

The Arabism of Muhammad (PBUH), the Arabic of the Qur'an, its Universality, and the Reasons for its Descent in the Arabian Peninsula

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Abstract

The issue of Arabism and the Holy Quran is tackled mainly in this study due to many irresponsible views about this issue, especially the tone of its amplification, contradiction, and departure from theoretical and intellectual frameworks to the political and social frameworks in light of sectarian war which has no place in Qur'an, Islam, or even in Arabism. Therefore, in order to restore matters to their normal level, and in order to restore these concepts to their natural place at the intellectual and theoretical levels, away from the spirit of hostility and the spirit of contradiction that try to be manifested our public life, it is necessary, as a matter of entrust our legal mandate, to define the basic concepts of the issue of Arabism, the Qur'an, and Islam, and to recall the constant facts. One should not be deluded that Islam is a religion that belongs to the Arabs alone since this is not the case, and Islam is not directed only to Arabs, but it is to all people in every time and place since the emergence of its star in the sky of the Arabian Peninsula to the end of the world. Therefore and from this section, it is better to define Arabism as the group of historically formed cultural, social, and psychological features characterized by relative stability for the group called the Arab nation, and thus this definition will exclude any endeavor of exclusion on the basis of nationalism, or any secondary cultural view that would disassemble rather than collect the most important fabric of Islamic nations.

Keywords: Holy Quran, issue of Arabism

I. Arabism of the Prophet Muhammad (PBUH)

To possess the hearts of the world may be possible and to possess the globe on which we are may also be possible, but to possess the hearts of the worlds of the first and the others, and the heart of even enemies, and to be the master of the whole universes, this is not possible for everyone except one who is Muhammad (PBUH), the Messenger of Allah. He is Muhammad bin Abdullah bin Abd al-Muttalib bin Hashem, from Quraysh, from Adnan, from the sons of Ismail bin Ibrahim al-Khalil. He was born on Friday in 53 BC and the dawn of the year of the elephant. Imam al-Sadiq says "on the night of the birth of the Prophet (PBUH), a light was brightened in Hijaz and

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then it elongated until it reached the East and there was no bed left for a king of the kings of the world, because it became a mute backwards that do not speak on that day, and there was no idol left from idols as they set back on face, and the priests' knowledge was extracted, and the magic of magicians was breakdown" (2). Concerning the date of his death, He was died in 11 AH.

He is the Arab Prophet, the founder of the Islamic University, the builder of its civilization, the collector of the Arabs who renewed their political and legislative lives. He was known as Abu al-Qasim (PBUH). He was born in Mecca and grew up as an orphan. He was raised by his mother Amna Bint Wahab who died when the Prophet was at the age of six. Then, his grandfather (Abd al-Muttalib) assigned him. After two years, his grandfather has died, so his uncle (Abu Talib) sponsored him. Thus, he grew up brave, high-minded, sincere, virtuous, morals, full of mind, and people call him the honest. When he reached the age of twenty-five, his uncle, Khadija Bint Khwailid Al-Asadi Al-Qurashiya, married him and she was 15 years older than him, and she was wealthy.

Before their marriage, she sent him with a trade to the Levant, so he succeeded and won. When he reached the age of forty (13 B.C. - 610AD), he was revealed in the cave of Hira (in Mecca), and he loved being alone in it to worship and reflect on the verses of Allah in his creation. So, he called those around him secretly for a period of three years, so his wife believed in him, and his cousin Ali bin Abi Talib (2).

This is the most important thing related to his personal life. As for his attributes and morals, it suffices to say that the Lord Almighty said: {And you are of a great creation} (Al-Qalam/4). He was and still a secret that confuses the minds and understandings. In investigating the life of the Prophet, researchers will only find a point from this sea of choppy waves of the life of the Prophet, and only Allah and Ali, his cousin, will know him. Once, the Prophet said to Ali bin Abi Talib "O Ali, only me and you know Allah, and only He knows me and you, and only Allah and me know you". It is sufficient for him in honor that Allah Almighty said: {And what is pronounced about the whim is that it is only a revelation revealed} (Al-Najm 3-4).

When we talk about the personality of Muhammad (PBUH), we talk about it as much as ourselves, not as much as he is. Because no matter how much we talked about him, we do not reach an atom of an atom of his position. Muhammad (PBUH) has transformed the Arab society in which he was born a fundamental transformation because the real impact on the life of mankind is in the moral, cultural transformation that affects the human depth and changes life on the face of the earth, especially the lives of the Arabs, as it transformed them from an unknown and forgotten nation to a nation that smells its nose high because Muhammad from this Arabic nation.

Muhammad Al-Arabi (PBUH) changed the entire course of history and drew for all nations a glorious future that stays until the end of time. In his religion, there is no difference between black and white and red and yellow, all people are equal like the teeth of the comb. There is no discrimination in Islam between one and the other, nor racism in this religion, nor fanaticism nor sectarianism, but people are preferred depending on the fear of Allah Almighty. Almighty cause created by nations and tribes in the saying: {O mankind! We have created you male and female and made you into nations and tribes so that the sight of God that God knows expert} (AlHujuraat/13). He comments on this verse by saying "The Lord One and your father is one, except that there is no preference for an Arab over Ajami, nor an Ajmi for an Arab, nor a black on a red, nor a red on a black except for piety) (4).

Also, his greatness (PBUH) was associated with the greatness of the law that he brought, as he (PBUH) came with an integrated law that is appropriate for all human societies and is compatible with and compatible with all

times, eras, changes and changes, because this law that he brought with did not have a single loophole but rather had all the solutions to all problems on the scope of the individual, society and the whole world.

Then, he was ordered to make "Khalifa" after him, so as not to turn the nation after him, and thus, Ali, his cousin, was selected. Allah says {and only the Prophet Mohammed had accepted free of the Apostles he dies or is killed Anglaptm on your heels and turn on his heels will not hurt God And Allah will reward those who give thanks} (Al-Hujurat: 144). He deserved to be the complete religion after the mandate of Ali. So, Allah says: {Today I have perfected your religion for you and completed My favor upon you and chosen for you Islam as it is forced Mkhmsh Mtgianf to sin, Allah is Forgiving, Merciful} (At-Tawbah, 3).

Thus, he (PBUH) was able to move his nation from simple tribal life to global and pioneering, and from bigotry and blind nervousness to intellectual and creative liberation, and from the darkness of ignorance and ignorance to the light of knowledge and knowledge. Additionally, he transformed his Arab nation into illiteracy that had no book or holistic, integrated, and scientific approach leading to a nation that leads nations according to a holistic, integrated, scientific approach. This happened in an amazing time of record that time has never been seen before, not only this, but everyone who believed in it and followed its path and path has been transferred from humiliation to glory rose after humiliation, and was given after prevention, and guided after loss, such as Salman Al-Muhammedi, Bilal Al-Habashi, Sahib Al-Rouhi and many others who wrote history with the greatest shining lines.

The greatness of our Prophet (PBUH) is not derived from nervousness, ignorance, or money, nor from the greatness of the Arab nation in which he appeared, but rather from his honor, majesty, personality, the completeness of his creation, and the breadth of his horizon. He is the ideal of a complete human being. He has lived Mujahid and died Mujahid in the way of Allah. He is the envoy whom divine providence chose from among creation to reach the message of heaven to the world over a period of the apostles. Allah says {And we have not sent you except for mercy to the worlds} (Al-Anbiyaa: 107). He, nevertheless, did not stand arrogant and this was never happened in the dictionary of his life, yes he was proud of the Arabs and glorifies the Arabs but not at the expense of other nationalities. He says to Salman Al-Farisi "O Salman, do not hate me and leave your religion, He said "How ?", He (PBUH) said "You hated the Arabs, and then you hated me" (5).

Thus, the hate of Arabs is the hate of the Messenger of Allah because they carried the message, carried the Qur'an, and religion relied upon them. It seems that his speech to Salman Al-Farsi in particular to tell him these words comes from the proverb "I mean, listen to me, my neighbor". His words are not directed to Salman. Indeed, his words are directed for everyone who thinks about something bad of the Arabs. He also knows that some of the sons of Persia will be arrogant and proud and hence the Prophet does not want this to happen and so he wanted to put the points on the letters. Of course, this trend does not include the entire Persian society, but it is limited to a few of them and that this Persian nationalist tendency was adopted by the Shah and the Arabized elite in Iran pours directly into the mill of the enemies of the Arabs (6). The Prophet also he says "Love the Arabs for three; because I am an Arab, and the Qur'an is Arabic, and the words of the people of Paradise are Arabic (7). So what honor is given after this honor, and what dignity after this.

Any encroachment upon the Arabs or any prejudice to the dignity of the Arabs, which leads to his humiliation, it is an attack to Islam and, thus, humiliation of Islam, for this the Messenger says "If the Arabs are humiliated, Islam is so" (8). From here we see the size of the greatest responsibility entrusted to the Arabs by the Prophet, as their

humiliation was considered as the humiliation of Islam. So do Arabs today graze and feel the magnitude of the honor which the Messenger of gave them this great status, but some refused to humiliate themselves and enter into an impasse dependency to others and leave their subordination to those who have established a culture of progress and prosperity over other nations, and this all happened after they left the commandment of the Messenger. Thus, some chose instead humiliation and tranquility.

In this regard, the great companion, Abu Dhar Al-Ghaffari, reveals the setback that Islam and Muslims suffered from, declaring about the heinous crime of sacking the Commander of the Faithful, Ali, from his position in which Allah Almighty placed him. He says "Weren't you a bewildering nation after its prophet, but Allah, if you present someone who presented Allah and His Messenger, and delayed those who delayed God?" And his Messenger is not high, and the guardian of God has no share of the ordinances of Allah, and this nation did not contest anything after its prophet, except that it was known to the people of your prophet's house, so taste and observe what you have earned, and those who do wrong will know which coup they overturn (9).

This stems from what the heaven promised, and the decision of Allah Almighty when people are addressed and warned "Even though the villagers to believe and fear they opened the blessings of heaven and earth, but lied seized them as they earn } (Al-Aaraf/96). Another related verse is; {And if they live in the way, we will water them with water tomorrow) (Al-Jin/16). But some of the nation of the Arabs prefers humiliation and humiliation. An example is the election of Yazid bin Muawiyah who was considered as the Commander of the Faithful after about half a century of the pride of Islam and Muslims, and after the glory and majesty of the Arabs, considering that they are a divine choice. It was narrated that the Prophet says "Allah chose from Adam the Arabs, and chose from the Arabs Muder, and from Muder Quraysh, and he chose from Quraish Bani Hashem, and he chose me from Hashem, for I am from choice to choice, so whoever loves the Arabs and loves me loves them, and whoever hates the Arabs then hates them he hates them (10).

This is what it is today, and what enmity is the one of Jews and Christians, even if the Christians are less bad than the Jews, are to the Arabs, except for their hate of this Arab prophet who forfeited what is in their hands, shed their dreams, and put their hearts into nostalgic, benevolent and other hatreds (11). Because they considered themselves to be the chosen people of Allah, and if the Messenger of Islam beats their hearts with these words that have the glory of the Arabs, he says "Love the Arabs and their survival, then their survival is a light in Islam, and their annihilation is dark in Islam" (12), and this is what does not The Jews and Christians want.

The Israeli doctor, Dr. Malhum Akhenov, recommends the nation of the Jews by saying "I command them to take advantage of the sleep of the Arabs, for they are a nation that, if correct, recovers from it in a few years, what was taken from it in centuries" (13). So you see them doing the impossible for the Arabs to remain what they are now for the sake of making Arabs forgetting these great words which the author of his message uttered against them, and which he did not want to be superior to others under the pretext of Arabism, but only wanted to show the side of our affiliation. This is not for the sake of each other to be proud of some on the pretext of Arabism and belonging to it, it is true that Islam encouraged genealogies to encourage Great, but we felt this in the tongue of the author of the message (PBUH) when he said "Learn from your lineage what your wombs are connected to, for the relationship of the womb is a favor to the Lord, set up for the sake of time" (14). This is similar to the identity of the person in our custom today, and he who does not know his lineage has lost his person.

The reason of this view is that Islam, as we have already mentioned, does not recognize the merit except for piety, then piety is the criterion in the first place, yes Arabs have a message, and history does not deny their role in preserving them, and they have credit for others, as they preferred Allah has things over others such as his preference for the month of Ramadan over others, and the night of power over others, and the Kaaba and the three honorable mosques that attract travelers and others, as well as people, such as the preference of the prophets one over another and they are the best of creation. This is obvious in the verse; "And we raise each other Over some of Ablukm degrees in what whatsoever that the Lord fast punishment It is Forgiving, Merciful.} (Al-Anaam/165), and saying; "Allah chooses messengers from angels and from men for Allah is Hearing, Seer} (Hajj/75). In this view, the Prophet himself He is proud of his lineage, and he is preferred over others, as he passed in a previous hadith.

Finally, Muhammad (PBUH) is not the first and only Arab prophet in the series of Arab prophets, but before him many prophets with Arabic identity were sent, including Shoaib, the prophet Saleh, Hodad, Ismail, and other prophets (15). However, he (PBUH) was distinguished by all of them with the preference and the final with the complete message and the permanent standing miracle.

II. The Reasons of Choosing the Arabs and Their Lands for the Conclusion of the Heavenly Messages

Before the dawn of the blessed Muhammadiyah revival, and before the sun of Islam emerged in the sky of Hijaz and the lands of Arabism, the Arabs were eagerly awaiting the winter and summer journeys. They have no national bond in its true meaning nor combined with religious ideology of or cultural unit. On the others, they were tribes scattered here and there owned by the Akasars and used by the Caesars. In the year of the elephant in particular that year in which the Messenger of Allah (PBUH) was born, the armies of Abyssinia crept under the leadership of Ibraha from the south of the Arabian Peninsula that had occupied it in the year 530 AD. These armies crawled and incited From Byzantium to the middle of the Arabian Peninsula to occupy and contain it, and on that day the Persians controlled and dominated the east of the peninsula, and the Romans and Byzantines over its north and west, and Abyssinia in the south. This was their situation before Islam, and the Emir of the Faithful described them by saying "meditate on them if they cracked Nights were separated by the Akasars and Caesars as their gods. They possessed them from the countryside of the horizons, the sea of Iraq and the greenery of the world to the wormwood and windy winds, and the pension of the pension". He also says "the first of the nations is a house, and I find them fizzy. They do not come to the wing of an invitation to hold fast or to the shadow of familiarity upon which they are able to rely" (16).

Likewise, Zahra (PBUH) said to them when she engaged in her father's mosque after taking theerth of "Fadak"; "And you were on the verge of a hole from the fire, the drinker's legacy, the raven of the covetous, the hurry of the calves, and the footstool, drinking the roads and eating the cod, humiliating the losers, You fear that the people around you will kidnap you, so Allah Almighty saved you, Muhammad (PBUH), and after men and wolves of the Arabs came to me, and the response of the People of the Book, whenever they lit a fire for war, God put it down (17).

It was the condition of the pre-Islamic tribal fanaticism and different beliefs that assaulted and proud of its glory, and these were the secret of their delaying the convoy of nations, the source of their loyalty and the cause of

the shackles of their national unity, despite the commendable habits they had, even if the element of goodness was reduced.

This was their condition before Islam. Is it reasonable for these people to be eligible to carry a message? Why then, if Allah Almighty chose the Arab land? This question has been repeatedly asked in the corridors of human thought since the awareness of this thought the fact that Allah Almighty singled out this land for a hundred and twenty thousand prophets and three hundred and thirteen messengers and that in the narrated narration from Abu Dhar al-Ghaffari when he asked him about the number of prophets, he answered: (Their number reaches one hundred and four Twenty thousand, Abu Dharr asked about the number of messengers among these prophets, and the Prophet answered him that their number is three hundred thirteen messengers and the rest are all prophets) (18).

Allah left all the remaining parts of the earth without this honor, and if the Arabs were not a nation that deserved to be so then why they were tested by the Creator of the heavens and the earth, the world with everything: {God knows where He makes his message} (Al-Anam: 124). One might be asked: Is it because this nation was so bad that it needed to fix all this number of prophets and messengers? Or was it because it took a wise stance in the heart of the landmarks and the meeting place of a number of its continents, its crossing points, and its transportation?

Is it because the human being of this land was deeply immersed in nature in spirituality and immigrated to everything contrary to that nature? Many questions, some of which need to be answered, and some that may not be sufficient forever. We are trying to answer some of these questions, so that we may find some of the reasons for this selection, which are certainly reasons that serve the interests of the Islamic message and all people:

(1) As it is known to everyone that the Prophet Muhammad (PBUH) was rumored about him as an illiterate man who did not read, write, or learn from a teacher or scholar from the time he was born and until he died. This is through Quran with saying: {is sent to the illiterate messenger reciting to them His signs and praise them and teach them the Book and wisdom that had previously shown in error} (Jumaa: 2). Thus the Prophet did not learn education in an institute or school (19).

The verse also indicates that the community from which he was sent and in which Muhammad (PBUH) was also an illiterate completely free from the impact of science and culture, far from knowledge and wisdom, immersed in the darkness of ignorance, degradation and chaos. His sincere prophecy (PBUH) and the authenticity of his message are confirmed by Allah. This is clear in the verse: {and what I read to him from a book not of sound right hand if the suspect does it is clear verses in the chests of those who were given knowledge and He denotes our revelations except those who are unjust} (Al-Ankabut: 48-49).

(2) Muhammad (PBUH) appeared in a society that was suffering from a huge intellectual void that does not have a firm ideological base and is not based on a specific logical idea. This is reflected in the verse {While I asked them who created them, they would say to Allah, so I will be relieved} (Al-Zukhruf: 87). But, they wrongly think that there are imaginary intermediaries between them and Allah Almighty and they claimed these mediators who imagined them the ability to pay for the idols, and they envied from the idols, and they envied from the idols, and they envy Allah in worship and supplication until the idea of mediation developed in their minds into a belief in the mediator's identity and the participation of those idols of Allah in the management of the universe (20). Rather it was a society dominated by myths and myths given their low level of thought and their nation in general (21). Add to this, there were blind traditions not approved by the mind is not acceptable to the conscience {and if they did they

found obscene by our fathers and God commanded them say that God does not order to commit immoral to God, what ye know not} (Aaraf: 28). For all these reasons, that society was the most suitable and appropriate place to accept the focused Islamic idea and its clear beliefs unlike other societies that were contemporary with it such as Romans and Persians and others who were believing in their beliefs do not feel this urgent intellectual void and do not feel the need for reform or the need for change, which was making the success of the Islamic call It is much more difficult than its success in the land of Hijaz.

Accordingly the Arab community will be more willing to receive the Islamic call than other societies. Because it was suffering from ideological, organizational, and other chaos, which no one else suffered at the time.

(3) Science has a principle, which is the power of the mind, which is memorization and understanding, and its integrity is the force of logic as embodied in the statement and the phrase. In addition to other characteristics of the Arabic tongue that are not disturbed in it, we will talk about the characteristics of the Arabic language in the third requirement. As for the action, it was based on the morals that are the instincts created in the soul, and their instincts are better for good than others, they are closer to generosity, dream, courage and loyalty, etc. From the good morals that they had before Islam, they have no knowledge of a house from heaven or a legacy inherited from a prophet but rather taught them what their slices of poetry and sermons permitted and their genealogy and their days. These are the characteristics of the Arab man who used to inhabit the Arabian Peninsula

(4) The Meccan society was self-contained, not in harmony with others and does not accept the harmony of others with it, so imagine a society like this that will bear an invitation that comes from behind the borders? Of course not, if Muhammad (PBUH) was among others and the Quran without their language, they would never have believed in them, and they would never submit to his authority, despite the great difficulties that the Prophet Muhammad (PBUH) encountered in spreading the message. This fact was stated by the Quran itself, and Allah Almighty said about it: {if revealed, some Aloagaman and he read them what they were doing believers} (Al-Suoraa: 197-198) and {even if we made the Quran Ajami to say it not separated its verses Ajami and Arabic Say is for those who believe guidance and healing and those who do not believe in their ears revered which they blind those calling from a place Far Away} (Fusalat: 44).

This was at a time when the surrounding societies were all civilized and somewhat civilized societies, so they were more open, flexible and easier to accept as it appears from the right as you see it already. Nations from the Persians, Romans, India, China and others accepted Islam and believed in it with conviction and choice, not by force and coercion as it is thought. Some are forcibly imposed. And because Muslim countries and peoples in Asia and Africa that the Islamic conquest did not reach during the Islamic conquests more than the Muslims conquered by war such as Iraq, Persia and all the Levant countries. Indeed, Islam is still today and after losing the power of the sword still spread among the peoples of the world by the strength of its principles and ideas despite all attempts to distort and distort Islam from its sons or other religions.

(5) It is true that some of the Arab Emirates that are located on the remote outskirts of the Arabian Peninsula were under the Persians and Romans group, but inside the island in which the Islamic call was established was neither subject to regular government nor to external colonial control, and this is what facilitated the call to a great success. It provided her with a lot of effort and jihad, and if it happened, Allah forbid, that one of the two great fighting powers at that time the Persians and the Romans occupied the Arabian Peninsula.

A social revolution and a coup movement and an opposition call for it appeared to surround the regime like the blessed movement of Muhammad, will these dominant countries stand idly by In front of her? Of course not, this is the Prophet Jesus whose message was before the message of the Prophet Muhammad (PBUH). How his call was met. The Priests directed the two priests by teaching him and injuring him, by them in their way and exposing their hypocrisy and malice. This matter, of course, they complained about his command to the Governor, of course, and decorated their complaint in a way that necessitates the concern of the Governor by claiming that he says that he is the King of the Threat and that they only acknowledge the possession of a king except Caesar Romans (22). This is evidence that these powers which had existed in the Arabian Peninsula. Hands are against the call of Muhammad (PBUH) as he did to Jesus and the prophets before him, but divine patronage wanted the Arabian Peninsula to be neglected and out of sight of the major countries and their spheres of influence because there was no temptation in them and the colonial countries coveted them as they were barren, barren land without political, economic and social impact in The life of the dominant countries at that time, every movement you take was not a great concern and every event in it did not happen to provoke the major countries.

(6) The fact that the Arabs of the south of the island were the poorest people and their country the most hardworking country in the world, killing the brother of his brother and the father of his son for the sake of a living. Their habits, which makes them not keen on life and do not fear death and precede the practice of jihad and war first and foremost are the nation of sword and father who does not fear death, so whoever persists in the war of forty years. I mean the war of passions - does not wait until Islam spreads throughout the world and knows that its end is to the gardens of eternity And the continuation of the struggle, even if the time is long, and the heroic epics that the early sons of Islam wrote are the greatest evidence and witness to what it says from it, the sons of Islam cried a good scourge in defending their Islam until it reached the limit to endure the torture of the great Quraish at the beginning of the call of killing, displacement and torture And other types of torment that they faced with all persistence and faith until he arrived with the Messenger of Allah (PBUH) when he passed by a group of Muslims who were tormented by senior Quraysh and among them were the Yasser family - i.e. Ammar and his father Yasser and his mother. So he said (Saber Al Yasser then Your appointment is Paradise) (23).

For history we say: The early sons of Islam endured what they endured in order to flutter the flag of Islam loudly across the island, and their beliefs became solid and their morals are not doubted by Shak under the wise leadership and exemplary leadership represented by the person of the Messenger (PBUH). The number and strength of the number, no matter how great it is, therefore, the Arabs of the island at that time possessed superior talents and enormous moral energies, pure innate qualities of asceticism, courage, toughness, patience, patience and underestimation in death for the sake of dignity, so those talents, energies and good qualities that Islam blew up and honed in them, made them a nation qualified to carry the message of justice and the constitution of humanity to Nations and the peoples of the world, and they had the greatest credit for the emergence of Islam and the success of its eternal message.

Finally, we say: This is not fanaticism for the Arabs, but rather some of what the Arabs possess and others do not possess. On the other hand, there is what others possess and the Arabs do not possess, but when the Arab man possesses, God Almighty has made his land the landing ground of the revelation. The Almighty said: You fear that the people will kidnap you, and harbor you and support you by his victory and your provision of good things so that you may be thankful} (Anfal 26). So these are the qualifications of the Arab person and the Arab land, but their age was not the cause of a chasm or apartment between Islam and Arabism. For when Islam came to the Arab region,

there were ties that dominated social relations between the population in the pre-Islamic era, and these ties were certain positive, sometimes embodied in meeting the needs People and their social and economic aspirations. Of course, some of the prevailing concepts at the time were negative in the social evolutionary sense. Narrow and unified as the second unified for the broader familial framework, and accordingly, the national bond as a unifying unifying component constitutes a step towards upgrading the global unifying level towards the supreme Islamic bond.

Yes, Islam does not recognize nationalism or tribalism, but this does not mean that Islam denies its existence. Rather, it constitutes a bond on which there is no place for race, gender or color, but rather a link based on thought and unity of view for life and genealogy, although Islam is universal in meaning, he wanted For the rest of the ties, including the lower link of the guiding association - that is, family and tribal ones - to participate in the unification process so that the elements of unity unite all human beings. I honor you with God, I fear you, for God is knowledgeable and expert" (Al-Hujurat 13).

He gave Islam to the Arabs a belief and they had a feeling of a message, replaced the unity of worship with pluralism and dispersal, rejected the dispersed tribal nervousness, replaced it with the bond of belief, rejected tribal norms, created new values and a common destination in life and a basis for comprehensive legislation, nullified the invasion, and imposed jihad for the sake of faith The nation, and finally came the concept of the nation that is based on belief, and it was at the foundations of equality and differential work and the sanctity of the individual and the emphasis on Shura in public matters, and then he brought them to spread the message to other peoples.

III. The Arabization of the Qur'an, its Universality, and its Features

The Quran, even if the text is Arabic, is universal but it is significant, and it is, even if it is a humanistic message, but it is an Arabic phrase (24) With this beautiful speech of the scholar Muhammad Hussein Al-Saghir, we open to the blessing of God Almighty the third requirement that was devoted to talking about (the Arabism and universality of the Quran). We say: The Arabs, as ethnicity, are divided into two broad ethnic branches: Adenians in the north, and Qahtani in the south, and the first branch was the one who published the Arabic language as a unified linguistic factor throughout the Arabian Peninsula and beyond, and (Qahtaniyah tribes are considered Arab Arabs, while Adaniya is considered Arabized Arab , And the basis for that language and attributes, and it is a distinction that has significance in the course of the Arab nation and its historical formation later on (25).

So, the Qahtan language is the language of the indigenous Arabs, that is, those who were known by the name of (the Arab Arabs), while the language of Adenians is related to the Arabized Arab, and it was (the original Arabic language is the language of the people of (the donkeys), and Hamir is a southern Arab tribe that settled Yemen and established the last countries of Yemen before the emergence of Islam, while the language of the Noble Qur'an was the language of the Arabs of the North (Adnaniya), and if the Arabs of the South (Al-Qahtaniyah) were the owners of the original Arabic language, then the Arabs of (Adnaniya) had another language far from the language of Al-Qahtaniya, that language that the Prophet of God, Ismail, taught Bin Ibrahim (peace be upon them) through the tribe of (Jarham) (26).

The Arabic language is the language of the daad, and its fresher language is a language that combines eloquence, eloquence, freshness of speech and harmony of conduct, and abundance in style and meaning. There is nothing other than the language of the Quran to be proud. It is the language of the command of God, the Most High, by perpetuating it forever. And what we must know is that (the anecdotal art in the words of the Arabs has three categories: poetry, prose and the Quran, poetry, including poems, syllables, verses, arguments and testimonies, and prose, including stories, tales, legends, proverbs, sermons, letters, letters, and the Qur'an that include all aspects of poetry And it was exemplified by the finest examples of artistic prose in general, but we cannot call it poetry, just as we cannot call it prose, because it is not this and that, but it is a Quran and enough) (27).

The Arabic language was and still imposes itself on the Islamic reality through the Arab Qur'an and through the Arab prayer and through the Arab pilgrimage, so it is not possible for Muslims to have a common language with them other, so Muslims of different languages pray in the language of the Holy Quran, and worship in the language of the Holy Quran. Many Muslim scholars see the necessity of worshiping in this language until Al-Shafi'i said: (Every Muslim should learn from the tongue of the Arabs what his effort has attained until he can testify that there is no god but God and that Muhammad is his servant and messenger, and recites the Book of God and pronounces it on what he assumed of enlarging and commanding It is praise, martyrdom, and so on (28).

The language of the Arabs is the broadest and longest-established language of the world: a language that has preserved its systems and coordination for tens of centuries. If you read a man of measurement, it is as if you are reading a contemporary for you, and you do not feel that it has been more than fifteen centuries ago. And you understand the genius and the Khansa, as a priest, as you understand Shawqi, Al-Rasafi, Al-Shabi and other flags of modern literature. You read the Qur'an and Hadith, so understand them as you are aware of Hussein Haikal and Ahmed Amin and Taha Hussein. It stood firm and steadfast, while many languages ceased to exist and what remained without them changed.

This language, which absorbed the civilizations of the world in the ancient and modern, attracted many non-Arabs in their genealogy, so they joined under its banner, and they forgot that it did not have a link to them, so they started defending it, and they were desperate to defend its menstruation. He was a loner of his time in literature, he was non-Arabic, and this Zamhashri, whose lineage is attributed to Khwarizm and he is not Arab and nicknamed (the pride of Khwarizm) and one of the Arab flags presented to one of his books on the Arabic language by saying: (God is Ahmed that made me an Arab scholar and made me angry for the Arabs And nervousness, and it was my duty to separate from the core of their supporters and excellence, and involved a group of populism and sided, and insist my doctrine, which did not find them except for the tongue of the tongues of the unseen, and the hardship in the tongues of the plagues.

Perhaps those who overlook the Arab and put their amount and want to reduce what God raised from its path Where he did not make the best of his messengers and the best of his books on the glory of his creation, but in his Arabs, and they do not move away from populism as a detriment to the right of penetration, and falsity from the misfortune of the curriculum, which leads to wonder. And her words p Lamy did not explain it and only told it and its lack of Arabic (29). In his words, he was fanatical to Arabism and its Arabic language, and he embodied our affiliation with Arabism and the degree of pride and adherence to its language and culture. Exalted be He, the language of his last messages on this earth: "Do not those verses of the Book which are revealed, but we have revealed to them an Arabic Qur'an that you may understand" (Yusuf 1-2). Impressed by an eloquent eloquent nation,

defying them by saying: {Say: when man and paradise have gathered together to come up with a parable of this Qur'an, they will not be fulfilled.

To stand in front of his miracle, which indicates that he is outside the circle of human beings coming down from the Lord of the worlds, but why all this honor? For the answer, it is necessary to refer to the characteristics of this language in order to know the final answer in that.

(1) The Arabic language is considered the most eloquent statement and distinction of the meanings of the group and the difference, that is, it combines the many meanings in the little pronunciation, and this, in turn, makes it able to express the final message. By writing the Arabs with her tongue according to what she knows from her meanings and what was known from her meanings is the widening of her tongue, and if his nature breaks into something of it from an apparent year that the apparent year is intended and he dispensed with the first of this from him at the end of it, and a year and apparent that the year is intended and his private income is inferred to this by some of what is addressed to it , And a year and apparently intended by the private, and a phenomenon known in its context that it is intended to be apparent, for all of this is his knowledge in the beginning of words or in the middle or at the end) then he adds the saying: (and begin something from her words between the first term in it from the end of it, and start the thing between the last of its pronunciation From him from the beginning, and he spoke of something that you know in the meaning without clarifying the word as the sign is known, then this is from her top of her speech unilaterally known to him without the people of her ignorance, and she calls the one thing with many names, and she calls in one name the many meanings) (30).

(2) The voices of the letters in them are fixed, as the essence of the Arabic voice has preserved its clarity and stability, and it is distributed in the widest phoneme that the languages have known, as its exits are distributed between the lips on one side and the extremes of the throat on the other hand, so we find fulfillment, B and Wow still and its exits from the lips on the one hand, And the distraction, the distraction, the eye, the hamzah, the change and the deviation, on the gradual level, and its exits from the throat are at its maximum, so below it from the other side, and the rest of the Arabic letters are distributed among them in this runway, while other languages may find more number letters but their outputs are confined to a narrower range and a shorter runway, and we may find them together Multiplication on the side of the lips and what followed from the mouth in the rich languages, or we find them crowded on the side of the throat, and in both cases a narrowing of the vocal horizon, an imbalance in the morphological balance, and a loss of good harmony due to poor distribution of letters (31).

(3) The Arabic language expands to introduce some letters of the word to each other and establish a letter for another place in which it is compared to a way out.

(4) We find that the brevity in its letters, phoneme and its structures is spoken and written.

(5) The parsing of words is a feature of the Arabic language, and it is used to differentiate between the equivalent meanings of the word. Because the word in the Arabic language has freedom of movement in the sentence, its Arabic expression is the safety valve of unfamiliar change and alteration.

(6) The Arabic language - without any of the other languages of the world - is characterized by rhetorical properties, and the Arabic rhetoric - which is the root of international rhetoric without Greek or foreign influence - has technical characteristics, and the metaphor in its graphic form embraces both properties in rhetoric and rhetoric; Because the origin of rhetoric is metaphor, and Arabic is the language of metaphor (33). These are its essential intrinsic features. As for its general features, which are at the heart of its human history, it is:

A. It is the oldest living language in the world; it is still widely circulated among people for nearly two thousand years, retaining its artistic spirit and its global ability to deal with the needs of its people in various life affairs, not hindered by that.

B. It is the language that has a fine record of fine literature over many centuries. Its poems are still a vital part of the literary and educational life of the Arabs extending back to the fourth century AD.

C. Rather, it is the language that stored for us a great moral and literary heritage that has become today the property of all mankind, is transmitted by languages about it and is concerned with it and made it in the first shelves of its libraries. And (Hay ibn Yaqdhan) and wrote (Ibn Sina) and trips (Ibn Battuta).

D. According to Nabil, it belongs historically to a family of human languages with the greatest historical position in human civilization.

E. Finally, it is the most widely spoken language in the world, with 500 million people speaking it today, and it is one of the six official languages of the United Nations.

Among these features, the Arabic language became the subject of choosing the sky to convey its message and to make it the language of this religion, and Imam al-Sadiq "P" called for the necessity of learning it and said: (Learn Arabic, it is the word of God who speaks to it as a creation) (34)

This is with regard to the Arabic language and its attributes. As for the Holy Qur'an, that book was revealed by the Almighty to the Prophet of the honest and faithful Prophet Muhammad (PBUH) with an Arabic tongue, he was amazed at the summit of their eloquence and rhetoric and their inability to come with one surah from him. The Almighty said: {And if you are in doubt We descended upon our servants, so they brought a surah from his ideals, and they called for the testimony of your martyrs from below God, if you are true to the truth, and this is from the Almighty and from the Almighty All of them, including what was discovered and some that were not discovered yet, and every day extracted from the precious sciences, wonders and strange things, and many countless books have been written in it. From something to their Lord, they are gathered together} (Al-Anam 38). The Almighty said: "An unforgettable Arab Qur'an, so that they may fear" (Az-Zumar 27-28), and it was a miracle Always whether for Arabs or non-Arabs, and this miracle stems from two things:

(1) The Arabs are the people of the tongue, and they have been unable to keep up with the Qur'an, so the people of the tongue are incapable of the first chapter.

(2) The honorable Arabic language is not a mystery, and it is subject to learning. Many non-Arab Muslims have enunciated it and mastered it in a number of them (35). As the Arabic language has distinguished with advantages, this great book that came down with it has advantages and characteristics that are distinguished from other books. Dr. Muhammad Hussein Al-Saghir referred to it as follows:

1. It is a divine book published by the unseen.
2. It is a miracle by which God challenged the nations, peoples and tribes with the good systems and authorship and eloquence of strong art, and revealed the unseen from the unknown and his laws and provisions and narration stories, and hadiths of the past and his news of what happened and will happen.
3. That work with it extends from its descent until the Day of Resurrection without a doubt or hesitation, so that Muhammad is permissible until the Day of Resurrection, and its forbidden is forbidden until the Day of Resurrection, so no one can add to him what is not in it or delete what is in it.
4. If the text is Arabic, but it is universal in meaning, it does not concern a nation without another, nor a time without another.
5. It came down in a language that could be pronounced by one or more of its words more than one meaning and the most comprehensive of interpretation, which opened a distinguished life in the linguistic mindset that expanded to many interpretations, know-how and knowledge.
6. It was distinguished by a stylistic taste that raised it from the level of prose and poetry.
7. That this Qur'an has given rise to new expressive origins that have established the Arab Manifesto on a new store of traditional art (36).

This and that the Noble Quran was and still holds the lofty summit in the life of humanity, and its purposeful instructions are still being launched with man in his conscious journey, for it is a source of knowledge that no one, regardless of the knowledge that comes from, can go into his sea - except for the Messenger (PBUH) and his family. After the Quran descended on the chest of the author of the message (PBUH), PBUH sent his letters to the kings and rulers around him inviting them to the new religion that will overwhelm the globe. Some of them responded with a generous response, and some of them overcame vanity in the era of prophecy.

But after the departure of the author, the main resistance lines were to the north of the base of Islam in the city, in the northeast, where Persia was, and in the northwest, where the Romans, and by this Islam crossed the borders of Arabism into the land of new civilizations, and the Arabs became some Islam after Islam was some Arab, Arabic spread with Islam and the Quran, and the Arabs were the first to carry the faithfulness of Islam in faith, publication and effort. The Quran descended on their Arab messenger in the mother of Arab villages and the home of immigration and the surrounding areas. Hence the close and sacred link between Arabism, Islam and the Quran, and these choices are time, place, messenger and tongue matters concerning the will of God is not the will of human beings, and Islam as the dignity and honor as well as is the responsibility and tender, and thus join the nation of Islam has become governed by the three pillars of collected Quranic verse: {you are the best nation out of people Propagation of Virtue and forbidding what is wrong and believe in God even safe people of the book was good To them are the believers, and the most are the evildoer"s. (Al Imran 110).

All of this and that remains for the dignity of Islam in piety which is a doctrine and action, and by understanding the tolerance of the different tongues of people, their colors, their environments and capabilities, the extension of space and the succession of time and variables of life, Islam came out of the Arabian Peninsula to the world or so it should be.

While we do not deny the role of the Arabs in disseminating Islam, it is important to say that Islam is not a monopoly on Arabs, but it is a global message that no one has the right to monopolize for himself, considering himself the owner of a favor over Islam, but Allah only has the merit first and foremost. However, the language that some Arabs speak is totally and completely rejected under any pretext. This view was present among the early Arabs and the Imams of the people of the House forbade it. History reminded us that the a person named Ashath "meaning shaggy" came to the Commander of the Faithful while he was on the pulpit, and he made it beyond the necks of people until he approached him, then he said: "O Commander of the Faithful, the reds overcame us by your proximity, he means the Persians. The Commander of the Faithful said "Who excuses me from these corsets (37), one of them wallows on his bed, soaks the donkey and forsakes the people of the male, so do you command me to expel them? So divide the pill and exonerate the people to strike you against the debt as it was, as you struck him at first" (38)

This prophecy of the Commander of the Faithful, Ali, has been fulfilled today in our present world. Whoever holds true Islam today is he a Saudi Wahhabi or an Iranian who changed the scales on the globe, I mean the person of Imam Khomeini who made the clock turn back, and made the West repeat all their calculations in dealing with the Islamic world, which the West thought that his sons slept without awakening forever. The speech of the Messenger of Allah to Salman Al-Farsi made a loud shout when he told his saints after he put his hand on Salman's shoulder, saying "If religion was in the chandelier, those men would have obtained it" (39). In this hadith, there is an indication that one of the sons of Faris will fight with the Imam, the owner of the time, Al-Mahdi (40).

While we see Arabs represented by Wahhabism today who lead all the movements that seek to destroy Islam away from its rules and to discredit it, so what Ibn did Laden, Al-Zarqawi and Al-Zawahiri are evidence of that, and what ISIS did and is doing in Syria and Iraq is the best evidence of the return of the first ignorance. Whether their actions are from Arabism in anything? What did Arabism do by killing the child of Imam Al-Hussein bin Sayyid Al-Bishriya on his chest thirsty until he called them Imam Al-Hussein saying: "If you have no religion, you do not fear the hostile, so be free in your world and refer to your calculation if you are Arabs ..." (41). What did Arabism do for those who traveled with countries of the prophethood and imamate, claiming that they are Kharijites, if Muhammad (PBUH) and his family were not Arabs?

To this day, they kill and displace their children and their offspring across the globe, and in all of this and that they claim that these are Safavid mare, for nothing but because they followed the path of the Messenger of Allah (PBUH), so is this from Arabism in something?

Until this religion appears on the whole religion at the hands of the reformer of humanity, the expected Imam Mahdi, who will fill the earth with installment and justice after it is filled with injustice and unfairness as Allah said {We want to bless those who have been weakened in the land and make them imams and make them the heirs} (Al-Qasas: 5). Accordingly, the glorious Quran descended on the happiness of men, whom Allah Almighty has preferred over many who have created a preference as Allah says {We have honored the sons of Adam and carried them on land and sea and provided them with good things and Vdilnahm many of those who created a preference}

(Isra: 70). A conclusion came to the heavenly messages that the Almighty sent to the worlds, hence the global dimension in the Quran was an extensive axis of renewed scientific research axes, and going into its actual derivations calls for devotion to a sophisticated academic work that promotes authors to collect its various parts, and recite its parts, and not evidence of its universality from verses scattered here and there, from which we try to explore several axes as evidence of its universality:

(1) The universality of Islam necessarily means the universality of the Quran, and that the Quran is the message of Islam, and this programmed universality has been preserved for it by the Quran itself. The Almighty said {Say: O people, I am the Messenger of God to all of you who have the dominions of the heavens and the only ones By God and His Messenger the illiterate prophet who believes in God and His words and follow him so that you may be guided (Al-A'raf :158). So this verse refers to the universality of the Messenger.

(2) The Quran has emphasized in more than one place and in most of its teachings the directing of discourse to people, all people, and to the necessity of adopting the most appropriate of regulations regarding the rotation of the volatile human reality in order to stand on the ports of safety. Allah says {O people, worship your Lord who created you and those before you, that you may guard} (Baqarah: 21) as well as the verse {Waller book sent down to you to go out people from darkness to light with the permission of their Lord, to the path of Aziz Hamid} (Ibrahim; 1).

(3) The Quran cared about the human being, whatever interest he had, following him from his creation, composition, and birth until his death, burial, and publication. This indicates that it gave special attention to the path of the human being from the beginning, his collective destiny, until the end.

(4) Finally, its universality is evident in more than one verse in the many folds of its Surah about the eastern and Moroccan horizons, the space dimensions, and the huge cosmic distances that people are unable to surround many of their precise criteria (42).

Accordingly, the Qur'an "speaks to every generation in all of the earth, to transcend regional borders to the terrible global dimension" (43) and this is what everyone believes.

Therefore, we argue, here, that the call to Arabism as the call to Islam in our world today, but it takes new forms that confirm our understanding of Islam through its comprehensive civilized call. From this standpoint, this research came to confirm that Islam is a religion for those who believe in it and a culture for those who do not believe in it. Furthermore, Arabism is for its people, originality and extension, and for others to participate in world civilization. Therefore, there is no contradiction between Arabism and Islam, and this it confirms that what unites us Arabs and Muslims is more than what indicates what separates us, which is few.

Finally, it is important to highlight that Islam is the end of civilizations and not the Western civilization, and the Islamic nation represents the witnessing nation, and the Western nation is not the witness to the world, and that Islam represents the final divine message, and there is no message after Islam like the message that the West preaches today in the name of democracy. To finish, Praise be to Allah, the Lord of the Worlds.

IV. Conclusion

Every work done by a researcher or an effort exerted by him will have a result, either good or not. It is hoped that the results of this effort will benefit from the benefit the general Muslims, especially those who have been

brought in the robes of Arab nationalism, thinking that obtaining Arab citizenship is a passport to enter the lands of Paradise, forgetting that the principle of Islam, first and last, is "If Allah honors you with your fear, then for those who want to be the godly, whether it is Arab, Persian or Turkish. The following are the results of this effort:

(1) There has been a lot of gossip and talk about Arabism and the Arab person in our time, for nothing, but to break up the unity of the Islamic nation, which is a tendentious call, aimed at considering nationality rather than piety.

(2) The fact that our Messenger (PBUH) is an Arab and its Qur'an is Arabic is not an indication that his message is restricted to the Arab nation, but rather it is a general message for human beings from the blessed mission until the Hour of Judgment. Allah Almighty says {And we will not send you anything but people with good tidings and omens, and you shall be disgraced (Sabaa: 28). Also Almighty says {And we do not send you but mercy to the worlds} (Al-Anbiyaa: 107).

(3) It was established that the Arabs of the island at that time possessed superior talents, tremendous and moral energies, pure innate qualities of asceticism, courage, toughness... etc. Those talents and energies were blown up and edified by Islam. These features lead to the rise of Islam and the success of its mission.

(4) It is proven that the Glorious Quran, even if it is Arabic in text, it is international in meaning.

(5) It was proven that Muslims were dignified when they follow the right path of Islam, but when the doors of bliss were opened to them and when the sanctuary of life flooded them, the sickness of luxury and the love of comfort leaked to them and they tasted the joy of desires which as exemplified by envy and keenness to life, so they were separated from the commandments of their Prophet (PBUH) in the people of his house (PBUH).

(6) It has been proven that the Arabic language has features and qualities that have not and will not be available in other languages of the world, so Allah, the Mighty and Majestic, chose it.

(7) It became clear that whoever will remain bigoted in the Arab and Arab community will be replaced by Allah Almighty with people who are qualified to carry the banner of Islamic unity, even if they are not Arabs.

(8) It turns out that today we have a responsibility to absolve the new generations of the tragedies that have befallen this religion and extend the bridges of brotherhood over the grooves of blood. For the interest of whom, hate is grown in souls?

(9) Finally, we are all called upon to return again to open the doors of rationality in order to understand the Islam that the sky wanted, not Islam, which we want. So that there is not favor of an Arab over others except with piety.

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