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### The Simile is a salient feature in Al- Imam Ali's commandment to his son AL-Imam Al-Hassan (A.s)

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**Abstract-** The present study is an attempt to investigate the use of simile in AL-Imam Ali's commandment to his son AL-Imam AL-Hassan (As) and how it was employed in the rhetorical style that influences reader's mind in reading wisdoms, advices and facts of Islamic moral lessons in order to choose the right way that pleased almighty God. Simile is the most common phenomenon in all languages in spite of their systems varieties. Arabic is a rhetorical language which is full of literary devices that help the writer paint beautiful images in his literary writing.

**Keywords:** simile in Arabic language, types of simile, tools of similes and purpose of using simile.

#### 1. Introduction

Abu al-Hasan Ali bin Abi Talib al-Hashemi al-Qurashi is a cousin and son-in-law of the Messenger Muhammad bin Abdullah, and one of his companions, is the fourth of the Rightly Guided Caliphs among the Sunnis, one of the ten missionaries of Paradise, and the first Imams among the Shiites. He was famous among Muslims for his eloquence and wisdom, and many aphorisms and sayings are attributed to him. It is also considered a symbol of courage and strength, and is characterized by justice and asceticism, according to the accounts contained in the books of hadith and history. He is also considered one of the greatest scholars of his time in a scholarly and jurisprudence, if not the largest of them at all, as

Shiites and some Sunnis believe, including a number of Sufi sects([https://en.wikipedia.org/wiki/Succession\\_to\\_Muhammad](https://en.wikipedia.org/wiki/Succession_to_Muhammad))

## 2. Simile (AL-Tashbeeh) in Arabic

Simile in Arabic rhetoric is referred to as (فن التشبيه – the art of likening). It is an aesthetic and a skilful mode of discourse whose major pragmatic aims are to clarify an opinion or a feeling, to bring two significations close to each other, and to compare a given entity with another in praise, dispraise, ornamentation, or repugnance. Therefore, as a linguistic and aesthetic skill, simile varies from one text producer to another in quality, effectiveness, and most importantly, in the impact upon the text receiver(Abdul-Raof, 2006:198) .Al-Atraqgi (1978:34) defines simile as a form of expression as old as the oldest speech that is considered to be the best way of providing an explanation and clarification, and it is a good way of approaching the depths of meaning. She adds that it is enough recommendation that it is a comprehensible language, even for the deaf (ibid).Al-jurjani(1978:111)points out that simile has a magical effect in bringing different things together to an extent that reduces distances between different things that are as far as east and west; it also presents abstract meanings as if they were persons viewed or monuments erected; it makes the dumb speak and brings out eloquence even from non-Arab. It shows life in the mineral kingdom and it presents the opposites, e.g., life and death or fire and water. According to al-Askari(1952:243) simile makes the meaning clearer and confirms it and this well agreed upon by all Arabs and non-Arabs, and none of them has dispensed with it.Al-Mubarrid(1945:100)points out that simile is very widespread in the speech of the Arabs and used very frequently .He also says that it would not be an exaggeration if one says that most Arab speech is made up of simile(ibid).People use simile in their speech unintentionally and quite naturally, when there is a reason for it .It is used equally by Arabs ,non-Arabs, high and low people, villagers or city-dwellers, civilized people or Beduins ,the educated and the ignorant, the clever and the stupid .It is a wonderful kind of expression which is not peculiar to one language or one human race, because it is a natural specialty for all human beings(Sheeba,1985:2).

Linguistically, Simile is defined according to the dictionary of "AL-Qamoos AL-MoheeT" as a source derived from the verb "shabah", and in the science of rhetoric it means the connection of two things in common; Provided that this adjective in the likeness is stronger than that with the

likened, and an example of that: the analogy of a man to a camel in patience and endurance, (<https://www.almaany.com>)

Some linguists have said several sayings in defining the term simile, although these definitions are different in term but they are similar (Abu-Rajab; 2015:7)

One of the most prominent of these definitions is the saying of Abu Hilal al-Askari, (1952; 94) who defined the simile by saying: “The description that one of the described acts on behalf of the other with an analogy, such as the following example:

محمد شجاع كالاسد

Muhammad		shuja?	ka	Al	Asad
Muhammad	is	brave	like	A	Lion
Muhammad is brave like a lion					

This statement is correct in custom, even if it is not Muhammad In its intensity as the lion for its true nature, and also Ibn Rashid (2009 :237), defined it by saying: “The description of a thing with its approach and shape from one side or many sides, not from all sides. As their saying: “Muhammad Asad” is rather they want to describe him as a lion and no other animals, because of his courage and strength.

Khatib Qazwini (2003:58) defined the analogy by saying: “It denotes the sharing of a matter with a meaningful matter.”

Simile is a comparison between two things that share one or more attributes by means of a tool for an intended purpose and have four pillars, namely: (ibid: 25)

a. AL-Mushabbah (likeness),

b. AL-Mushabbahbihi (the likened),

c. Adat AL-Tashbeeh (tool of simile) ,

d. wajh AL-Shabah (similarities) which is the common image between the likeness and the likened, provided that it is clearer in the likeness than in the likened.

(Ateeq; 1982:64)

## 2. Tools of Similes

Simile's tools are the tools of linking the likeness with the likened, and the analogy is only done with them, and they have a special role in the use of similes, and it is possible to delete them, and it is common in the language that the removal of the tool is more informed than mentioned, these tools are divided into three sections:

- A. A noun: such as (semi "shabah", like "methel", similar "shabbeeh", analogous "metheel") as the example bellow:

المرأة مثل الوردة

Al	mar'ahtu		methel	al	wardah
A	woman	is	like	a	Flower
A woman is like a flower					

- B. A letter: like the letter kaf (k, ka'nna), as in:

محمد كالغيث

Muhammad		k	al	Ghaith
Muhammad	is	like	the	Rain
Muhammad is like the rain				

The tool used here to liken it to rain is an indication of its generosity, and when using the simile (ka'anna) if, it is necessary to present the simile and make it at the beginning of the sentence such as:

كان زيد اسدا

Ka'anna	zaidun			Asadan
Like	Zaid	is	a	lion
Zaid is like a lion				

- B. To be a verb similar: like (to resemble "yashbah", to resemble "yumathel", to resemble "yushabih", to calculate "yuh'sab"), as:

صوتها يماثل النعم

Sawtaha	Yumathel	al	Nagham
Its sound	Resembles	a	melody
Its sound resembles a melody			

It is a metaphor for her voice as beautiful as a melody.

### 3. Anwa? AL-Tashbeeh (Types of simile)

Many types of simile in Arabic language, but their uses vary according to their types, and this is an evidence of the rhetoric and comprehensiveness of Arabic language.

(Nibrass Jalal; 2013: 261)

Simile is divided according to the face of likeness and its instrumentas follows:

(Al-Hasana; 2007:38).

- a. **The simile is the messenger:** it is the simile in which the simile is mentioned.
- b. **Emphasized simile:** the simile from which the tool was omitted.
- c. **The overall simile:** It is the simile from which the likeness between the likeness and the likened is omitted.
- d. **Detailed simile:** It is the simile in which the likeness is mentioned.
- e. **Rhetoric simile:** It is the simile from which the object and the simile are omitted.
- f. **Singular simile:** The metaphor for the singular with the singular.

### 4. Purposes of the simile

The purposes of the simile have varied, and they are often beneficial to the likened, which are as follows:

1. Explaining the status of the likeness when the likeness is negligible and the adjective is not defined before the simile, the simile comes and assigns it to a known likeness and adds the adjective to it, and the negation becomes known and clear.
2. Explanation of the possibility of the likeness when attributing to the analogy is a strange matter, and this strangeness does not disappear except with a similar mention that is clear and taken for granted, so that the image of the likeness becomes fixed in the mind of the listener and settles in himself. A statement of the state of the analogy, if the analogy is known before the simile, its condition is known overall in the strength or weakness of the attribute to be proven, then the simile comes to show the amount of its share of

this characteristic; That the speaker declares what he intended from this amount to the speaker,

3. Determining the status of the analogy is a confirmation of what has been assigned to the analogy in order to establish himself in the mind of the listener and thus strengthen his status in him, as if what is assigned to him needs confirmation and clarification, so the analogy comes with what is likened to it sensibly and is known and more apparent, and the analogy emerges and makes it more clear.
4. Explanation of the possibility of the existence of the analogy when assigning to the likeness is a strange thing, and it is unlikely that this matter will happen, so its strangeness does not disappear except by mentioning a similar one to him that explains the possibility of occurrence.
5. Praising and improving the simile, improving the image of the imitator and praising it, and highlighting it in a desirable and desirable way for the soul, so that the speaker attributes it to his likeness who is of good image and meaning For the sake of encouragement and attention to it, such as the poet's saying: differentials of grayness in the youth are bright and there is no good night in which there are no ugly stars. The analogy comes to distort the image of the suspect and disparage him with what he despises and repels him, and depicts it in an ugly way that the soul rejects.
6. The contemplation of the analogy shows the simile's tenderness in a beautiful way that relaxes the soul. Agate spurted them.

### **5. The rhetoric of the art of simile**

The rhetoric of the art of simile lies in the creation of expressions that connect two completely different things to the relationship of simile, which only comes to mind for those who were a writer and poet or a meticulous navigator with a keen sense of understanding and a connoisseur of literature, so that he would be able to link between eloquent meanings and create new images and ideas that would surprise the recipient It opens up a new horizon for him thinking, and the simile is distinguished by the variation in the stages of his rhetoric according to its type and the pillars in the sentence that contains it, as the full-fledged metaphor, for example, is the least eloquent, and the rhetoric of the simile increases whenever the intended purpose of it is clearer while preserving the brevity and statement in it, and so on. The degree of rhetoric and its aesthetics in metaphor varies as much as in the literary arts.

### **6. Analysis of Simile in Imam Ali's commandment**

كَأَنَّ شَيْئًا لَوْ أَصَابَكَ أَصَابَنِي

وَمَا كَانَ الْمَوْتُ لَوْ أَتَاكَ أَتَانِي 1.

<b>Ka'nnah</b>	<b>Shay'an</b>	<b>lew</b>	<b>asaabaka</b>	<b>asaabani</b>
<b>As if</b>	<b>something</b>	<b>if</b>	<b>Had Happened to you</b>	<b>It happened to me</b>
<b>As if something had happened to you it happened to me</b>				

<b>Wa</b>	<b>Ka'nnah</b>	<b>Al mout</b>	<b>lew</b>	<b>Ataaka</b>	<b>ataani</b>
<b>And</b>	<b>as</b>	<b>The death</b>	<b>if</b>	<b>Had Come to you</b>	<b>It came to me</b>
<b>And as if the death had come to you it came to me</b>					

In the sample (1) above:

AL-Moshabbah (The likeness) is the thing that afflicts his child while AL-Moshabbahbihi (the likened) is what afflicts him. The linking tool "ka'annah" (as if it were) links the likeness and the likened. This indicates (his proximity to himself in his case by mentioning the two parties). The thing (that afflicts him and death), and the similarity between what afflicts his son and that thing that he was not harmed by.

كَأَنَّكَ عَنْ قَلِيلٍ قَدْ صُرْتَ كَأَحَدِهِمْ 2.

<b>Ka'nnah-ka</b>	<b>anqaleel</b>	<b>Qed</b>	<b>Surtahka -ahedehum</b>
<b>As - you</b>	<b>slowly</b>	<b>if</b>	<b>Had become as -one of them</b>

**As if you slowly became one of them**

The sample(2)illustrates that AL-Moshabbahis (you) and AL-Moshabbahbihi (one of them) and the tools ka'annah (as if) and ka (as), (draws close to catching up with them and becoming one of them)

(They became to him and drew the similarity to the proximity of one of them

يسبقتني إليك بعض غلبات الهوى وفتن الدنيا فتكون كالصعب النفور.3

<b>Fatakoon</b>	<b>Ka</b>	<b>AL-S'ab</b>	<b>AL-Nafoor</b>
<b>You will be</b>	<b>As</b>	<b>The difficult</b>	<b>Aversion</b>
<b>You will be as the difficult aversion</b>			

The sample (3) explains thatAL-Moshabbah(you) and the like (the difficult aversion) and the tool (ka, as) i.e. ((such as the difficult dirt that is not a passenger when he is with .This is an aversion to people,and the likeness is that it is difficult to carry it to the truth and to attract it to it as it is difficult to ride a camel that repel and dispose of according to utility.

4. إنما قلب الحدث كالأرض الخالية ما ألقى فيها شيء قبلته

<b>Qalb al hadath</b>	<b>Ka-al-ardh</b>	<b>AL-khaliyah</b>	<b>Ma'ulqiyafihashay'aqabalath</b>
<b>Child's hearts</b>	<b>Is like the land</b>	<b>Empty</b>	<b>Anything throw in it accepted</b>
<b>The child's heart is like the empty (pure) land that accepts anything is thrown in it</b>			

The sample (4) shows the similarity between the child's heart and the pure land that accepts any seed implant in it. That means the child's heart is pure and accepts the good or bad things. The linking tool (ka , as) links the likened and the likeness with the similarity(wijh AL-Shabbah) to paint a beautiful image that clarify the writer's idea.



5. احمّل نفسك من أخيك عند صرمة على الصلّة ... وعند جرمة على العذر له حتى كأنك له عبد وكأنه ذو نعمة عليك

<b>Ka'anna-kalahu</b>	<b>Abd</b>	<b>Waka'annahu</b>	<b>Thu ni'amatinAlayk</b>
<b>As if - you to him</b>	<b>Slave</b>	<b>And as he</b>	<b>Had a blessing on you</b>
<b>As if you were his servant, as if he had a blessing on you</b>			

The sample (5) has two similes: the first: the likeness (you) and the likened (slave) and the tool (as if) and the similarity (wijn AL-Shabah) of obedience and obedience to him, and the second: The likeness (he) and the likened (the owner of a blessing), and the similarity (wijn AL-Shabah) of respect and appreciation, and what is meant is that a person does not abandon his brother Just as a slave does not forsake his master or a person from the one who has the blessing over him, and to go along with the brother in all his affairs and endure what appears From him such as estrangement or offense, and the opposite of that treating with connection and an excuse.

All the samples above relate to one kind of similes called AL-Morsal (the messenger) and it is the salient feature in the commandment.

6. انظر فيما فسرت لك وإن أنت لم يجتمع لك ما تحبه من نفسك ... فأعلم إنما تخبط خيط عشواء وتتورط الظلماء

This type of simile called "AL-Tashbeeh AL-Baleegh" in Arabic. It has seen that the tool and the similarity were omitted "mithl and jamal" as it is shown in sample bellow:

fa'aelam 'iinamatakhbitmithlkhbatjamaleashwa'  
watatawarataldhulma'

<b>fa'aelam 'iinama</b>	<b>TakhbitKhabat</b>	<b>Eashwa' watatawarataldhulma'</b>
<b>So you know that</b>	<b>You Flopmessing up</b>	<b>Randomness getting involved dark</b>
<b>So you know that you flop like the blind female camel randomly and getting involved dark</b>		

So the likeness is (you) and the likened (the random camel) and (the one who is involved in the darkness) the tool and the similarity have been deleted which is not Conversion, and it may be a matter of metaphor, as he borrowed ((describing knocking him out) as he is a student of knowledge without Completing the application strips and not in a face, as it is abusive without the way required, such as a random camel. (Likewise, the darkness pronounces the imitation, as the mind is not guided to seek the truth like walking in the dark

#### 7. المرأة ريحانة وليست بقهرمانه .

<b>AL- Mar'ahtu</b>	<b>Reyhant</b>	<b>Waleysat</b>	<b>beqahramanat</b>
<b>The woman</b>	<b>flower</b>	<b>And not</b>	<b>Housewife</b>
<b>The flower is like flower and not housewife</b>			

The likeness (woman) and the likened (Rehanat) and the tool is omitted, as well as the similarity. He borrowed ((the word rehannat, as it is a source of pleasure and enjoyment of it. It is like the Arab women to use medicine a lot, and he meant that she was not compulsive about the fact that she would not be created to be an authoritarian ruler.

. (She would be doomed

This is a graphic color in which the rhetoric, metaphor and metaphor were mixed, so a wonderful picture was completed

إنما مثل من خبر الدنيا كمثل قوم سفر نبا بهم منزل جديب فأتموا منزلا خصيبا وجنابا مريعا ، فاحتملوا وعشاء الطريق وفراق الصديق وخشونة السفر وجشوبة المطعم ليأتوا سعة دارهم ومنزل قرارهم فلى

يجدون لشيء من  
ذلك الماء ولا يرون

نفقة مغرما ، ولا شيء أحب إليهم مما  
قربهم من منزلهم وأدناهم من  
محلهم

'iinamamathal min khabaraldanya	kama thal	qawmsafarnabab ahim	manziljadaybfammumun zalanakhusaybanawajina banamurayeana
it is an example from the story of the world	li k e	a parable of a people travelingfrom	A barren house to a fertile house
It is an example from the story of the world, like a parable of a people traveling who reported that they had a barren house, so they found a fertile house and a terrible child.			

(8) shows another type of simile called:

Representation simile: which is the likeness in which an image or description is extracted from multiple sensory or non-sensory. So the analogy is: He who knows the world and works for the Hereafter and the likeness is he who traveled from a dry house to a fertile house and fell in. His way is difficult, because he does not care about that in the side of what he asks, and the likeness is a picture extracted from multiple because the world ((like the houseAl-Jadeeb is devoid of real restaurants and pleasant sweet drinks, so it is not suitable for introspection and residence.The Hereafter, such as the fertile house and the dreadful paradise, whoever reaches it straight according to the commands and prohibitions of God will win the Sunni objectives

The rest of the pleasures were never on the way to travel from the homes of the path of God, and there is nothing that is dearer to her than a means that brings her closer to the house Jadeeb, then he knew that there was a fertile house in front of him, so his good opinion necessitated that he endures the moth of travel, and it was difficult for him to getGreat comfort.

a.

مثل من أغتر بها كمثل قوم كانوا بمنزل خصيب فمنا بهم إلى منزل جديد فليس شيء أكره إليهم ، ولا أفزع عندهم من مفارقة ما كانوا فيه إلى ما يهجعون عليه ويصيرون إليه

<b>mathal min 'aghtarbiha</b>	<b>kamathal</b>	<b>qawmkanuubimanzilkhasyb</b>	<b>fanbabihm 'iilaamanziljadybfalys shay' 'ukrih 'iilyhim , wala 'afazaeindam min mufaraqat ma kanuufyh 'iilaa ma yhjaeunelyhwaysyrun 'iilyh</b>
<b>Like someone who was deceived by her</b>	<b>like</b>	<b>a people who used to live in a fertile house</b>	<b>and brought them to a wasteful house, so there is nothing that I hate them, nor The most horrific paradox for them is what they used to sleep on and walk to</b>
<b>Like someone who was deceived by her, like a people who used to live in a fertile house and brought them to a wasteful house, so there is nothing that I hate them, nor The most horrific paradox for them is what they used to sleep on and walk to</b>			

In sample (9) above the simile is: He who works for the world and neglects the matter of the Hereafter, and the similar thing is: He who travels to the house of Dengue and forsakes a welcome home That is: ((Like the people of this world whose souls led them to badly, likened them to a people who were in a fertile house, so they told them to a house

The fertile house in this is the world, and the new house is the hereafter, and the similarity is what he mentioned that it is not . (Something I hate them ... until they come to it)

The second: what the cryptic tool was like

إنما أهلها كلاب عاوية وسباع ضارية تيهّر بعضها بعضا ويأكل عزيزها ذليلها ويقهر كبيرها صغيرها ، نعم معقلة وأخرى مهملة قد أضلت عقولها وركبت مجهولها

<b>Innamaahluha</b>		<b>kilabawiya</b>	<b>wasiba'? dhariyah</b>
<b>Its people</b>	<b>like</b>	<b>howling dogs</b>	<b>And ferocious lions</b>
<b>its people are like howling dogs and ferocious lions</b>			

The likeness is the people of the world, and the likened is “Dogs that are awake and vicious and the people of the world divided into two parts:

Some of them followed his power of anger ... and some of them followed his strength of appetite ... and set an example to the first ones with rattling dogs And the fierce sabaa, and he pointed out the similarity of the proverb by saying: She maddened to saying it small, and described the kitten as borrowed For their quarreling over it, as well as pronouncing food due to the preponderance of some of them over one another, and hitting others like blessings, considering their negligence about what They are meant as beasts, then he divided these into two parts: bogus and neglected, and borrowed the term bail for those who adhered to the phenomena of Sharia and the just Imam lost them to the debt, and if they did not understand the secrets of the Sharia, then they are like the blessings that the shepherd has made.

By neglecting to those who continued to follow their desires and went out of obedience to their imam, they are like beasts sent ... and pointed out He drew the analogy by saying: whose minds have led astray to the end, and the conformity of this proverb directs that these people do not use their mind (They were like the neglected blessings that led her mind away)

Hence, we find that the likeness is a picture extracted from multiple: yawning and ferocious seven dogs molting each other and eating Some of them are one another, with beasts that her shepherd may have wielded, and others loose, corresponding to the image of the people of the world who followed his muscular and sexual strength Those who adhered to the phenomena of Sharia and who continued to follow their desires, and this is what needs further thought and scrutiny consideration. The likeness of representation, then, acquires power to say, and if it is in praise, it is more sympathetic and more noble in the soul, and if it is preaching He healed the chest and reported in the warning and rebuking, and this is what we noticed in the two previous texts in which the Imam described People of the world with those wonderful images that move souls for better and better choices.

## **7. Conclusion**

The researcher reached the following conclusion:

1. AL-Tashbeeh (simile) in Arabic language has many types according to its usage and purposes that help the writer explain or compare the images and ideas. It has four pillars (AL-Mushabbah (likeness), AL-Mushabbahbihi (the likened), Adat AL-Tashbeeh (tool of simile),wajh AL-Shabah (similarities).
2. The rhetoric of the art of simile lies in the creation of expressions that connect two completely different things to the relationship of simile, which only comes to mind for those who were a writer and poet.
3. AL-Morsal (the messenger) simile is the salient feature in the commandment of Imam Ali to his son AL-Imam AL-Hasan (As).

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