandering, and beating (13), and those who: belong to the male group and are reserved for the wise; Towards His saying, Come: □ And those who are for zakat doers □ (Al-Muminoon: 4) that is: they give zakat on their money to the poor and needy, so praise them for completing physical obedience from reverence in prayer as well and avoiding what is legally obligatory (14). And the robot: the one that is used absolutely, whether he is healthy or otherwise, masculine or feminine, but its use for the group of females is few, she says: (I saw the robots ran away). Which: for the feminine

singular, whether she is a sane person or someone else, as in the noble verse he mentioned In some of his messages (15) and the Almighty's saying: □ ... so fight that which transgresses until it complies with the command of God... □ (Al-Hujurat: 9), meaning: then fight the rebellious group, until it returns to God's judgment and law, and quits oppression and aggression (16)), the witness (which) is a relative noun in the accusative object and was used here for the sane person. Which: for the feminine dual; towards: (The two girls who threw hair at the party came.) Lati: It is the plural of (that) and it is for the sane and others, unlike (who) it is specific to the wise in particular or what descended their status as mentioned. Which: used to collect (that) also; she says: (Those who left have returned). Common, which is the same word for masculine, feminine, singular, dual, and plural? And these names of the common are: Who: This is similar to the Almighty's saying: □ God forbid that we take except for those with whom we found our belongings... □ (Yusuf: 79); That is, we seek refuge in God from accusing someone of committing another crime (17), as well as what was mentioned in His saying (A): "So he pledged allegiance to those before you, and came to me in a delegation of your companions" (18) the witness said: A noun connected to the meaning of (who) in an accusative object, and it is used by (A) for (who) in such places, because it mostly indicates the wise. What: It falls on the entities of the unreasonable, and on the attributes of those who make sense. From the first to: (eat what you eat) and from the second, the Almighty's saying: □ ... so marry what you like from the women in two... □ (An-Nisa:3); That is, two of you want two (19). Al: The audience went to the fact that the (al) which is included in the explicit adjective is a relative noun, and by the explicit adjective, it means (the subject's noun, the noun of the object, the suspicious adjective, and the exaggerated forms) so the subject's noun is towards your saying: (the next Zaid) meaning: the one who introduced Zaid; It is used for the wise and for others, and it is with its nominative, i.e. the subject name and the participle after it, like the visible compound whose parsing

appears only on its second part, i.e. the subject name and the passive noun. The: It is for the masculine singular, followed by (ha) the warning at the beginning, so it is for the relative about his saying: □ ...this is what I have to come □ (Surah Qaf:23); And the meaning of the verse: And the angel entrusted with him said: This is the one you entrusted me with from among the children of Adam, I have brought his office of work, and (to be) present (20). Third: The noun of the sign, which is an ambiguous name that specifies its meaning coupled with a sensory sign. The denoting names are numerous; Some of them are for the masculine singular in proximity, and they are four: (the, dha, dha, dha) Baha' is a compound, and for the feminine singular (the, t, dha), as for (the) towards: (the bird as-sadadah) (21), and as stated in his saying (A): "So I knew that the Ansari." (22) And the witness said: (That) is a denoting noun that is built in the place of the accusative object, and it came before the subject (Ansar), because of the importance of the matter, and this introduction is permissible in such places, as for the pronoun So it is: connected, and that is towards: (I have honored you and honored them), and it is separate, similar to what was mentioned in the noble verse from the Almighty's saying: □ It is You we worship and You we seek help □ (Al-Fatihah: 5) when he presented the established for limitation and for His predominance in existence and for the notice that the worshiper and the enslaved should be Their particular view of the truth, so the meaning of the verse is: We single you out for worship, and we single you out for help, so we do not worship anyone but you, and repeat the pronoun to specify the specification of each of them to Him, the Exalted, and to simplify the speech with the Beloved (23), and from what came from the connected pronoun in His saying (A): "... With what has been proven in yourself of the love of this world, it called you and you answered it, and it led you and you followed it, and I commanded you and you obeyed it" (24). So (Al-Kaf) mentioned in the text, related to the verbs: (I called you, I commanded you, I commanded you) in the place of the accusative object, as well as the (Haa) connected in the aforementioned sentences,

the third person pronoun and its place of the sentence is the accusative object placed in the fatha; The use of pronouns in general and in many of his letters (A) is to be brief and to avoid confusion; That is, by one letter from the full name, so the letter is counted as part of the name, as well as in terms of confusion, because the apparent names are many in common, for example, when it is said: (Muhammad did Muhammad) it is permissible to imagine in the second (Muhammad) that it is not the first (25), the benefit of the pronoun When used, be on this side. As for the other type of pronouns, which is separate, as indicated in the verse that preceded it, it is not mentioned in the total of the letters that it is in an accusative object.

The second section: the non-explicit noun (the interpreter): which is different from the explicit and is of two parts: the first: the interpreter with a source after an infinitive letter, and he is the one who is not mentioned in his word, or is not insisted by it in speech, but is understood by means of his verb that appears preceded by an infinitive letter, towards: (I would like to see it), and it was also mentioned in His saying (A): “Oh, damned son of Sakhr, the amputee, you claimed that your dream weighs mountains” (26), so the infinitive (that) and the present tense verb that follows it are in place of a second object accusative for the verb (alleged), which is The place of the witness and (your dream) is the first object, although the two objects in the original are subject and predicate; That is: before the verb (alleged) enters it. The second: the singular sentence. This type of object is only after verbs that take two objects, towards: (I thought you were striving) (27). And also what came in his saying (A): “I found you throwing something other than your purpose” (28); The place of the witness is: (You throw something other than your purpose), so the verb (to throw) and its subject is in the place of a second accusative for the verb (found), which puts two objects and appreciation on that: (I found you throwing something other than your purpose) (29)

2. Absolute object

Absolute or unrelated object, source, or event; it is a source that is mentioned after

the verb, always set towards: “You raise the cream from humiliation in a way that does not distort any blemishes.” (30) It is what not news from a restricted source is towards: “Hitting you is a painful beating.” It is called that because carrying the object on it does not need a connection, because it is an object. The subject is a reality, unlike the rest of the accusatives, each of which is called an object, but it is in consideration of the action being attached to it, or occurring for it, or in it, or with it, and also in carrying the object on it, it needed to be restricted to the preposition, unlike it, and that is why it deserves to be preceded by it in the situation (31) The absolute object has multiple purposes, including: 1. Confirming, strengthening, and appreciating a word that does it with verbal emphasis, and that is in the ambiguous established source, towards the Almighty’s saying: □ And God spoke to Moses (An-Nisa: 164); It does not indicate more than what is indicated by his action, and it only serves to confirm, as God Almighty singled out Moses (A) that his speech is without intermediary, and that is why he was called (Al-Kalim), but confirmed it with (Taklima) in order to raise the possibility of metaphor. This is also mentioned in some of his messages. (A): “You will be struck by a thunderbolt that you will not wake up from until it is blown into the images with the murmur that you have despaired of.” (32) What preceded it, which is the verb (to stun), and the purpose of the source here is to remove doubt and the possibility of metaphor from its factor, so it was limited to its abstract meaning without a moral increase in it on the other hand, such as an addition, description, number or (the) that of the Covenant (33). 2. Confirm the meaning of its factor and indicate its type. It includes the source that is indicative of the authority; As the Almighty says: □ ... So pardon the beautiful pardon □ (Al-Hijr: 85); the word (forgiveness) is considered an established source, and the sign of its position is the opening, and it is thus an absolute object. In this verse, God Almighty and His Noble Messenger (J) commands to turn away from the foolish, and treat them as kind, and it is not possible for this purpose to explain the type without confirmation, and this is what was stated in

his saying (A): “It is as if I have seen you make noise from war - if I bite you - the noise of camels with weights” (34); The word (noise) to say: (the noise of beauty) is an accusative object, and the sign of its accusative is the visible fathah at its end, and the accusative has the verb that preceded it (the noise) so it came here for two things, and they are confirmation of the meaning of its factor and a statement of its type. 3. Confirmation of the meaning of the factor with a statement of its number together: This is towards: (I read two readings), and the statement of the number here is the most important, and it is not achieved alone without confirming the meaning of the factor. It is worth noting that the absolute object may be to emphasize the meaning, type and number of the factor together, such as: (I read the book two useful readings); The intangible benefit of the source may be limited to the emphasis alone, but it is not limited to the statement of the type alone or its number (35)

3. The object for effect

The effect is for him, which is the reason for taking the action and the answer to it; towards: (I struck him as a discipline, and I refrained from war as cowardice) meaning that he is a source and an understanding of the explanation and a comparison of the actor in existence. The agent in it is a verb without its utterance, but mentions the object because it is an excuse and a reason for the occurrence of the action; She says: (I visited you for the hope of your generosity) (37). Types of the accusative for him: the subject for his sake has three cases, as follows: First: to be abstract from the Alif, Lam and Addition, and that is towards: (I hit my son as a discipline); the word (disciplinary) is an object for which it is established, and the sign of its accusation is conquest, and it is abstract. This was stated in his saying (A): “And I wished him well, hoping for what appeared from you” (38); His saying (to greedy) is an object for its sake, and it is the reason for taking the action. Greed is a reason for wishing for it, and that is because greed has two sides; Considering one of them as a cause, and the other as a cause, considering its rationality, knowledge and usefulness as a reason for

wishing, and considering its existence as a cause for wishing; The way in which there was a cause is other than the way in which it was a cause, but that contradicts if it was a cause that caused one thing from one face (39), and the most important thing in this case is that the effect for its sake is established. Second: to be added. And from what was mentioned in his saying (A): “Until I was the one who stayed overnight due to the approach of the people’s covenant with disbelief, for fear of division among the people of Islam” (40); The witness is his saying (fear), which some of the later ones considered as actions of the inner soul, so they stipulated that the effect for it is one of the actions of the inner soul, such as: (Zayd came out of fear and desire) unlike the actions of the apparent response (41) such as: (Zayd came to fight the infidels); It is not an object of it, and on this basis (fear) is considered a subject for its sake, and the sign of its accusative is the fathah and it is added, and (the band) is added to it. And it is a moral addition because one of the meanings of the addition is to make it clear before it, like: (a gold ring and a silver ring), it does not differ from the rhetorical (who), as it is based on an estimate: (a ring of gold and a ring of silver), and also the estimate in the text is: (fear of the band); However, adding (fear) to (sect) did not turn into knowledge because the noun added to it is a non-knowledge, but it has been specified and specified, so it is the fear of the group, not the fear in general whose type is not known. This is both accusative and predatory. Third: To be comparing the Alif and Lam, which is the opposite of the abstract? The majority here is dragging him, and it is permissible to slander, such as: (I hit my son to discipline) more than (I hit my son to discipline) (43), but this case was not mentioned in the entirety of his letters (A)

4. The object in effect

Effect or circumstance; an envelope is not a container for something, and containers are called envelopes because they are containers for what makes things. Like spears and pots, and it were said that times and places are circumstances because actions in them became like vessels for them, so it is a metaphorical designation

(44). The object in it is what a factor on the meaning of (in) from the noun of a time sheds light on, such as: (Silence on Thursday); the word (day) has an accusative object, and the sign of its accusative is the fatha, which is added, and (Thursday) is added to it. And his estimate: (Silence on Thursday) or the name of an ambiguous time, which is the six directions; such as forward, backward, right, left, and so on; Towards: (at, when, and quantities such as a league, and what is formulated from the infinitive; towards: (I sat the seat of Zaid) (45). Parts of the object in it (the adverb) First: the adverb of time. Time: It is the passage of night and day or what indicates a time when it occurred In the event; towards: (the day, the night, the hour, the month, and the year), and as stated in his saying (A): “So Ubaidah bin Al-Harith was killed on the day of Badr, and Hamza was killed on the day of Uhud, and Ja`far and Zaid were killed on the day of Muta” (46), So the witness is saying (the day of Badr, and the day of Sunday, and the day of Muta), each of these words is considered an adverb of time and the sign of his accusation is the fathah, because each of them included the meaning of (in) that is, according to the estimate: (on the day of Badr, and on the day of Sunday, and on the day of Muta). It is also noticed that the word (day) was repeated in the text for confirmation, clarification, and clarification as evidence on which (A) was based in his letters. Second : The circumstance of the place , which indicates a place in which it occurred, settled, or acted upon, towards: (I sat on the table), and the adverb of the place here is (above), which is the accusative object and the sign of its accusative is the fatha and it is added and (the table) is added to it. And from what was mentioned in the letters, saying (A): "And his prayer is Hell, and a worse fate" (47); The word (hell) is an adverb of place, and the object in it is fixed, and the sign of its accusation is the visible hole at the end of it, and the agent in it is saying (and its origin) and it is apparent and not predestined (48). Representation of the circumstance six things that represent the circumstance; And it is the one that erects with its erection, towards: First: the source, which is a rigid noun that denotes an event

abstracted from time and place, towards: (I came to you at sunrise). In) It was mentioned in his saying (A): “And from you flowed the course of the Spirit and the blood in the veins” (49); the subject of the witness in this phrase is (a stream), which is also a source of a source of circumstance; It is added, and (the soul) is added to it. Use it (A) to show its stability in the mucous, and it is also attached to it, free of time and place. Secondly: Description, which is a word that follows the description in order to specify it and sweeten those who have it like its name, i.e. mentions the meaning of the described priest, or in something of its reason; Towards: (grown long), the adjective (long) grows from the adverb and is considered an accusative object and the sign of its accusative is the opening, as well as what was mentioned in the poetic verse mentioned by (A) in some of his letters; and he:

He lingered a little while catching up on the hija lamb

There is no harm in dying if death descends (50)

So the word (to abate) is an action of a command from (to broadcast it), if its transmission increases; That is, stay it, he wants to slow down, (a little): It is the position of the witness, which is an adjective that followed its description, so it changed from the adverb and became in the place of the accusative object and the sign of his accusative is the fathah, and he mentioned (A) (the hija), which is war, and a load (by stirring): He is the son of Badr, A man from Qushayr attacked his camels and exhausted them, and he said the aforementioned verse, and thus became an example of threatening war (51)

5. The object with effect

Which is all that I actually did with him and it is permissible for him to be sympathetic, and that is: (I got up and Zaid); That is: with Zaid (52), so it is before it “waw” meaning (with) preceded by a sentence that contains a verb or something similar in action, and that “waw” textually indicates the association of the noun that followed it with another noun before it at the time of the occurrence of the event with the second participation of the first in the event, meaning that the object is with him. It does

not take place except after the “waw”, and it does not happen until after an imperative or intransitive verb in the transgression, such as: (what you did and your father, and I am still a prisoner of the Euphrates), and his erection with what he did in the past with a verb or a doer of his work, not with a predicate after the waw in contrast to the glass, nor with it Al-Jurjani, not unlike the kufis (53). As for idiomatically it is a singular noun. that is, neither a sentence nor a semi-sentence, a virtue; That is, it is not a pillar, and it is before it (waw) meaning (with), so it also says: (The water and the plank) i.e. with the plank. And (waw) and (with) their meanings converge, because the meaning of (with) to gather and join and (waw) combines what precedes it with what comes after it, so they established waw in the place of (with) because it is lighter in wording and gives its meaning, and waw was not a noun in which the verb works as He worked in (with) the accusation, so the work moved beyond the waw. Likewise (waw), which means (with), it is in progress with the letters of conjunction, which indicates that the Arabs have never used the meaning (with) except in places where if an emotion was used in it, it would be permissible. (And Zaid), so she sympathizes with the pronoun of the subject (55), and in terms of the similarities between (waw) and (with) in terms of meaning. But if you say: (The father ate with the sons), then the sentence indicates that (the sons) actually shared their father in eating, as he was eating; Because of the presence of a word that indicates the true participation in the meaning of the verb, which is the word (with) and the meaning is not corrupted by this real participation (56), and it appears from this that the difference between waw and (with) lies in replacing the second with the first; It was not mentioned in the letters of Imam Ali (A).

The second topic: the situation

Situation: it is everything that indicates a form and its owner (57) including what is in it the meaning of (in) (58) towards: (Zayd came laughing) that is, in the case of being laughing; the case is a comprehensive gender news and epithet. Rather, it is called a state because it is not permissible for it to

be a passive noun in it, except when it comes in length or shortness of time and it is also not permissible for the state to be for what has passed and ceased, nor for what did not come from verbs. The meaning of that verb is because it is like the object in it, so the case is set (59), and its right is to be indefinite. Towards his saying (□): □ And to God prostrates whoever is in the heavens and the earth willingly or unwillingly... □ (Al -Ra`d : 15) So the two words (voluntarily and unwillingly) are two sources, and each of them came as a denial at an established moment; So what is meant by the verse is: that the Almighty submits to Him alone and submits to the people of the heavens and the people of the earth, and (voluntarily): i.e. like the angels, or the believers, and (unwillingly) like the infidels who are forced by the sword (60). So it deserved that the situation in each of them is negative, because in the sense it is second news, as it is said: (Zayd came riding) because the news included the arrival of (Zayd) and his riding in the event of his arrival. It is obsolete like him and falls into the answer to (how did it come?) and (how) to the unknown question (61). Types of case There are two types of case; And as follows: First: the singular case, and denotes one, such as: (the boy went running), the word (running) is considered an established state and it is singular and the sign of its position is the opening, as it came in his saying (A): “I am Abu Hassan, the killer of your grandfather, your brother, and your uncle.” Shadkha"(62), the subject of the witness: (Shadkha); Al-Shadkh means: breaking the hollow thing; And its chapter is (cutting and slashing his head), meaning cutting it off (63), so it is an established condition, and the sign of his monument is the opening, so such words and their meanings that Imam (A) intended, but to indicate pride, as well as a threat, as it is said: (I am a happy killer) (64), as well as what came in the preceding text. Or on two sides, like: (The ant and the bee are known to be on the move), so the word (da`itatin) is considered a singular and a sign of two; i.e. (the ant and the bee), or the plural; This is what was stated in his saying (A): “I am on the path that you left obediently, and you entered it under duress” (65); The witness said: (obedient ...

coerced) are two cases and the sign of their accusation is *ya* instead of the *fatha*, because both of them indicate the plural. Second: The case of the sentence, it may be nominal or actual, and the condition of both sentences is from a link that goes back to the owner of the case, which must be knowledge and that the current sentence is declarative related to its owner through the *waw* (66), as stated in the noble verse mentioned (A). In some of his letters (A) (67), and the Almighty's saying: "And do not confuse the truth with falsehood, and conceal the truth while you know" (Al-Baqarah: 42), so the phrase "and you know" is a nominal sentence from a subject and a predicate in a position set, so the intent of the verse It is a speech from Him, the Most High, that you should not confuse him with him. They said: We know that Muhammad is a prophet, but you are not that (and you concealed the truth) in the description of Muhammad (J) (68) □ and you know □ ; So what is meant is: you conceal it, and it is the witness, and the current sentence in the noble verse has also been associated with the owner of the case, by way of the *waw* before (you), here it came with the meaning (if) that is for the past time (69), and the case may be multiple in places in his messages (A). ; The case and its companion are similar to the subject and the predicate in that the subject may have news or multiple news, and the same is the case in that he is one, and his condition is multiple, and the multiplicity may be in the pronunciation and meaning, or in the pronunciation without the meaning, as follows: The first : towards: (Zaid came Excuse Dhamin) and the witness: (Excuse Dhamin); It threatens the situation in wording and meaning; This is because (Excuse me) meaning (I apologize) for the guilt and fault, and (Dhamin) means lying, and the plural of (Mayon) is like: (Most suspects mayon) (70); The meaning is different from the first case, which is (excuse me), and the like, as stated in His saying (A): "And you will lose a lost game, or a slain who has been killed" (71); The first witness: (dismissed) as the case is multiplied in terms of the pronunciation and the meaning as well. From the section (Nasr), which is (dismissed, and tareed), and the other word means (defeat him) that

is, expelled and removed him and his door (submitted). And the other witness: (a stabbed murderer), so the slain is from a well-known (murdered) whose door is victory, which is death, and the word (thawbour) is from Thabur, meaning doom and loss (72), and each of them is considered a state set in conquest. The second: Towards: (I bought pomegranate, sweet and sour), so the two words (sweet and sour) are counted immediately in pronunciation and meaning (73), which is not mentioned in his letters (A).

The third topic: Distinction

Distinction is called explaining, explicating, clarifying, clarifying, distinguishing, and distinguishing. They are words and the meaning is one. Distinction is a language : making something out of something or separating something from something else, like the Almighty's saying: " And excel today, O criminals " (Ya -Sin : 59); In the verse, a description of the condition of the wretched and ungodly, and their shame and destruction, according to the method of the Qur'an in encouragement and intimidation; i.e., be distinguished and separate from the believers, O group of infidels; And that is when they mix with them at the gathering, or they separate themselves from every good thing, or they separate themselves in the Fire (74). As for the idiomatic distinction, it is every unidentified noun, which includes the meaning of (who), to indicate what preceded it in terms of generality, such as: According to the estimate: a pleasure from a soul, and the word (soul) becomes a clear distinction what is desired by its owner (75). What is meant by discernment in general is to raise the thumb and remove confusion, by telling a story or mentioning a word that has multiple faces; The addressee hesitates in it and alerts him about what is meant by texting one of its possibilities, as in the previous example, to clarify the purpose, and therefore it is called distinction and interpretation (76). Places of discrimination There are places where the use of discrimination is frequent. This is as follows: First: After I do the preference. And that is when it is a subject in the meaning, it must be set up, and if it is not,

it must be dragged with an addition and the sign of what is a subject in the meaning: to make it a subject after making the action of the preference actually, and that is like: (You are higher in status, and more money), the two words (position, money)) are considered discrimination, and they must be set up; As it is correct that most of them are active after making the act of preference actually, she says: (You are higher in your house, and your wealth is greater) and as it was also stated in his saying (j): “And her family was tested in it, so that it may be known which of them is the best in deed” (77) here came the word (deed). A distinction erected in the fathah and because it is active in the meaning, i.e. it says: (so that which one of them knows his good deeds), it is obligatory to accusative, just as it does not modify in an expression to an expression unless it is accompanied by a change from one meaning to another. Comprehensiveness and exaggeration, and an example of this is also your saying: (The garden smelt as perfume) and the original is the fragrant smell of the garden; However, there is a difference between them in meaning. So, the fragrance of the garden oozes, meaning that perfume in the garden oozes, and as for your saying: (The garden smelt as perfume) it means: it was filled with perfume, as well as what was mentioned in the previous text. And an example of something that is not passive in the meaning: (Zayd is the best man) in this case it must be drawn in addition to the fact that it is not a distinction but is added to (the best), which becomes news for (Zayd), unless it is added (I do) to something else, then it is indicative; Towards: (You are the best man of people); When the word (man) is expressed as a distinction set in the opening (78), and as stated in his saying (j): “The Ansar is the greatest of Arabs in it” (79), so if the word (greater) mentioned in the text was not added to it (The Arabs), rather the word (share) was added to it, so it came (share) added to what came before it in the place of raising a predicate for the name (in), but it was not added, so it expresses an established distinction. Second: The distinction that occurs after the number, as stated in the saying of Imam Ali (j): “The Messenger of God, may God bless him and

his family and grant them peace, singled out seventy takbirs” (80); Witness: (Takbir), which is a distinction set in the fatha and located after the number (seventy), and the number in general is not an amount according to many grammarians, because the quantities fall into his distinction. (And the measure) occurred to distinguish the number in the first, and the measure occurred to distinguish the second, and because it is not said that I have the amount of a pound of wheat, and it is not said that I have the amount of twenty men, so whether it is this or that, distinguishing the number is considered to distinguish the Self (81). Third: The discrimination that occurs after all that indicates astonishment. And that is towards: (Zayd is a good man, and a scholar is sufficient for him); each of the two terms (man and scholar) is indicated as a distinction that exists after exclamation, and this last position is not mentioned in his letters (j) (82).

Conclusion

After extensive research on the accusatives (virtue) in grammatical structures; In the letters of Imam Ali to Muawiyah we can mention a number of results; reached by the search; The most important ones:

1. The Arabic sentence is built on an indispensable predicate and a predicate; they are called al-‘Umdah, and some posts are added to the predicate ones. It can be dispensed with, in many cases it is called a virtue; Like effects, etc.
2. The difference of grammarians in increasing the accusatives (virtue); In terms of increasing and completing the sentence.
3. The grammarians use a number of terms on the (SC) posts in the sentence; including (fadla, restriction, increase, complement, complement) and so on; But the most common is (fadla.)
4. The occurrence of the names attributed (virtue) in places from the letters of Imam Ali (j) to Muawiyah can be counted as follows:
 - The object of it: It has two parts:
 - a. The express noun: it is the apparent singular, as it is mentioned fifty-

one times; It is the most in his letters (A); its types are: (1) Added, and it was mentioned forty-two times. (2) the conductor, was little mention of the faces; It was mentioned in three places. (3) The name of the reference, received once. As for the pronoun, the related pronoun has been mentioned about one hundred and forty-two times, and as for the separate, it is not mentioned in the letters.

- b. Inappropriate noun: It is also of two parts: The first: It is the interpreter with a source; It was mentioned about six times. The second: It is the singular meaning, and it has been mentioned five times.
- The absolute object: it appears six times in the letters.
 - The effect for it: It was mentioned twice.
 - The effect in it: It came fourteen times.
 - The object with it: It is the last of the five effects that are not mentioned in the messages.
 - Al-Hal: It was mentioned in his letters (A) about eighteen times.
 - Distinction: which is considered the last of the misguided ones? It was mentioned three times.

Thus, we have counted the number of places in which each type of virtue was mentioned in the letters of Imam Ali (A) to Muawiyah.

Margins

1. Characteristics: 1/185, 198, Sharh Ibn Aqeel: 2/286.
2. Brief: 3/116.
3. Al Kafi: 757, Al Mohit Dictionary Rank: 3/501.
4. Al-Salik's guide to Alfya Ibn Malik: 1/207, Arabic rhetoric, its foundations and sciences: 1/122, Detailed Lexicon in Arabic Grammar:
5. .761/1
6. Arabic rhetoric: its foundations and sciences: 1/122.
7. Salik Guide: 1/207-209.
8. Closer: 174.
9. Encyclopedia of Morphology and Grammar: 457.

10. Tammam Nahj al-Balagha: 662.
11. Detailed explanation: 3/84.
12. Tammam Nahj al-Balagha: 650.
13. Al-Kamel in grammar, morphology, and syntax: 181
14. add. Same source: 181.
15. Safwat al-Tafsir: 1/225, Interpretation of the Noble Qur'an: 140.
16. Interpretation of the Noble Qur'an: 514, Safwat al-Tafsir: 2/764.
17. Tammam Nahj al-Balagha: 660.
18. Safwat al-Tafsir: 3/1203.
19. Same source: 560.
20. Tammam Nahj al-Balagha: 599.
21. Interpretation of the Noble Qur'an: 136, Safwat al-Tafsir: 1/219.
22. Al-Wafi Grammar: 1/113-120, Treasury of Literature: 1/32.
23. Sharh Ibn Tulun: 1/131-132, The Detailed Dictionary of Arabic Grammar: 1/99.
24. Tammam Nahj al-Balagha: 643.
25. Interpretation of the Noble Qur'an: 15, Safwat al-Tafsir: 1/19.
26. Tammam Nahj al-Balagha: 645.
27. Detailed explanation: 3/84.
28. Tammam Nahj al-Balagha: 645.
29. The Arabic Lessons Collector: 401-402.
30. Tammam Nahj al-Balagha: 649.
31. The Arabic Lessons Collector: 401-402.
32. The detailed dictionary in Arabic grammar: 2/1041.
33. Sharh Al-Ashmouni: 1/466-467.
34. Tammam Nahj al-Balagha: 661.
35. Clarification in Sharh al-Mofasal: 1/188-189, Safwat al-Tafsir: 1/270, Al-Wafi Grammar: 2/207.
36. Nahj al-Balagha: 646.
37. Detailed Lexicon in Arabic Grammar: 2/1041, Al-Wafi Grammar: 2/207-209.
38. Al-Mofasal fi Ilm Al-Arabiya: 60, Al-Kafia fi Grammar: 1/191.
39. Al-Luma' in Arabic: 50, Sharh Ibn Aqeel: 1/574.
40. Tammam Nahj al-Balagha: 660.
41. Clarification in the explanation of the joint: 1/290.
42. Tammam Nahj al-Balagha: 644.
43. Hama' al-Hawa'i: 2/131-132.
44. It is clear in grammar: 305.
45. Sharh Ibn Aqeel: 1/575-578, the clarification in Sharh al-Mofasal: 1/290, clear in grammar: 305.

46. Detailed explanation: 2/41.
47. Explanation of the diameter of the dew: 256.
48. Tammam Nahj al-Balagha: 643.
49. Tammam Nahj al-Balagha: 627.
50. Al-Luma' in Arabic: 49-50, Arabic Principles: 404, Al-Kamel in Grammar, Syntax and Syntax: 340.
51. Tammam Nahj al-Balagha: 645.
52. Tammam Nahj al-Balagha: 660.
53. Same source: 660.
54. Al-Lama' in Arabic: 51.
55. The complete grammar, morphology and syntax: 136, Explanation of the Mufassal: 2/48, Explanation of Tas'heel: 2/172.
56. Al-Lama' in Arabic: 51.
57. Detailed explanation: 2/48.
58. Grammar meanings: 2/304.
59. The clear in the rules and syntax: 262 and its owner, i.e. the owner of the case, and it must be knowledge of a subject, object, participle, predicate, preposition, noun with a preposition, added to, and the adverb comes for him to show his form.
60. Explanation of ease: 2/321.
61. Explanation of the joint: 2/62, the pathological approach in explaining the millennium: 247.
62. Safwat al-Tafsir: 2/573, Interpretation of the Noble Qur'an: 378.
63. Detailed explanation: 2/62.
64. Nahj al-Balagha: 646.
65. Mukhtar Al-Sahah: 202.
66. Syntax meanings: 2/266.
67. Nahj al-Balagha: 646.
68. The detailed dictionary in Arabic grammar: 1/439.
69. Nahj al-Balagha: 600.
70. Interpretation of the Noble Qur'an: 28.
71. Meanings of Grammar: 2/264, Detailed Dictionary of Arabic Grammar: 1/439.
72. Mukhtar Al-Sahah: 641,420.
73. Tammam Nahj al-Balagha: 657.
74. Mukhtar Al-Sahah: 199, 82.
75. Explanation of sufficient healing: 1/181.
76. Safwat al-Tafsir: 2/1017, Interpretation of the Noble Qur'an: 661.
77. Al-Khudari's footnote: 1/505, Explanation of the Roots of Gold: 278.
78. Detailed explanation: 2/70.
79. Tammam Nahj al-Balagha: 657.
80. Syntax meanings: 2/274-275.

81. Tammam Nahj al-Balagha: 644.
82. Same source: 658.

References

The Holy Quran.

1. Al-Kafi Modern Arabic Dictionary, Muhammad Khalil Al-Basha, 4th floor, Publications Company for Distribution and Publishing, Beirut, Lebanon, 1999.
2. Al-Kafia fi Grammar, Ibn al-Hajeb (d. 570 AH-646 AD), Dar al-Kutub al-Ilmiyya, Beirut, Lebanon.
3. Al-Luma' in Arabic, Abu Al-Fath Othman bin Jinni, investigation: Dr. Samih Abu Moghli, 3rd floor, Majd Lawy Publishing House, Amman, 1425 AH - 2004 AD.
4. Al-Muqrib, Abu al-Hasan Ali bin Moamen bin Muhammad bin Ali bin Asfour Al-Khudhrami Al-Ishbili (d. 669 AH), investigation: Adel Abdel-Mawgou and Ali Muhammad Moawad, Edition 1, Dar Al-Kutub Al-Ilmiyya, Beirut, Lebanon, 1418 AH-1998 AD.
5. Arabic rhetoric its foundation and its sciences, Abdul Rahman Al-Maidani.
6. Arranging the surrounding dictionary according to the method of the luminous lamp and the basis of rhetoric, Al-Taher Ahmad Al-Zawi, 4th edition, Dar Alam Al-Kutub for printing, publishing and distribution, Saudi Arabia, 1417AH-1996AD.
7. Clarification in Sharh al-Mofassal, Ibn al-Hajeb (d. 570 AH), investigation: a. Dr.. Ibrahim Muhammad Abdullah, 1st floor, Dar Saad Eddin, Damascus, 1425 AH-2005 AD.
8. Collection of mosques in explaining the collection of mosques, Imam Jalal al-Din Abd al-Rahman bin Abi Bakr al-Suyuti (d. 911 AH), investigation: Ahmed Shams al-Din, 2nd edition, Dar al-Kutub al-Ilmiyya, Beirut, Lebanon, 1427 AH-2006 AD.
9. Definition of drainage, d. Ali Abu Al-Makarem, 1st floor, Al-Mukhtar Foundation, Cairo, 1428 AH-2008AD.
10. Encyclopedia of Morphology and Grammar, Ibrahim Shams Al-Din, 1st

- Edition, Al-Alamy Foundation for Publications, Beirut, Lebanon, 1430 AH-2009AD.
11. Explanation of Al-Ashmouni, Hassan Hamad, supervision: Dr. Emile Yaqoub, 1st Edition, Dar Al-Kutub Al-Ilmia, Beirut, Lebanon, 1419 AH-1968AD.
 12. Explanation of Ibn Aqil, the judge of judges, Bahaa Al-Din Abdullah bin Aqeel Al-Aqili Al-Masry Al-Hamdani, Muhammad Muhyi Al-Din Abdul Hamid, Edition 1, Dar Al-Khair, Damascus, 1410 AH-1990 AD.
 13. Explanation of Ibn Tulun on the Alfiya of Ibn Malik, Abu Abdullah Shams al-Din Muhammad ibn Ali ibn Tulun al-Dimashqi al-Salihi (died 953 AH), investigation: Dr. Abd al-Hamid Jassim Muhammad al-Fayyad al-Kubaisi, Edition 1, Dar al-Kutub al-Ilmiyya, Beirut, Lebanon, 1423 AH-2002 AD.
 14. Explanation of Qatar Al-Nada and Bel Al-Sada, Classification: Abu Muhammad Abdullah Jamal Al-Din bin Hisham Al-Ansari (d. 761 AH), authored by: Muhammad Muhyi Al-Din Abdul Hamid, Dhul-Qirbi, Qom.
 15. Explanation of the facilitation, Jamal al-Din Muhammad bin Abdullah al-Ta'i al-Jayani al-Andalusi (600 AH-672 AD), 1, Hajar, 1410 AH-1990 AD.
 16. Explanation of the Healing Sufficient, Jamal Al-Din Bin Muhammad Bam Malik Abdullah Al-Tai, investigation: Ahmed Bin Youssef Al-Qadri, Edition 1, Dar Sader, Beirut, Lebanon, 1427 AH-2006 AD.
 17. Explanation of the roots of gold, Mohamed Mohieldin Abdel Hamid, Dar Al-Tala'i, Nasr City, Cairo.
 18. Hashiyat al-Khudari, Turki, Turki Farhan al-Mustafa, 2nd floor, Dar al-Kutub al-Ilmiyya, Beirut, Lebanon, 1426 AH-2005 AD.
 19. Interpretation of the Noble Qur'an, Sayyid Abdullah Shabar (d. 1242 AH), 4th edition, Dar Al-Aswa for Printing and Publishing, Tehran.
 20. It is clear in grammar, d. Muhammad Khair Al-Halawani, 5th floor, Dar Al-Mamoun Heritage, Beirut, Lebanon, 1417 AH-1997AD.
 21. Mofassal in the Science of Arabic, Abu Al-Qasim Mahmoud bin Omar Al-Zamakhshari, investigation: Saeed Mahmoud Aqil, Edition 1, Dar Al-Jabal, Beirut, Lebanon, 1424 AH - 2003 AD.
 22. Mughni Al-Labib on the books of Arabs, Jamal Al-Din bin Hisham Al-Ansari (d. 761 AH), verified by: Dr. Mazen Al-Mubarak and Muhammad Ali Hamdallah, Edition 1, Dar Al-Fikr, Beirut, Lebanon, 1426 AH-2005 AD.
 23. Mukhtar Al-Sahah, Muhammad bin Abi Bakr bin Abdul Qadir Al-Razi (d. 666 AH), Dar Al-Kitab Al-Arabi, Beirut, Lebanon.
 24. Principles of Arabic, by teacher Rashid Al-Shartouni, revised and prepared by: Hamid Al-Muhammadi, 9th edition, Jerusalem, Qom, 1426 AH.
 25. Safwat Al-Tafseer, Sheikh Muhammad Ali Al-Sabouni, Al-Asriya Library, Saida, Beirut, 1429 AH-2008 AD.
 26. Sharh al-Mofassal, Muwaffaq al-Din Yaish bin Ali bin Yaish al-Nahwi (d. 643 AH), distributed by Al-Mutanabi Library, Cairo.
 27. The adequate grammar, Abbas Hassan, 3rd floor, 1325 AH.
 28. The Arabic Lessons Collector, Sheikh Mustafa Al-Ghalayini, 1st Edition, Dar Al-Kitab Al-Arabi, Beirut, Lebanon, 1425 AH-2005 AD.
 29. Kumar, S. (2022). A quest for sustainium (sustainability Premium): review of sustainable bonds. *Academy of Accounting and Financial Studies Journal*, Vol. 26, no.2, pp. 1-18
 30. Allugunti V.R (2022). A machine learning model for skin disease classification using convolution neural network. *International Journal of Computing, Programming and Database Management* 3(1), 141-147
 31. Allugunti V.R (2022). Breast cancer detection based on thermographic images using machine learning and deep learning algorithms.

- International Journal of Engineering in Computer Science 4(1), 49-56
32. The clear in grammar and syntax, Muhammad Rizk Al-Farkh, Dar Wahba Huda, Damascus, Qazzaz.
 33. The complete in grammar, morphology and syntax, Ahmed Qabbash, 2nd floor, Dar Al-Jeel, Beirut, Lebanon.
 34. The completeness of Nahj al-Balaghah from what the Sharif al-Radi chose from the impact of the Commander of the Faithful, Imam Ali bin Abi Talib, peace be upon him.
 35. The Detailed Dictionary of Arabic Grammar, Prepared by: Dr. Aziza Fawal Babati, 2nd floor, Dar al-Kutub al-Ilmiyya, Beirut, Lebanon, 1425 AH-2004 AD.
 36. The guide of the traveler to the millennium of Ibn Malik, Abdullah bins Saleh Al-Fawzan.
 37. The meanings of grammar, d. Fadel Al-Samarrai, 1st floor, House of Revival of Arab Heritage, Beirut, Lebanon, 1428H-2007AD.
 38. The pathological approach in explaining the millennium, Abd al-Rahman ibn Abi Bakr al-Suyuti, investigation: Naqee Monfard, 2nd edition, Bustan, book No.
 39. The Treasury of Literature and the Pulp of the Lisan of the Arabs, Abdul Qadir bin Omar Al-Baghdadi (d. 1030-1093), investigation: Abdul Salam Muhammad Harun, General Egyptian Book Authority, 1397-1957 AD.