

**What is Not Proven in the Nouns by Analogy  
(According to Ibn Dureid and Ibn Sayyidah)  
Research Extracted from a Master's Thesis**

**M.Sc. student:  
Rasha Abbood Khalaf  
College of Education  
Ibn Rushd for Human Sciences  
University of Baghdad  
rasha.abood09@gmail.com**

**Supervised by:  
Prof. Hassan Jaffar Sadiq  
Ibn Rushd Department at the College  
of Education for Human Sciences  
University of Baghdad  
hassnbaldawy@gmail.com**

## **Abstract**

This research is concerned with studying some expressions whose eloquence was questioned by analogy with Ibn Duraïd and Ibn Sayyidah. Thus, I argued that it is (not proven) in the language. The ad hoc is an analytical and evaluation study that seeks to uncover the faults that led them to this conclusion due to uncertainty.

## **Introduction**

The Arabic dictionary has been covered with many evaluative rulings, such as (it is not proven). This means our discussion of what is not proven in the analogy according to Ibn Dureid and Ibn Sayyidah. As for the first: (What is not proven in the nouns by analogy with Ibn Durrid), what is permissible (armud, and alhuzuma), and the second: (what is not proven in names according to Ibn Sayyidah), what is permissible (alddahyad, and fewlaa). Then a conclusion with the most prominent results.

## **Chapter one**

### **What is not proven in the nouns by analogy according to Ibn Dureid**

#### **1. Armud**

Ramadan, rhyming (falan), and the plural is (armad), rhyming (Afal), It is one of the rhymes of the

few groups, which is measured by the plural of each singular taking (Fa'al) rhyme such as kfarkh and afurkh, what was a quadrilateral feminine without a mark, as dhrae and adhrue which is taking (faeal) rhyme as shamal and ashmul or taking the (fieal) rhyme as lisan and alsun and (fueal), as kurae and akrein, and (fieil), as ymyn and aymun<sup>1</sup>. The rhyme (Faalan) did not come plural as Ramadan, therefore, Ibn Durrid said: "the plural of Ramadan is Ramdanat and they claim that some of the linguistics said that the plural is armud, and it is neither proven nor adopted<sup>2</sup>. It is clear that Ibn Durrid took into account the analogy in this plural, when he said that the plural of taksir for Ramadan is (armud) and that it is not adopted in the language of the Arabs. Aljwhry added: 'armida'a could be the plural taking (afeila) as a rhyme<sup>3</sup>. It is also an exception<sup>4</sup>. Ibn Sayyidah also added, (armud); (armidta), and (ramadin), and the plural is ramadanat, ramadin, armida, and armud, according to some linguistics and this is not proven<sup>5</sup>. The rhyme (afeila) is a plural that does not come in a non-quadrant, nor in an excess over a quadrant, unless it is exceptional<sup>6</sup>.

Ibn Sayyidah fell into a linguistic problem when he argued that the plural is (rmdanat and ramadin), as Ibn Durid prove that rmdanat cannot be pluralized with feminine plural with letter T, unless it is one of the names that cannot be in taksir plural such as suradiqat, hmmamat, so we cannot say in Jawaliq: jualiqtat because its plural is jawaliq except in one case, which is that the name is in taksir plural as in bwanat from bwan<sup>7</sup>. Ibn Sayyidah mentioned Taksir (Ramadan) according to the formula of Muntaha Al-Jumu's (Faalil), when he said (ramadin), so we made us doubt the validity of the latter, if we judge the time dimension between Ibn Durrid and Ibn Sayyidah. Besides, some of them were not plural of pentagonals except if it is exceptionally<sup>8</sup>. Perhaps this is permissible as a matter of hearing, because some issues are taken by listening, not by analogy, for most of the owners of the dictionaries, such as al-Jawhari<sup>9</sup>, Ibn Sayyidah<sup>10</sup>, al-Sagani<sup>11</sup>, Shams al-Din<sup>12</sup>, Ibn Manzur<sup>13</sup>, and al-Zubaidi<sup>14</sup> have mentioned (ramadanat) and (ramadin) without indicating anything that one of the two groups violated the standards. As for Al-Fayrouzabadi, he pluralized Ramadan standard masculine plural<sup>15</sup>, because it is attached to it. Professor Taher Yusef said: "the plural of Ramadan rmdanun, according to some Arabs, is a name attached to the standard masculine plural, it ends sometimes with waw, and other times with yaa.<sup>16</sup>

<sup>1</sup> See: Al Kitab by Sibawayh: 3 / 567-568, and the explanation of Sebway's book by Sirafi: 4/303, and Aban Al-Saraf in Kitab Sibawayh: 296.

<sup>2</sup> jamahrat allght: 2/751. (rdm).

<sup>3</sup> alshah: 3/ 1081. (rmd).

<sup>4</sup> alkitab lisibuayh: 3/ 634, walmaqtadb: 2/ 210.

<sup>5</sup> almahkam walmuhit alaezm: 8/ 203. (rmd)

<sup>6</sup> iirshad alsaalik fi hali 'alfiat abn malk: 2/ 900.

<sup>7</sup> alkitab lisibuayh: 3/ 615.

<sup>8</sup> sharah almufsil liaibn yaeysh: 5/ 85, walmusaeid fi tashil alfwayd: 3/ 398, watamhid alqwaed: 9/ 4761.

<sup>9</sup> alssihah: 3/ 1081. (rmd)

<sup>10</sup> almahkam walmuhit alaezm: 8/ 203. (rmd)

<sup>11</sup> altakmulat waldhiyl walslt: 4/ 75. (rmd)

<sup>12</sup> almutalie ealaa 'alfaz almaqnae: 122.

<sup>13</sup> lisan alerb: 7/ 161. (rmd)

<sup>14</sup> taj alerws: 18/ 364. (rmd)

<sup>15</sup> alqamus almhyt: 644. (rmd)

<sup>16</sup> almuejam almufsal bial'ierab: 214.

From the above, it is clear that Ibn Durrid took into account the analogy and hearing in (Armud), as it contradicts the analogy on the one hand, and did not heard previously on the other hand, and everyone who mentioned it advised that it came as a perversion, therefore, it is not proven.

Then it became clear that all of the formulas that came in the plural of (Ramadan) were not according to the analogy, because it is a triple attached to the fifth, and the Arabs do not pluralize it except by deleting some letters, so they say in Ramadan: Ramadi. Besides, say in Svjarjal: Saffarj<sup>1</sup>. The author of Almutalie mentioned these plurals by saying: "the plural of Ramadan is ramadanat, ramadin, armud, and armidt by deleting the appendices and a'aramid, aramady then al-Gohari said: Aymda<sup>2</sup>

## 1. Alhuzwma

What Ibn Durrid did not prove, alhuzwma, when he said in the chapter (in the sources): "whazm byin alhazamt, and some said: alhuzwma but it is not proven"<sup>3</sup>

Then Ibn Sayyidah followed him in his classification<sup>4</sup>, he was quoted by Ibn Manzur, who said: "hazuma, yahzum hazmana and hazamata and huzuma, but huzuma is not proven<sup>5</sup>. Then other lexicographers were silent about it. This refers to the agreement of the dictionary classifiers that huzuma does not prove a reliable weight taking fueula rhyme.

On the other hand, if we read the word Sarmah, the source of sarum, we will find that it corresponds to the derivative (alhuzuma), which is a word that is not fixed for Ibn Durrid as well. He said in the same chapter, in which he mentioned (alhuzuma): "A strict demonstrates the severity, and they said: alsurum", but it is not proven<sup>6</sup>. Ibn Sayyidah stated in his transmission on the authority of Ibn Dureid in two places of his description, he said in the chapter (The sword is called by its cutting and brightness): Ibn Durrid: A strict sword between strictness and severity, and alssuruma is not proven<sup>7</sup>. Then he said in the chapter (Nouns of sources from which verbs are not derived): Ibn Durayd: sarim demonstrating severity, and they said: alssurwma but it is not proven<sup>8</sup>. However, he said: syf sarim wsarumun, indicating rigidity and severity"<sup>9</sup>. As indicated by the author of kushf alzzunwn, the specific preceded the arbitrator<sup>10</sup>, the suffix abrogates the previous one, and this indicates alssuruma according to Ibn Sayyidah. Ibn Manzoor reported from him, he said: "And a strict and firm sword is described as alssarama and alssuruma which means does not bend<sup>11</sup>. Al-Zubaidi then followed them in affirming it, saying: "The strict one is the cutting sword, and the plural is alssawarim, alssarwm,

<sup>1</sup>tamhid alqawaeid bisharh tashil alfwayd: 10/ 490.

<sup>2</sup> almutalie ealaa 'alfaz almaqne: 1/ 122.

<sup>3</sup> jamahrat allghat: 3/ 1251.(Chapter from the sources)

<sup>4</sup>See: almkhss: 4/ 337, walmahkum walmahit al'aezam: 3/ 232. (Ha, Zay and Mim)

<sup>5</sup>Lisan al-Arab: 12/131. (Hazm)

<sup>6</sup> jamahrat allghat: 3/ 1251.(Chapter from the sources)

<sup>7</sup> almkhss: 2/ 15. (The epithets of the sword before their cutting and illumination)

<sup>8</sup>The same source: 4 / 337. It is a chapter quoted on the authority of Abu Ubayd al-Qasim bin Salim (224 AH), from which most of his actions were reported. see: algharib almasnf: 3/ 686.

<sup>9</sup> almahkam walmahit al'aezam: 8/ 320. (sram)

<sup>10</sup> kashf alzunwn ean 'asami alkutub walfunun: 2/ 1639.

<sup>11</sup> lisan aleurb: 12/ 335. (alsrm)

alssaramt and alssurwm which means does not bend<sup>1</sup>. Perhaps the one who called for the affirmation of (Al-Sarmah) without (Al-Hazmah) with Ibn Sayyidah, and whoever was transmitted from him, while having the same derivative characteristics, is hearing it from the Arabs, which raises it to the status of evidence, and this is not achieved with (alhuzuma).

As for the analogy, both refer to a triple verb that have the same form in the past and the present, if they are required to describe courage. Alhuzuma is derived from (hzum yhzum), Al-Khalil said: ““A man is firm which means he is hazm”<sup>2</sup>. Al-Azhari said: “It is said: A man is hazum or yahzum hazama which means he is firm”<sup>3</sup>.

Al-Gohari said: “The man is hazim, so he is firm”<sup>4</sup>, Likewise, Ibn Sayyidah, when he said: "hazum yhzum hazma whazamatan whuzwmta." <sup>5</sup> Al-Razi said: “The man (Hizm) is an adverb”<sup>6</sup>.

What is constant in analogy that what was in the descriptions in the past and the present tense, its source is on (fueult, wfaeal), Sibawayh (180 AH) said: “As for what is good or ugly, it is based on what his action is based on, and the source is faealana, faealtan and fuelan and likewise qabuh yaqbuh qabahatan, some of them say: qubuhatun taking the rhyme fueultin or faealtin”<sup>7</sup>. Abd al-Qaher al-Jurjani (471 AH) said: “faeul yafeulu: such as majd and karam, husn; bdm alha, whilm, wkamal wshajaet, wsueubat, weizam -bkasr aleayn-”<sup>8</sup>. The meaning of that; in the past and present tense, its source is on(fael), as majd, (faeala), as karamin, and (fuel), as husnin, (fiel), khilm, (faeal), as kamal, and (faeal), as shajaetin, and (fueul), as sueubtin, and (fieal), as eizam. Rather, this is because of the descriptions that have many meanings in the chapter.

The explanation of shrh almufssal stated: “As for what is not exceeding a specialist in which the transitive verb does not participate in it, like (faeula), and that is when it is a characteristic of something that is neither action nor remedy. Its source has tripartite structures as: (faealun), (faealatun), and (fuelun)..., and they said: qabuh qubuhatan, and sahum suhulatan, taking (fueulata) rhyme, as well as (faealata) rhyme as in qabaha”<sup>9</sup>

Ibn Malik (672 AH) said in his two millennia<sup>10</sup>: **[Al-Razz]**

### **fueulat faealat lfaeula ... ksahul alamr wzid jazla**

His son Muhammad (686 AH) said: “(Fulah) and (faeala), details in the source of (faeula) as: sahum suhula, and saeub sueuba, and eadhub eudhuba, and maluh muluha, sabuh sabaha, and fasuh fasaha, and saruh saraha”<sup>11</sup>. Ibn Aqil (769 AH), he says: “If the verb has faeul rhyme and it is only

<sup>1</sup> taj aleurus: 32/ 499.(sram)

<sup>2</sup> aley: 3/ 166. (hzm)

<sup>3</sup> tahdhib allght: 4/ 218. (hzm)

<sup>4</sup>Sahih: 5/1898; Millennium Ibn Malik: 40.

<sup>5</sup> almahkam walmahit al'aezam: 2/ 232.

<sup>6</sup>Mukhtar As-Sahah: 72.

<sup>7</sup>Al-Kitab by Seawayh 4/28.

<sup>8</sup> almuftah fi alsrf: 1/ 64.

<sup>9</sup> shrah almufsil liaibn yeish: 4/ 51.

<sup>10</sup>Millennium Ibn Malik: 1/40.

<sup>11</sup>Explanation of Ibn al-Nazim on Alfiyeh Ibn Malik: 1/310.

intransitive, then its source is either fueult or faealat, for example, sahum suhula and saeub sueuba, and eadhub eudhuba..."<sup>1</sup>

Some of the linguists said: "Effula" is not a constant analogy for "action." Badr al-Din al-Muradi said: "fueulat and faealt are steady in the source of a verb, like: sahum suhula, and jazul jazala. Some of them said: fueula is not standardized."<sup>2</sup> It is a valid judgment based on what we have shown from the consensus of grammarians to prove its analogy.

Others say that (fueul) is a source of (verb), if the dubious adjective of it is based on the weight of (faeul), as (eadhb) from edhuba, and (faeal), if the adjective of it is based on weight (faeil), as karym, from karam. He added in (faeul) (faeal) if his subject is expressed as (feila), such as athalat, mazart, dalaea, and the rhyme (fueul), if the subject is expressed with (fael), as suhult, rutubt, and eudhuba. Besides, (faeal) may be dispensed with (fueul) expressed as (faeul), as nadabt, and danakt, they may participate in this, like jahum jahama and juhuma, jathul, whuf, rkhusa, fasula, faduma, faeuma<sup>3</sup>.

The doctrine of differentiating between the two sources on the etymological description that goes on the side of the preponderance, not the continuation of what we have seen of their overlapping in some of those descriptions in chapter (faeula).

So, the guideline for the proof of (Al-Sarmah) without (Al-Hazmah) according to Ibn Saydah and whoever quoted from him is from hearing. As for analogy, they are derived according to the meaning of their verbs, and was proven on the most probable view.

## Chapter two

### What is not proven in the nouns by analogy according to IbnSydah

#### 2. Dahyad

It was said not to be proven (**Dahyad**), **taking** (faeyal) rhyme, Ibn saydah said: "Aldahao is a woman who does not menstruate and grows her breasts like a man. It has been said, and it is not proven dayhad, which is (fayeal), what the people of knowledge have agreed upon is that it is manufactured"<sup>4</sup>. It is a clear delusion in his quoting on the authority of Ibn Durrid, for two reasons, the first: that he wanted to quote (ddahya). Second: It is a delusion transmitted on the authority of Ibn Durrid, when he said (dayhad) chapter (fayeal) according to al-Khalil: "Al-Khalil Bin Ahmad, may God have mercy on him, said: As for dayhad, it means hard man, did not come in eloquent speech"<sup>5</sup>. Because what Al-Khalil did not prove is alddahyd, taking (faeyal) rhyme, he emphasized that it is fabricated, and is not found in the words of the Arabs. He said: "dahyad is a new word, because it is based on (faeyal) rhyme and it is not based on the words of the Arabs"<sup>6</sup>, which proves Ibn Durrid's delusion is his admission of that in two other cases, he said "dahadt alrrajl adhaduh dahdana, which means I oppress

<sup>1</sup> Ibn Aqeel's explanation on Alfiyah Ibn Malik: 3/126.

<sup>2</sup> Clarification of the objectives and paths with an explanation of Al-Alfiyah Ibn Malik: 2/864.

<sup>3</sup> See Editing of Al-Khassa in Tayseer Al-Khata: 2 / 437-438.

<sup>4</sup> almkhss: 1/ 68- 69. (Women's teeth from the principle of being young to extreme oldness)

<sup>5</sup> jamahrat allugh: 2/ 1168.

<sup>6</sup> aleayn: 2/ 283. In (Bab Al-Rubai'i from Al-Ain)

him, but linguists objected to that as (fayeal) does not exist in their speaking<sup>1</sup>. In another case he said: walmahe and almahyae, which means the Broadway, and this is considered a mistake among the linguists as (fayeal) does not exist in the words of the Arabs”<sup>2</sup>.

As for alldayhad which is taking (fayeal) rhyme, its weight is fixed according to alkhilil, as he says: “dathama: alldaytham which is one of the names of the lion, fayeal is from datham”<sup>3</sup>. He also said: “ghatal: alghaytal and alghaytalatu: which means tree or grass”<sup>4</sup>. Then (fayeal) was proven among the grammarians after Alkhilil unanimously as to the correct one when it corresponds to (fayeil). Al-Mardarid (285 AH) said: “the vowel may be concerned with the building that is found in the consonants. From that, the vowel taking (fayeil) rhyme and it is not like that in the consonants like: syid, myit, hyin, lyin, and so on. Besides, it is (fayeal) in the consonants like Haydar and sayraf”<sup>5</sup>.

Ibn Jinni emphasized the specialization of (fayeal) in the consonants, as (fayeil) in the vowel, so if we said fayeil like syid, myit, so it is based on fayeil, and it contradicts the consonants in chapter fayeal, like sayraf and khayfaq<sup>6</sup>

Ibn al-Sarraj (316 AH) reported that this weight is when Al yaa letter has added in the triple nouns, he said: “fayealun: zaynabu. The adjective: dayghamun”<sup>7</sup>

None of the lexicons mentioned the word (dhed) with the rhyme of (fayeal) other than what Ibn Durrid had transmitted on the authority of alkhilil as a delusion<sup>8</sup>. Then Ibn Sayyidah quoted him as saying earlier. The Arabic dictionaries excluded the mention of the word (dayhad) in which there is a definite indication of not hearing it, even though its weight is proven, and that the one who is heard is (dayhad) with the rhyme of (fayeal). Both words are derived from (dahada), “baa” letter is extra, and there is no directive other than adding yaa, or Haa letter, so (dayada) is not proved as it does not exist in Arabic.

So it was known that the rhyme of (dayhad) is correct, and it was not proven verbally, and the generation of (dahyad) verbally and as a rhyme. Also, alkhilil intention is clear and become free from the transmission of Ibn Duraid.

As for (dahyad) the mention has expanded because it is not proven after Ibn Durrid. Abu Ali al-Qali (356 AH) said: “dahyd is a new word, as it is taking faeyl rhyme not faeyal and it is not based on the Arabs words”<sup>9</sup>. Al-Azhari said: “dahyad is a new word, and it is not based on the Arabs words a word like faeyal”<sup>10</sup>. Al-Jawhari followed him by saying: “Do not say eathyar, as faeyal is not found in speech except for dahyad which is fabricated, which means extreme crucifixion”<sup>11</sup>. Likewise, Ibn

<sup>1</sup> jamhirat allght: 2/ 659. (ddh)

<sup>2</sup> The same source: 2/954. (emh)

<sup>3</sup> Al-Ain: 7/25. (Dathham)

<sup>4</sup> The same source: 4/386. (ghtl)

<sup>5</sup> Al-Usool fi alnahw by Ibn Al-Sarraj: 3/203.

<sup>6</sup> srr sinaeat al'ierab: 2/ 487.

<sup>7</sup> al'usul fi alnnahw: 3/ 203.

<sup>8</sup> jamhrat allghat: 2/ 1168.

<sup>9</sup> albarie fi allaght: 183.

<sup>10</sup> tahdhib allght: 3/ 174. (hmalae)

<sup>11</sup> alshah: 2/ 736. (ethr)

sayidah saying: “dahyad means extreme crucifixion. dahyad: is the only one in speech taking faeyal rhyme, and alkhalil said that it is fabricated.”<sup>1</sup>

There was a difference in defining the meaning of (dahyad), as it was said that it is the name of a place, and it was said that it is an adjective, meaning severe hardness, and it was said that it means both. Ibn Khallawi (d. 370AH) said: “faeyal is not found in the word of the Arabs except two dahyadun which means solid man, and sahyadun: is a place”<sup>2</sup>. So, (dahyad) is an adjective of a hard man, and of (sahyadin) a place. This is what was not decided by the books of countries and places. Yaqtut al-Hamawi (d.626 AH) said: “dahyadu or it is said dahdh means oppressed him, and dahyad: is a place. Ibn Jinni said: dahyad is the name of a place, and the same is eatyad and both are new and fabricated. it was mentioned in Al-Futuh it is a place between Hadhramaut and Yemen, who are called Dahid, so according to this they are not fabricated”<sup>3</sup>. Ibn Shama al-Safi al-Din (739 AH) said: “dahyad: means a place mentioned in Al-Futuh it is a place between Hadhramaut and Yemen”<sup>4</sup>

In this way, they established (Dahid) on the weight of (faeyal) is also a place. This was refuted by this the opinion of Ibn Khalawiyah of restricting the place to (sahyad) taking (faeyal) rhyme. Yaqtut al-Hamawi said: “Sahayid, means a place between Yemen and Hadramout is called Saheid, in Ibn al-Khadhba's script, which the grammarians have in the examples is that it is sayhad taking fayal rhyme and it is one of the book's readings”<sup>5</sup>. The attribution of (sayhad) to the grammarians has consideration, as it is not proven that it is a place, while acknowledging that its rhyme is proven to them as we have shown.

From the above, it was suggested to the researcher that (dahyad) was originally an indication of the meaning of hardness and severity, and in this sense it was borrowed for a place between Hadhramaut and Yemen, for having (dahyadun) the sense of hardness and severity.

Furthermore, (sahyad) may indicate the position temperature, because one of its meanings is intensification of heat, Azharisaid: “sahyad of heat, means severity. Al'asmaei and Alfr'a said the day of truest and tornado and the heat has shaken them up, struck them and melted them, and sayhd: means its water is not obtained.”<sup>6</sup>

Ahmad ibn Faris said: “They say: sahadath means the sun melted him”<sup>7</sup>, and what made us go to this doctrine is the identification of the same position for the names (dahyad) and (sahyad) in the sources of countries.

Then Ibn Sydah said in Al-mukhassas the saying of Ibn Duraid that dahyad is not proven. Said: “Ibn Duraid said: Some of them said: al-mhyae is derived from almahe. This is a mistake made by the linguists, as feyal is not found in speech and do not take into consideration that it is fabricated. Besides, every word that come in this rhyme according to linguists that it is (mfeal) from hae yuhiea-

<sup>1</sup> al-mahkam wal-muhit al-aezm: 4/ 197. (alha' wal-ddad wal-ddal)

<sup>2</sup> Not in the words of the Arabs: 293.

<sup>3</sup> Dictionary of Countries: 3/464

<sup>4</sup> murasid al-aitlae ealaa 'asma' al'amkinat wal-baqae: 2/ 872.

<sup>5</sup> maejam albuldan: 3: 436.

<sup>6</sup> tahdhib allight: 6/ 67. (shd)

<sup>7</sup> maqayis allight: 3/ 315. (shd)

means running, or noisy when panicking<sup>1</sup>”, then he mentions that it is not proven in the place of his assignment<sup>2</sup>.

The words of Ibn Durrid<sup>3</sup>, and what was narrated by Ibn Sayyidh<sup>4</sup>, indicate that the weight of (faeyl) (faeyl) has been placed on it words other than (dahyad), but came as (faeyl), so they are fixed according to them.

Some of the linguists have declared the singularity of (dahyad) in (faeyal), as Al-Azhari<sup>5</sup>, Al-Jawhari<sup>6</sup>, Ibn sydah<sup>7</sup>, and Ibn Manzoor<sup>8</sup>

Ibn Jinni argued that (eatyad) on the weight of (faeyal) with (dahyad), so dahyad is a name of a place as well as eatyad and both are fabricated.<sup>9</sup>

Likewise, (eathyar) in the vowel "maa lah athr wala eathyar"<sup>10</sup>, Tarim, Ibn Barri said: “Tarim is a valley near Al-Naqi’, and I saw it with the line of Qazzaz, and the correct is tiryam”<sup>11</sup>. All this is taking (fieyl) rhyme, as outlined by Ibn Dureid<sup>12</sup>. Also, it is said: eatyadun, eityadun, from Kenana<sup>13</sup>. ”Al-Zubaidi said in eityad, it should take yaa sound<sup>14</sup>,”

Al-Yaman Ibn Abi Al-Yaman (284 AH) said: “There is no faeyal in the word of the Arabs except those ends with yaa letter as eithyr whidhym”<sup>15</sup>. Al-Jawhari said: do not say eathyar, as there is no faeyal except for dahyad, which means severe hardening.<sup>16</sup>” Ibn Duraid said in Tarim: “Tarim: a place”<sup>17</sup>, citing the saying of the poet<sup>18</sup>: [Al-Kamil]

**Are the men who were killed like me?..... They were not buried in the land of Tarim**

Ibn Faris said: “Tarim: a place”<sup>19</sup>

Conveying these words to the weight of (fieyal), more preferable in hearing and analogy.

<sup>1</sup> almakhass: 3/ 308. (neuat alttaryq)

<sup>2</sup> almakhss: 2/ 413. (alrriah), 477.(elaa fela), 5/ 27. (bab almamaduwd)

<sup>3</sup> jamhirat allght: 2/ 954. (emh)

<sup>4</sup> almakhss: 3/ 308. (neuat alttaryq)

<sup>5</sup> tahdhib allght: 3/ 174. (hmalae)

<sup>6</sup> alshah: 2/ 736. (ethr)

<sup>7</sup> almahkam walmuhit alaezm: 4/ 197. (alha' walddad walddal)

<sup>8</sup> lisan alerb: 3/ 266. (dhd)

<sup>9</sup> alkhasays: 3/ 219.

<sup>10</sup> al'alfaz: 355.

<sup>11</sup> altanabih wal'iidah ealaa ma waqae fi alsahah: 4/ 263.

<sup>12</sup> jamhirat allght: 2/ 954. (emh)

<sup>13</sup> altakmilat waladhil walsilt: 2/ 280. (etad)

<sup>14</sup> taj aleurws: 8/ 351. (etd)

<sup>15</sup> The rhyming in the language: 1/557. (Al-Muhay`i)

<sup>16</sup> alshah: 2/ 736. (ethr)

<sup>17</sup> jamahrat allghat: 2/ 1168. (bab fieyal)

<sup>18</sup> dyuan alhadhiliyna, 'abw kbyr alhudhaly: 2/ 100.

<sup>19</sup> Language Standards: 1/364. (What came on more than three, the first of which is a T)

- Surah At-Tawbah: Verse 30.



Also, we have (faeyal) (dahya), according to the saying of those who say the authenticity of the Hamzah in it, so they made dahya from daha'a.

Al-Jawhari said: “dha'a: al mudahat: means problems. It is said: I dahiha and Tahayat who whispered or not whispered. Almighty said: “They mock the words of those who disbelieve.”<sup>1</sup>. alddahya'u; a description of a woman who resembles a man in the absence of her breasts, and does not menstruate<sup>2</sup>. menstruate<sup>2</sup>.

What the majority of grammarians believe is that the Hamza in dahya is extra. Sibawayh said: “Likewise, the hamza is only added if proven. From what has been proven that it is added to their saying: dahya, because you say: dahya, as you say: Blind<sup>3</sup>. Ibn Jinni said: “And they said: A Dahiya woman, Abu Ali said: Hamzah is an extra without a Ya letter because they say: dahya in its meaning, and dahya: taking (faela) rhyme as hamra. The last letter in both words are extra.<sup>4</sup>

Ibn Yaish said in the explanation of al-Mufassal: “Ad-Dhuha 'is the land on which there is no growth, and it may be an adjective in the sense of a woman who does not have a breast, and it was said: who does not menstruate. Also, we have dahya'u taking faela'u as a rhyme. Accordingly, at the end, there have been two extra letters which is Hamza for femininity, and the alif for the extension. In addition, he said: dahyatun, the hamza is also extra and its weight is faelatu as it was deviated in the language, thus, it is extra.<sup>5</sup>

Ibn Ya'ish quoted Abu Ishaq permitting originality of al-Hamzah to (dahat) and he responded by saying: “It is a good doctrine of derivation, except that there are no "faeyalun", but rather fieyal.<sup>6</sup>

Al-Esterbadi said in Sharh al-Shafīa: “There is a ruling that Dhahia - a woman who resembles a man in that she does not have her breasts nor menstruate – is subject to faela weight, not faeyal, since dahya' is subject to faela weight”<sup>7</sup>

Based on this, it is more likely to say that the hamza increases in (dahya), so its rhyme would be (faela) with an extra hamzah at the end.

The words that take (faeyal) is madyn, maryam, Al-Zubaidi also said in his speech on (Dhahid), "and they increased Median and Maryam"<sup>8</sup>

Ibn Durayd said in Maryam: “Maryam is a foreign name, and if it has a derivation then it is from Al-Rayem, and Al-Rim means an increase, and if it is from Ram Yarim, then it is the same as Muhayah from Ha'a Yahya.<sup>9</sup>

<sup>1</sup> alshah: 1/ 60. (dha)

<sup>2</sup> lisan alerb: 14/ 487. (dha)

<sup>3</sup> alkitab lisibuayh: 4/ 325.

<sup>4</sup> almansf: 1/ 110.

<sup>5</sup> sharah almufsil liaibn yaeish lilzamikhishri: 4/ 180.

<sup>6</sup> The same source: 4/180.

<sup>7</sup> sharah shafiat abn alhajb: 2/ 586.

<sup>8</sup> taj alerws: 8/ 317. (dhd)

<sup>9</sup> jmhrt allght: 2/ 1173. (bab fanyael)

Ibn yaeish said: “As for Maryam and Median, the meme in them is extra, and the yaa has an origin, as there are no faeyal. It should be said Mary and Mudan are like Uthir, and the analogy in them was turns the yaa letter to Alef letter according to what is said, but it oddly corrected in them, as it oddly in mikwaratin. If the correction came from them in the manner of: alqawad, then it was easier and better in the name of places”<sup>1</sup>

Al-Sakhawi (643 AH) said: “madyan: mafealu, the meem is extra and it is not found in the origin of the word, as there is no faeyalun in their speech, the same is true for Maryam according to Arabic ”<sup>2</sup>

The extra meem in Madaen and Maryam, it deviates from the weight of (faeyal), because the yaa is original in them, and the meem is extra making them (mafeal).

After explaining all that has happened to (faeyal), and the singularity of (dahyad), it is more likely for the researcher to create (dahyd), and generate it by its weight, and this is the doctrine of the majority of linguists, as it has been shown.

### 3. Faeawla

Is the weight of the weights of rare use, reported by some grammarians in chapter of the neglected weights<sup>3</sup>, as qahawbat, which Ibn Duraid reported in the chapter on anecdotes, said: “And we gathered the anecdotes in a section that included them, and we called it anecdotes, due to the lack of what came about the weight of its wording as qahawbat”<sup>4</sup>, Ibn Sayyidah quoted the saying of Abu Ali al-Farsi regarding the weight of this word, he said: “It is not permissible to be faeawla, because there is no example in their speech, as faeawla, as for qahawbat it is rare, and it is not proven<sup>5</sup>” It is one of the weights denounced by Sebwayh, then it was compelled<sup>6</sup>. A song for thelib: <sup>7</sup>[altawil]

**Do not despair from the mercy of God and ask for.... In the valley we would like to blow north**

It was narrated by some of them that the place was called with a sentence<sup>8</sup>. Ibn Jinni affirmed that this weight is proven when haa letter is associated with it. He mentioned that in a chapter called (The Saying in Fata al-Kitaab), when he said: “It may be invoked by it, and it is said: It may come with haa as tarquat and hidhria”<sup>9</sup>

<sup>1</sup> sharah almufsil liaibn yaeysh: 5/ 326.

<sup>2</sup> safar alsaeadat wasafir al'iifadat: 1/ 447.

<sup>3</sup> tashil alfawayid watakml almqasd: 1/ 294. watamhid alqawaeid bisharh tashil alfwayd: 10/ 4911, Alfiyya Ibn Malik with Redness of Ibn Buna in Grammar and Morphology: 248.

<sup>4</sup>Al-Jouhoubah Al-Lughah, Introduction to the Workbook: 1/41. Al-Qahwah is from Al-Qahwba. Al-Khalil said: “Al-Qahwba: It is part of the arrowheads, having three branches.” Al-Ain: 3 / 371. Ibn Duraid said in Bab An-Nawader: “Abu Ubaidah claimed, on the authority of Abu Khaira, that al-Arid is called al-Qahwah.” jamahrat allghat: 3/ 1282.

<sup>5</sup> almkhss: 4/ 497. bab (elaa fewlaa asmana)

<sup>6</sup> 'abniat alsirf fi kitab sibawih: 167.

<sup>7</sup> Ibn Aqil attributed it to Thawab, almusaeid ealaa tashil alfwayd: 4/ 38, lisan alearab differing with one word at the front of the verse, and do not despair of the mercy of God, and supplicate ..: 13 / 106. Almkhasas, at the beginning of the verse of poetry: So do not despair of the mercy of God. Ask 4/497, taj aleurus: 34/ 395.

<sup>8</sup> almusaeid ealaa tashil alfwayd: 4/ 39, waitishaf aldarub min lisan aleurb: 1/ 189.

<sup>9</sup> alkhassays: 3/ 220.

While Ibn Asfour denied it, making Al-Qahwaabah one of the four, and the Alef had an original form, reversing from Waw, and its weight (faeawlala), when he said: "As for eadawlaa - the name of a valley in Bahrain - it is not (faeawlala). As well as the Qahwah, according to Abu Ubaidah, but they are (faeawlalun) as fadawks<sup>1</sup>. The letter of the vowel has its origin in the four daughters, as warantal. Because if you do not do this, and you make AL Alef extra it will lead to irregular structure"<sup>2</sup>

The truth is that eadawlaa, and aqahwat, are two three-origin words, as the alef was not originally mentioned in them, nor is it added to the appendices, in the dictionaries, and the language books, except for these two structures, as (eadawlaa), is from (eadala)<sup>3</sup>. Because the waw does not originally come with more than two authentic origins<sup>4</sup>, and it is on the weight of (faeawlala), as Al-Khalil said: Adadulia: a type of ships attributed to a place called: eadawla"<sup>5</sup> Al-Azhari said: "It is a weight of faeawlala"<sup>6</sup>

While Ibn sydah tells two opinions to Abu Ali Persian, contradict each other, and the first, transfer of the denial of eadawla on (faeawla), saying: "As for what narrated from saying eadawlaa is a place in Bahrain, and their attribution is eadawliat, to say that waw is Laam and it is extra, so it is not permissible to be faeawla but faealla<sup>7</sup>". The other, convey its denial if it is only an expense, so he said: said: Sibawayh denied faeawla, so beadawla protested, then Al-Farsi said: the origin is eadawlaan and it is not changed as it is a name of a place and we did not hear in their poems that there are other forms of eadawlaan"<sup>8</sup>

The same applies to alqahawat, as it is from qahaba<sup>9</sup>, on the weight of (faeawla), and the letter alif in it with Waw is extra. Some linguists have made it the only word that comes on weight (faeawlala), and it is rare, or neglected<sup>10</sup>.

Ibn sydah said in relation to (karawya): "alkarawya: is from albizr, weighing faeawlal, not faealya or faeawlala as they are two patterns that are not proven in speech, except that it is permissible for faeawlala to be reliable in the saying of one who has proven qahawba"<sup>11</sup>, he proved it for qahawba only.

Al-Fayrouzabadi followed them by saying: "And the Qahwaba: has three branches, a small share, but not faeawla changed it"<sup>12</sup>. Some of them added (eadawlaa)<sup>1</sup>, Al Zubaidisaid: "Sibawayh said: There is

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<sup>1</sup>Lisan Al-Arab 6/159

<sup>2</sup>Al-Mumti 'Al-Tasrif Al-Tasrif: 1/77

<sup>3</sup>maqayis allght: 4/ 247. (edl)

<sup>4</sup>alfusul almufiadat fi alfa' almzydt: 43- 47.

<sup>5</sup>aleyn: 2/ 40. (edl)

<sup>6</sup>tahdhib allght: 2/ 127. (bab aleayn walddal mae alllam)

<sup>7</sup>almkhss: 4/ 497. bab (elaa fewlaa as a noun)

<sup>8</sup>almahkum walmuhit al'aezam: 2/ 15. (alaeayn walddal walllam).

<sup>9</sup>aleayn: 3/ 371. (qhb), walmhkm walmuhit alaezm: 4/ 129 (qhb), walsan alerb: 1/ 692. (qhb), walqamus almhyt: 1/ 128. (qhb)

<sup>10</sup>the introduction to the rules with an explanation of facilitating benefits: 10 / 4911-4912, airtishaf aldurub min lisan aleurb: 1/ 189, Al-Alfiyah Ibn Malik with the redness of Ibn Buna in the sciences of grammar and morphology: 248.

<sup>11</sup>almahkam walmuhit alaezm: 7/ 108.

<sup>12</sup>alqamus almhyt: 1/ 128.(qhb)

is no other faeawlaa in speech, at the end of it Yaa for feminine, similar to the authentic copies<sup>2</sup>, he was deluded in that, because Sebwayh was the first to deny this weight, so he says: “Likewise is shajawjaa and if it is not derived from it, because faeawlaa is not in speech<sup>3</sup>. This is on the one hand, and on the other hand, the phrase (there is no other faeawlaa) belongs to Fayrouzabadi, as we mentioned in his saying above, in addition to that Al-Zubaidi mentioned Sibawayh’s denial of this weight in another place by saying: ““Sibawayh denied faeawlaa”<sup>4</sup>

While Al-Suyuti represented this weight with two words, he said: (wfaeawla) as ksharawraa to a place, and khajawja for the long-legged<sup>5</sup>. Whereas the waw in (sharawraa) and (khajawja) is of origin, and what the waw was originally in it, was either on (faeaweal), or (faealeal), because the Alif is inverted with Waw<sup>6</sup>. Besides, Sibawayh asserted that these expressions are based on the weight of (faeaweal), even if the waw is not in it originally, because there is no (faeawlaa) in the words of the Arabs, as we mentioned in his earlier saying. Al-Suyuti preceded Ibn sydah, who listed seventeen words in the section of (what came on the weight faeawlaa as a noun)<sup>7</sup>, twelve words, including waw in origin, that is, on weight (faeaweal), or (faealeal), such as; qatawtaa, and four of them on (faeaweal), as eathawthal, according to Sebwayh<sup>8</sup>, or (faeawlaa), as shatawtaa, according to Shatibi<sup>9</sup>. One true triple word, which is eadawlaa, on the weight of (faeawlaa), to be added with (qahawba), in its true triple origin. This indicates that this weight is rarely proven in the two chapters of hearing and analogy, and it is limited to eadawla and (qahawba), because the Waw and the Alef are not original in their origin.

## Conclusion

In the conclusion of our research we conclude with the most important results:

1. Ibn Duraid's postponement of what contradicts the Arabic language by analogy, reinforced by his lack of hearing, as in (armud). Also, postponing it unless it is proven hearing even if it is proven analogy, as in (alhuzuma). This indicates that the standard of listening is the one adopted for the eloquence of the language, and then comes after it the standard of analogy.
2. The weight (faeyal) is not proven by analogy with alkhilil and those who came after him among the lexicographers, and creating (dahyad) according to its weight.
3. (faeawla) weight is not proven in Arabic, except for a rare little, and it is limited to (Qahwaba and eadawla).

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<sup>1</sup> airtishaf aldurub li'abi hyan: 1/ 189, walmasaeid ealaa tashil alfwayd: 4/ 275 wa394, walmuqasid alshaafiat fi sharah alkhilasat alkafia (Explanation of Alfiyah Ibn Malik): 8/362,

<sup>2</sup> taj aleurus: 4/ 91.

<sup>3</sup> alkitab lisibuayh: 4/ 311.

<sup>4</sup> taj aleurus: 29/ 450.

<sup>5</sup> hamae alhawamie fi sharah jmye aljwame: 3/ 345.

<sup>6</sup> Alkitab for Sibawayh: 4/394, Explanation of the Book of Sibawayh to Sirafi: 4/177, Commentary of Shafia Ibn al-Hajeb: 2/641, almuqasid alshaafia fi sharah alkhilasat alkafia(Explanation of al-Alfiyah Ibn Malik): 8/459.

<sup>7</sup> almakhss: 4/ 497- 496.

<sup>8</sup> Alkitab Alkitab for Sibawayh:4/275.

<sup>9</sup> almuqasid alshaafia fi sharah al-Khalasah al-Kafi '(Explanation of Al-Alfiyah Ibn Malik): 8/459.

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