

**THE DICTIONARY MAQĀYĪS AL-LUĠAH, BY AHMED IBNU FĀRIS:
A BOOK REVIEW**

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Abstract	<p><i>This article aims to shed light on one of the most prominent Arabic dictionaries, which took great care of the linguistic root and defining its general meaning, which was represented in the dictionary of Maqāyīs Al-Luġah "Standards of Language" by Ibnu Fāris, and what is the methodology of Ibnu Fāris in his dictionary. This study also gave a glimpse of what is contained in the dictionary of standards of language is one of linguistic ideas and phenomena that Ibnu Fāris used to define the general semantic roots and origins around which other meanings revolve. This study relied on the descriptive approach to describe the linguistic phenomena extracted from the dictionary of language standards as a selected material for describing the phenomenon in the view of Ibnu Fāris. Where this study showed that the dictionary of language standards contains many linguistic phenomena, the most important of which are the phenomena of derivation and blending, which include phonetic phenomena such as diphthong, substitution, and Rotation, and other semantic phenomena, such as the formation of new meanings as a result of the use of diacritical signs, movements, morphological scale, simile, and metaphor. And what contradicts these phenomena and these measurement tools is considered abnormal by Ibnu Fāris, and it is called the phenomenon of semantic anomaly. This study concluded that dictionaries are not isolated from linguistic phenomena, and that Ibnu Fāris relied on some phenomena to verify the validity of the roots and the validity of the meanings used in them, by measuring the meanings and finding the connection between those meanings. Otherwise they are considered abnormal from the semantic origin subject to this root, the matter which Ibnu Fāris was unique in the rooting of the science of Arabic lexical industry and tried to establish its rules, albeit indirectly.</i></p> <p>Keywords: <i>Maqāyīs Al-Luġah, Phenomena, Linguistic, Arabic, Dictionary.</i></p>
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INTRODUCTION

The Arabic language, like any living language, is characterized by expansion and development. It is not possible for a person to comprehend all its expressions and meanings. A person may sometimes may not know the root of the word and its derivatives, and may even may not know of its meaning as well, so when there is a need for dictionaries, to identify its linguistic root and its semantic meaning (Bin Dawoud, 2018). Also, lexical authorship was connected with the Qur'an and the studies of hadiths of the Prophet Muhammed -Peace Be Upon Him- in order to clarify their expressions and clarify their purpose in the language. This was after the spread of Islam and the entry of non-

Arabs into it (Latroch, 2022). This is what led to the authorship diversification of dictionaries and the abundance of their expressions. This is what prompted many Arab linguists to build general dictionaries, according to different approaches and visions, to be a means for the progress and advancement of the language (Dahabī, 2020).

The old Arabic dictionaries are considered as records of the language, recording the words used in the Arabic tongue in different eras and arranging them according to their roots and linguistic concepts. In order to preserve it from change and disappearance, it allows the Arabic speakers and learners of the language to understand and perceive these words correctly, and even to record an accurate description of the sounds of their language properly (Al-Būzīdī, 2017).

The beginnings of dictionaries authorship were with the first Arabic dictionary called "*al-Ain*", by Khalil bin Ahmed Al-Farahidi (d. 175 AH), who arranged the roots of his words and derivations on a phonetic basis, so the Al-Ain dictionary was a record of used and unused words and their derivations and a documentation of the sounds and characteristics of the language (Baḥaddah, 2013).

Al-Khalil was followed by many Arab linguists' scholars in building their lexicons like as, Ibnu Durayid, Abu Bakr Muhammad bin Al-Hassan (d. 321 AH), who is the author of the dictionary *Ġamharat Al-Luġah* [language population], *Al-Ġawharī*, Abu Nasr Ismail bin Hammād (d. 393 AH), who authored the dictionary *Al-Šihāḥ: Taġ Al-Luġah wa Šihāḥ Al-Arabiyyah* [The Correctness, the Crown of the Language and correctness of Arabic language], then was the last lexicons in fourth Islamic century of Arabic linguistic documentation by the linguist Ibnu Fāris, Ahmed bin Zakariya bin Muhammad (d. 395 AH), the one who authored a two lexicons of the Arabic language the first one was *Al-Muġmal* (The Overall), and the last one was *Maqāyīs Al-Luġah* (The Arabic standards) (Bin Mālik, 2021).

The lexicon *Maqāyīs Al-Luġah* (The Arabic standards) was aimed at clarifying the general origin meaning of the root and its subsections common words among the derivatives of their original roots. So, he med those assets the standards that those who came after him can measure according to them, and this is what Ibnu Fāris uniquely mentioned from other dictionaries, and no one preceded him to this idea before (Al-Ġabūrī, 2020).

Ibnu Fāris made his latest lexicon *Maqāyīs Al-Luġah* (The Arabic standards) as result of the previous lexicographical writings, he touched the problem of the huge amount of words in the previous dictionaries of predecessors, and the problem of used and unused of the Arabic words, as well Ibnu Fāris touching the problem of searching a word in that huge amount of words towards the Al-Ain dictionary as well as derivatives word is in the dictionary *Ġamharat Al-Luġah* [language population], which was very difficult to search for; Either because of its phonetic arrangement or because of its abundant material, or its linguistic structures, which non-Arabs cannot search in those dictionaries and reach the desired word with ease; This paved the way for him the idea of the dictionary of language standards, so he benefited from his predecessors and revealed the idea of roots and their general semantic origins in an alphabetical order that differs from the phonetic arrangement of Al-Khalil, or the Ibnu Duraid alphabetical arrangement with reliance on fluctuations and The Root Rotating letters (Al-Nouri, 2019). Ibnu Fāris also benefited from the idea of derivation from Ibnu Duraid, as Ibnu Fāris established the dictionary of language standards on the basis of it (Al-Ġabūrī, 2020). In addition, Ibnu Fāris relied on another idea in building his dictionary, which is the linguistics of blending, which represents building a word from two separate words (Amārah, 2014).

Maqāyīs Al-Luġah (The Arabic standards) was printed by Dar Al-Fikr for Publishing in Syria, in the year 1979 AD, in 6 parts, the original manuscript was edited by the editor Dr. Abdel Salam Haroun. In 1999 the Dr. Ibrahim Shamsu Al-Din also edited Ibnu Fāris's lexicon transcript and published it in Dar al-Kutub al-Ilmiyyah in Beirut. The newest Ibnu Fāris's lexicon Edition published by Syrian Book Authority in 2020 and edited by Dr. Muhammad Radwan Al-Dayā. These last editions nothing new in the scientific

material of the roots, its only do small changes like as highlight the roots with red colour and add some references for Al-Qur'an Verses, Al-Hadith and poetries.

This article sheds light on Ibnu Fāris's lexicon *Maqāyīs Al-Luġah* (The Arabic standards) and gives an overview of it, and the information and methodology it contains, ideas and linguistic phenomena, which are considered the result of studies based on it at the unpublished doctoral study, some of which have been published and others that have not yet been published.

IBNU FĀRIS

Ibnu Fāris, is Ahmad bin Faris bin Zakariya bin Muhammad bin Habib, and he is also called Abu Al-Hussein (Al-Qazwīnī, 1987: 2/215), One of the old Arab linguists who cared about the issue of origins and subsections in the Arabic language, so he studied the roots of Arabic words and their semantic origins. Ibnu Fāris was born in Qazvin, then lived in Hamedan, then died in the Ray region (al-Şuyūṭī, 1979: 1/352).

Ahmed Ibnu Fāris' linguistic cleverness and his knowledge of many sciences, allowed him to have the ability to authorship many books, so he established a book in *Al-Fiqh* (jurisprudence) named [The ornament of the jurists], also he has book in the Al-Qūrān exegesis titled [The Comprehensive exegesis]. As for Arabic language, Ibnu Fāris has one book in general linguistic called "*Al-Şāhibī Fī Fiqh Al-Luġah Al-'Arabiyyah*" [*Al-Şāhibī* in the jurisprudence of the Arabic language] and two dictionaries the "*Al-Muġmal*" [The Comprehensive or The Summarized Dictionary] and "*Maqāyīs Al-Luġah*", [Language Standards] and (Ibnu Fāris, 1997: 9).

The narrations differed about the date of Ibnu Fāris' death, and the sources did not mention his date of birth, (Ibnu Ḥillikān, 1972: 1/118), and the reference is to his death in the year three hundred and ninety-five after the Hijrah, as confirmed by the investigators in the introductions to Ibnu Fāris' books, and it was confirmed by most of the verification author books (al-Şuyūṭī, 1979: 1/352).

THE CONTENT

Ahmed Ibnu Fāris in his lexicon *Maqāyīs Al-Luġah* benefited from the experiences of his previous Arabic Linguists, so he divided his dictionary into chapters according to the alphabetical order of the twenty-eight letters of the Arabic language, starting from the *Hamza* to the letter *Yaa*, then he arranged the Arabic roots according to the first letter in each chapter into three chapters: the first chapter is the bilateral, double and matching roots. Then the second chapter triple letters roots. The third chapter included roots that exceed three letters in their origin, such as quadruple and five letters' roots. The roots of the dictionary were distributed over 28 chapters, divided into six parts, which was 4963 origin roots. The manuscript editor added to the lexicon an index of language words, poems, figures, and proverbs, an index of flags, tribes and sects, an index of countries and places, and an index of the writer's contents. Excluded from the editor references, the first part included an appendix of some corrections and corrections.

THE LEXICON MAQĀYĪS AL-LUĠAH METHODOLOGY

It is considered the method of Ibnu Fāris in the lexicon a comprehensive approach, and influenced by Al-Khalil and Ibnu Duraid (Naşşār, 1988). Where it is clearly evident that Ibnu Fāris was influenced by Al-Khalil and Ibnu Duraid, as they are considered the main source for the material in Ibnu Fāris's lexicon, which Ibnu Fāris told about it in the introduction to his dictionary and considered the book Al-Ain to be the first one (Ibnu Fāris, 1979), Ibnu Fāris also benefited from previous lexicons and relying his dictionary on those five sources that he mentioned in the introduction of his book, these sources he followed them in terms of classification and arrangement, so he arranged his dictionary on two quantitative bases for the structures of each letter (Al-Ġabūrī, 2020), By making each letter chapter three sections: The first section roots whose foundation is based on two letters (congruent or double, etc.). The second section roots whose base is three letters.

The third section Roots whose basis is more than three letters. The internal materials for each section of the quantitative section are arranged on a qualitative, alphabetical basis (Al-Ġabūrī, 2020).

This alphabetic arrangement is rounded, in which it begins with the *Hamza* and ends with the letter *Yaa*, except for Ibnu Fāris who introduced a new addition to this arrangement by making it an arrangement in which it depends on the second letter and the third letter in his arrangement (Umar, 2003). This conceptualization of the alphabetic arrangement does not proceed in the form of a straight line, but rather in the form of a rounded connected two ends, the beginning of which is the *Hamza*, and the end of the rounded form is the *Yaa*, so the first letter of the root is the letter of the door, and the second letter is the letter of the chapter, so the letter of the chapter does not precede the letter of the chapter when it is displayed. For double or triple building materials, or more than that, and the following figure shows the arrangement as drawn by Dr. Al-Nouri (2019):

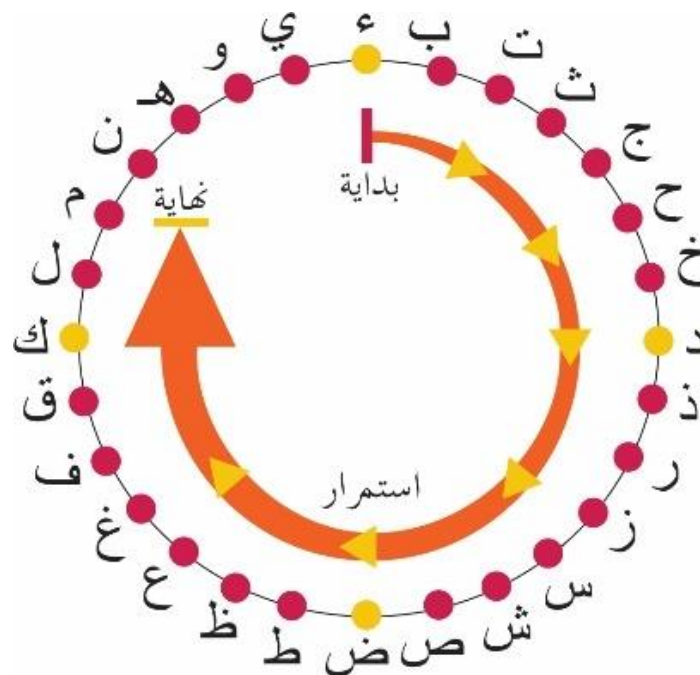


Figure 1: Ibnu Fāris rounded alphabetic arrangement in the *Maqāyīs Al-Luġah* lexicon

Through this arrangement, Ibnu Fāris benefited from the arrangement of Al-Khalil Ibnu Ahmad in the quantitative and numerical construction of the root structures, and benefited from the alphabetical arrangement of Ibnu Duraid, and in this way Ibnu Fāris tries to facilitate the disclosure of the materials of his metrics by way of his explanation of the materials of his lexical roots. (Naṣṣār, 1988).

Ibnu Fāris took care of several matters, including the authenticity of the word, whether it is derived or not. He also cared about the morphological aspect, as he sometimes lists the morphological formulas of roots and their derivatives to indicate their derivation and originality. He also cared about the semantic aspect of each root, and this aspect branched into matters: The components of the root, by presenting the general meanings over the specific, then the special sensory meanings surrounding the linguistic envelope of the word, then giving precedence to the metaphorical meanings in which the word carries the meaning of the original as a metaphor or simile, over the anomalous, distant from the original (Al-Ġabūrī, 2020).

THE DERIVATION PHENOMENON AL-IŠTIQĀQ/الاشتقاق

Derivation is one of the sources of Arabic linguistic diversity, as it is an essential provider for all new expressions in the language. The etymological nature of the Arabic language is a reason for enriching itself by increasing its vocabulary in order to be able to express itself with power and keep pace with modernity in the novelty of topics (Ra'uf, 2002) It is a means of generating linguistic expressions to keep up with what is happening in the environment surrounding the people of the language. Ibnu Fāris did not mention in his dictionary about derivation in its theoretical sense except through his book *al-Šāhibī*, but in a simple manner. One formula over another, or the measurement of a linguistic use over another in order to expand the language's expressions. Ibnu Fāris did not stop at the issue of the origin in the derivation only, but continued in the possibility of analogy on those origins to join them (Ibnu Fāris, 1997).

THE BLENDING PHENOMENON AL-NAḤT/النحت

Ibnu Fāris' blending view turned this limited phenomenon into a general theory that accommodates many words, whether they are nouns, adjectives, or verbs. Blending in Ibnu Fāris's view is the construction of a word from two words or more, and Ibnu Fāris referred to it in his book *al-Šāhibī* and his Lexicon of *Maqāyīs Al-Luġah* few times, and based on this phenomenon, the third section of each letter was considered, as he considered that every word that exceeded three letters in its root is considered blended, and that These blended words are either blended from two original words, or they are made up and not original.

Blending is closely related to derivation, as both are used to generate words, just as each derived or blended word is considered a secondary of an origin, but they differ in that derivation is by deriving one word from another, while in blending it is by generating a word from two different words (Halawah & Nasirudeen, 2019)

THE PHONETIC PHENOMENA

Maqāyīs Al-Luġah has many phenomena: structures like the phonemic changes that appear in word structures as a consequence of some conditions of interaction within an individual word, or disharmony in word sounds, and this is due to linguistic development, what recent studies have indicated as well (‘Awwād & Ḥisīn, 2009)

***Al-Idġām* - الإدغام / Diphthong (Assimilation)**

One of the manifestations of phonetic change in the Arabic language is diphthong which is a result of the convergence of some letters from some phonemes. It aims at homogeneity and consistency between sounds in the word to achieve the principle of strings and lack of repulsion in pronunciation and composition that occurs on the tongues of the Arabs (Buluḥtūt, 2018). However, it is hard to find many signs of diphthong in the lexicon *Maqāyīs Al-Luġah* except few places. By looking at diphthong phenomenon in the dictionary *Maqāyīs Al-Luġah*, it was found that Ibnu Fāris did not explicitly mention the idea of diphthong in his lexicon, however, the duality of the roots is found and verified in each chapter, which addresses the first chapter of each letter *Bāb Al-Muḍā‘af Wa Al-Muṭābiq* - باب المضاعف والمطابق [the chapter on multiplication and matching roots].

***Al-Ibdāl* - الإبدال / Substitution**

One of the most important lexical issues that accompanied lexical analysis is *al-Ibdāl* - الإبدال / Substitution, as it deals with the substitution of a letter. The etymology of the word substitute goes back to the root (ب-د-ل / B-D-L). Regarding it, Ibnu Fāris mentions that root has single origin meaning, which takes a place of something else (Ibnu Fāris, 1979). According to Ibnu Fāris, the substitution procedure is a substitution of letters and the replacing some of them such as by saying : (*Madaḥahu* - مَدَحَهُ / compliment him) and (*Madahahu* - مَدَّهَهُ / compliment him) (Ibnu Fāris, 1979). Based on the altered words in the

dictionary of Ibnu Fāris, there are 23 letters in which the substitution occurs. Ibnu Fāris does not judge the authenticity of a word if one of the letters of the original is substituted for another letter.

Al-Iqlāb - الإقلاب / The Rotate

According to Ibnu Fāris, the Iqlāb is clearly defined, and found in his book "*Al- Ṣāhibī*". In addition, the *Iqlāb* is one of the methods of linguistic expansion among the Arabs (Ibnu Fāris, 1997, p. 153) By looking in *Maqāyīs Al-Luġah*, Ibnu Fāris sometimes did not judge the origin of those roots that were upturned or rotate, but rather mentioned the word to the original in use.

THE SEMANTIC PHENOMENA

Semantic phenomena have many ways of expansion or transition from one semantic to another for a relationship between one meaning and another. Ibnu Fāris considered this expansion as a linguistic analogy in which the new meaning of the word is measured against its original significance, so the second indication is attached to the first. The transition of the word takes place from one meaning to another because there is a common relationship between them that justifies this transition (Qalālah, 2014, p. 57). This transfer is often intended for a literary purpose by changing the meaning or the field of use (‘Umar, 2009)

Semantic Shafting By Diacritics *Ḥarakat* - حركات

The diacritics is part of the Arabic language. Short vowels in Arabic are called الحركات. They symbolize ٣ diacritical marks positioned above or below the consonant letter: the fathah placed above the letter and pronounced as sounds [a], the kasrah (ـِ) placed below the letter and pronounced as sounds [i], and the Dammah (ـُ) is pronounced as [u] and placed above the letter. The diacritics *harakat* - حركات in the form of the word are additional, but it is important to determine a word as the part of speech, its function, and its meaning. Ibnu Fāris did not explicitly mention the diversity of diacritics, but rather he referred to the permissibility of words based on measurement and uses (Dawud, 2005)

Semantic Shafting By Morphological Balance - الميزان الصرفي

One of the most important components of the Arabic language is the morphological balance. The difference in morphological formulas based on its construction leads to a difference in its Semantic Ancient linguists created a scale to balance Arabic words that consists of three letters: Fa - ف, ‘in - ع, and lam - ل (Baizid, 2020) Ibnu Fāris sometimes shows the semantic origins in the dictionary of "*Maqāyīs Al-Luġah*", that can be done by morphological balance. It is mentioned explicitly as in the root (A-R-Q / أ - ر - ق), which indicates the repulsion of sleep at night, it is mentioned that the word *man* (أَرِيْقَ-أريقا) is based on the morphological balance (Fa-‘i-La), and another word (*Aāriq*-أريق) is on the balance of (Fā- ‘i-L / فاعل), as the word (*Araqān*-أرقان) was mentioned which is on the balance (Fi- ‘i-Lā-N), to denote the yellowing of the implant as if it were a disease, as it can be seen a transition from the concept of *al-Maṣdar* to the concept of the verb. The word (*Aāriq*-أريق) which means (*Ma’rūq*-أروق) fell into insomnia, and it is even noticed that the meaning of the words changes and moves from the concept of sleep apprehension to a disease that affects the implant, as in (*Araqān*-أرقان) (Ibnu Fāris, 1979)

Semantic Shafting By Simile - التشبيه

The simile is one of the semantic transition tools by linking a word to the semantic origin of the root or to one of the secondary meanings of the similarity relationship. The simile Indicates the sharing of something with something else in a specific meaning by one of the simile tools (Medina University, 2011)

Ibnu Fāris considers the simile as one of his criteria that allows linking words and its semantic of its general origin so that it does not deviate from its general meaning. When Ibnu Fāris mentioned the semantic origin of the root, he mentions the words that have the same meaning. If in a word there is a difference in semantic, that semantic is related to the original word by the similarity relationship.

The simile in the root (B-R-T/ب-ر-ت), which indicates penetration and interference. Ibnu Fāris moves the word from the origin meaning to a sub-connotation based on the similarity relationship. It is found that the word (*Al-bart*/البَرْت), is a name for the ax, then Ibnu Fāris likened (*Al-bart*/البَرْت) humiliate man with the ax, because the man become silent when he is wrong and goes to the ground. Also, sometimes Ibnu Fāris expanded on the simile, by linking the meaning of a word with the secondary meaning of another word which is part of the origin meaning such as root (‘A-I-N/EYE/ع-ي-ن), which is the organ of vision. This origin semantic likened it to a spring of water (*Ain Al-Mā’*/water eye/عين الماء). Ibnu Fāris mentions the simile relationship between the two similar words, that they both share an adjective: purity and water coming out, then he expanded on this simile and likened this metaphor, by making (*Ain*/eye/عين) for the clouds (Ibnu Fāris, 1979)

Semantic Shafting By The Metaphor – الاستعارة

One of the methods that Ibnu Fāris followed in carrying words on the connotation of the original is Metaphor as he moves metaphor from the original connotation to the sub-connotation. Ibnu Fāris often uses the term (*Usta‘ār*-يستعار) (to metaphorize) when its meaning is far from the its origin that he put to the root, and it shares the root structure. Ibnu Fāris mentioned that some of the semantics of the words have been metaphorized towards root (Ṭ-‘-M/ط-ع-م), the semantic origin in this root is (tasting everything that is eaten), then he used this semantic principle to refer to everything beautiful that is sensible from speech by way of metaphor, so he metaphorized the word (*Istiṭ‘ām*-استطعام/to eat) for good speech, as if he tasted and asked for beautiful words, and this is due to the relationship of similarity in tasting to pleasure in something, so he metaphorized the word (*Istaṭ‘ām*-استطعم/to taste) which indicates the sense of taste in the mouth, same as the sense of the ear as a tool for enjoyment of hearing (Ibnu Fāris, 1979).

Phenomenon Anomaly Semantic – الشذوذ الدلالي

Ibnu Fāris' approach is to return the meanings of words derived from one root to the origin one, and mentioned origin meanings at the beginning of each root, and any meaning that contradicts the origin meaning and subsidiary meanings considered abnormal by Ibnu Fāris (Ṭāfiṣ & ‘Abdu’llāh, 2019).

This anomaly is considered outside the phenomena of semantic transmission, Ibnu Fāris expresses it by term (anomaly semantic – الشذوذ الدلالي), which each word has no connection between the odd meaning and origin meaning, so he established a set of rules in the methodology of his dictionary for those odd meanings, such as simulate sounds, names of villages, cities, and names of things (Ibnu Fāris, 1979).

The Ṭāfiṣ & ‘Abdu’llāh said that Ibnu Fāris mentioned (abnormality semantic – الشذوذ الدلالي) 350 time in 300 different roots (Ṭāfiṣ & ‘Abdu’llāh, 2019). For example, In the root (B-‘-Ḍ/ب-ع-ض), It has only one semantic origin which split the thing or divide it, and the abnormal meaning of the root (B-‘-Ḍ/ب-ع-ض) is (*al-Ba‘ūdah*-البعوضة) which means the mosquito, a small insect that one can hardly perceive with the eyes. Also root (B-D-A/ب-د-أ), the origin meaning is the beginning of a thing. Then Ibnu Fāris mention this root has odd meaning with word (*Budī‘a*-بُدِيء) which means the man is affected with Smallpox or Measles diseases (Ibnu Fāris, 1979).

CONCLUSION

This study showed that the dictionary of language standards contains many linguistic phenomena. The most important of which are the phenomena of derivation and blending, which include phonetic phenomena such as diphthong, substitution, and Rotation, and other semantic phenomena such as the formation of new meanings as a result of the use of diacritical signs, movements, morphological scale, simile, and metaphor that contradicts these phenomena and these measurement tools are considered abnormal by Ibnu Fāris, and it is called the phenomenon of semantic anomaly. This study concluded that dictionaries are not isolated from linguistic phenomena, and that Ibnu Fāris relied on some phenomena to verify the validity of the roots and the validity of the meanings used in them by measuring the meanings and finding the connection between those meanings. Otherwise they are considered abnormal from the semantic origin subject to this root, the matter was unique in the root of the science of Arabic lexical industry and tried to establish its rules, albeit indirectly

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