

Received: December 2023 Accepted: January 2024

DOI: <https://doi.org/10.58262/ks.v12i2.066>

Diminutive Structures and their Connotations in the Dictionary of Al-Abab Al-Zakher and Al-Lubab Al-Fakher

Ikhlas Abdullah Khalaf¹, Saadoun Ahmed Ali Al- Rabaie²

Introduction

Language is considered one of the cultural manifestations of nations. Their civilizations are measured by the strength of their languages, and the extent to which that language absorbs what human thought produces in the various sciences, especially linguistic and literary ones. It is constant that nations' scholars witness special care for their languages in order to preserve them, advance them, and rid them of anything that taints or disturbs them. It has been preserved throughout the ages, and Arabic has had its faithful guards and has received a great deal of care, because of the sanctity it carries in the souls of its children, due to its direct connection to the Holy Qur'an.

There were many forms of this attention given by Arabic scholars to it at the level of sound, morphology, grammar, and connotation. The morphological structure and morphological form of the word play an important role in clarifying the meaning, and the early craftsmen paid attention to the morphological connotation, and since morphology is the knowledge of the fixed essence of words, we notice that Many Arabic scholars, especially lexicographers, have linked morphology and its relationship to meaning, and that this change in the positions of the letters shows us new meanings, and the difference in weights and derivations generates meanings that differ from the original meanings of the word, in addition to the letters entering the morphological structures to carry connotations that change the state of the structure to what it is. It has connotations that it did not originally have.

What we will look at in this research are the structures of diminution and their connotations in the dictionary of Al-Abab Al-Zakher and Al-Lubab Al-Fakher by Al-Saghani. Lexical thought has focused on many structures, especially diminutive structures and their connotations.

Diminutive Language and Terminology

Diminution linguistically: Al-Khalil said: "And to degrade a word: to make it small." (1). As for Ibn Faris, he said: "(Saghir) of the letters (Sad, Ghayen, and Raa') is a correct origin that indicates littleness and contempt. From that, (Al-Sughr): the opposite of greatness. And (Saghir): the opposite of greatness). (2).

As for terminology: the first to introduce a chapter on diminution and speak about it was Sibawayh. He called it the chapter on diminution, and he said: "Know that diminution only occurs in speech in three examples: on Fa'ail, Fa'il, and Fu'ayil." (3). Ibn al-Siraj followed him

¹ Al-Iraqia University / College of Arts/Arabic Language Department

² Al-Iraqia University / College of Arts/Arabic Language Department

and said: “Chapter of disparagement:” Diminution is something. It is separated from describing the noun as small, and its first is built on a *ḍamma*, and its third is made as a silent *yā’* before it by a *fatha*, and it is not permissible to make a noun less than three letters long”. (4).

Ibn Jinni said: “Examples of the diminutive are three *fa’il*, *fa’ail*, and *fu’ay’il*. An example of *fu’il* is when it has three letters, such as *Ka’ab*, *Ka’yab*, *Farkh*, and *Farikh*, and an example of *fa’il* is when it has four letters, such as *Ja’far*, *Ja’yfar*, *Jadool*, and *Jadool*.” The example of *Pe’el* was when it had five letters, the fourth of which was *Alif*, *Ya’*, or “*Waw*” is an addition like “*muftah*,” “*muftiha*,” “*qandil*,” “*qandil*,” “*asfour*,” and “*asafeer*.” (5). We understand from this that diminutive is one of the characteristics of nouns, because they are described, meaning that diminutive takes the place of description in nouns, but as for the verb; He is not despised.

Al-Saghani’s Position on Diminution

Al-Saghani continued the linguists in the chapter on diminutives and said: “The diminutive of a noun and an epithet is a pejorative, it is a pity, or it is a specification, like the saying of Al-Hubab ibn Al-Mundhir: “I am its itchy stem and its turfed stem,” and examples of it are *Fa’il*, *Fu’ay’il*, and *Fu’ay’il*, such as a *fliss*, a *dirham*, and a *dinar*.” Al-Saghani gives the origin of the word and defines its derivation, and explains the morphological changes that affect the word, such as deletion or addition, while mentioning the indication of diminution. An example of this is his saying (Al-Mukhtar): “The diminution of the word is optional. The letter (*ta’*) was removed from it because it is extra, and it was replaced from the (*ya’*) because it was replaced by it in the case of “*Allahu Akbar*.”

We note that Al-Sughani Sibawayh and the linguists used the meaning of diminutive, as well as the three standard weights of diminutive, for him the purpose of diminutive is contempt, glorification, pity, and specification. In many places, he relied on the book of diminution by Ibn al-Sakit, which has not reached us.

In the dictionary of Al-Abab Al-Zakhir and Al-Lubab Al-Fakher, diminutive structures are mentioned with different weights and connotations, as well as anomalies of diminution depending on the context. We will mention, for example, the following:

First: The Semantics of the Triplet Diminutive Structures

The trilateral noun is made smaller according to the weight (*fa’il*).

A - To belittle, Such as: (*hubat*, *hubait*)

Al-Saghani mentioned in Al-Abab Al-Zakhir’s dictionary the significance of the triple root (*hibat*) and said: “It is in the sense that his action was aborted.”(3), mentioning all its derivations, including his saying: “And Al-Habanti: the short one, it is shaken and it is not shaken, and the letter (*Noon* and *Alif*) are attached to a quince, it is said: a *Habanti* man - By intention - And *Habantah*, if you despise it, you have the option: If you wish, you can delete the (*noon*) and replace it with the (*alif-yaa*) and say: *ḥabitī* by breaking the (*taa*) as a (*nunnūn*), because the (*alif*) is not feminine, it opens what comes before it just as it opens in Diminutive of pregnant and *bushra*, and if you keep the *nun* and delete the *alif*, you say: *Habanet*, and likewise every noun that has two additions.

To add, delete whichever one you wish. And if you wish, you can also replace the deleted word in the two places, and if you wish, you do not replace it. If you replace it from the first, you say “*Hubait*”? by stressing the *yā’* and the *tā’* as *kasra* - and I said two love in the second. *Yat*, and

likewise the saying in Ifrani.” (1).

Sibawayh included in his book a chapter He called it “Chapter on degrading those of the three in which there are two supernumeraries in which you have the option of deleting one of them, deleting whichever one you wish” (2), and he said: “Habanti. If you wish, you can delete the nun and say: Habait, and if you wish, you can delete the alif and say: Habanati, and that is because they are redundant, attaching the three.” By constructing the five, and both of them are in the same position as what is of the same letter, the deletion of one is not more necessary for it than it is for the other, for habunti and its like are in the position of qalansuwa.” (3).

We understand from this that the nun and the alif are redundant for the suffix, and that deleting one of them when diminutive has no effect. It was stated in the explanations of grammar: “And if the two additions are for attachment, such as: Habanti, because it is attached to a quince, and the evidence for the addition of the alif and the nun is that it is taken from: He depressed his stomach, when it swelled, so if you made it small, you said: Habaiti, so you deleted the nun.

The alif is changed, because what came before it is broken, even if it is deleted Alif, I said: “Hubint.” (4), “because the attachment occurred in it with two different, separate letters without repeating anything from the origins of the word and one of the two attachments, as they are for attachment and neither of them is better. If it was said in the two cases that the latter was deleted due to its extremeness being better, with the possibility of deleting the first, it would be a statement, and so it was said by choosing between Alif Ifrani and Noonah, as they are suffixes, with evidence of Afranah.” (1).

A group of Arabic scholars, including Al-Mubarrad and Ibn Jinni, permitted the awad in the deleted one. Al-Mubarrad said: “And know that everything is omitted from it, so the awad in it is permissible, and it is a yaa attached before the end of it. Instead, you can say in the diminutive form of quince, safarij, if you wish, and in the plural it is safarij, so you make this yaa. Instead of what was deleted and as evidence However, if you deleted something from the name, this is not impossible. If you wish, you can say in Habanti Habaati if you delete the nun and replace it, and if you delete the alif and replace it, you say Habaneet. (2).

Ibn Jinni said: “So if it is in the noun there are two equal additions deleted. Whichever one you wish you can say in disparagement of Habanti and someone, deleted. The Alif is Habeet and whoever deletes the Nun is Habeet. If one of them has a meaning and the other has no meaning, the one without meaning is deleted and the one for meaning is confirmed. (3).

From the above, it becomes clear to us that Al-Saghani has agreed with linguists that a trilateral derogatory noun with two additions attached to a pentathlon when diminutive is permissible. It deleted one of my letters Appending extra letters or replacing the deleted letter (Biya) at the end.

B - Exaltation, Like, Waste or (Diya'ah)

The root “wasted” is mentioned in Al-Abab Al-Zakhir’s dictionary and its meaning is: “(lost) something is lost (wasted) and (lost) by breaking the dād and opening it, that is, it perished. lost) and (waste) meaning. and (Al-Diya'ah (the estate) is the property and the plural is (Diya'a) and (Diya') as in Badra and Badr and the diminutive form of the estate is (Diya'ah) and do not say: 'Dha'iyah'!(1).

Al-Saghani transmitted what Ibn Faris said and said: "Calling them the estate is 'Dha'iah'. Sometimes I think it is from the original language, but I think it is from newly invented speech. He said: And I heard someone say: It was called an estate, because if it was left unattended, it

would be lost. If this is the case, then it is evidence of what we said: It is a newly-invented speech. Yaya'ah, and do not say: dhawi'ah."(2). Al-Azhari inferred that the villa is a noun. For the man's craft and industry, he said: "(the estate) and the estate in the city: a man's wealth of palm trees, vineyards, and land. The Arabs do not define the estate except the man's craft and industry." He said: And I heard them say: The estate of so-and-so butcher.

The other's occupation is the wicking, the sheathing of wickerwork, the work of palm trees, and grazing. Camels and the like, such as craftsmanship and agriculture. And something else added: the man's estate: his livelihood and earnings. It is said: What! I lost you, that is, I lost you." (3) Al-Zubaidi said: "He lost something: he neglected it and destroyed it." (4) And in the proverb: "Summer lost the milk"(5).

We notice that linguists differed first about the meaning of "waste," and they relied on hearing. Some of them said that it was possessions, some said real estate, some said it was a craft and industry, some said it meant neglect, and it came in the sense of wages and dependents. And God Almighty said: (Indeed, those who believe and do righteous deeds - indeed, We will not waste the reward of him who does good deeds) (1), meaning: "We will not waste their reward, because they are among those who do good deeds." (2), And God Almighty said: (And God would not waste your faith. (3). Yes, Your prayers, that is, he neglects them.

As for his saying, may God's prayers and peace be upon him: (And whoever leaves behind a debt or loss, it belongs to me and upon me) (6) Ibn Qutaybah said, "Its origin is the noun of lost, lost, lost, lost." He left behind lost children and families (7)".

Al-Saghaani mentioned one meaning that it indicates the passing of something and its disappearance, but the combination may have more than one meaning according to its derivation.

Linguists differed in the diminution of the villa between a small villa and a small villa. It was stated in Durrat al-Ghaws: "And they say in making the diminutive of something and 'aynah: shuwa and 'awynah, so they change the yā' in them to wawā, and it is more correct to say: shiyā' and 'ayyna' by confirming the yā'. And the first of them is joined. It is permissible to break the first of them in the diminutive form for the sake of the yaa. So that the letter and the vowel sound alike. This is similar to their saying in the diminutive form of "daya'ah": "Dawi'ah" and in the diminutive form of "bayt": "bayt," and the choice between them is "daya'ah" and "bayyit".(8).

Al-Khafaji said: "They have stated that making the 'ayn' before the diminutive letter waw is obligatory if it is an alif reversed from it, so it is said in Bab Buwaib, and permissible and preferable if it is a ya' or an alif reversed from it, so it is permissible in Sheikh and Naab Shuwaikh and Nuwayb, as well as Dhuway'ah and Buwait." (1).

So, the meaning of that, he permitted the statement about making the diminutive of an estate, a dhay'ah, by making the letter before the diminutive letter a waw obligatory, and a yā' or an alif, permissible, and there is no objection to that, but Al-Saghānī did not allow that, and confined himself to reducing the diminutive letter (a dhaya'ah) to (a dhayā'ah).

Second: The Significance of the Minimization of Quadrilateral Structures

A- Glorification Such as: Musa (Musa)

The four-letter noun is made diminutive according to the form of (Fay'il). Al-Saghani mentioned in his dictionary many expressions made diminutive according to the form of (Fay'il). He said: "And Ibn al-Sakit said in the book of diminutions:

The diminution of Musa - a man's name:-

Musa, as if Musa is a verbal noun, and if you wish, you can say 'Muwaisi' - With the kasra of the *sīn* and the housing of the *yā'*, it is not an indefinite noun. And you say in the indefinite noun: This is Muwaisi and there is another Muwaisi. So you did not inflect the first because it is foreign in knowledge. You inflected the second because it is an indefinite noun, and Musa in this diminutive is an active noun. He said: As for Musa the iron. So you make it diminutive as "Muwaisiya" for someone who says: "This is Musa," and "Muwais." Whoever said: This is Musa, he said: It is masculine and feminine, and it is from the verb mafa'il and the *yā'* is original.

Al-Saghani explained the ruling on making the diminutive of Musa, the name of a man, and Musa Al-Hadid. When it is made diminutive, it is followed by a feminine ta'. Al-Saghani mentioned some words that are permissible to make diminutives in both ways, on a four-pointed meter and on a five-pointed meter, so his statement regarding the word (ankabut) "And the plural of them is Ankabiyat and Ankabutat, and it is diminutived from Anikaba and A." "Nikeba." Sibawayh said: "Chapter on what is deleted in disparagement of the appendages of the four daughters, because they would not have been valid if you had broken them into the plural, because you say: majaneeq, and in Ankabut: anakib, and anakib."

Third: The Significance of the Reduction of the Pentagonal Structures

A-(Glorification), Like: (Janq – Majineeq)

Al-Saghani mentioned in the Dictionary of Al-'Abab all the diminutive structures, including what he quoted from Sibawayh regarding the diminution of (majiniq) according to the meter of (fu'a'il) and its origin is the triple verb (janaq). He said: "And Sibawayh said: It is fa'na'il al-meem from the same original word because of their saying in the Plural of majiniq, and in diminution Majineeq, and because if it were an additional word and the nun was an additional one, the two additional letters would have been combined at the beginning of the noun, and this does not happen in nouns or adjectives that are not on additional verbs. And if you make the "nun" from the same letter, the noun will become a four-letter noun, and the additions will not be attached to the four daughters first, except for nouns that are continuous with their verbs in a gradual manner" (1).

We note from the above that the meem and nūn in (Majiniq) are original; Because they are from the root of the word from which the trilateral verb (janq) is derived, and Ibn al-Sarraj believes that: "The first nūn is their word in its plural: catapults, and in its diminutive form is catapults. The evidence for the increase of the nūn in antariis is that it is derived from atāṣarāṣah, which is to take with severity, and the lion is described with that because of its severity. Fā'il: kanabil: (2).

Al-Radi said: "All the additions of the quadrilateral are deleted absolutely, except for the duration." Rather, they must be deleted except for the duration in order to complete the intention of diminution, and if there is no need for deletion, then the extra (if any) is more deserving of deletion than the original. And in Manjaniq: "Majiniq." (3).

We understand from Al-Radi's words that the nun is additional and is more deserving of deletion than the original. Al-Serafi followed him in that and said: "The first nun in it is additional. So if we delete it, what remains is (majniq), and the *yā'* is fourth in five letters, so do not delete it... Sibawayh inferred from the addition of the nūn in mnjāniq that the Arabs have broken that, and they do not break what was on the original five letters unless you force

them to mix it up... and this is the meaning of Sibawayh's statement: "Unless you force them to confuse them, because it is not in their speech" (1).

As for Al-Zubaidi, his opinion was different from what preceded him, and he said: "What is correct in my view is that all of its letters are original, because it is non-Arab in which there is no way to claim a derivation, and there is no basis in claiming the addition of some letters." Without each other, there is no need for that." (2). Al-Zubaidi ruled that the word (mancatapult) was foreign and all of its letters were original, so he settled the controversy over it.

As for the hadith scholars, they had an opinion on this issue. Dr. Khadija Al-Hadithi says: "Whatever had four original letters, letters were added to it that were deleted upon diminution, so (yaa) was replaced before the other in (Fa'eel) from the deleted letter, whether it was one letter or more, like a catapult - a catapult was replaced." "The yā' from the deleted nūn." (3) We understand from the words of the ancients and the modernists that the nūn in (manjākib) is superfluous, except for al-Zubaidi, for all its letters are original to him, and the hadith scholars counted (yā') in it instead of the deleted nūn. Among its counterparts in al-'ābāb is the diminution of the word (zīt) and he said: "So-and-so's zādāt is added: if he anoints himself with oil, It is "muzdāt," and its complete diminution is "mūsīt".(4).

Minimization Abnormalities

A - (Bahr - Abihar)

The word (bahr) is mentioned in Arabic dictionaries. Al-Saghani mentioned it in his dictionary, which is: "The sea: the opposite of land. It is said: It was called a sea because of its depth and breadth. The plural is 'bahar', 'bahar', and 'bahour'." (1), and the diminutive of Bahr (fa'al) is bahir according to the meter of (fa'il) according to analogy, but what the linguists have mentioned is incorrect, and what is correct is that it is made diminutive of (ubihir) according to the meter of (fu'ay'il). In this issue, Al-Zubaidi said: "(And the diminutive form is abihar, not buhair), Our Sheikh said: It is one of the abnormal forms of diminution, as the grammarians have pointed out, even if Al-Jawhari and others have not addressed it. As for his saying: "No bahir", that is, according to analogy, it is not correct, rather it is said according to the original, even if it is a little, and so on. It is rare in analogy and usage, it is over. I said: It is apparent Its context dictates that "abhira" is the diminutive of "bahr" and the prohibition of "bahir," that is, "Kuzubair," as our sheikh understood it from the apparent meaning of its context, as you can see. It is not so; rather it means the diminutive of "bahir" and "bahir," and what is forbidden is "bahār." "Yar with stress" (2) and the origin of the context is by Ibn al-Sakit.

It was transmitted by Al-Saghani and he said: "The diminutive of buhur." And "bahār" is "bahīr," and it is not permissible to make "bahār" diminutive on its pronunciation and say: bahīr, because that is similar to the one, so there is nothing between the diminution of the one and the diminution of the plural except stress, and the Arabs give the aggravated the status of the abbreviated. (3) It was stated in Ruh al-Ma'ani: "And its plural is pluralized by 'abhur', 'buhur', 'bahar' and its diminutive form "I will sail, not Buhair".(4).

Therefore, this type of diminution can be considered prohibited in diminutive forms. Because (Bahr) its diminutive form (Buhair) according to the meter (Fa'il) is the analogy, even if linguists prevent it from being diminutive according to this meter, including Al-Saghani.

B - (Ibrahim – Abirah)

One of the abnormal diminutive words in the Al-Abab dictionary is the diminutive of the word (Ibrahim). Al-Saghani quoted what Sibawayh and Al-Mubarrad said, saying: “The diminutive of Ibrahim with the letter ‘ha’ is a big part of it. This is because the alif is from the original because it is followed by four letters of origin, and the hamza is not attached to the daughters of the four za’s. It begins at the beginning, and that necessitates deleting the end of it is also deleted from saffarjal, so it is said saffraj, and the same applies to Ismail and Israfil, and this is the opinion of al-Mubarrad, and some of them imagine that the hamza is extra if the noun is more general. It is general, and its derivation is not known, so it is made small for Brahim, Sama’il, and Sarifil. This is the saying of Sibawayh and it is good. The first is analogy, and among them are those who say Baraih. By subtracting the hamza and the meem) ”.1(

Linguists disagreed regarding the diminution of the word (Abraham), and what is removed from it? It was reported on the authority of Ibn al-Sayegh that he said: “As for the hamza, it is redundant according to Sibawayh; the standard diminutive according to him is: (Barihim) and (Suma’il), which is the correct one that was heard by Abu Zaid and other Arabs, and the shortening is: (Brayhim) and (Suma’il). Al-Mubarrad claimed the authenticity of the hamza. For him, the standard diminutives are: (Abirah) and (Usayma’), and the diminutions are: (Abirah) and (Usayma (2) ”.(’

Accordingly, according to Sibawayh (Borahim), the diminution of (Ibrahim) is similar to (Fu’ayel) by deleting the hamza. This is the standard and what is heard from the Arabs. However, according to Al-Mubarrad, the hamza is original for him, so Ibrahim made diminutive of (Abirayh), so he deleted the alif and the meem, which are two original letters, and the originals are not deleted, so this is an abnormal diminution.

C - (Rajil, Ruwajil)

Al-Saghani mentioned in his dictionary the diminution of the word (man or rajil) according to analogy and other than analogy, and he said: “The diminution of the man: rajil and ruwajil also without analogy, as if it were the diminution of a man.” (3) citing the noble hadith: (The ruwajil is successful if he is truthful)(2), so Al-Saghani mentioned what agreed. The rule and anything that violates it without explanation. It was stated in Al-Ain: “The diminutive of a man means ‘rajil’, and the common people say: ‘Rujail is truthful’ and ‘Rujail’ is bad. They return to ‘al-Rajil’ because it is derived from him.” (3).

So the diminutive form of ‘Rajil’ means analogy and ‘Rujail’ are the words of the common people, i.e. other than analogy, and it is the same as what Sibawayh went to when he said: “They said: Ruwajil is as if they had despised a man”(4), and Ibn al-Sarraj followed him and counted it by analogy: “If you call him by it, you despise him according to analogy, and among those that came with someone not pronouncing it amplified are a human being: Onisyan and Banun: Abinun: and a man: Ruwajjal.”(5) And Al-Azhari followed him in that, when he said: “ And the diminutive form of a man is a man, and the common people say: Ruwajil is truthful, and Ruwajil is bad. They return to al-Rajil, because it is derived from him. Rather, a yaa was added to its diminutive form, just as a yaa was added to the diminutive form of a man, so it was said, “Ruwajil.” (6) He counted the ya’ as an extra letter, while Ibn Jinni counted a rājil transferred to a rājil and then reduced it to (rījāl) and said: “Their saying in degrading a man is: rījāl,” so this is not “degrading a rājil,” but he transferred it from a verb to a subject, so it became rājil, and then He said in his disparagement: “Ruwajil.” (7).

Al-Basri said: "And the plural form of it is 'waa'il', like their saying about a man, Ruyjal." And Ibn Sayyidah said: "And when they said about a man, Ruyjāl, they meant a man, because a man is called a man, even if it is called a man or a woman." With something like that, then I made it smaller and it happened the analogy, so I said, "In a human being, there are two human beings, and in the night of a night, and in a man, there is a man." (8) The analogy for him is "rajil." Al-Radi al-Istarabadi considered it to be abnormal and it is not used, so he said: "Man means a man, and from the diminutive form of the abnormal is their saying "rawijal" in the diminutive of a man, and its analogy is "rajil," as if they diminished "a man" in the meaning of "man," even if it does not appear to be used." (9).

Ibn Hisham counted it from Al-Sama'i, when he said: "The diminutive of (rijal) on (ruwaijl) is the diminutive of my hearing, which is anomalous, and the analogy is that it is diminutive on (rujail) because it is trilateral, so it is diminutive on (fu'ayl)." (2). After mentioning the sayings of linguists and dictionaries, we conclude with what Abu Barakat Al-Anbari said: "And it was narrated in making the diminutive of a man, and other things that were contrary to analogy." (3).

It is clear from the sayings of the scholars and what Al-Saghani said in the diminutive of (a man), that it is made diminutive according to (Ruwaijl) is on the same scale as (Fuay'il) from the common sayings, and it is contrary to analogy or anomalous or hearsay, and some of them made it eloquent, such as Al-Saghani and those who followed him, and it is correct based on what was reported in the words of the most eloquent person who pronounced the opposite. Originally, Rueil was the diminutive of "rajil" which meant "man", as if it was the diminutive of "man" meaning "rajil", then it was used in the diminutive form of "man".

Conclusion

- 1-It became clear to us after examining the structures of diminution that the morphological structure is determined according to the classification of the word, whether it is a noun or a verb, and this matter carries a benefit, which is knowing the derivations and applying abstraction and addition to them, and this is what led us to dividing the structures into three-, four-, and five-fold.
- 2-Arabic dictionaries carried realistic pictures of the structures inspired by the origin of the language. It is known that the collection of words received a good effort from Arabic scholars, led by Al-Khalil, in collecting these words from their pure sources, and the abundant Al-Abab dictionary is the best example of the abundance of these structures.
- 3- Arabic scholars divided the structures of words into used and irregular, and Al-Saghani pointed out these irregularities in the structures, and this is what we found at the end of our research.

References

The Holy Quran

- 1-Drainage structures in Sibawayh's book, Dr. Khadija Al-Hadithi, Al-Nahda Library, Baghdad, 1st edition, 1965.
- 2- Fundamentals of Grammar, Abu Bakr Muhammad bin Al-Sirri bin Sahl Al-Nahwi, known as Ibn Al-Siraj (d. 316 AH), edited by: Abdul Hussein Al-Fatli, Al-Resala Foundation, Lebanon - Beirut, (d.d).

- 3- Fairness in Matters of Dispute: Kamal al-Din Abu al-Barakat al-Anbari (d. 577 AH), edited by: Muhammad Muhyi al-Din Abdul Hamid, Al-Maktabah al-Asriyah, Sidon, Beirut, first edition: 1424 AH - 2003 AD.
- 4- The Bride's Crown is one of the jewels of the dictionary, Muhammad ibn Muhammad ibn Abd al-Razzaq al-Husseini, Murtada, al-Zubaidi (d. 1205 AH), a collection of investigators, Dar al-Hidaya, (d.d.).
- 5- Introduction to the rules with an explanation of Tashil al-Fawaid: Muhammad bin Yusuf al-Masry, known as Nazir al-Jaish (d. 778 AH), ed.: A. Dr. Ali Muhammad Fakher and others, Dar Al Salam, Cairo - Egypt, first edition, 1428 AH.
- 6- Refinement of the Language, Muhammad bin Ahmed Abu Mansour Al-Azhari (died: 370 AH), edited by: Muhammad Awad Merheb, Arab Heritage Revival House - Beirut, first edition, 2001 AD.
- 7- Characteristics: Abu Al-Fath Othman bin Jinni (d. 392 AH), Egyptian General Book Authority, Fourth Edition, (d.d.).
- 8- Durrat Al-Ghawas fi Illusions of the Khawas, Al-Qasim bin Ali bin Muhammad bin Othman, Abu Muhammad Al-Hariri Al-Basri (d. 516 AH), edited by: Arafat Matarji, Cultural Books Foundation - Beirut, First Edition, 1418/1998 AH.
- 9- The Spirit of Meanings: Shihab al-Din Mahmoud bin Abdullah al-Husseini al-Alusi (d. 1270 AH), edited by: Ali Abd al-Bari Attiya, Dar al-Kutub al-Ilmiyyah - Beirut, first edition, 1415 AH.
- 10- Explanation of Durrat al-Ghawas fi Illusions of the Khawas, Ahmed bin Muhammad al-Khafaji al-Masry, edited by: Abdul Hafeez Farghali Ali Qarni, Dar al-Jil, Beirut - Lebanon, first edition, 1417 AH - 1996 AD.
- 11- Explanation of Shafiya Ibn al-Hajib: Hassan bin Muhammad Rukn al-Din al-Istarabadi, (d. 715 AH), ed.: Dr. Abd al-Maqsoud Muhammad Abd al-Maqsoud, Library of Religious Culture, First Edition, 1425 AH - 2004 AD.
- 12- Explanation of the fragments of gold in knowing the speech of the Arabs: Abdullah bin Yusuf, Jamal al-Din bin Hisham (d. 761 AH), verified by: Abdul Ghani al-Daqr, United Distribution Company, Syria, (d.d.).
- 13- Al-Sihah Taj Al-Lughah and Sahih Arabic: Abu Nasr Ismail bin Hammad Al-Jawhari (died: 393 AH), edited by: Ahmed Abdel Ghafour Attar: Dar Al-Ilm Lil-Millain, Beirut, Fourth Edition, 1407 AH - 1987 AD.
- 14- Sahih Muslim: Muslim bin Al-Hajjaj Abu Al-Hasan Al-Naysaburi (d. 261 AH), edited by: Muhammad Fouad Abdel-Baqi, Dar Ihya' al-Tarath al-Arabi, Beirut, (d.d.).
- 15- Durrat Al-Ghawas fi Illusions of the Khawas, Al-Qasim bin Ali bin Muhammad bin Othman, Abu Muhammad Al-Hariri Al-Basri (d. 516 AH), edited by: Arafat Matarji, Cultural Books Foundation - Beirut, First Edition, 1418/1998 AH.
- 16- The Spirit of Meanings: Shihab al-Din Mahmoud bin Abdullah al-Husseini al-Alusi (d. 1270 AH), edited by: Ali Abd al-Bari Attiya, Dar al-Kutub al-Ilmiyyah - Beirut, first edition, 1415 AH.
- 17- Explanation of Durrat al-Ghawas fi Illusions of the Khawas, Ahmed bin Muhammad al-Khafaji al-Masry, edited by: Abdul Hafeez Farghali Ali Qarni, Dar al-Jil, Beirut - Lebanon, first edition, 1417 AH - 1996 AD
- 18- Explanation of Shafiya Ibn al-Hajib: Hassan bin Muhammad Rukn al-Din al-Istarabadi, (d. 715 AH), ed.: Dr. Abd al-Maqsoud Muhammad Abd al-Maqsoud, Library of Religious Culture, First Edition, 1425 AH - 2004 AD.
- 19- Explanation of the fragments of gold in knowing the speech of the Arabs: Abdullah bin Yusuf, Jamal al-Din bin Hisham (d. 761 AH), verified by: Abdul Ghani al-Daqr, United Distribution Company, Syria, (d.d.).

- 20- Al-Sihah Taj Al-Lughah and Sahih Arabic: Abu Nasr Ismail bin Hammad Al-Jawhari (died: 393 AH), edited by: Ahmed Abdel Ghafour Attar: Dar Al-Ilm Lil-Millain, Beirut, Fourth Edition, 1407 AH - 1987 AD.
- 21- Sahih Muslim: Muslim bin Al-Hajjaj Abu Al-Hasan Al-Naysaburi (d. 261 AH), edited by: Muhammad Fouad Abdel-Baqi, Dar Ihya Al-Tarath Al-Arabi, Beirut, (d.d.).
- 22- Al-Abab Al-Zakher and Al-Lab Al-Fakher, Al-Hasan bin Muhammad Ibn Al-Hasan Al-Saghani (d. 650 AH), edited by: Muhammad Hussein Al-Yassin, Dar Al-Rashid Publishing, Baghdad, 1979 AD.
- 23- Reasons for grammar: Muhammad bin Abdullah, Abu Al-Hasan, Ibn Al-Warraq (d. 381 AH), edited by: Mahmoud Jassim Muhammad Al-Darwish, Al-Rushd Library - Riyadh / Saudi Arabia, First Edition, 1420 AH - 1999 AD.
- 24- Al-Ain: Abu Abdul Rahman Al-Khalil bin Ahmed Al-Farahidi (d. 170 AH), edited by: Dr. Mahdi Al-Makhzoumi, Dr. Ibrahim Al-Samarrai, Al-Hilal House and Library, (d.d.).
- 25- The book, Abu Bishr Amr bin Othman Sibawayh (d. 180 AH), edited by Abdul Salam Muhammad Haroun, third edition, Al-Khanji Library, Cairo, 1408 AH - 1988 AD.
- 26- Lisan al-Arab: Muhammad bin Makram bin Ali, Abu al-Fadl, Jamal al-Din bin Manzur (d. 711 AH), Dar Sader, Beirut, third edition, 1414 AH.
- 27- Al-Lahma fi Sharh al-Malha: Muhammad bin Hassan Shams al-Din, known as Ibn al-Sayegh (d. 720 AH), edited by: Ibrahim bin Salem al-Sa'idi, Deanship of Scientific Research at the Islamic University, Medina, Kingdom of Saudi Arabia, first edition, 1424 AH - 2004 AD.
- 28- Al-Lama' in Arabic: Abu Al-Fath Othman bin Jinni (d. 392 AH), edited by: Fayez Fares, Dar Al-Kutub Al-Thaqafiyya - Kuwait, (d.d.).
- 29- Designated by: Abu Al-Hasan Ali bin Ismail bin Sayyida Al-Mursi (d. 458 AH), edited by: Khalil Ibrahim Jaffal: Arab Heritage Revival House - Beirut, first edition, 1417 AH - 1996 AD.
- 30- Al-Muqtasas from the likes of the Arabs: Abu Al-Qasim Mahmoud bin Omar bin Ahmed, Al-Zamakhshari Jarallah (d. 538 AH), Dar Al-Kutub Al-Ilmiyya - Beirut, second edition, 1987 AD.
- 31- Sunan Abi Dawud: Abu Dawud Suleiman bin Al-Ash'ath bin Ishaq Al-Azdi Al-Sijistani (d. 275 AH), edited by: Muhammad Muhyiddin Abd al-Hamid, Al-Maktabah Al-Asriyah, Sidon, Beirut, (d.d)..
- 32- Meanings of the Qur'an by Saeed bin Masada Al-Akhfash Al-Awsat, (d. 215 AH), edited by: Dr. Huda Mahmoud Qara'a, Al-Khanji Library, Cairo, first edition 1411 AH - 1990.
- 33- Al-Mufradat fi Gharib Al-Qur'an: Abu Al-Qasim Al-Hussein bin Muhammad, known as Al-Raghib Al-Isfahani (died: 425 AH), edited by: Safwan Adnan Al-Daoudi, Dar Al-Qalam, Dar Al-Shamiya - Damascus, Beirut, First Edition - 1412 AH.
- 34- Language Standards, Abu Al-Hasan Ahmad bin Faris bin Zakaria (d. 395 AH), edited by: Abdul Salam Haroun, Dar Al-Fikr, Beirut, 1399 AH - 1979 AD.
- 35- Al-Muqtasib: Muhammad bin Yazid Al-Mubarrad (d. 285 AH), edited by: Muhammad Abdul-Khaliq Adima, scholar of books. – Beirut, (DT).
- 36- Results of Thought in Grammar: Abu Al-Qasim Abdul Rahman bin Abdullah bin Ahmed Al-Suhaili (d. 581 AH), Dar Al-Kutub Al-Ilmiyya - Beirut, first edition: 1412 AH - 1992 AD.