

## Pronouns in Semitic Languages

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### Abstract

*This research paper studies pronouns in Semitic languages, as a subject matter of comparative linguistics. It begins with defining the pronoun, linguistically, and idiomatically, after discussing a view (hypothesis) of old linguists, (Interpreters, Recents, and Orientals), arguing that Arabic is the primitive (parent), language of Semitic languages. Arabic which belongs to the "Semitic languages family", has some characteristics in-common with its family, which include, phonetics, morphology, syntax, and semantics. This study focuses on pronouns, by bringing together, common characteristics of pronouns in Semitic languages, in an attempt to explain the philosophy behind its formation and structure, of Arabic language in specific, and of Semitic languages in general.*

**Keywords:** Comparative Linguistics; Pronoun; Semitic Language; Proto Semitic; Primitive(parent) (Ancestor) Language( Mother Tongue); Daughter Language (Descendant Language); Cognate Language; Arabic; Hebrew; Akkadian; Aramaic; Chaldean; Canaanite; Ethiopian; Minaean; Syriac; Sumerian; Babylonian; Assyrian; Feminization (Feminine); Masculine; Parsing; Declension; Phonetics; Morphology; Syntax; Semantics; Grammatical Features; Guttural Sounds; Velarized Sounds; Consonants; Vowels; Dual noun; Sound Feminine Plural; Sound Masculine Plural; Subjective Pronoun; Objective Pronoun; Dependent Pronoun; Independent Pronoun; First Person Pronoun; Second Person Pronoun; Third Person Pronoun; Affixes; Suffixes; Prefixes; Infixes; Nominative case; Accusative case Prepositional case

Allah, -the Almighty- in his holy book, the Qur'an, says: " And He taught Adam all the names of everything" [Al-Baqarah:31] Thus, Allah -the Almighty- has honored "Adam" with a language of which Angles stood short to recognize its vocabularies. This is when Allah taught Adam the names of things, such as the name of a horse, of a camel, etc"<sup>1</sup>, using – I believe- Arabic, that some linguists argue it has been natured, based on the said Qur'anic verse.

In this context, As-Suyuti states that: " the first tongue (language) of Adam as he descended from Heaven was Arabic. But many years later, it was drifted(distorted),then to be Syriac, in a reference to "Sura", or "Suriana", an area called "Algazira", consisting a land, part of modern Syria, where prophet Noah and his people resided before The Flood. He goes on saying that his tongue (Adam), was close to Arabic, but drifted. It was the tongue of all in Noah's ship, except for one, named "Jurhom", whose tongue had been the first Arab tongue. As they exited the ship, "Erm bin Sam", married some of Jurhom's daughters, whom some of their descendant's tongue was Arabic"<sup>2</sup>.

Another view argues that Allah taught Adam all the languages on earth, the old, and the modern. Al-Fakhr Ar-Razi, from his part, interprets the aforementioned verse as follows: "what is meant is the names of creations of Allah in all different languages spoken by the descendants of Adam today, Arabic, Persian, Roman, and others. They kept on speaking these languages till Adam died, and as they scattered on earth, they began to speak with a specific language out of the rest. As centuries went by, they forgot all these languages. That is the reason behind the language change of Adam's descendants".<sup>3</sup>

Ibn Fares defends this view, saying: "the first to write Arabic, Syriac, and all other alphabets, was Adam, three hundred year before his death. He wrote with cooked mud. After "The Flood", every group of people chose their alphabet. Prophet Ismail chose the Arabic".<sup>4</sup>

From my point of view, I argue that Allah taught Adam Arabic -the primitive language-, the one he chose to be the immortal language of the Holy Qur'an. This is the view of As-Suyuti who says that Arabic is the primitive language, others came afterwards, they were either, natured or conventional.<sup>5</sup> In supporting this view, linguists argue that the Qur'an is the words of Allah, which are Arabic, This proves that Arabic is the first language to exist.

This view has been mainly, supported by most of the recent linguists, and by orientlists in specific. Arabic has preserved much of the old Semitic origins of its vocabulary and grammar, exceeding by this, any other Semitic language. The reason is that Arabic was nurtured in the oldest homeland of Semites, staying in a separate, isolated land, where it had been less affected by other languages, keeping a good distance with its old origin.

The convention that Arabic is the primitive, parent language of all, diverted attention of most of its linguists to compare it with other languages. This doesn't mean they ignored those languages. Ibn-Hazm who put Arabic, Hebrew, and Syriac in one family, states that:" what we are aware and sure of is that, Syriac, Hebrew, and Arabic -which was the language of the Arab tribes of "Mudhar and Rabi'aa", and not of "Hemiar"- is a one language, of-which its people changed their place of living. So, anyone studies Arabic, Syriac, or Hebrew, would realize that the differences among them are due to changes in people vocabularies throughout ages, the differences among countries, and due to nations dealing with one another. He would ultimately, realize that the three said languages are merely, one, by origin".<sup>6</sup>

Arabic language belongs to a specific linguistic family; namely, the Semitic Family. This family has its own common distinguishing characteristics which include: morphology, phonetics, syntax, and semantics (semantic Vocabulary).

This Semitic language has its own set of **phonetics**, which doesn't exist in other linguistic families. This set of phonetics gives a distinguishing phonetic character to the Semitic languages, which includes groups of guttural sounds and velarized sounds. Actually, these two groups do relatively, exist in the various Semitic languages. For instance, the two said phonetic groups we find in Arabic, do not exist in every Semitic language. Arabic has more Guttural Sounds, and Velarized Sounds, in comparison with the rest of Semitic languages. But, we can hardly find a single Semitic language which doesn't have a number of Guttural Sounds, and Velarized Sounds.<sup>7</sup>

Word formation is one of the common morphological characteristics of the Semitic languages. It depends much on Consonants, not on Vowels.

The meaning given by the linguist unit in the Semitic languages is related to the number of consonants, each unit is formed of. Most of the vocabularies in Semitic languages are composed of a trilateral unit. The meaning of the many vocabularies derived from a one linguistic unit is related to consonants. The trilateral stem gives the general meaning to all of the derived vocabularies, then each of these vocabularies gets its own meaning through the vowels, and the infixes, prefixes and suffixes.

Parsing is one common **syntax** characteristics of Semitic Languages. Parsing of nouns has a trilateral form; nominative case, accusative case, and prepositional case. This trilateral form of parsing in Arabic is an امتداد of the first Semitic language. The Akkadian Language has preserved this form of parsing, as its writing Kept using the three signs of parsing Fatha(a), damma(u),and kasra(i) (the short vowels).<sup>8</sup>

The "Five Nouns", for instance, are originally, Semitic, and are subject to parsing. The fact that the parsing exists in languages other than Arabic, is a proof of it's genuinety.

The five nouns exist in both Arabic and Akkadian whereas, in Hebrew, a unilateral form of parsing is applied to all of these nouns. This is the case to(Too) in the Syriac, which applied the nominative case to the five nouns, where the pronouns either are stuck to them, or come in the sentence.<sup>9</sup>

Consequently, the Semitic language is inflective. It has, even, given that feature to its daughter languages, of which some are inflected by "the signs"(short vowels) or by letters (Long Vowels) and some that lost those signs (Short vowels), to the extent that nothing was left to lead to them as in the Syriac.

Some have kept some rare clues such as in Hebrew, and Aramaic, and much in Akkadian, while others preserved that feature completely such as the standard, "Fusha", Classic Arabic, the language of the Holy Qur'an.<sup>10</sup>

**Semantics** in another common characteristics in the Semitic languages. These languages share some vocabularies that sometimes, have, a single semantic connotation, and other different meanings, in other cases. Some of these vocabularies have to do with the basic relationships within a family. Examples are: "ab[father], om[Mother], akh[brother], okht[sister], aam [Auncle]", etc. However, the word: "aam", exists in many Semitic languages with different connotations. In Hebrew, it means "the citizen". The Grand( greatest) God in Ancient Yemen was termed as "am", as if this word was used to mean the grandfather in the primitive Semitic language, and then to change its semantic connotation afterwards, in the Semitic languages.<sup>11</sup>

### *Pronouns as a One Common Characteristics of the Semitic Languages*

#### **The Pronoun (Addameer, Conscience) Literal Definition: (Definition of the Pronoun Linguistically:)**

In lisan Al-Arab, (the Arab Tongue Dictionary), Ibn Manthour says: "the pronoun( ad-dameer, the conscience ), is the "secret", and what is deep in mind. The plural form is: Dama'er. Another linguist, Allaith defines as: ad-dameer, the conscience, what you keep in heart. And as saying: admarto, I thought of something kept in side of me. So the noun form is ad-dameer".<sup>12</sup>

That literal meaning of the pronoun "Ad-dameer", indicates its terminological meaning as well. "ad-dameer" is invisible. The invisible might indicates the visible, and vise a versa, since it was linked to it, and then became a copy of it. Or its substitute.

#### **The pronoun (Ad-Dameer) Terminological Definition:( Definition of the Pronoun Idiomatically:)**

Radey-Eddin Al-Astrabathi defines the pronoun "addameer" as saying : " Ibn-Alhajeb said: "what is intended to the first, or second, or third person, previously mentioned, by pronunciation, by meaning, or by Synthetic conclusion".<sup>13</sup>

### *The Common Characteristics of Pronouns in Semitic Languages*

The most significant characteristics of the pronouns in the Semitic languages that they are dependant and independent. Consequently, they are highly ranked, in comparison with other language families that do not have such independent pronouns.

Hereafter, a chart by-which Israel Welvinson displays a comparison among the independent subjective pronouns in the Semitic languages, at the introduction of his book: The History of Semitic Languages(page 9), adding no analysis, or comment, I summarized it here: أتبته أنا بتصرف

Hebrew	Manaen	Ethiopian	Babylonian Assyrian	Aramaic	Arabic
anohi ani	ana	ana	anaaku	ena eno	ana
atta	anta	anta	atta	at (ant)	anta antuma
att atti	anti	anti	atti	at (anti)	anti antuma
hu	hua	we'etu	suu	hu	huwa huma
hi	hia	ye'eti	sii	hi	hiya huma
anahnu nahnu	nahnu	nehna	anini aninu nini	enahnan hnan	nahnu
attem attema	-	antemmu	attunu	attun	antom antuma
attena atten	-	anten	attina	atten	antunna antuma
hema hem	humu	emuntu we'etomu	sunu	enoun henoun	huma hum
hena hen	huna	emantu we'eton	sina	enen henen	hunna huma

Following is a chart in which I summarized what Khaled Ismail's analysis of independent, subjective pronouns of Semitic languages<sup>14</sup>, trying to follow their Semitic origin, explaining the changes, and additions that these pronouns were subject.

<b>Singular, Independent Subjective Pronouns:</b>					
<b>The Language</b>	<i>First Person Pronoun</i>	<i>Second Person Masculine Pronoun</i>	<i>Second Person Feminine Pronoun</i>	<i>Third Person Masculine Pronoun</i>	<i>Third Person Feminine pronoun</i>
Arabic	ana	anta	anti	Huwa	heya hii
Akkadian	a'naku	attaa	atti	Shu	Sheyawa
Hebrew	ani anoki	attaa	a't	Hu-wa-a Hu-wa-a'	heya
Aramaic	ina inh	anta ant a't	ant	huu	heya
<b>The Dual Noun, Independent Subjective Pronouns: (The dual form has disappeared from the most of the Semitic Languages)</b>					
<b>The Language</b>	<b>First Person Dual Noun pronoun</b>	<b>Second Person Masculine Dual Noun pronoun</b>	<b>second Person Feminine Dual Noun pronoun</b>	<b>Third Person Masculine Dual Noun pronoun</b>	<b>Third Person Feminine Dual Noun pronoun</b>
Arabic	Lost	antuma	Lost	huma	Lost
المهرية	iKaya	itaya	-	haya	-
Akkadian	-	atunaa	-	shunaa	-
<b>Plural Independent Subjective Pronouns:</b>					
<b>The Language</b>	<b>First Person Plural Pronoun</b>	<b>Second Person Masculine Plural Pronoun</b>	<b>Second Person Feminine Plural Pronoun</b>	<b>Third Person Masculine Plural Pronoun</b>	<b>Third Person Feminine Plural Pronoun</b>
Arabic	nahnu	antum antum	antunna	humu hum	hunna
Akkadian	niynu	attunu	attanna	shunuu	shina
Hebrew	anahnu anuu	atim	attenna/a	him/a	him/a
Aramaic	anahna	antun antum antuu	antiin attin	inun himmun himu	hiniin Iniin
Syrias	anahnan hnan	-	antin	henun	henin

Following this comparative display of the independent, subjective pronouns, some various views on the origin of those pronouns in Semitic languages come next.

Old Arab linguists thoroughly, studied the origin of the independent subjective pronouns in Arabic Likewise, recent linguists of Arabic, followed their foot-steps, applying those views in studying the origin of the independent subjective pronoun in Semitic language.

Radey Ed-din Al-Astrabathi argues that, the origin of the independent subjective pronouns, is the dependant subjective ones added at the end of verbs. He explains: "the subjective pronoun is the inflective "ta'a" which is in the nominative case, and dependent (stuck to the end of the verb). To come separate (independent), "An", has been added to it, to be an independent pronoun (anta).<sup>15</sup>

That said view is exactly the same of Ibn Kisan, who argued that "the independent pronoun is the "Ta'a" alone, which is the "Ta'a" in "Fa'altu", then it has been longer by "An", and "Meem" has been added to it, to be strengthened, and the "Alef" to be dual, and "Noon", to be feminine.<sup>16</sup>

The linguists of Al-Basra, "The Basracyoun", argued that the origin of the independent pronoun in Arabic is "An". In the first person pronoun, the "Noon", would come with a "Fatha"(a), with no "Alef" added. The "Alef" is added when you end speaking with it. For the second person, the "Ta'a" should be added in pronouncing. The said "Ta'a", is a second person letter, not a noun. In case of masculine, it comes with "Fatha"(ta), in Feminine. It comes with "Kasra"(ti). So, we say, anta, anti. It can be inflected by adding "Meem" to the plural masculine pronoun (Antum), and by adding "Meem+Alef" in the dual, "Antuma", and by adding "Noon" in feminine plural as in "Antunna" in the said three cases, the "Ta'a" should come with "Damma"(u).<sup>17</sup>

Khaled Ismael went on explaining his method of the comparative study of independent pronouns, stating that: "the basis of the first and second person pronouns, singular, dual, and plural, for both masculine, and feminine, is "Alef+Noon"(an). That basis by itself used to indicate the said cases all. But when there was a need for more clarification, to specify the people spoken, their gerund, their number, the said basis was modified accordingly."<sup>18</sup>

There is a third method of analyzing the independent subjective pronoun in Arabic<sup>19</sup>, stressing that subjective pronouns are formed of the present tense letters in the verbs. The pronoun "Ana", is composed of "Hamza", such as in "Aqumu" and the "Noon", as in: "Naqumu". The pronoun "Anta" is composed of "Hamza" "Aqumu", "Noon", "Naqumu", and "Ta'a" "Ta'qumu".

Mahmud Fahmi Hijazi,<sup>20</sup> has inspired out of the aforementioned two methods, his hypothesis to analyze the origin of the independent subjective pronouns. He envisions those pronouns for the first and second persons, to be formed as follows: anaa= an+aa, anta= an+ta, Anti=an+ti.

He goes on explaining that the "a" in the pronoun "Ana", is the present tense letter in the verb "Aktob". The "ta", in the pronoun "Anta" is the present tense in the verb: "TAKtob". As for "ti" in the pronoun: "Anti", is the present tense of the verb: "Taktobin", with the "t" in "Anti" comes with "kasra"(i) at its end.

This method of analysis of the independent subjective pronouns in Arabic Language is true to the rest of the Semitic languages family. To comparative look at the two pronoun charts, laid out before, would suggest that all of those pronouns accept prefixes based on the last said two methods. In the Akkadian, for instance, the independent, subjective, first person pronoun is: "anaku". "ku", in this pronoun is a prefix, added to the pronoun "An".

### ***The Dependant Subjective Pronouns in Arabic***

These pronouns are classified into five categories:<sup>21</sup>

- 1- The singular "Ta'a", it comes as follows.
  - with a "damma"(u) of the first person pronoun.
  - with a "Fatha"(a) of the masculine second person pronoun.
  - with a "kasra"(i), for the second person, feminine pronoun.
- 2- The singular "Noon" it is for feminine plural, first, and second person pronouns.
- 3- The "Waw": is for the masculine plural, first and second person pronouns.
- 4- The "Alef" is for the dual, masculine and feminine, second, and third person pronouns.
- 5- The "ya'a" is for feminine second person pronoun.

So far, we notice that Arabs have tried to explain why did the "Ta'a" come with a "damma"(u) in the first person pronoun, and with a "fatha"(a). In the masculine, second person pronoun and with "kasra", in the feminine second person pronouns, without referring to their origin. This said explanation is rejected by "Abi-Hayyan, who argues that: "These explanations are with no need, because they explain additions that can't be explained".<sup>22</sup>

Ramadan Abd At-Tawwab<sup>23</sup> on his part believes that the independent subjective pronouns are not the pronoun origin, as he views that the dependent subjective pronouns which linked to a past tense verb in the semitic Languages are merely one element of the independent subjective pronouns.<sup>24</sup> The prefix in the singular, second person pronoun, "ta", as in the verb: "katabta", can only be found as a part of the independent, subjective pronoun: "Anta", after shortening the nunation (tanwin) of the "ta'a" in Arabic. The same is true to the prefix in the Third person plural pronoun: "tumu", as in: "katabtum", it is nothing but a part of the independent pronoun: "antum". This way, the past tense verb is inflected.

Khaled Ismael agrees with Abdel- Tawwab's view, as he says: "Pronouns by origin, are the independent, subjective pronouns. Then when words were put together, the dependant, objective pronouns came to exist. As the language developed, the need for more specification rose. Therefore, the pronouns were stuck to verbs and letters, to indicate what they stand for".<sup>25</sup>

Both Abdel-Tawwab and Ismail, defended their views with detailed examples reflecting an argument, and an interpretation of-which some were shallow, and not convincing, and other, to the opposite, were genuine, and convincing.

Abd At-Tawwab gave multiple examples on adding the pronouns in the Semitic languages to the past tense verb, such as adding the third person, singular, masculine, and feminine pronouns, or the third person, plural, masculine, and feminine pronouns, or the second person, singular, masculine and feminine pronouns, or the second person, plural, masculine, and feminine pronouns, or the first person, singular, dual, and plural pronouns to the past tense verb.

The pronoun "huwa", which ends with a short "fatha"(a), is the origin of the dependant subjective pronoun, because part of that pronoun, "huwa", appears on the said dependant pronoun, that is the short "fatha"(a). So, past tense verbs of-which the third person singular pronoun is attached to, end with a short "fatha"(a). An example of this in Arabic, is: "qatala", and in Ethiopian, is: "katala".

It is most likely, that the said short "fatha"(a), is genuine in the primitive Semitic languages. The reason why it disappeared in Hebrew: "katal", and in Aramaic: "ktal", is stillness the words endings, at the end of speaking. One proof that the "fatha"(a) is genuine, that it appears in Hebrew as the past tense verb is linked to the objective pronoun, as in : "azarani", which means, " he helped me".

The pronoun, "heya", comes with a "kasra" on the "ha'a", to indicate feminization. The past tense verbs which end with a third person, singular, feminine, subjective pronoun, end with a stillness feminization "taa", proceeded with a "fat-ha" comes on the end of the verb, so, to end with:"at", as in : "qatalat, in Arabic, and "katalat", in Ethiopian, and "ketlat", in Aramaic. Whereas, in Hebrew, the "taa" in the feminine third person is changed into "haa", the way the feminizing "taa" in the noun form is moved to "haa". In pronouncing, the "haa" is lost, and replaced by the proceeded long "fatha", to read as: "katlaa".

In contrast with Abdel-Tawwab's view, Khalid Ismail, however, views the origin of the pronoun "heya", as : "h e i a t", of-which, the dependant pronoun has been taken from a part of the independent pronoun.

As for the pronoun "humu", with a "damma"(u) on the "meem", the short "damma" : "u", is moved to along one : "u", to be added to the verb that has the third person, masculine pronoun attached to it. In Arabic, for instance, "qataluu", in Ethiopian: "kataluu", and in Hebrew: "kaatluu".

In the pronoun : "anta", with a fatha"(a) coming on the "taa", this short fatha is changed into a long fatha to come to past tense verb, of which a second person singular pronoun is annexed to. This is still applicable in Hebrew, as in : "kaataltaa, in Arabic, it shortened to a fatha at the end of the verb, in Syriac, it disappeared, while in Ethiopian, a "kaf" with fatha "ka" is annexed to the past tense verb, as in:"katalaka".

Changing the second person dependant pronoun "kaf" with a "taa", is true, and applicable in Arabic, as in : "ahsanka, to mean : "ahsanta".<sup>27</sup>

The same is true in the past tense verb of which the second person feminine pronoun is annexed to. Here, the verb is attached to "taa", with a long "kasra": "ti", taken from the second person, feminine, subjective pronoun:"anti", which exists in Hebrew:"sabartii" In Arabic comes with a "kasra". In Ethiopian, the long "kasra" appears attached to "kaf", not to "taa": "katalakii".

In the independent pronoun: "antum", the suffix: "tumu" is extracted to appear in at the past tense verb of which the second person masculine plural pronoun is attached to. In Arabic for instance, this suffix appears with no dilution in two cases:<sup>28</sup>

- a- When the verb is linked to with the objective pronoun: "Qatalatumuha"
- b- Ahead of the ligature Alef: "Qatalatumu Al-Walad". Other than this case, the long "damma" is omitted, as saying: "Qataltom".

In Hebrew however, the long “damma” fall from the end of the second person masculine plural pronoun, and the “taa” was followed by a “kasra”, as in :”ktaltim”.

As for the second person, feminine, plural pronoun, basically, the past tense verb should be annexed to the suffix “tinna” which none of the Semitic languages kept, as it is. In Arabic, however, changing the “kasra” on the “taa”, into “damma”(tuna), was the case in the second person feminine plural, as in: “qataltunna”. In Hebrew, the “kasra on the “taa” is kept, but the last short vowel was completely lost, as in: “ktaalten”. The same was exactly the case in both, Aramaic, and Ethiopian, with just changing the “taa”, into “kaf” in the Ethiopian language.

With regard to the first person pronoun, basically, the past tense verb should be annexed to the suffix: “kuu”, which is still kept the way it is in Ethiopian: “katalkuu”. The “ kuu” has been changed into :”tuu”, in Arabic, Hebrew, and Aramaic. In Arabic, the vowel was shortened, while in Hebrew, the “damma was moved to a “kasra”.

Lastly, the first person plural pronoun, basically, comes with the suffix "naa" annexed to the past tense verb. This basis is kept in Arabic as in: "qatalnaa", whereas in Ethiopian, the said suffix had a short vowel, and in the Aramaic, the long vowel has completely disappeared. So the origins of the suffixes in attached to the past tense verb in the Semitic languages are:

First person singular:	katal+kuu	First person plural:	katal+naa
Second person singular masculine	katal+taa	Second person plural masculine :	katal+tumu.
Second person singular feminine	katal+ti	Second person plural feminine :	katal+tinna
Third person masculine singular pronoun :	katal+a	Third person plural masculine:	katal+uu.
Third person feminine singular pronoun :	katal+at	Third person plural feminine :	katalnaa

In conclusion, pronouns in Arabic Language in specific, and in the Semitic languages in general, were subject to much attention given by linguists, old and modern, who tried to explain the philosophy of its formation and structure. Some referred to the dependent pronoun to explain the independent , and some did the opposite, favoring one to the other based on different schools of study, as this said family of languages enjoys having both pronouns, being a common characteristics among other morphological common ones.

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3. Al-Fakhr Ar-Razi: The great Interpretation and the Keys of the Unseen 1/174
4. Ibn Fares: As-Sahibi.10.
5. As-Soyouti: Almozher 1/28.
6. Ibn Hazm Al-Andalusi: Al-Ehkam fi Usoul Al-ahkam1/30
7. Look: Mahmoud Fahmi Hijazi: Arabic Linguistics. A Historic Comparative Introduction to in Light of Heritage and Semitic Languages140, and Muhammed Hkader: the philology 440, and Ramadan Abdel-Tawwab: Chapters in the Linguistics46, as he says: “ most of Semitic languages have guttural sounds, such as: “ain, hhaa, and haa” and the heavy sounds as the: “ssad, and ttaa”.
8. Look: Mahmoud Fahmi Hijazi: Arabic Linguistics142.
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13. Radey-Eddin Al-Astarabathi: the Explanation of “ kafeyyat Ibn Al-Hajeb 3/6.
14. Look: Khalid Ismail: the Comparative Fiqh of the “Ariba’ Languages184-199.
15. Radey-Eddin Al-Astarabathi: the Explanation of kafeyyat Ibn Al-Hajeb2/10.
16. Assoyouti: “hamaa’ Al-hawamee’ fi Sharh Jamee’ Aljawamee’.1/201
17. same previous reference 1/201.

18. Khalid Ismail: the Comparative Fiqh of the “Ariba’ Languages 184.
19. As-Soyouti referred it in: "Hamaa Al-hawamee" to some recents, look:1/201.
20. Look: Mahmoud Fahmi Hijazi: Arabic Linguistics pages 202-205.
21. As-Soyout :” hamaa’ Al-hawamee’ 1/190,191.
22. previous reference 190.
23. Ramadan Abdel-Tawwab : the Introduction to Linguistics and the Methods of the Scientific Research 217.
- 24.This is exactly to the opposite of the first view of the origin of subjective independent pronouns, which states that the pronoun annexed to a verb, is the origin of the independent.
25. Khalid Ismail: the Comparative Fiqh of the “Ariba’ Languages 184.
26. look: previous reference 207.
27. Ibn Jenni: the Secret of Parsing Industry( Formation).1/281. Whereas “Al-Baghdadi” wrote that “Almubarred” thiks that “ Suhaim” accepts an Ethiopian accent, because he was an Ethiopian black slave with a foreign tongue, look: his interpretation in the Treasure of Literature ( khazanato Al-Adab)2/102-150, shahed 94.
28. As-Soyouti says in that context: “the reason of damma is that it bring things mainly to their origins. Basically, the plural pronoun comes with a “waw” as the dual pronoun comes with “aleph”, then left for mitigation. “hamaa’ Al-hawamee’ 1/194.

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