

## **Abu Bakr Al- Zubaidi (d. 379 AH) and his irrigated criticism**

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### **Abstract**

The melody in Arabic reached the tongues of its speakers, and it was necessary for its people to stand up to it, and they set standards for the irrigated, including: Theoretical: represented by time, place, strangeness, nomadism, nature, and workmanship. Including the practical: which focuses on the language of the text and the error that the narrators made in it, whether intentionally or unintentionally on their part. It was narrated as a chapter and a method in that, and he mentioned the distortion of Sibawayh's book because of the scribes' tampering and the different copies of it, and he cited examples of them. Al-Zubaidi, for his vast knowledge, insight and long salesmanship, was able to examine the language of the Meroitic text, and he followed this with criteria in which his strict style appears, including: the historical criterion, and the text criticism criterion, which is characterized by explanation and interpretation. And abundance is a method in Linguistic declension.

**Keywords:** Criticism, Al-Mirawi, Al-Zubaidi, Correction, Distortion, Standards

### **Introduction**

One of the topics that took a wide space from the books of researchers in the language is linguistic criticism, especially morphological criticism, and the need for this type of criticism has emerged in light of the melody that has spread in the Arab environment, and a group of scholars have addressed this type of error in speech. Arabic. Abu Bakr Al-Zubaidi is considered one of the scholars who had a great role in explaining the scholars' research methods and methods in the linguistic and grammatical lesson, and their positions on the dispute between Basra and Kufa, and criticism of Al-Marawi in his books, and he was strict in taking it from the narrators. , and provides printing and strangeness. As for the factor of time and place, they are one of the most important theoretical criteria agreed upon in criticizing the Meroitic. Al-Zubaidi followed theoretical and practical criteria in his criticism of the Meroitic. As for the practical; Al-Zubaydi corrected what the scholars had done in terms of correction and distortion, especially in the book of Al-Ain and Sibawayh's book, as well as other standards such as the historical, and the standards of text criticism.

### **Narrated Criticism**

Meroitic criticism is divided according to the purpose of its audience, the goal of the linguist is the language and the historian the news, and the goal of the narrator of every strange poetry, or the clarification of some difficulty, which is our concern and what we are dealing

with in this criticism is language The melody that conquered the tongues prompted the ancient scholars to set standards to investigate correctness and ward off linguistic corruption and error, and these standards are the result of the Meroitic text submissive to the narrator's codified criticism of the language. The standards that were set at the beginning of codifying the language are rejected. Therefore, it is necessary to know the standards of the novel, which are of two types

## **Theoretical scale**

By which the narrators measure poetry as represented by time, place, strangeness, nomadism, nature, and craftsmanship. As for time, it is agreed upon; They used the sayings of the Arabs as evidence until the middle of the second century of migration, and they took from the people of the desert until their successors became corrupted by the fourth century of migration As for the place, it is different. The narrators and linguists from the people of Basra became strict, and they only took from the Arabs of the desert, and as a result they rejected many narrations and poems of ignorance; because of their mixing with the urban population, in contrast to the Kufics who were taken even from those who were mixed with the urban population; To expand the circle of acceptance and took from those who mixed with urban The strange thing is the other theoretical criteria that the narrators were interested in, so they began to search for it for the purpose of collecting the language and restricting it, and they stipulated for its acceptance that they take from those who are known for their initiation, and finally the nature and workmanship, so whatever is acceptable to them is that they are not accepted by nature .From this we find the temporal and spatial factor of the most important agreed upon theoretical standards, and as for Bedouin, strangeness and nature, they are at odds between them; As the team accepted it, and another overlooked it.

## **Practical scale**

This type of criticism focuses on the language of the text in order to know the locations that change in the text of the Meroitic, and those who are based on this change are the narrators themselves, with or without intention. What happened without their intent, is correction and distortion, and the reason for the occurrence of the first may be due to the convergence of the images of letters in the Arabic calligraphy a phenomenon that hardly a world is free from the accusation of falling into, which led to the race of language people to rid texts of them and correct them, Such as the book (Explanation of what happens in the correction and distortion) by Al-Hasan Al-Askari (died 382 AH), the book (Al-Tanbih on the occurrence of correction) by Abu Faraj Al-Isfahani (T. And a clear impact on the warning on the correction contained in Sibawayh's Book of the Eye and the Book of Sibawayh in his tagged books (Correcting the Mistake in the Book of the Eye), (Mukhtasar Al-Ain), and (Correcting the Sibawayh Buildings). From Hebron, denying the attribution of the book to him, as he said: "The book does not It is true for him and it is not proven about him, and the greatest suspicion in him is that Al-Khalil caused its origin, and cultured the words of the Arabs, then perished before it was completed, so the one who does not take his place in it took advantage of that, and that was the cause of the defect in him." Concerning the error in him, by saying: "Is it not surprising, rare and strange, that someone with a grasp of the eye or an eye of understanding imagines that the Hebron has mistaken something in his view or objected to him in what Ahmed or most of Ahmad has mastered and subdued one of the doctrines of the era and Hebron? And he brought the nation together, and a professor of discerning people who did not see his equal, nor was he known in the world to be his equal. . . , to the extent that some of the scholars said: "It is not permissible for anyone to follow the path after the prophets, peace be upon them, with a clearer mind than Hebron" and he also

said in it: “If That the one who persecutes us is browsing through the chest of our book: Al Mukhtasar from the Book of the Eye, for it is known that we have dissociated Hebron from the attribution of the assignee, and we have negated from him what is inappropriate for him, and we are no longer in that what the scholars and the discerning of theorists were upon, and that is that we said in the book: We take care of Hebron about the ratio of defects to it , or being subjected to resistance to himso these statements of Al-Zubaidi are clear in the reason for his writing the book, and the reason for his choice of the book Al-Ain. Content with the opinion of Al-Zubaidi about it and his corrections to the scholars are our main concern in this place, especially the incident in the eye and the book, so what happened in the eye:

1. In the chapter of Najd and Jid, he said: “I am the son of her grandmother, i.e.: the one who knows the matter. Abu Bakr said: the correct one is the son of her grandmother with the b.” That is: the one who knows it, i.e. I lived in the country and experienced it, and I learned its knowledge” and in it also: “It is said: He is knowledgeable in the linguistics of your commands, and in the judgments of your commands: any knowledge of the knowledge of your commands” and most of the owners of the dictionaries agree with that.
2. Jazzal and jerl: “Jarl is a land of many stones. Abu Bakr said: The correct one is jerl with ra’, and its plural is jalal. The poet (the poet) said:The comrades have set fire to the carriers of the Ajral ”Al-Zubaidi is right in his opinion, as indicated by the saying of Al-Asma`i (d. 216 AH): “Al-Jarwal: the stones, one of them is Jarula”.
3. In the chapter of disadvantages and sorrow: “Sad, the thing: raise and gather, and the conjunction: the conjunction of the garment. wrong" He cautioned against the correctness in swearing by the blame, correcting it to sufficiency with sufficiency, and this is what Al-Asma`i transmitted on the authority of Abu Ubaid (d. 224 AH): “Ittizak is the strictness of the garment” and all dictionaries have proven it
4. The chapter of Khefn and Khef: “The fear is the locust: the locusts are the first to fly, and one of them is a fear, as well as the swift camel, and the khaffan is the name of a land, and the Khuffaan: the single ostrich is a hummingbird of the male and female, and it is their chicks. On a verb goat, and its origin is from al-Khayf, which is the difference, and the fear of locusts: which has different colors, as well as a dryness of two verbs, and it is not khufu. It was taken from (Khafan), and this is not true according to Al-Zubaidi, and that the ya’ is a root in it, and it was taken from Khayef, so it is on the zine of two verbs, and the alif and the nun are extra.
5. Khalaf and swearing: “In the gate of Khalaf: a boy of khalaf, if he is adolescence, Abu Bakr said: I think he will swear by the verse without the lexicon, and that is if he doubts his puberty, so the swearer swears that he is an adult”.Al-Zubaidi cautioned against the tafsir of the “Mukhlef” in this sense, and he held that his correctness was “sworn” with the lexicon, and he is right in his opinion; Abu Mansur (370 AH) said: “The boy swears when he is a young adult and he disagrees on that, and someone says unaware and swears by his saying, and everything that people disagree about, and they do not stand by him on a true matter, he is an oath, and the Arabs say something about it.” . On this view, most of the owners of dictionaries
6. Dhar’a and Dara: “In the door of Dhara: I spread the two places on the ground. Abu Bakr said: The right thing is: I swirled with the non-lexical signifier ”And what is correct in what Al-Zubaidi said, it is the opinion of most of the owners of dictionaries and from it is the saying of the owner in Al-Abab Al-Zuhair: “I turned the camel down: if I spread it on the ground” He was likened to him by the words of the poet Muthaqab al-Abdi (d. 587 AH), describing his she-camel She says, if I do her a favor and give me this, is my religion forever.

7. Darb and Dharb: “In Bab Darb: Al-Darb: a disease that takes up the stomach and corruption. Abu Bakr said: Al-Darb is the lexicon ”Al-Zubaidi was correct in his warning that it should be corrected. Abu Ubaid (d. 205 AH) said on the authority of Abu Zayd: “His stomach shriveled with streaks, so it is stinging if it spoils.” And this is also the opinion of al-Asma’i: “The origin of streaks: corruption of the tongue and bad pronunciation. His stomach is shriveled if it becomes spoiled and it came in the enlightening lamp: “His stomach shrivels, then it is a sting from the door of tiredness and spoilage, and the neglected signifier in this section is defiance” and it came in the famous proverb: With the lexicon) and the owners of the dictionaries all followed the trail of Al-Zubaidi
8. Rabd and Rathad: In the chapter on “Rabadh: Something that is mixed with each other.” , Abu Bakr said: The correct one is a trace of the thaa’ from your saying: I fell into possessions.” And Al-Zubaidi agreed with all the authors of dictionaries according to Ibn Duraid (d. 321 AH): “Shattered goods are stacked against one another” and we find in the Sahih his saying: I scattered the heirlooms: I laid it down and put some of it on top of the other or next to some, and the heirlooms are shabby and sordid ”
9. Zuzub and zukhzab: “And in it: az-Zhuzb: the one who is strong, tough and tough. Abu Bakr said: the correct one is: zukhzb with the lexicon ”.And we find the correctness of what al-Zubaidi said by following the opinions of the authors of dictionaries whom I found agreeing with al-Zubaidi’s opinion including al-Azhari (370 AH), who codified it as well, by saying: It is the correct one, and we have a sahih (sahih). Abu Ubaid (d. 224 AH) was quoted as saying: “Al-Zakhzub: The Strong, the Strong ”
10. Afar and Ghafir: “And it was mentioned in the chapter on Afar: Ma’afir al-Arfat: something that comes out of it like gum, but it is al-Ma’afir al-Mu’jam ”So I found all the owners of the dictionaries translated for it mature lexicon so Al-Zubaidi’s opinion was correct in correcting it. Abu Omar (d. 154 AH): “Al-Mughafir: the gum is in the ram, and it is sweet to be eaten, one of which is forgiven” and on the authority of Ibn Al-Atheer (d. 630 AH): “Al-Maghfir” Gum flowing from the armature” and on the authority of Abu Ubaidah (d. 209 AH): “They went out seeking forgiveness, that is, reaping the forgiveness” And from it is the saying of al-Kisa’i (d. 189 AH): “Al-Maghafir is something similar to gum that is found in rams and trees in which there is sweetness” and this is the best evidence for the linguists’ agreement with Abu Bakr and the correctness of his doctrine.
11. Quth and Fath: “In the chapter on Quth: Al-Qath is harvested and bread is baked from it. What supports the validity of Al-Zubaidi’s opinion is the saying of Ibn Al-Arabi (d. 231 AH): “Al-Fath: a love that resembles a gourus that is baked and eaten ”Al-Qali (d. 356 AH) says: “Fath is a tree that grows in the plains and hills, and it has a grain like chickpeas that is taken from bread and souq” and most of the owners of dictionaries followed them
12. Fasah and Qasah: “In the chapter on Fasah: Al Fasah: who describes the masculine solidity. Abu Bakr said: It is Al Qasah with the Qaf, and Al Qash: the continuity of advocacy, priapism, and the repression are the same” and it is in all dictionaries with the Qa’af by Ibn Duraid (21): It is wispy and wispy if his exhortation is severe, and the spear is stinging, hard and hard” and it came in al-Jim: “Al-Qassah: the admonition says: his mention has become wispy, slanderous. ”.
13. Cream and cream: “Keshdh: the cream is the butter, and we extracted the ghee, we collected it. Abu Bakr said: It is the cream with the non-lexical indicative of Al-Kasa’i” Al-Zubaidi cited the words of Al-Kisa’i: “It is said to the ghee pom: Al-Qildah, Al-Qashdah and Al-Kadadah and Al-Azhari (d. I came to Bani So-and-so and asked them, and I picked up something, that is, I collected something.... Abu Mansur (d. 370 AH)

said: I hope that what al-Layth narrated on the authority of Abu al-Daqash is authentic, and al-Mahfudh on the authority of trustworthy, creamy dales” Abu Mansur was not certain of what Al-Layth transmitted on the authority of Abu Al-Daqish, but he is certain that it is preserved among trustworthy trustworthy people with the meaning of the signifier, and it is the signifier according to most linguists So Al-Zubaidi is right in his opinion.

14. Fracture and Frsa: “In the chapter of breaking: Fracture, broken language, and plural: broken and fractures. And both of them are different from the analogy, as it is said: “Kisun” and it came in Mukhtar Al-Sihah: “And the plural of Kisro as Kasra is different from the analogy, because its measurement is Kisron with the opening of the Ra, like Eisun and Mason in the plural with the opening of the Seine” (Bilin), they did not count the plurals on the plural. is the standard plural; Therefore, the kasasra and kassira are non-standard combinations, and according to this opinion, the son of a lady the owner of the arbitrator and the greatest ocean and in the crown of the bride

Dr. Naim Salman Al-Badri defended the book Al-Ain in his book entitled (The Book of Al-Ain in the Light of Linguistic Criticism), trying to deflect the accusation of falsification from him, denying its existence in it, providing evidence for that: And with the same indications that were given to it in it, without referring to it being a Mushaf or raising any doubt about it, indicating that they believed it was true. That is because most of the lexicographers have stated that they will limit themselves in it to transmitting what is true to them of the language and by applying this approach it appears that most of what was claimed Tawshef in the book of Al-Ain was not from the authenticity of anything and that it is authentic and unquestionable. Dictionaries and various language books have transmitted it without indicating that it is a copy of the Qur’an or expressing any doubt about it Therefore, he went to study some of those Quranic words in Al-Ain as an inductive study compared with other lexicons to reveal the truth of the correction in it, criticizing the corrections of Al-Zubaidi and Al-Azhari, accusing them of delusion in their doctrine and I see that Dr. Naim was right in his doctrine on some of those words that he studied, and it is few in relation to those Qur’anic words that Al-Zubaidi alone was able to count how many of them, and they amounted to five hundred and eighteen (518) words in his book (Correcting the mistake), which he avoided and deleted from his book (and deleted them). Al-Ain abbreviation), while Dr. Na’im has forty words that are not from the Qur’an, and this is very few in relation to what Al-Zubaidi and his Qur’an stood upon, so it is not possible to deny the authenticity in it, as Dr. Naim was present in it, saying: “It seems to me that some of the words became correct. Indeed in the book of the eye ”

A warning about the correction in Sibawayh’s book is the word (sang) of adults with a lexicon. It is said: “And a lexicon adult sang occurred in the narration, and I do not know, except for making with a non-lexical eye, as well as the narration of Ismail with an eye without a lexicon. Al-Asma’i said: It is said that a man made hands and chanted:

### **Making the hands so that the fish are ironed**

*He said: If they were singled out, they said: A man of manufacture, with an open-wheel drive.*

Al-Zubaidi denied the occurrence of (sang) of adults in the lexicon, but it is (sna’) supporting his opinion that it does not exist in the copy of his teacher Al-Qali as adults, and it is with him in the eye and mentioned what Al-Asma’i sang as evidence of the correctness of his doctrine.

And from it also (Al-Harandi) he says: “As for Al-Harandi, I think it is an incorrect occurrence, and Al-Harbadhi sees it, and it is the gait of Al-Harbadha, because my action did not fall into this section and it came in the speech ”

As for (Shan'am), he sees its tafseer on the authority of (Shannam) adults, and he says: “And Shannam is a follower.

As for distortion, it is putting a word in another place, and the reason for it is due to the weak memory of the narrators and scholars. No matter how accurate the memory is, it must be slipped, and it is forced to replace the word with another, or to install it in another place Al-Zubaidi referred to the distortion of Sibawayh's book that occurred because of copyists, and the difference in its copies in his time, trying to correct it, as it is in the construction of (Mafa'li) which Sibawayh mentioned twice in the chapter of “Attainment of the Alf”, and the word “Mar'azi” was repeated twice as an example of it. (Mufa'la) in the same chapter, and he did not mention (Mara'a'a) in it and made it in the section of what makes it superfluous, saying: “And on my subject in the name Mara'zi, Abu Bakr said this is how this letter occurred and I think it (Mar'a'a') on the like of (Mu'fa'la”) In this chapter, the mention of Maraza' has been proven in the chapter on what makes it extra.

It includes the repetition of the word (Manganun) twice, making it two weights, the first (Falul) and the second (Fanul), so it came in the book: : Manganun, which is a noun

Al-Zubaidi argued that it occurred and that it did not occur in the version of Al-Qali (d. 356 AH) “And the insane are astronomy and linguistics and on what he turned around, and he sang

## **As if my eyes were stranded in the direction of Mingnon**

***Abu Bakr said: We did not find the interpretation of “Minnon” and it did not occur in Ismail's narration***

And it also included a distortion of the construction (actually), as Sibawayh repeated it twice, the first: “So he did, so the name was hujbai, qarra, and fertani, and it did not come as an adjective” The second one is “and on my verb, so it is the Hindi word” and he saw the repetition of this construction incorrect, and that the second one is distorted from the “verb” with the fa' fraction, which is used in speech and Sibawayh did not mention it in the same chapter. In view of Al-Zubaidi's wide knowledge, insight and long sales in the field of criticism, he was able to examine the language of the Meroitic text; To find out what has happened to it in terms of interpretation, whether the narrators or scholars brought it with their intent or without intention in terms of correction or distortion, and to monitor its scourge because of the great danger it poses in the world of thought, and make the texts unsuitable for study, or to derive rules and rules from it, so Zubaidi is keen to reform Al-Zubaidi. to its original form, correcting what linguists have made of errors in words or structures, and we note on these two standards that the first is stopped; Because it is bound by a specific time and place, as for the second, it continues indefinitely with the continuation of life; Because it is related to language and its constants.

## **Meroitic Criteria**

***First, the historical scale***

يَعُدُّ الرَّبِيدِيُّ مِنَ اللُّغَوِيِّينَ الْمَتَشَدِّدِينَ وَالْمَلْتَزِمِينَ بِالْمَقَائِيسِ التَّارِيخِيَّةِ لِنَقْدِ المَرْوِيِّ، فَهُوَ يَبْنِي أَحْكَامَهُ وَقَوَاعِدَهُ بِمَسْتَوِيَّاتِ اللُّغَةِ جَمِيعَهَا: (الصَّوْتِيَّةِ، وَالصَّرْفِيَّةِ وَالتَّحْوِيَّةِ، وَالدَّلَالِيَّةِ) عَلَى شَوَاهِدِ شَعْرِيَّةٍ وَنَثْرِيَّةٍ وَاقْعَةٍ ضَمَّنَ الْحَقْبَةَ الزَّمْنِيَّةَ

التاريخية المقررة بقرنين ونصف، التي اتفقت عليها المدرستين البصرية والكوفية، وهم الجاهليين والمخضرمين And the Islamists, whose poetry is based on the laws of Arabic, among these poets: (Suhaim bin Watheel, Dhul-Rama, Ibn Ahmad Al-Bahili, Imru' Al-Qays, Tufail and Al-Tarmah, Zuhair bin Abi Salma, Zaid Al-Khail Abu Al-Ayal, Al-Nabigha, Abu Zaid, Tarfa, and Ibn Halza, Abu Al-Najm Al-Ajli and many others), whose poetry was free of foreigners and intruders and their queen was true, except that he cited the poetry of some Muslim poets who were not revered by Al-Asma'i and some scholars, such as (Al-Tarmah, Al-Kumait, and Dhul-Rama) and his purpose of citing them is to support them The meaning of it is related to it, and it was not invoked by them for a linguistic purpose or the words of the language

He cited the poetry of two of the “modern” poets whose poetry was agreed by the linguists that their poetry should never be invoked in the language, namely: (Mohammed bin Manathira (d. 198 AH), and Umarah bin Aqeel (d. 239 AH)), but his protest with their poetry did not go beyond the verse from the beginning. The two verses are from the second, and the purpose of it is also to clarify the meaning, not to clarify the eloquence of the language, or to prove the correctness of the rule and from this what Al-Zubaidi explained about the meaning of the giraffe, saying: “The giraffe is a group of people and others” arguing against his words, according to the saying of Muhammad

***Behind him, you see giraffes of unaware horses running like lions***

As for Amara, he included his poetry, misspelling it, mentioning the melody it contains in the inclusion of the word (Rayana) without (Rayya), as he says: “A drunk woman builds her on a drunk like Rayya and Rayan, and Yaqoub mentioned that some people from Bani Asad, and Abu Lughah said he desires Hatim: Bani Asad in the language is munkar that is not accepted, and Ammar bin Aqeel said: A Rayana woman and we sang Abu Ali, may God have mercy on him

***And from a night that she did not commit a sinner in the area of Al-Hajleen brilliance of the heart***

Abu Hatim did not trust the Arabic language of ‘Amara In al-Zubaidi’s comment on Abu Hatim, there is evidence that he weakened him. Detailed about the martyrdom of Al-Zubaidi in the preface. And from this commitment to the time period specified for the taking, and Al-Zubaydi stresses the eloquent of the words, admonishing by mistake those who deviate from them so he is in changing the semantics of the words, and what we understand from him is his lack of belief in the linguistic development of the language, the preservation of the eloquence of the Arabic language, and the development of the linguistics and his keen interest in it; So he stuck to what was heard from the Arabs and did not accept the use of the word other than the meaning that was assigned to it by the trusted Arabs (), as it is in his wrong judgment on the development of the connotation of the word (ker) and Abu Nasr Ahmed bin Hatim says in it: “The bellows is what the blacksmith blows with”) Al-Zubaidi replied to him, saying: “It is something that is not correct for me except in the way of naming something with what is close to it, and there was no reason for it, as they said: the narration of the auction and the narration of the camel on which water is drawn” justifying his opinion that: “The hump of a camel is similar to That building, as for the wedding ceremony, it has no resemblance to a hump”. Al-Zubaydi’s ruling was wrong on everything similar to this word of semantic development, or linguistic development in its entirety, which is outside the audible from the words of the Arabs. From this, al-Zubaidi’s commitment to the temporal and spatial duration of the protest appears, and he did not depart from it in order to preserve the Arabic language and his keenness on it.

***Second: Criteria for text criticism***

Al-Zubaidi has his methods of text criticism, as it is characterized by explanation and interpretation, and it is possible to identify those methods, and reveal their criteria as follows:

Al-Zubaidi does not consider everything that is passed, and he does not pay attention to everything audible, rather he presents what is frequently used, and it is strong with abundant evidence. All of it, if it is in advance, then it is established. She says: No one came to me except Zaid, and only your father stood up as a human being, and I only saw your father as a creature. And among those who agreed with his opinion, Ibn Hisham says: In the exception, there was no precedence over the excluded except the accusative, whether the speech was positive or negative; Because if he had not been referring to the exception, it would have been a substitute, since there is no third for these two aspects.”) He justified the reason for that by saying: “And the substitution is continuity, and the subjunctive is not permissible to precede the subordinate, so the presentation of the exception prevents its expression instead of this cause, so only the other aspect remains. And he set it on the exception, so I understand this and contemplate it. Sibawayh permitted the citation in it if it was preceded by a denial; Because Yunus heard ((I have nothing but your father Nasir)), and they raised it; Because it is a hollow exception, and that the exception is made before (except) and what follows instead of it, and it is instead of each for each. We conclude from this that Al-Zubaidi did not take this narration into consideration, and he did not listen to Yunus in what he quoted from the Arabs; Because it is few, so it has preceded what it has been used a lot, and his mind has judged by that by applying analogy, so it is not likely and reassured except for what many of the words of the Arabs, and he left what contradicts them in constructing rules and deducing rulings, so his criterion here is a linguistic criterion; It was based on Arabic standards. And from that also in the chapter on the sympathy for the luggage conscience, so it is not permissible to sympathize with the luggage conscience except with the repetition of the righteous, as he said: “As for the opposite conscience, the kindness does not arise to it, because it is not permissible. I passed by you and a good, nor is this your servant and Abdullah, but you say: This is your servant and the boy of Abdullah, and also do not kindly over the appearance except by repeating the rising letters, and that is: As for the subjunctive pronoun, it is not sympathetic to it unless the neighbor returns to it, such as: (I passed you and more), and it is not permissible (I passed you and Zaid). Thus, it contradicts the Kufis, Al-Akhfash (d. 215 AH), and Yunus (d. 182 AH) from the Basrians who permitted sympathy for the lowered pronoun without repetition of the lower pronoun, supporting their opinion by its inclusion in hearing from the Holy Qur’an by reciting Hamza (d. 156 AH) to the Almighty’s saying: ), the wombs are drawn; In sympathy with the distraction of the Majoura he came up with poetry that Sibawayh had sung

Today, you come close to slandering us and cursing us, so go, what is wrong with you and the days are amazed?

The days are drawn in sympathy with the kaf, which is drawn with the ba’a, without repetition of the khafid, and that is little in the words of the Arabs; Only a few evidences were reported from him, as evidenced by the saying of Ibn al-Anbari: ((Then if he carried what they sang from the verses on what I claim, he would have been one of the perverts that cannot be measured, and God knows best))

It became clear from this Al-Zubaidi’s approach in his reliance on predominance and abundance in linguistic strictness, but with this he may break the collar of extremism to take what is less common in speech, if there is a valid reason that permits its use, and this is evident in the chapter (forbid and khula), then he chose them by accusative. On the exception, although the most of them are traction, but it is permissible; Because he counted them as verbs, so he said: “The accusative is in the absence and the forbidding a Hassan; Because the verb owns them, don’t you see that you say: “Forbidden to be excluded and to be free” and he exemplified that by saying: “You say: the people came to exclude Zaid, so he excluded: the verb of the exception, the exclusivity and the meaning of Zaid)



This is in contrast to the madhhab of the majority who saw it as prepositions. Al-Ashmouni said: "The preposition with Hasha is much more likely, and that is why Sibawayh and most of the Basrians adhered to its literalism, and they did not allow the accusation, but the correct one is its permissibility. Sheep, and Al-Mazni, Al-Mubarrad, and Al-Zajjaj permitted it and exemplified the narration of the accusation with them by the poet's saying

God forbid Quraysh, for God favored them over the wilderness with Islam and religion.

Quraysh set out on the exception, forbidding, and Al-Zubaidi did not adhere to the opinion of the majority and the most common as we used to, but rather took the least.

2. The comparison is one of Al-Zubaidi's methods in his criticism of the text between the narrations he presents, giving preference to the best of them, and justifying what he prefers with evidence and evidence as it is in his balancing between the opinion of the Basrien and the Kufis. Bakr: And the correct one is a bridge and a seal with a conquest" justifying that the quadrilateral double of this type only comes from the first open one, but if it is a source, then it breaks it like turbulence and earthquake and then the two teachers came from the narrators saying: There is a triple similar to this, and they derive from it, and they say that Samsamah is from Samm, but they hated the combination of proverbs, so they differentiated between them with a letter like the first, and the same was true of ka'at, salat, and halal, and the Bassirians counted: "Al-Kuwain" in all of this is correct. And the saying of the Kufics is more important to me, because the derivation judges its validity and the analogy testifies to it)). Zubeidi himself, and for the breadth of his knowledge, his memorization, and the abundance of his knowledge, so he used the criterion of derivation and analogy in his criticism of the text.

3. Abu Bakr was characterized by his independence in his opinion in criticizing the linguists and narrators and by rebutting and misrepresenting their narrations, and he attributes the narration to its workmanship among the linguists who have argued that the weight of (do it for me) with actions and to sing it out:

*He made drowsiness separate me*

However, Al-Zubaidi denied this, and held that this weight is necessary and commented on the witness saying: ((This is impossible to me, and I think the two houses are made))

And what is correct is what Al-Zubaydi said, so he weighed (ifanli) his actions are necessary, and among the signs of necessary actions mentioned by Ibn Hisham al-Ansari, which numbered twelve signs, is the weight of (afannali) he says: "To be a counterbalance to an action is like shivering and lamenting. , or when he was attached to him when he was afflicted with an increase of one of the slanderers like the camel's Qansas if he refused to be subjugated, and make me like a rooster if he rose up to fight" On them, this is his first sheikh, except that he criticizes what he narrates, saying: "I read on Abi Ali in the book of literature in the group of haddah two edges. He mentioned it incorrectly Al-Qali was not spared from the criticism of Al-Zubaidi, and this indicates his independence, clarity of his personality, not hiding behind the narrators and linguists, and his criticism of their narrations.

4. Al-Zubaydi tends to achieve his scientific tendency in the field of usage and association with meaning, by following a certain opinion that transcends the complexities of grammarians, linguists and conflicting opinions, and he does not have a specific doctrine that he declares, but rather follows the more correct opinion (Kufic, whether it is visual or not). In his preference, expressing ugly in use or what is more beloved to him and he is dearer to him, and this is what we found in (preferred) and its expression with him. It was used a lot until

(love and that) became a single word, and (the) became like the ba' of a hit, so the following nouns were raised in it, saying: I would like Abdullah, then Abdullah, it was raised with love, as well as: They preferred and the people, and they preferred Abdullah, and they claimed Abdullah, I would like his news, and that which I have presented is more beloved to me His love of ease, his avoidance of adherence, and the emergence of his unique practical personality made (preferred) a single word (and that) a part of it, and likened it (the baa) from (darba), diligent in his opinion, leaving the other narrations with his reference to them. Among his preferences for the narration is what he describes as the best and the most, such as his preference for not appending the "alif al-nadabah" an adjective to the noun delegated, so it is not said (and more than the zarifah), but rather the correct one is our saying: (and the zarif), where he says: "If you connect the noun delegated with an adjective or by omitting it with words other than the alif. And Zaid Al-Zarif, and if you wish, you say: Al-Zarif." Then he began to mention the other narrations of the grammarians about them by saying: "And among the Arabs are those who append the Alif and Ha'a, and he says: And add to the cute." Others said: If this were permissible, I would say: and better" Leaving it, following his mental tendency, and his own interpretations with the intention of facilitating grammar for beginners, and this was the purpose of his book (The Clear Grammar)

5. Al-Zubaidi leaves the weak narration that is supported by poetic necessity, and dictated by weights and rhymes, as his premise. As for the analogy with it it is more likely to conjugate the names of the tribes if they are predominantly masculine, and leave it if it is feminine, towards: (Quraysh, Thaqeef, and Ma'ad), and he said: "Know that an analogy such as this section is what we have mentioned of the names of the feminine and masculine, so if you want by the name The tribe, you left spending it, because the tribe is feminine, and if you want the neighborhood to spend it if it has no objection to spending it, it says: This is a man from Tamim, and I saw a young man from a lion and another from the descendants... Ma'd and Thaqeef, as well as everything about which Banu So-and-so is not said, don't you see that you do not say: Banu Quraysh, nor Banu Thaqif, because these names are applied to the neighborhood, and it may not be permissible to mean the tribe by them, so do not act, and the first is better Sibobeh permitted the exclusion of (Quraysh, Ma'ad, and Thaqif) because there were narrations of poetry on him and he sang

***The tribes from Ma'ad and others knew that the horse was Muhammad bin Attar.***

So he left a prepared exchange; Assuming the meaning of the tribe, although most of their words spend it; Because most of it is a living name and the other one is chanted The merciful conquered the newborn with generosity, and the problems of Quraysh were enough and he mastered them The Quraish did not spend it even though the first was to spend it. Because it is a living name, but it was dominated by the tribe, so Al-Zubaidi preferred the analogy, leaving the weak narration supported by poetic necessity.

6. The questioning method is one of the methods that Al-Zubaidi used in his criticism of the text and answering it, wearing the uniform of the teacher. During his translation of the scholars, and he presented some linguistic issues about them, and the novels we find that he criticizes them using this method, as in criticizing the novel of Muhammad bin Yahya Al-Qilfat (d. 358 AH). ), in his educational poem in which he says

O ask me about the weight of your affliction, since where did he go?  
His estimation is from the time when you say "My Moayn"

Al-Qilfat made the present present tense of Aina and weighed (Mushnak), which is (Mufnalal) from it (Mu'ayen), so Al-Zubaidi criticized it and erred in it, and went on to say

that the correct one is (Mishnak Una)), and weighed (Mushnakkk) by saying “Muna’in” from it. : "Because the etymology (yin) is too early "

Ibn al-Sayyid al-Batusi (d. 521 AH) stated that the grammarians differed in the etymology of (an yin), which means when, and some of them argued that the origin of the thousand is waw; Because she is one of the waw, then she turned the waw into an alpha; Because of its movement and the openness of what preceded it, and some others said that it is derived from (the time), and they also differed in justifying this, so a group went to the fact that the alif was omitted and the waw was inverted as alpha; Because of its movement and the openness of what preceded it, another group saw that the waw had turned a thousand, so two thousand static gathered, so the second of them was deleted; To meet the consonants, and because the second millennium is redundant, it was more appropriate to delete then after that he asks: “If someone says: How is a verb to be a verb from the waw, and this is prohibited by the group of grammarians?” he asks and answers at the same time: “At the same time: He may say (yen) on the example of: (verb to do) like according to what he reckons, as well as Sibawayh’s claim He also said: “It is from the section of (verb to do), such as rumor erm, and it is reckoned, and if its past is on (verb), its present will come on (yoon); because everything that was from the subject of the waw is on (verb), so he will receive it on (verb). There is no other than: he said, he said, and he came back again ”

Al-Qutabi made a mistake (d. 276) also in the same issue; Because he went on to say that (An Ya’in) is reversed from (Ana Ya’an), so he said: “And that is wrong, because if it was derived from (Awan) it would have been on (Yanu) as I told you, but it is derived from (Ini) one (the vessel), which is the times

And it came in the writer’s literature: “I mean something like it comes, and it comes when it comes.” So Al-Zubaidi differentiated between (An Ya’in) and (I’m Ya’an), saying that the first is waw and the second is Ya’i, inferred from that that the first is (an). It is derived from (the time) and the second (the I), from which the ina and the ina are derived from one of the vessels.

7. Deletion from the methods of Al-Zubaidi in his criticism of the text, as he judged some words that are not reassuring that the Arabs use them in the meaning that the owner of the eye mentions them, or it is doubtful to delete from his book (Mukhtasar Al-Ain) in which the book Al-Ain was shortened from that it was deleted (Zaqq’a) from the article (zaqa’), which the owner of Al-Ain gave the meaning of Al-Qubj chicks, he says: “And the Zaqa’i’ is the Qabbaj chick” and he deleted from the article (Raqa’a) the word (Raqa’a) in the sense of spelling, and it came in Al Ain: Severe patching if it is slandered” and also omitted from it (Raqa’a) meaning the lowest sky. It came in the eye: “Al-Raqaqa’ and Al-Raqaqi’: two names of the lowest heaven as if the planets were its patches ”Among its omissions are also the appendices that the owner of the eye inserted with the material he is about. It was known about the owner of the eye that he mentioned synonyms of words and words that have nothing to do with the material he deals with by mentioning. And it is said: a land that has been torn apart, crippled, crippled, crippled, plundered, bewitched, and aged in one sense. Al-Zubaydi is right, so there is no need for this lengthening that exhausted the eye.

Among its omissions are some clear and progressive formulas that do not need to be mentioned, such as standard sources, and present tense verbs, with only an explanation for them. And percussion is permissible, except that (verbal) in the group of “do” in adjectives is more correct, and ostriches are percussion, and it is said: It is only sunna that is knocked...” Al-Zubaidi omitted all this, content with an explanation of the article, by saying: “Al-Qar’ is the

loss of poetry and it has sung, and the men of Qura'an, and the Qur'an" so he omitted the steady and standard linguistic rules and provisions that do not need to be mentioned. , this is a standard rule, if it indicates a defect or ornament, there is no need or need to repeat it, and as deleting the present from his saying: "And we may find success if it is determined" and it came with the eye: "And we find the matter is clear, it is clear, and it is clear") and he deleted all the evidence, whether poetic or prose, except for some of the Qur'anic evidence, such as the one in the Almighty's saying: "And his saying so we strengthened it with a third, that is: We strengthened it, and it was recited with ease "

Among the scholars are those who see this action as a violation of the Book, and this is not true; Because the goal and purpose of the abbreviation is "to bring its benefit closer, to make it easier to memorize and to make it easier for the student to collect it" He reached his goal by doing this, removing from the eye what weighed him down, and avoided prolonging it.

8. Among his methods in his compilations in which he criticizes the text is brevity. Al-Zubaidi tends to be short in terms and brevity in explaining vocabulary, especially in his book (Mukhtasar al-Ayn). The most concise word, and the shortest word like its brevity in the article (Shaka'), by saying: "Al-Shakkaki: a fine agarwood plant" while it is in Al-Ayn al-Shakkaki: a soft agarwood plant. Ahmed Al-Bahili

I drank the skunks, and kissed the mouths of the nickeled veins

So see how the owner of the eye extended his definition of the substance without the need for it! In a precise, concise, and concise manner, Al-Zubaidi addressed it.

The owner of Al-Ain goes on to present and explain the characteristics of the tribe and its men, as he mentioned them in the material he presents in advance of the evidence for it, so Al-Zubaidi summarizes that, contenting himself with the name of the tribe only Inattention: Akli he

He had an inability to meet them, they were neither crime nor infirmity.  
And what Al-Zubaidi mentioned: (Akal: a tribe )

And we conclude from this that Al-Zubaidi has deleted all the extras that burden the eye and summarized them in the best way, and some discrepancies may occur between the eye and its abbreviation in the interpretation of its articles, the eye is more detailed, specialized and specific, but the summary, it is brief and contains release and generalization in the article (Kut'ah) It came in Al-Ain: "Al-Kata' is one of the children of foxes, and he is the tallest of them, and he gathers kitan".

9. There was a lot of reform and modification in Al-Zubaidi's criticism until it became a prominent feature of him that he dealt with in all his works, whether in his criticism of the public or the private from scholars and narrators. and from that the owner of the eye put (the anzab) in the quadrilateral while Al-Zubaidi put it in the correct three and it is also what the owner of the eye (Mars) mentioned in the article (Markh) and in the article (Rikh) while Al-Zubaidi put it in the article (Rikh) only

And it came in Al-Ain: "The people panicked and they dispersed in the correct three, and Al-Zubaidi put it in the quartet "People panicked, they dispersed" and he made Al-Ain (a pledge) in the double and Al-Zubaidi changed it to the three of the diseased and we find this

transmission frequently in Among its reforms is correction and distortion, and I mentioned it in this chapter, and it corrected linguistic errors from public and private tongues.

10. Al-Zubaidi was not satisfied with his reforms only, but he started to make up for the shortcomings of what the scholars neglected, and this other method is one of the methods of his criticism of the text, such as recognizing what Al-Khalil neglected. eye acronym); Because he wanted to be a brief picture of him, correcting his mistakes, which led him to realize new weights for some vocabulary and plurals that were not mentioned by the owner of the eye so he came in the eye: “The approach: I did not actually hear from him” while he came in the manual : “I approached and I approached” putting a verb for it, and correcting it Al-Shaqdam which is not present in the eye, and from it also his saying: “This is Hood and Hood” so they do not exist in the eye.

Among what was also corrected by the inversions of some of the words that the owner of the eye neglected, including “Al-Saqoura: the inner part of the crate” and he also mentioned: “Al-Kajd: well-known and it is an Arabised word” and he also said: “Al-Hanzaman: the group” and he said: “And Marhamat” The wound: I coated it with ointment” and in it “the engineer: the cannula estimator ”

He recalled some of the new meanings on the eye, such as “Baqar: if he becomes tired, and it is said: if he migrates from one country to another, and it is said: when he descends to the city.” Al-Zubaidi added to it: “A dust above the rich” and it came in the short “Al-Qafes: Iron from the plowing tool” but it was neglected in the eye.

Just as al-Zubaidi redressed for Hebron, he also redressed Sibawayh’s buildings, criticizing them in his book (Correcting the Sibawayh Buildings) after his fondness for buildings, as a result of his early request for knowledge, and his commitment to Sibawayh’s book and his persistence in reading it. It, and explaining its strangeness, making up for its shortcomings and errors, he went to the fact that the grammarians claimed that Sibawayh did not surround all the buildings, but he was able to find eighty structures, which Sibawayh did not mention saying: “So it was canceled about It has eighty structures, which Sibawayh did not mention in his two buildings, nor was it indicated by the grammarians after him

Among what al-Zubaidi criticized and counted from Sibawayh’s mistakes were some of the words that Sibawayh counted as names, while al-Zubaidi considers them to be an attribute “such as the adab that does not refer to anyone’s admonition, and Sibawayh mentioned him in the names” and it may be the opposite, as Sibawayh mentions them in the attributes. Al-Zubaidi puts it in the nouns “the pigs are the children of the pig” or the weight of the adjectives according to Sibawayh, while Al-Zubaidi believes that it is one of the nouns “and on the verb, the adjective is milking, Abu Bakr said: You came to do a noun that they said spit for my children the fox” (at the fox). Dr. Majid Al-Zamili rejected this construction, suggesting Sibawayh’s doctrine: “Because those who said to prove the construction of (do) in the names did not give convincing evidence to support its approval, adding to this that the example they mentioned contained more than four languages ”

Also, among his remediations are buildings that he added to Sibawayh buildings as a (verbal) building as they say: “Al-Shafsali, which is the bearing of some trees that are closed from like cotton, and has love like sesame.” And they said: “A man saw you: to Al-Qusayr, on the authority of Yaqoub, and he actually spent it for him, so he said: Zac in his walk, Zuk” and other remediations on the buildings that we will address in the interview.

## Conclusion

It is clear from the research that there are standards that investigate correctness and push back linguistic corruption and error, and these standards are the product of the reliable narrator text of the codified narrator's criticism of the language. It is accepted, and among these standards is what is theoretical, which is represented by the two most important factors: the agreed time and place, the nomadic factor, strangeness, and the different nature in it, some of them accepted it, and some of them condoned it.

As for the practical criterion, which focuses on the language of the text to know the locations that change is affected by, and this change is the result of the narrators themselves, intentionally or unintentionally, what happened without intention is correction, and distortion. In the book of the eye and the book of Sibawayh, the written words in the book of the eye amounted to (518) words in the book of correcting the mistake that occurred in the book of the eye, excluding Hebron from falling into it, which he had avoided and deleted from his book (Mukhtasar Al-Ain); Because of their great danger, and rendering the texts unsuitable for studying or deducing rulings and rules, Al-Zubaidi was keen to fix them and restore them to their original form.

We notice from these two criteria that the first: which is theoretical, is stopped from being taken into account; Because it is bound by a specific time and place, and as for the second, which is practical, it continues indefinitely with the continuation of life; Because it is related to language and its reward.

There are other criteria for criticizing the Meroitic, which is the historical criterion to which al-Zubaidi adhered and was strict; Because he bases his rulings and rules on the four levels (phonetic, morphological, grammatical, and semantic) on his poetic and prose evidence that fall within the agreed upon period of time in the visual and kufic schools.

There are also criteria for criticizing the text, including that it does not count everything narrated and does not pay attention to everything heard, but rather what is frequently used and strong in the witness, including the comparison between the narrations and then giving preference to the best of them with justification reasons for weighting with evidence and evidence and leaving the weak narration that poetic necessity leads to it, including the analogy in advance. Some of the words that are not reassured by the reality in which correction or distortion, as well as tends to brevity and abbreviation in phrases and explanation of vocabulary and criticism of the text and to make up for the shortcomings of what they neglected and other criteria of text criticism.

## Margins

- See: Ibn Jinni as a linguistic critic, Israa Uraibi Al-Douri: 25.
- See: Linguistic criticism of the Arabs: 36-37.
- See: Martyrdom and Protest in Language: 247.
- See: The proposal, Al-Suyuti: 47, and citing and protesting in language: 211, 215.
- Linguistic criticism of the Arabs, Nima Al-Azzawi: 38, 43.
- Look at the linguistic criticism of the Arabs, Nima Al-Azzawi: 43-44.
- Redressing the Mistake in the Book of Al-Ain, by Al-Zubaidi: 45 Introduction.
- Correcting the Mistake, Al-Zubaidi: 43 Introduction.
- Same source: 45 Introduction.

- See: If the reader wants the Arabic lexicon, Hussain Nassar: 240, 260, Introduction to the book Al-Ain, and Abu Bakr and its effects on grammar and language, Nima Al-Azzawi: 109, 129.
- Correcting the Mistake, Al-Zubaidi: 152.
- Refinement of Language, Al-Azhari: 10/355
- Language refinement: 10/355.
- See: Al-Hakam and the Greatest Ocean: 7/346, Sahih Taj Al-Lughah and Sahih Al-Arabiya: 3/5, Lisan Al-Arab: 1/211, Taj Al-Arous: 7/399, and the book Al-Ain in the light of linguistic criticism, d. Naim Salman Al-Badri: 83.
- Jarir's Diwan, edited by: Numan Muhammad Amin, 3rd floor, Dar Al Maaref, Cairo: 468. And the edition of the house:
- From every buyer, even after the term
- Correcting the mistake: 151.
- Language refinement: 11/21.
- See Jamhrat al-Lughah, Ibn Duraid: 1/228, and Sahih al-Arabiya: 4/1654, al-Mukhasas, Ibn Sayyidah: 3/61, al-Hakam wa al-Muhit al-Azam: 7/ 376, Taj al-Arous: 28/ 199, al-Ain book in the light of linguistic criticism :83.
- Correcting the mistake: 65.
- Language refinement: 4/ 58.
- See: Sihah Al-Arabiya: 4/1579, Al-Mohit in Language: 1/172, Dictionary of Language Measures: 2/53, Al-Ain in the Light of Linguistic Criticism: 83.
- Correcting the mistake: 104.
- See: Tahdheeb Al-Lughah: 7/185, Lisan Al-Arab: 2/1216, and Taj Al-Arous: 34/493.
- Correcting the mistake: 103.
- Language refinement: 5/44.
- See: Al-Moheet in Al-Lughah: 1/227, Al-Abab Al-Zakher: 1/391, Lisan Al-Arab: /2/965, Al-Qamoos Al-Moheet: 2/369, Al-Ain in the Light of Linguistic Criticism: 84.
- Correcting the mistake: 208.
- See: Al-Moheet in Al-Lughah: 2/356, Al-Muheet dictionary: 1/404, Lisan Al-Arab: 2/1349, and Taj Al-Arous: 1/221.
- Al-Abab Al-Azakh: 1/15.
- Diwan Al-Muthqab Al-Abdi, Al-Ayed bin Muhsin bin Thalabah, edited by: Hassan Kamel Al-Sirafi, 1991 AD: 198.
- Correcting the mistake: 198.
- Language refinement: 14/306.
- Al-Fakher fi Al-Amthal, Al-Mufaddal bin Salamah (d. 291 AH), edited by: Muhammad Othman, Edition 1, Dar Al-Kutub Al-Ilmiyya, Beirut, Lebanon: 141.
- Al-Misbah Al-Munir, by Al-Fayoumi: 1/207.
- Al-Fakher in Proverbs: 141.
- See: Jamhrat al-Lughah: 5/44, al-Sahih al-Lughah: 1/224, Kitab al-Afal: 1/389, al-Muhit al-Lughah: 2/397, al-Qamoos al-Muhait: 1/109.
- Correcting the mistake: 207.
- See: Al-Moheet in Language: 2/34, Basis of Balagha: 1/159, Al-Qamoos Al-Moheet: 1/277, and Lisan Al-Arab: 3/1581.
- The population of the language: 1/200.
- Al Arabiya Sahih: 3/34.
- Correcting the mistake: 77.
- See: Lisan al-Arab: 3/1816, Taj al-Arus: 3/10, and the end in Gharib al-Athar: 2/726.

- Lisan Al Arab: 3/1816.
- Language refinement: 7/271.
- Correcting the mistake: 56.
- See: Jamhrat al-Lughah: 1/334, Gharib al-Hadith, Ibn Salam: 2/256, Tahdheeb al-Lughah: 8/113, Lisan al-Arab: 5/3275, and Taj al-Arous: 13/252.
- Crown of the Bride: 3 / 225.
- Crown of the Bride: 13/252.
- Provision: 3/278.
- Gharib Hadith, by Abu Ubaidah: 2/256.
- Correcting the mistake: 123.
- Language refinement: 15/50.
- The Lighting Lamp: 2/462.
- See: Jamhrat al-Lughah: 1/18, al-Muhit in al-Lughah: 2/408, al-Sahih: 2/312, al-Muhakm wa al-Muhit al-Aazam: 3/ 378, al-Qamoos al-Muhit: 1/162, Lisan al-Arab: 5/3349, and Taj al-Arous: 5/ 319-320.
- Correcting the mistake: 64.
- See: The Book of Camel: 1/65, Al-Moheet in Language: 1/162, Al-Muhakm and Al-Mohet Al-Aazam: 1/402, and Lisan Al-Arab: 5/3623, Taj Al-Arous: 7/59, Al-Muhait Al-Qamoos: 1/429.
- The language crowd: 1/272, and the custom: 1/161.
- Al-Jim (Chapter Al-Kaf): 1/165.
- Al-A'al: 3/37, and the chapter on “Qaf” on a verb and “do” with one meaning.
- Correcting the mistake: 125.
- Crown of the Bride: 4/35.
- Language refinement: 8/247.
- See: Jamhrat al-Lughah: 2/653, al-Mujamla: 3/753, al-Sahih: 3/86, and al-Muhit in Language: Article (Qashd): 1/435.
- Correcting the mistake: 138.
- Language refinement: 10/31.
- Mukhtar Al-Sahah Article (Al-Kaf): 1/586.
- See: Custom: 1/324.
- See: Al-Hakam and the Greatest Ocean Inverted (Cruse): 6/709.
- See: The Lighting Lamp: 2/533, and the Crown of the Bride, Article (fraction): 4/41.
- The Book of the Eye in the Light of Linguistic Criticism: 34.
- Same source, same location.
- The Book of the Eye in the Light of Linguistic Criticism: 83.
- Recovering the buildings on Sibawayh: 7.
- Same source: 34.
- Restoration on buildings: 35.
- See: Linguistic criticism among the Arabs: 44.
- Recovering the buildings: 14.
- Book: 4/292.
- Diwan Ruba Ibn Al-Ajaj, edited by: Dhahi Abdel-Baqi, Edition 1, Arabic Language Academy, Cairo, 2011 AD: 1/162.
- Realization of buildings: 31.
- Recovering the buildings: 32.
- Recovering the buildings: 33.



- See: Abu Bakr Al-Zubaidi and his effects on grammar and language, Nima Al-Azzawi: 275-398.
- See: Al-Lhanna fi Al-Lughah, Abdel Fattah Selim: 145-146.
- See: Abu Bakr Al-Zubaydi and his Traces: 403-404, and Al-Lhan in Language: 146.
- Al-Tahdheeb with the correct arrangement, Ibn Shahid: 132-133.
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- Al-Tahdheeb in a tight arrangement: 240-241.
- Al-Mizhar in Language Sciences and its Kinds: 1/83.
- See: Abu Bakr and his Traces: 405.
- See: The same source: 386.
- Discipline in tight order: 289.
- Same source, same location.
- Same source, same location.
- See: Abu Bakr Al-Andalusi and his Traces: 193.
- The clearest path to the millennium, Ibn Malik: 2/67.
- Same source: 2/267.
- The clearest path to the millennium, Ibn Malik: 268.
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