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RESEARCH ARTICLE

THE MANIFESTATIONS OF LINGUISTIC RICHNESS IN ARABIC VOCABULARY DESCRIPTIVE STUDY

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Abstract

Every language has a wealth of vocabulary. However, this wealth varies from one language to another. Arabic is described as one of the most linguistically rich languages what qualified it to transmit the last message of heaven to earth (the Holy Quran), It carried the light of civilisation to Europe in the Dark Ages of the Middle Ages. Moreover, it was able to preserve for mankind the sciences of previous nations, then it became a pot for its outstanding scientific achievements in mathematics, astronomy, medicine, philosophy, etc. In addition to the pure Arabic sciences that arose with the dawn of Islam to preserve and understand the constitution of this nation, the Holy Quran. This enormous stock of Arabic vocabulary needs scientific treatment to identify the manifestations of its richness. Some make this enormous stock a point of pride that indicates the richness of the language by counting and listing it. On the contrary, others consider this abundance to be a burden that needs to be apologised for. The research concluded that the manifestations of linguistic richness in the Arabic vocabulary in terms of quantity are represented in its phonological diversity, its understood structure, and its abundant roots. As for the quality, is apparent in the accuracy of its semantics and the flexibility of its use.

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Introduction:-

Our Arabic language is characterised by its abundance of linguistic material, both quantitatively and qualitatively. We can hardly find a human language that possesses such a huge wealth of vocabulary.

Our Arabic language features an abundance of linguistic material in both quantity and quality. We can hardly find a human language that possesses such a huge wealth of vocabulary.

We do not claim this because of a nationalistic tendency that has infected us, as is the habit of all people to be proud of their languages, this study is not intended to demonstrate the superiority of Arabic over other languages, even if

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this appears in research, we did not mean it and this is what many Western linguists, such as Freytag, the German Orientalist, testified to. He said [in his dictionary of Latin and Arabic, it is asserted that the Arabic language is not only the richest of the world's languages, but also that those who have excelled in writing in it can hardly be counted](#)". (Aljindy, 1965)

- Renan, Joseph Ernest, a French Orientalist, said: "One of the strangest things that happened in the history of mankind and it difficult to explain is the emergence of the Arabic language which is shrouded in mystery, yet when it emerged, it did so with such perfection, smoothness, and richness that it has remained largely unchanged to this day. He eloquently expressed the remarkable phenomenon of a national language, flourishing and attaining perfection within the arid expanses of a nomadic people... A language that stands out among its peers. This exceptional language boasts an extensive lexicon, meticulously nuanced meanings, and thoughtfully crafted structures". (Aljindy, 1965)

The aim of this research is to uncover the manifestations of linguistic richness in Arabic vocabulary. In order to be able to explain its causes and benefit from this richness in applied linguistic fields, and to achieve this goal, we will use the descriptive method to record the linguistic reality of Classical Arabic vocabulary at the phonetic, Morphology, and semantic levels. To understand the characteristics of Arabic vocabulary as proven by modern linguistics, which does not discriminate based on race, religion, or any other social identity.

In this paper, we pose a central question from which three sub-questions arise :

1. Where does the linguistic richness of Arabic vocabulary appear?
 - a. How does the richness of the Arabic vocabulary appear phonetically, syntactically and semantically?
 - b. What is the number of Arabic vocabulary theoretically?
 - c. What is the difference between the used and the neglected in the Arabic verbal wealth?

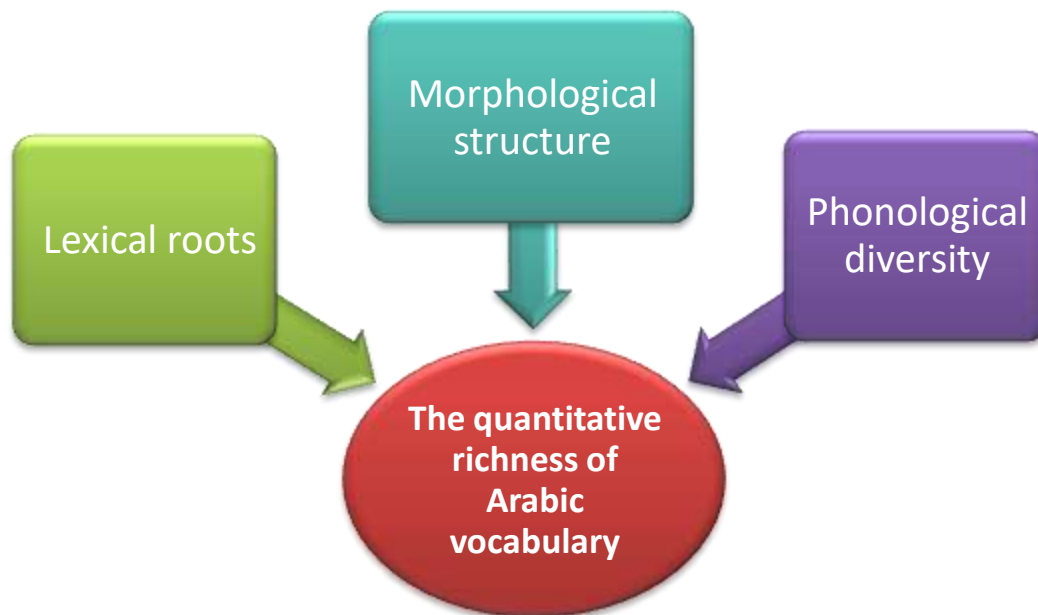
We rely on Allah alone to help us find answers to these questions.

Researchers.

Chapter One

Manifestations of quantitative richness in Arabic vocabulary

The quantitative linguistic richness of the Arabic vocabulary has appeared in multiple manifestations, all of them are due to three divisions, as shown in the following figure:



1. The phonological richness of the Arabic vocabulary

The Arabic vocabulary has a variety of sounds, it combines both consonant and vowel sounds (consonant-vowel patterns). And open and closed, long and short syllables, The Arabic language tends to be light in its vocabulary and takes into consideration the phonetic harmony within the sounds of a single word, as well as between a word and the

ones that precede and follow it. While this feature is present in all languages, it is particularly prominent and consistent in Arabic.

In the study conducted by Dr. Ali Al-Khuli, he analyzed 46,029 sounds from 500 lines extracted from 100 books. He concluded that "no word is devoid of a phoneme, and no syllable is devoid of a phoneme" 41.81% of all sounds. The study concluded that "there is a strong relationship between the commonness of a sound and its ease of pronunciation, the more pronunciation of a sound is easier, the more common it becomes in most cases. Conversely, when its pronunciation is more difficult, it tends to be less common in most cases." (Al-Khuli, 1984)

When discussing the research conducted by Dr. Ali Helmy Musa, a comparative technical study of SAHIH al-Bukhari , Lassan Al-Arab, and Taj Al-Arous dictionaries, it's intriguing to note that the findings align closely with those of Dr. Ali Al-Khouli. However, the discrepancies between two studies stem from their distinct foci: Al-Khouli's study delved into modern spoken texts, whereas Ali Helmy Musa's study explored the origins of written dictionaries.(Musa, 1990)

Ancient observers keenly noted consistent phonetic patterns and laws in Arabic, which they meticulously documented in our rich Arabic heritage. These insights encompass a wide range of phenomena, including:

(Frequency of Use, Mitigation, Facilitation, Housing, Embezzlement, Deletion, Substitution, Inversion, Inability, Heaviness, Cost, Occasion, Aversion to Succession of Examples, Dissonance, Common vs. Rare, Integration, Tilting, Following, Concealment, Homogeneity, Suitability, Similarity, Agreement, Proximity)

Whoever looks at the arrangement of al-Ayn lexicon of Khalil, clearly notices the great care for the phonetic aspect, as he arranged the materials of his lexicon phonetically according to the exits of the letters, and the phonetic arrangement of the Arabic vocabulary, in addition to linking the lexicon with phonetic studies, it also shows the phonetic richness of the Arabic vocabulary. On the other hand, unraveling the intricacies of the Arabic language and makes the researcher aware of the phonetics of his language and its performance.

The richness of the morphological structure of the Arabic vocabulary:

Arabic vocabulary is organised into morphological structures. These structures are inclusive of all connotations.

For instance, consider the word "Istiktab". Its meaning is intricately woven from the lexical meaning associated with its linguistic material, specifically the root (K.T.B).

The process involves applying phonological patterns to these roots, resulting in a rich variety of words. These patterns dictate how vowels and consonants combine to form meaningful lexemes.

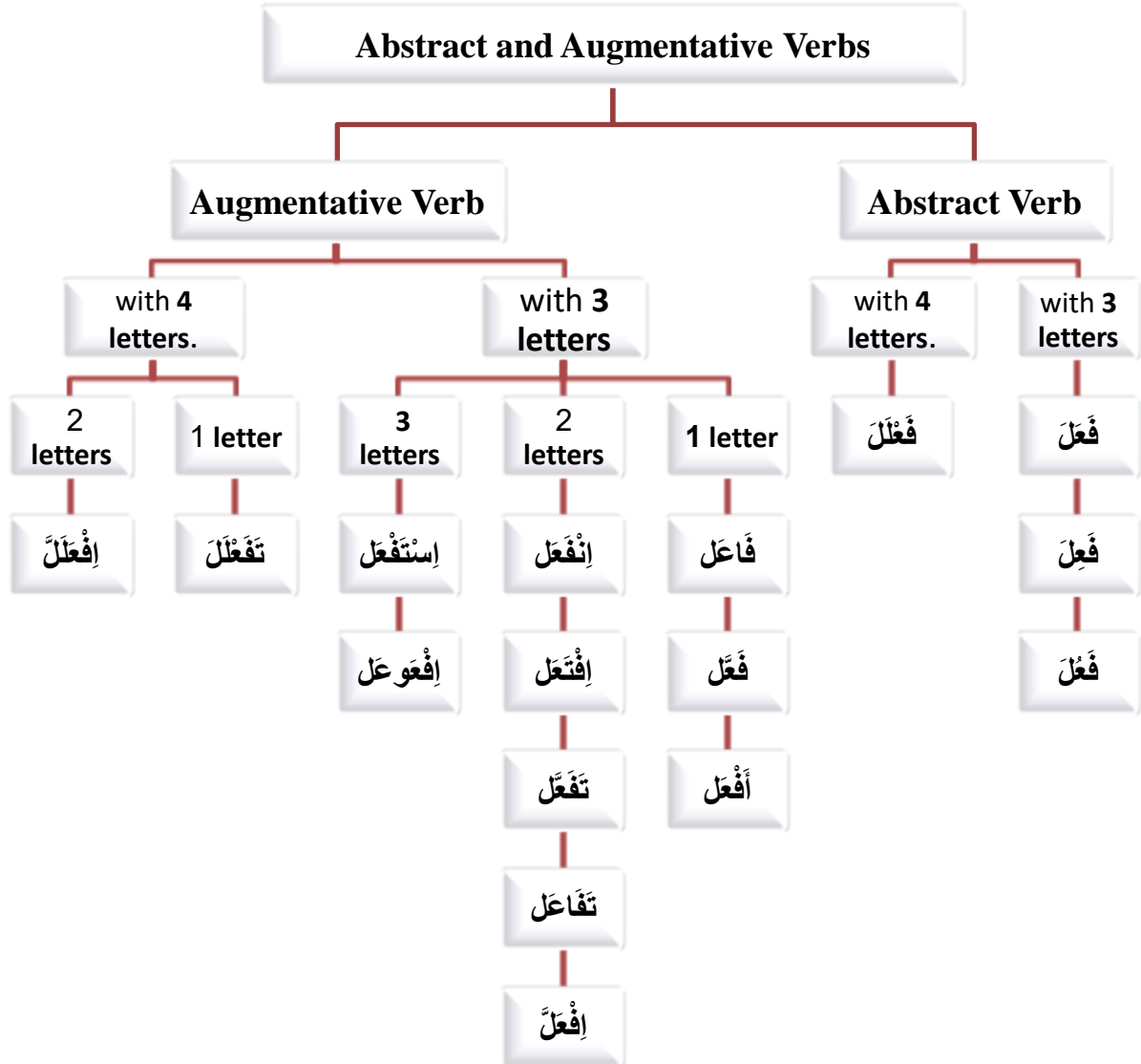
The formula here has the following meanings: (the request, proceed, singular). Morphology has been concerned with the structure of the Arabic word in terms of form and meaning, examining these weights and comparing them with the weights of other Semitic languages shows that those languages "that share the rules of derivation with this language have not reached its level in controlling derivatives with scales that apply to all its parts.

For instance, consider the nuanced distinctions among the words "look," "looker," "looked," "looked at," and their various derivatives. These variations span across verbs, nouns, and adjectives, signifying differences between individuals and groups. These distinctions are rooted in a contrast between weight and weight, or perhaps a sound measurement and a comparable measurement. The crux lies in the variation of movements and tones—akin to the subtle shifts in musical tones during a performance (Al-Aqqad, 2014).

This largesse and diversity in the Arabic vocabulary is a manifestation of its richness. It demonstrates its expressive and musical capacity. It emphasises the fact that the two first schools of Arabic lexicography - phonetic and orthographic - took into account the system of structures in the categorisation and arrangement of their lexical materials.

This was one of the pillars of al-Khalil's approach in "Kitab Al-'Ayn", which dominated the conception, planning and division of Arabic vocabulary by those who followed him and placed them in formats and categories according to their morphological weights.

Then, the Arabic lexicography devoted a significant part and named it structure lexicons, which aims to enumerate the Arabic words distributed on the morphological weights. The structures here are the general framework and body of the lexicon. Then the vocabulary comes as footnotes to these structures. For example, the construction of the abstract triple verb organises all abstract verbs, as well as nouns, and so on in the quadrilateral and pentadic verbs. One of the most famous of these dictionaries is Farabi's Diwan al-Adab. When we examine these dictionaries, we can see the richness of Arabic structures and the connotations of each of them, see the following figure:



This branching is a small thing. In it, we have presented the structure of the Arabic verb in terms of abstraction and augmentation only and it revealed to us the richness of the Arabic morphological structure and how there are many forms in the sections of the abstract triple verb. However, we did not address the meanings of these verbs such as intensification, affirmation, participation, transitivity, obligation, obedience, progression, becoming, request and so on, nor did we address them in the case of singular, dual, plural, masculine, feminine and so on.

A. The richness of the Arabic lexicon

The linguistic richness of the Arabic vocabulary can be seen in the number of its roots, as no human language possesses such an enormous wealth of roots.

One of the most comprehensive statements in describing the Arabic lexical wealth is what CARL BROCKELMANN said. He asserted that the Arabic lexicon is unparalleled in its abundance. (Brockelmann, 1976) Cornelius Van Allen Van Dyck, in his assertion, "highlights the remarkable status of the Arabic language which is one of the most privileged languages on earth and this privileged position for two reasons: the first is lexical wealth

and the second is literary influence "(Aljindy,1982).These two statements are a true diagnosis of the reality of verbal wealth, but this requires us to clarify.

Some say: "Arabic has (12302912) words,which is 25 times more than English"

(Al-SSiuti, 1998). On the other hand, some consider this abundance to be a problem, especially since the main goal of learning a language is communication, they said:

" Whoever memorises five hundred English words can deal with the English with ease, and whoever memorises five hundred French words can speak French..." (Dawood, 2001)

When we think about these numbers, which some of us are proud of without scrutiny, or scorned by others, we will find a number of facts ignored:

1. There is a big difference between words that can be produced theoretically and what is used and included in dictionaries. The theoretical production of the words of this language usually comes according to the process of exchange and flipping the roots mathematically, this is what AlKhalilAlFarahidi (Al-Farahidi, no date) wanted in the past, may Allah have mercy on him.These theoretical calculations have resulted in more than twelve million words, but only 2% of them are used.
2. The need to differentiate between words and roots. The phenomenon of derivation has had a great impact on the construction of the Arabic lexicon.where all formulas that derive from the same root are treated under one entry. "Perhaps this is what made the number of words in the Arabic lexicon less than in foreign lexicons, which adopt a formula-centric approach. Each specific formula or word receives its own distinct entry. It is known that a substance is more general than a formula and that it may contain a large number of formulas." (Hassan, 1990).
3. It is necessary to distinguish between common words and those that are rarely used, because the words in our Arabic dictionaries were not at the same degree of prevalence in ancient and modern times. By reviewing the introductions of our dictionaries, especially the older ones such as (Al-Ain, Al-Baraa, Al-Muhkam, and Al-Muhit Al-Adham) we will see that their purpose was to collect and investigate. Other dictionaries aimed to collect the correct common words, such as Al-Azhari in (Al-Tahdhib) and Al-Jawhari in (Al-Sihah).So, it is natural that we do not use these roots that are mentioned in all of our Arabic dictionaries with the same intensity and we choose the ones that are easy to use in our daily life, and we use what we like of them in our writing. "A comprehensive computerized census of the Arabic language, based on data from the extensive dictionary Taj al-Arous, revealed that the Arabic language consists of only about 11,500 roots. When comparing the roots of the Qur'an with the roots of Arabic, it was found that the total roots of the Qur'an do not exceed 15 % of the roots of Arabic... If we count the vocabulary of any newspaper, any research, any article, or any written work, it does not deviate from the Qur'anic material except by 2 %. This means that the dominant material in Arabic writings and conversations is the Qur'an" (Dawood, 2001). We conclude from this that the Holy Quran, which is the pinnacle of eloquence, diversity and richness in style and meaning has used only 1725 roots out of the total number of roots found in this dictionary. Therefore, we emphasise the need to differentiate between common and rare words.

Reliable statistical studies attest to the validity of these findings. The studies aiming to identify the actual Arabic roots in use have demonstrated that the real number of roots is more than 98%, less than the figures suggested by mathematical statistics that rely on variations of roots.

Regardless of whether the word is used or neglected, and whether it is likely to exist in the language or not, and from the statistics based on the actual survey of five major Arabic dictionaries, this is summarised in the following table: (Nuwas, 2009)

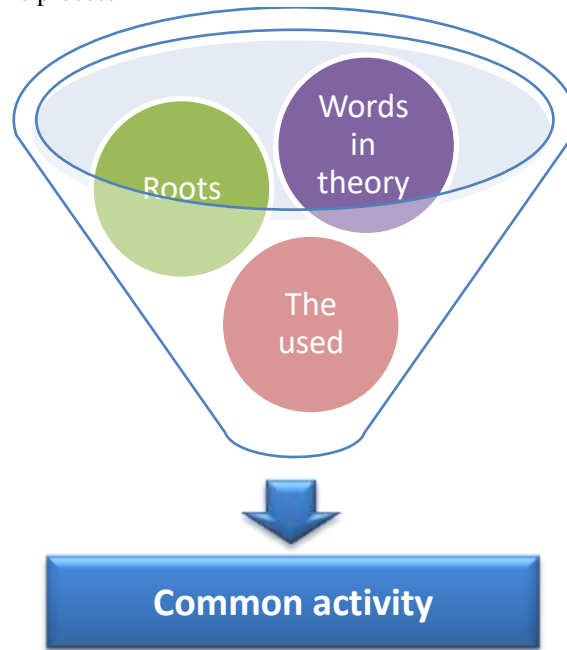
Structure	Possible roots	Used roots	Percentage of the used
with 3 letters	21952	7198	%32.7
with 4 letters	548800	3739	%0.68
with 5 letters	9765625	295	%0.003

So we are dealing with four Arabic vocabulary circles, each one is smaller than the previous one:

1. The total number of words that can be produced mathematically.
2. The roots of those words.
3. The used from these roots
4. The common ones from these used roots.

The fourth circle is narrower than the previous one. People in their daily lives and writers in their works draw from the other two circles and choose words according to their needs. Words are active and sometimes dormant,

depending on their use. Each set of vocabulary is very useful at some point and fulfils a particular need. The following figure summarizes this process.



Chapter Two

Manifestations of qualitative richness in Arabic vocabulary

The Arabic vocabulary is rich in accuracy and flexibility, with each word customized to convey the intended meaning. In addition to its precision of expression, it is also characterized by flexibility of use. This observation is what influenced many Western linguists when they realised this precision in various fields, The French Orientalist Louis MASSIGNON said: "Arabic was able to demonstrate the energy of the Semites in dealing with the expression of the most subtle thoughts, even in scientific and mathematical discoveries and describing the sights or imaginations of the soul and its secrets.) "Jad Al-karim, 2015(. And that bright phrase made by Louis MASSIGNON is not a metaphor. Indeed, there is a series of compelling evidence supporting this fact, which we will outline in the following points:

First: The accuracy of the Arabic vocabulary in indicating the degree of the action:

Human verbs differ in the degree for many reasons and the Arabic language does not equate these verbs when formulating or naming them. The forms of exaggeration refer to the repetition and excessiveness of the action or the tightness of its occurrence, as shown in the chapters of the science of morphology. However, the Arabic language has adopted another way of showing the degree and state of the verb by assigning a specific name to it. Look, for example, at the vocabulary used to denote sleep, you will see that it varies according to the state of the sleeper. Al-Tha'albisaid 'The first stage of sleep is al-nu'ās (drowsiness), which is when a person needs to sleep. Then comes al-wasan (nodding off), which is when the drowsiness becomes heavy. Then comes al-tarnīq (dimming), which is when the drowsiness makes the eyes begin to shut. Then come al-kurā and al-ghumḍ, which is when a person is between sleeping and waking. Then comes al-taghfīq, which is the kind of sleep when you hear people talking (this by way of al-Aṣma'ī). Then comes al-ighfā', which is light rest. Then comes al-tahwīn, al-ghirār and al-tahjā', which is a short kind of sleep. Then al-ruqād, which is a long sleep. Then al-hujūd, al-hujū', and al-hubū', which are forms of deep slumber. Finally, there is al-tasbīkh, the soundest form of slumber. According to Abu 'Ubaydah from Al-Asma'i al-Amawi.)Al-Tha'alibi, 2002). Here we have fifteen vocabulary words to indicate the states of sleep in Arabic, with such a linguistic wealth of vocabulary, a person can explain and express what he wants with precision, brevity and depth of impact. When trying to express these situations in English or French, you will find only a few words. This is what gives the Arabic vocabulary its unique characteristics, not found in other languages. Speakers of other languages may need to use a combination of two or more words or put the word in the context of the sentence to convey the meaning that the Arabic singular does. See the following table to see the English equivalent of the Arabic words for sleep, noting that these translations try as much as possible to express the concepts of these stages as close as possible

in English. Variations in certain translations have been carefully considered to ensure they accurately reflect the intended context or usage:

N	The Arabic word	English equivalent
1	النَّعَاسُ	Sleepiness (wanting to sleep feeling).
2	الْوَسْنُ	Dozy (Be in a state of sleep).
3	التَّرْنِيْقُ	Starting to have sleepy eyes.
4	الكَرَى وَالْعُمُصُ	Drowsy (half asleep).
5	التَّغْفِيْقُ	Slumber (starting to fall asleep, without dreaming).
6	الإِغْفَاءُ	Light sleep: (non-rapid eye movement) NREM sleep is the lightest stage of sleep. You enter stage 1 right after you fall asleep.
7	النَّهْوِيْمُ وَالغَزَارُ وَالتَّهْجَاعُ	Nap or snooze: A short sleeping period.
8	الرُّقَادُ	Oversleep or sopor (sleeping for a long time).
9	التَّسْبِيْحُ	Deep sleep.

Second: The accuracy of the Arabic vocabulary in assigning things with comprehensive yet precise names:

Arabic assigns to objects terms that are inclusive of all members of their genus and exclude everything else. Here are some of the different names for lip, "The lips, in humans, are called the lips and in a camel, they are the two al-shavrans. In the ungulates, Al-djahfalatan and in cloven-hoofed animals it's called al-Maqamah and al-Murramah, this is because they eat with them, which means they ask with them something to eat. It is said to have lions, al-khatmo and al-khortoumo, al-kharatimo. They call the tip of her nose al-Rawthah. In birds, they call it a beak: minkar and the pluralismanakir. (Ibn 'abiThabit, 1988)

These are names specific to each type of animal and bird. Let's take another example from Tha'Alibi Fiqh Al-Lugha: About the first and last things

About the first and last things... al-Soubh refers to the first light of the day, while al-Gasak refers to the first night. Al-Wasimi is the first rain, al-baridh is the first plant, al-lo'aa is the first planting... al-liba'o is the first milk, al-solaf is the first juice. al-bakourat is the first fruit, al-biker is the first child, al-tali'at is the first army, al-nahlo is the first drink, al-nashwat is the first drunkenness, al-wakhto is the first grey hair, al-no'aso is the first sleep, al-hafirato the first order, al-zolafo The first hours of the night and one of them is Zolfa ... "(Althaealibiu, 2002)

Such semantic precision is absent in many languages. It is also rare in some of them. Take this example and look for its equivalent and you will find one of these three:

The first: There is a limited equivalent for some of these words.

The second: There is no equivalent at all.

The third: The existence of compound alternatives that explain or describe these words.

Third: Flexibility of use of Arabic vocabulary:

One of the manifestations of the richness of the Arabic vocabulary is the flexibility of its use, which is evident in the structure of the Arabic sentence through its various patterns of arrangement. It is also realised in the word itself in terms of the breadth of its meaning.

A single word is capable of carrying many meanings and can be used in multiple contexts." "Language can express multiple ideas by using this clever way...which means using and adapting words to fulfil a number of different functions, thanks to this method, words acquire a kind of flexibility and malleability and they are still capable of new uses without losing their old meanings." (Ullmann, 1977) Two things prove the validity of this view:

Firstly: Numerous categorisations in the semantic phenomena of multiple meanings, opposites, and verbal commonality in Arabic. Here is one example that shows the amazing flexibility of the Arabic vocabulary. Al-Damghanisaid: "The interpretation of "قضى" on ten faces:

قضى: It means: Commanded, Allah said: { وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ }, which means: Your Lord has commanded that you worship none but Him...

The second face: قضى means: tell us, Allah said: { وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ } which means: We told Children of Israel in the Torah...

The third face: قضى means: finish, Allah said: { فَإِذَا قَضَيْتُمْ مَنَاسِكُمْ } which means: When you have finished your sacred rites....

The fourth face: قضى means: Do, Allah said: { فَاَقْضِ مَا أَنْتَ فَاضٌ } which means: So do whatever you want!

The fifth face: قضى It means: Tomake an end, Allah said: { يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ } which means: O Malik (Keeper of Hell)! Let your Lord put an end of us

The sixth face: قضى It meanshappen, Allah said: { وَقَضَى الْأَمْرَ } which means: then the matter would be settled at once on the people of Noah.

The seventh face: قصى It means: A book, Allah said: {وكان أمرا مقضيا} which means: It is a matter already decreed in a Preserved Tablet.

The eighth face: قصى Means: Completed, Allah said: {فلما قضى موسى الأجل} which means: When Moses had completed the term...

The ninth face: قصى Means: Judged, Allah said in Az-Zumar: {وقضى بينهم بالحق} which means judgment will be passed on all with fairness.

The tenth face: قصى It means: created, Allah said: {ففضاهن} which means: So He created the heaven into seven heavens in two Days.) "(Al-Qari, 1988)

The second one: Variation in the semantic function of the same building, such as the vocabulary (occupied):

We say (this enemy is occupying our country) is an active, (These people are occupied) is an object, many researches have dealt with this phenomenon under the name of a semantic alternation of morphological forms and this shows the flexibility of the Arabic use of morphological structures and the ability of a single morphological structure to carry more than one meaning. The formula fa'ul(فعلول) is used to indicate the source, exaggeration, noun, actor, and active noun. Look at the structure of the word "screamer," which Arabic scholars have included in the vocabulary of opposites because it refers to both the one who calls for help and the one who cries out for support, thus, you can see that the structure of the doer applies to both, the one who cries out for help and the one who helps.

Conclusion:-

The research revealed various aspects of the linguistic richness of the Arabic vocabulary. In general, this richness can be attributed to two main considerations. Firstly, in terms of quantity, the richness of the Arabic vocabulary is due to three reasons. It possesses a unique phonological diversity that abides by the laws of lightness and harmony. The abundance of its morphological structures indicates its expressive and musical capabilities and the richness of its roots contributed to the abundance of its used vocabulary. The second consideration is the quality. Indeed, Arabic vocabulary is rich in terms of its precision; it reveals the degree of strength and weakness, abundance and infrequency, continuity and discontinuity. Also, it defines things with inclusive names and another aspect of its richness is the flexibility of its use in terms of the breadth of its connotations because a single word can carry many connotations, it can be used in multiple contexts, and its structure is flexible in its functional connotations, as a single morphological structure may carry more than one connotation. The research proved that the abundance of Arabic vocabulary is not a liability. The Arabic lexical wealth is not the same in terms of the prevalence in ancient and modern times, and we choose from it in our modern life what is most needed.

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