

The impact of Arabic dialects on enriching the waqf phenomenon

Hanan Hussein Hassan ^{1*}, Prof. Walaa Sadiq Mohsen ², Prof. Walaa Sadiq Muhsin ³

¹ General Directorate of Education Baghdad Karkh third, intermediate progression for girls

^{2,3} University of Baghdad, College of Education for Girls

Email ^{1*}: hananhusain@gmail.com

Abstract

In this research I studied an important sound change related to Using the speaker to reach ease, ease and lightness, which is the endowment , and I tried to collect the scattered parts of the subject in various dialects . In our modern dialects, and is there a common factor between what the ancient Arabic dialects brought and what we have brought today, and I strengthened my research by rooting this phenomenon in the dialects of the Arabian Peninsula, (Semitic languages) and reached important results, including that there are common points between the arrival of This phenomenon is found in various dialects, which confirms that it is a phonetic and dialectal phenomenon , and the phonetic linguistic change has been closely related to the dialectical development, as it is a phonetic phenomenon, as well as being Dialect is like many .phonetic phenomena

Introduction

,The verbal event has a beginning and an end interspersed with more or less pauses depending on the length of the event, just as our life has a beginning and an end to it, but everything in our life has a beginning and an end interspersed with different happy and sad pauses. His lungs are air in order to complete the pronunciation process again and again: to highlight the meaning or specify it so that it stands on certain places in his speech. Because it is one of the phonetic phenomena inherent in Arabic pronunciation. I started this research by talking about this phenomenon between the ancients and moderns and talked about the phonetic aspect of the phenomenon, then I moved to the second topic and talked about the endowment in the ancient Arabic dialects, and what are the types of endowments in these dialects, while the third topic included two parts: the first: the existence of the phenomenon In the modern Arabic dialects, as for the other, I talked about ,its presence in the dialects of the Arabian Peninsula then I concluded my research with the most important results I reached, then a list of the sources that helped me in it.

The first topic: the endowment for the ancients and moderns

This phenomenon has a clear echo among the ancients, from grammarians and readers , so we see that the great scholar Al-Khalil bin Ahmed Al-Farahidi explained the endowment through his talk about the name: He said: ((The name should not be less than three letters, a letter to begin with, and a letter to be filled with the word, And a letter that is endowed on it)) , and it came in Sibawayh's book: ((Al-Khalil claimed that the fatha, the kasra and the damma are appendages and they add the letter to lead to speaking with it))) , and Qatirb agreed with him that the name in the case of the endowment must be sukoon, but it is at the connection It is moved so that they do not slow down in inserting the words, and they punished between movement and stillness, and because they wanted to expand, they did not adhere to one movement . Al-Wasl is that in which things run according to their origins, and the endowment is one of the places of change .) Examples of this are: His saying: ((This is Bakr, and I passed by Bakr, so the damma and kasrah are transferred to the Kaf in the endowment, for if it arrives, the matter will take place as it really is)) , but the wasl is higher than the endowment; Because the speech was created for a specific benefit, and this benefit is not derived from a single word but rather from a sentence, so the wasl was more honorable, upright and

fair than the endowment , but some readers mentioned signs in which the endowment takes precedence over the wasl or vice versa, or they are equal ; for fear of corruption of meaning He sees Dr. Ibrahim Anis that moving the end of words occurs in poetry and prose, but when the speaker stops after concluding his sentence, he does not need movements, but rather stands at the end of the word in silence, meaning that the speaker resorts to moving words for a phonetic necessity required by the connection , he meant by it at the beginning of the matter according to the grammarians, the signs of construction , which are: ((a sukoon that attaches to the end of the word a break from the fatigue that is attached to the sequence of its letters and movements, and for this reason the endowment is at the end of the word and not others))) . But this definition has neglected the second reason for the occurrence of the endowment, which is: highlighting and defining the meaning, in addition to that this definition proves that housing is an origin in the endowment, because it leads to the achievement of rest , so starting work and endowment is a break from that work, and the rest is intended for three purposes: The purpose of speech, the completion of the rhythm in poetry, and the completion of the rhyme in prose , and it had several terms for most of the advanced people: stopping, silence and cutting, and they meant: the endowment. He resumes the recitation, while the interruption: means interrupting the reading, i.e. ending. As for the silence: it is like a waqf meaning stopping the voice for a period of time less than the time of the waqf and without breathing) . The ancients divided the waqf into sections, including: optional and divided into sections: permissible and non It is permissible, and he meant by permissible: sufficient, complete, good, and testy: it is the endowment by which the reader tests his student for the purpose of teaching and testing, and optional: it is divided into several sections according to several schools of thought , and these types refer to ((considering the meanings of the verses, and avoiding the fragmentation of one meaning, And avoid starting with something that corrupts the meaning and cuts off the bonds of a single verse, so they were put in a position We embed symbols and signs that guide the learner and the reader of the Qur'an when the verse is long for him, and breathing does not help him, so he is forced to stand or wants to choose a place to stop him, which does not spoil the meaning and does not distort its beauty . The modernists neglect this section and pass through it without scrutiny , as Dr. Mahdi Al-Makhzoumi: ((If he stops at the word, he will dwell on the last of it by necessity or choice)) , and Ibn Al-Jazari preceded him in it , and Dr. Ahmed Khattab Al-Omar attributed the lack of interest of the modernists in it as it is part of the science of readings , so that Muhammad Makki Nasr transferred the definition of Ibn al-Jazari . In the sense that they used the definitions of the ancients.

The phonetic aspect of the endowment

the members of the pronunciation have a different image in the endowment than in the wasl, in the wasl they are prepared to give the last sound its right from the phonetic point of view, it is known that each voice has its own phonemic qualities, but in the endowment we see that the voice loses some of its qualities, the tone of the voice It fades, i.e., the vibration of the sound decreases, and it indicates that the speaker has finished his speech . Because it is the place of the endowment, in addition to being the place of structural change (expression), and the pronunciation of the sound is as if it is two sounds, the voice of the mouth and the voice of the chest, and this was explained by Sibawayh , and perhaps he meant the sound of the chest with the movements of the word, and since the movements are loud, it contains the voice of the chest that Sibawayh mentioned, as well. About the movements in whispered voices can clarify the sound of the chest, meaning auditory clarity , and among these sounds are shin, kha, and yaw, they are whispering sounds that we stand at and accompanied by blowing , and whispered sounds come out of the mouth and throat, amplified by the resonant spaces in these two organs . If the whispered voices come out with the sound of the chest, the end of it slips, and it falters between the folds, and you hear a murmur, because there is an outlet for its exit . Some Arabs resort to adding a sound after it that carries the sukoon until the whispered sound becomes clear in the hearing , and among these sounds: the alif, and they may add a distraction after the alif because it is hidden, for example: hala'ah , hahnah , and the ya' for its concealment also are attached to it , and distraction, so they wanted to explain it because it is hidden , and because the My Lord is keen to clarify the last letter that the endowment robs of its movement that strengthens it and makes it clear in the hearing as we mentioned above, so the Arab stands according to the different dialects in different ways so that the voice maintains its clarity when the endowment is on it

The second topic: Waqf in ancient Arabic dialects

The phenomenon of endowment was concerned with the attention of grammarians and readers, but their study did not show the approach of each tribe in detail in the endowment and wasl , but the Arab tribes expanded in it until a group of dialects appeared. And a few, we find the impact of some dialects in some of the readers' books, but d. Ibrahim Anis mentioned the tribes and categorized them according to the endowment or not. He sees that the Azad and Tamim tribes are those who wait in the endowment and give the voice its right to the statement. As for the tribes: Rabia, Lakham, and Ta'i , they do not wait in their endowment, but rather speed up the performance and hurry the end of the words, and

therefore do not complete the sound during the endowment. Accordingly, as for the Quraish tribe and those who followed them from the Hijazi tribes, they are between, i.e. a middle ground between those who are waiting and those who are not waiting. , and the following are some of the endowment methods in which the dialect was attributed to their tribes:

1- Waqf with sukoon: The Serafi said: ((Know that the analogy in the waqf is to be on sukoon only, and most Arabs stand as such, and it is analogy)) . The Holy Qur'an meant it, and it was not a passing matter, rather it was an adjective that the Arab tribes were regular in and it was not. Less important than the phenomenon of wasl in the sense that the endowment with sukoon is the origin of the endowment; Because the standing leaves movement and resorts to stillness in order to rest; And because stillness is more effective in obtaining comfort, in addition to the fact that the endowment is against the beginning, and the movement is against the stillness, which concerns us here. What did the seraphic mean by saying: Most Arabs? Most of the Arabs are the Hijazis, who represent Standard Arabic, which adheres to the endowment with stillness in the nominative and the traction. As for the accusative, they stand on the word with a thousand, for example: Khaled came; I passed by Khalid, and saw Khalid , because the dialect of Quraysh is the classical, and the dialect of Hijaz is common in the interludes of the Qur'an, in addition to the fact that a person does not feel the music of the intervals unless he stops at it in silence . Because it tends to ease, and stillness is lighter than movement, in addition to the fact that it was fast in pronunciation, and did not care about the fall of the last words , and some of them attributed it to Bani Tamim , and some of them attributed it to the Tai tribe , according to Dr. Ahmad Alam Al-Din Al-Jundi said that according to the sources he has, he attributed this endowment to Rabi'a, and he came with many poetic examples that support this , and accordingly the endowment has two dialects: the first for the Arab public, and the other for the Rabi'a tribe.

2- Waqf with hamz: This type of waqf was mentioned by Khalil bin Ahmad Al-Farahidi, and he sees that some Arabs stand on the set tanween, for example: I saw a man, with the hamz, so we say: I saw a man , and from it they say: He hit her, the original: he hit her, they prodded all Alif at the endowment , and he denies that in the wasl and says: ((If you arrived, this was not because your taking in the beginning of another sound prevents the sound from reaching that end in hearing)) , meaning that the endowment on the hamz is clearer in hearing than the tanween, and he said Al-Khalil has some Arabs and did not specify which tribe of the Arabs, while Sibawayh sees it as the dialect of Banu Tamim and Asad, and did not make it specific to the thousand only.

We heard that from Tamim and Asad)) , for example: it is slow, and from buti, and I saw the slow , and among them are those who keep the hamza and follow the movement of the eye fa' in raising, accumulating and dragging, for example: it is slow, and I saw slowness, and I passed by slowness And the reason in this case is that the hamza is hidden, and the silence of the voice that preceded it increases its invisibility, so they moved what preceded it until they made it clear , and this dialect is less than the previous one , and what preceded What he mentioned is the endowment of the people of investigation, i.e. the investigation of the hamza , as for the people of the Hijaz, they are those who facilitate the hamza, but by browsing through some sources, I found that they do not stop at the hamza, but rather omit it in places , or make it alpha, wawa or ya , and it becomes clear to us After what we presented from the endowment to the hamzah, Bani Tamim was very careful to explain the hamza in the endowment. The Bedouin people usually make the hamza clear in hearing, and one of their characteristics is clarity in the sounds, unlike the people of the Hijaz who tended not to explain the hamza in the endowment, until They reversed it , and among the reciters who facilitated the hamza is Hamzah, so the believers = the believers , and read = read , meaning that it is reduced if the hamza is in the middle or at the end of the word.

3- Endowment by deletion : Al-Khalil believes that the choice in the endowment is without the Ya'a, and Sibawayh agreed with him , as Sibawayh said: ((What is deleted from the last names in the endowment, which are the Ya'at)) , and perhaps Sibawayh's saying is a definition of the endowment by deletion, meaning that we delete From the word one or more sounds up to the consonant , but he did not mention the dialects that worked with this phenomenon. It is one of the best words and the most , it did not make it restricted to a particular tribe. And there are those who attributed it to Hudhayl , knowing that there are those who stand on the Ya' if it is not , then it is still in the endowment, and Ibn Katheer read in the Almighty's saying:) You are but a warner, and for every people is a guide ({Thunder: 7}, Had = Hadi, in the reply of the Z. The process of deletion necessitated a reverse process in which the voice that was deleted before the endowment is returned. Muri = This is Muri , according to Dr. Ibrahim Anis There is no need to separate the endowment by keeping the yaa or omitting it, and their approval of the endowment by keeping the yaa, in the Almighty's saying:) No , when you reach Thrace , and it is said : " Raqq " and thought it was parting .. (, the commas in this surah are what reassure the souls of, and the beautiful music emerges in the surah, so that the ear can enjoy it, in addition to the artistic and literary wisdom of hesitation and this is clear in the frequency of the fa', so vocal music is not

achieved when we say: Thracian as most readers did, and if it is The Qur'anic endowment by deleting the Z, this is clear evidence that the people of Quraysh are those who do not wait in the endowment. Almighty said: Nor is a child who is born on behalf of his father. something (, and as we mentioned earlier that Hebron and Sibawayh chose the endowment without the ya, and the phonetic explanation for this deletion is that the origin is: jazzy, so the dhama is heavy with the ya, so it omitted and made the yaa, and the tanween is a consonant, so to meet the two residents omitted the ya, and it was better not to omit the ya so the endowment would be ya. But the eloquent Arabs stood without the Z; Because, according to them, it falls in the wasl, and if some of them and those who are trusted stand as Ya', but the Khalil and those who followed him followed the Qur'an in the endowment without the Ya' , and in the Almighty's saying:) It is for Muhtadid { , Asim, Ibn Aamer, Hamza, and Al-Kisa'i recited without the Ya', praying and waqf. As for the people of Madinah and Abu Amr, they read it with Ya'a, praying and without Ya'a, and endowing it. Al-Yaa kept the dialect of the people of Hijaz , and their saying: I do not know about the endowment , and it is a dialect mentioned by Al-Khalil and Sibawayh from the Arabs, and it is said that it is omitted due to frequent use. Some of them attributed it to Hudhayl , and it is said that it is omitted due to frequent use, in the Almighty's saying: day Oh, do not speak to anyone without his permission. { , he read it in the dialect of the people of Madinah, Al-Kisa'i, and Abu Amr , while Al-A'mash and Hamza read it without Ya'a in Al-Wasl and Al-Waqf , and it is deleted in the rhymes in the words of the poet Zuhair

Because you give away what you created, and some people create and then do not run away. Abu Amr recited the verse: Then he says, " My Lord ." honor (, by deleting the yaa when the endowment , as for Jacob, he recited it with the ya'a , ((and the yaa' of appendices in which the disagreement is fixed between deletion and affirmation)) , and in a slow dialect, I omitted a thousand in the absent pronoun, so instead of saying: by which they say: by, in Their famous saying: And dignity is the one that God has honored you with, so I omitted the alif and inhabited the ha', and transferred its movement to the ba' , and it came from the Aqil tribe and dogs inhabiting the distraction in (his), while Al-Kisa'i sees that there is no distraction in (him) with others, except Because of necessity , and it was said that this endowment has two faults: the first: the illusion that occurred among some that the distraction is the last of the word, so he made it in the endowment . Because it was mentioned in the readings and in prose, and he read the verse:) And Noah called out to him: With the opening of a distraction without a thousand, some readers read it , and it was said that it is a language , and the son of his wife meant in the language of Tai ,

and accordingly the Tai tribe would be those who did not wait for their endowment, so the Qur'anic endowment in this case took a middle path. He differentiated between the pronoun of the absent and the absent, and we did not find in the dialects of the Arabs a narration about those who are waiting in the endowment, so the movements of the pronoun remain in it. It was also reported on their authority that they omit the ta' at the endowment, so they say: How is there a brother? And the brothers , and how are the sons and the builders, and they said: The taboo is in the coffin , and the waqf has been common in omission by the Aqeel tribe, so they say: the farah instead of the Euphrates in the endowment and wasl

4- The endowment with weakening : Sibawayh mentioned it, quoting from Al-Khalil on the authority of the Arabs, for example: This is Khaled = this is Khaled , which indicates that they did not attribute the endowment with weakening to a particular tribe, for they said (from the Arabs), while Al-Azhari sees that it is Sa'diya, meaning it belongs To the tribe of Saad , he did not specify which Saad, there is Saad from Dhaba, Saad from Iyas, Saad from Thaqif, Saad from Hudhayl, Saad from Tamim, and Saad bin Bakr , but Dr. Ibrahim Anis attributed it to Saad bin Bakr; Because she kept the stress in its place in the case of the endowment and omitted the tanween, and no It is possible to omit the tanween and keep the stress in its place except by stressing the last letter , but d. Ahmed Alam Al-Din Al-Jundi attributed it to Saad Tamim; She lives in Al-Ahsa, so she was able to in the east of the island and conveyed this phenomenon to the readers of Kufa, including Asim bin Abi Al- Nujud Al - Kufi . , and attributed to Abu Amr bin Al-Ala a reading : and co-opted with patience _ (, and it read: }And for an afternoon ({Al-Asr:1} , and it is worth mentioning that Amr bin Al-Ala' Tamimi, which encourages us to attribute Al-Zahira to Bani Tamim , and the other evidence for the validity of its attribution to Bani Tamim is that it came on the tongue of the poet Ruba' bin Al-Ajaj Al-Tamimi, for he said : e huge Al-Azhari says in the endowment with da'eef: ((It is rare for the ta'weef to come in the place of mitigation)) , to the extent that he singled it out for Asim bin Abi al-Nujud al-Kufi

5- The endowment with recitation : it was called the endowment for rhymes and it is divided into two parts
A - Stopping intonation: they wanted in it to extend the sound, so they add the alif, the waw, and the yaa, what they do and what they do not , and the yaa .
stop weeping for the remembrance of a beloved and a mansion
,This is what they intend, as for what they do not intend for example, the saying of Jarir in the case of the nominative

When were the tents of rain watered by rain, O tents
 B - Without chanting: This type had two positions, the first was the position of the people of Hijaz: they paid it the same way as the chanting, the other: Banu Tamim: they separated between what is sung and what is not chanted, they changed the place of the period of Nun with what they intended and what they did not intend, and they changed the period for Nun when they did not want into chanting, and they pronounced the completion of the building and what is from it , and from it they said: "O father, may you be or be a patient"

What made the Hijaz take this position because it is consistent with the manifestations of their dialect, so they give each sound its due, and it is pronounced completely, in addition to the fact that they make poetry the subject of singing, so they stretch the sound as if it is being pulled, so it is in harmony with their bodies swaying on the beats of the tambourine and the clappers with the palm , and Ibn Yaish and Ashmouni agreed. Attributing it to Banu Tamim , except that al-Baghdadi attributed it to Banu Qais with Banu Tamim , and this is consistent with their dialectical characteristics. Its tendency to speed, the sound was shortened, and it was lacking, and this feature included Qays and Asda, as well as Tamim . Psychological pleasure, and this is what is found in the Book of God and the poetry of the Arabs

6- Endowment by substitution : It is a type of substitution that occurs in the endowment in certain places in which the Banu Tamim and the people of :Hejaz differed, including

1- The substitution in the munun has two dialects

A - The classical language stands for it by substituting an alpha tanweh. Sibawayh said: ((As for every noun, it is attached to it in the accusative case in the endowment alif)) , and it is omitted without an alternative if it is after a damma or a kasra

b- In some dialects they change the tanween at the endowment, alpha after fatha and wawa after damma and ya after kasra, and they say: Zaidu came , and I saw Zaid, I passed by Zaidi, and it is the dialect of Azd al-Sarrat , and the truth is that Azd is one tribe, and their names differed in different places. It is said: Azd Amman, Azd Sarat, and Azd Shano'ah, and the reason for this phenomenon in their view is their statement of the syntax at the endowment, because it often disappears at the endowment . ; ((For the heaviness of the waw and the dammah, and the ya and the kasra, and the occurrence of the waw and before it a dammah in the last Arabized noun, which they rejected in their words, and the confusion of the ya in the form: I passed by Zaydi and my boy, the speaker Baya)) , and it seems to me the correct interpretation in the sense that it is not bad, but rather rejected or denied. In addition to the fact that the endowment is a place of lightness and comfort, the addition of the waw or yaa causes excessive weight

2- The people of Tamim keep the yaa in this as it is in the wasl, for example: This is Hind, because what is after the ya appears, but it changes the ha' at the endowment . It is hidden, and the one who resembles it is better)) , so Banu Tamim did not stop at the Z because it is hidden, so it is more hidden at the endowment, in addition to the fact that the kasrah with the Z is hidden, so when the kasrah is hidden, the invisibility of the Z increases , and Ibn Muhaisin read the Almighty's saying:) this is \" village \" (, this , provided that it comes after this (the definition) . As for the people of Hijaz, they remain a distraction in the connection and endowment Note that it is not expelled in every yaa, rather it is abnormal It is worth noting that ya is present in our vernacular today, so we say: This is my school, and it is commonly used. Distraction, both of them carry the same weaknesses (open, open, loose).

3- The endowment on the feminine ha': The Arabs stand for every ta' feminine with ha', and attributed it to the Tai tribe , so they say: Ummat = a nation, and Jarrett = a slave girl, and Talha = Talha , while the owner of the luminous lamp attributed it to donkeys , and he did That is some of the readers, in agreement with the explicit Qur'anic drawing , and this was mentioned in the Almighty's saying: " Rahmat " which was mentioned in Al-Baqarah, Al-A'raf, Hood, the first Mary, and in the Romans and the adornment . It is sometimes a t and sometimes a ha, and it may be omitted .

4- The endowment in the first person pronoun I: It is worth noting that the visuals said that it is: without a thousand, the extra thousand is brought in the endowment to show movement , while the Kufics see that it is from three sounds , Al-Fara' believes that some of them say: " It is." And Ibn Yaish believes that this opinion is a strengthening of the doctrine of the Kufics , as for the dialects of the tribes, the dialect of Bani Tamim proves the thousand and the endowment, and Abu Al-Najm said: "I am the father of the star and my poetry is my poetry." As for the tribes other than Tamim, the alif is proven by poetic necessity

As for the people of Hijaz, it has confirmed the thousand endowments and deleted the link, and it is considered the classical This is what made the visuals confirm that the alif is extra, but it is fixed in the drawing, and the drawing is based on the endowment and the beginning, and because it was established , it was not superfluous, and this strengthens the Tamim dialect and its retention of the thousand and the endowment and endowment , and its presence encouraged the Kufics to say its authenticity , and it came in the upper and lower Tamim Qays said: (that) in the endowment, which is a good language

His she-camel to a guest: ((This is my fad, it is)), and he meant: I ¬) , and because the bedouin is Hatim , who is slow. , it would have been more correct to attribute it to the Tayi tribe , and this formula arose; Because the

Arabs say: (The) in the wasl, thinking that it is the original formula, so they stood on it with the haaa that showed the opening of the nun , and Dr. sees it. Ahmad Al-Din Al-Jundi that it is Ha' Al-Sakt, it came to explain the movement , and it was attributed to Quda'ah, citing the words of the poet Uday bin Zaid

Oh, would my hair and I would be rich when I see a drink about a pot Uday is from a female worker and a worker is from Quda'ah , and she is named 'Amilah in relation to their mother , 'Amilah bint Quda'ah , but he is Tamimi's lineage from his father , and this means that he was influenced by his mother in this dialectic phenomenon.

The third topic

First: Waqf in modern dialects

The people of the south say: " Hanna kills him and beats him ." And most of the people of Iraq say: Heh, and the colloquial hadith agreed with the dialect of the Tai tribe in the endowment on distraction with ta', and this indicates that they retained the phenomena of the ancients , and I heard from the people of Diyala: their saying: that, and it is the replacement of the thousand (I) at the endowment ha to indicate the movement of nun, and they said in: I (an), now the Egyptians pronounce it in some villages and in Tunisia, Tlemcen, and Malta . From the effects of the Syriac dialect in Syria and Marrakesh , and the majority of Iraqis agreed to delete the yaa at the endowment , IN THE ALMIGHTY 'S SAYING: FOR MY UNCLE

Second: Waqf in the dialects of the Arabian Peninsula

The right of the Nabataeans, the waw when the endowment is in the nominative case and the ya in the case of traction, they were saturated with the three inflectional vowels and the standing of Bani Tamim , on the alif in the pronoun: I; Because it is present in the dialects of the Arabian Peninsula, it came in the Old Testament Aramaic, Syriac, Akkadian and Hebrew

Conclusion

The phenomenon of waqf is a phenomenon present in the ancient Arabic dialects and modern dialects as well as its presence in the dialects of the Arabian Peninsula (Semitic languages). In the suspension of the .connection

References

1. The book, Amr bin Othman bin Qanbar Al-Harithi with loyalty, Abu Bishr, nicknamed Sibawayh (d. 180 AH), investigation: Abdul

- Salam Harun, third edition, Al- Khanji Library - Cairo, 1408 AH - 1988 AD
2. Al-Ain, by Abu Abd al-Rahman al-Khalil ibn Ahmad al-Farahidi (d. 175), investigated by: Dr. Mahdi Makhzoumi, Dr. Ibrahim Al-Samarrai, Kuwait, 1980
3. The union of the virtuous people in the fourteen readings, authored by: Ahmed bin Muhammad Bit Ahmed bin Abdul Ghani Al-Damiati Shihab Al-Din, the famous builder (1117 AH - 1705 AD), achieved by: Anas Mahra, third edition, Dar al-Kutub al-Ilmiyya - Beirut, 1427 AH -2006 AD.
4. The songs of Abu Faraj Al-Isfahani (d. 576 AH), his explanation and his footnotes: a. Abdul A. Ali Muhanna, first edition, Dar Al-Fikr, 1407 A.H. - 1986 A.D
5. Dictionary of ancient and modern Arab tribes, written by: Omar Rida Kahala, The Hashemite Library - Damascus, 1949
6. The enlightening lamp in the strange explanation of the great, author: Ahmed bin Muhammad bin Ali Al-Fayoumi, then Al-Hamawi, Abu Al-Abbas (d. 770 AH), the Scientific Library - Beirut
7. Amali Ibn Al-Shjari, Heba Allah bin Ali bin Muhammad bin Hamza Al-Hassan Al-Alawi (d. 542 AH), investigation and study: Dr. Mahmoud Muhammad Al- Tanahi , first edition, Al- Khanji Library - Cairo, 1413 AH - 1992 AD
8. The Treasury of Literature and the Door to the Door of Lisan Al Arab, Author: Abdul Qadir bin Omar Al-Baghdadi (died 1093 AH), investigation and explanation: Abdul Salam Muhammad Harun, fourth edition, Al- Khanji Library - Cairo, 1418 AH - 1997 AD
9. Jarir's Diwan, Beirut House, 1406 AH - 1986 AD
10. The Collection of Arab Poetry, which includes the Diwan of Ruba bin Al-Ajaj, took care of its correction and arrangement: William bin Al-Ward, printed with the famous Dorgolin machines in the city of Leipsig, 1903 AD.
11. Al-Muhtasib fi explaining and clarifying the faces of the readings, authored by: Abi Al-Fath Othman bin Jinni, investigation: Ali Al-Najdi Nasif, d. Abd al-Fattah Ismail Shalaby, prepared for the second edition and presented to it: Muhammad Bashir al-Adlabi
12. The argument in the seven readings, author: Al-Hassan bin Ahmed bin Khalawayh , Abu Abdullah (d. 370 AH), investigation: Dr. Abdel-Al Salem Makram, third edition, Dar Al-Shorouk - Beirut, 1399 AH - 1979 CE
13. The Ocean in Interpretation, Author: Abu Hayyan bin Yusuf bin Ali bin Yusef bin Hayyan Atheer Al-Din Al-Andalusi (died 745 AH),

- investigation: Sidqi Muhammad Jamil, Dar Al-Fikr - Beirut, 1431-1432 AH / 2010 AD
14. Collect the mosques in explaining the collection of mosques, the author: Abdul Rahman bin Abi Bakr, Jalal Al-Din Al-Suyuti (d. 911 AH), the investigator: Abdul Hamid Hindawi, Al Tawfiqia Library - Egypt
 15. Al-Sahah Taj Al-Lughah and Sahih Al-Arabiya, the author: Abu Nasr Ismail bin Hammad Al-Jawhari Al-Farabi (d. 393 AH), investigation: Ahmed Abdel Ghafour Attar, second edition, Dar Al-Ilm for Millions - Beirut, 1399 AH - 1979 AD
 16. Interpretation of Al-Qurtubi - Jami` al-Bayan on Interpretation of the Verse of the Qur'an, by Abu Ja`far ibn Jarir al-Tabari (d. 310 AH), investigation: Dr. Abdullah bin Abdul Mohsen Al-Turki, in cooperation with the Center for Arab and Islamic Research and Studies in Dar Hajar, d. Abd al-Sanad Hassan Yamama, first edition, Hajar - Cairo, 1422 AH - 2001 AD
 17. Al- Mazlaqah Voices in the Arabic Language, d. Walaa Sadiq Mohsen, first edition, Baghdad - Sunni Endowment Diwan, 1440 AH - 2019 AD
 18. Meanings of the Qur'an and its syntax, for glass. Author: Abu Ishaq Ibrahim bin Al-Sirri (d. 311 AH), explanation and investigation: Dr. Abdul Jalil Abdo Shalaby, Edition: First, World of Books - Beirut, 1408 A.H. - 1988 A.D.
 19. Al-Munsef, Sharh Imam Abi Al-Fath Othman bin Jani Al-Nahwi (d. 392 AH) (The Concise Book of Imam Abu Othman Al-Mazini Al-Nahwi Basri, investigation: A. Ibrahim Mustafa, A. Abdullah Amin, first edition, Administration of Reviving the Ancient Heritage, 1373 AH - 1954 AD
 20. In Arabic dialects, d. Ibrahim Anis, eighth edition, Anglo-Egyptian Library - Cairo, 1992 AD
 21. Lisan al-Arab, author: Muhammad bin Makram bin Ali Abu al-Fadl, Jamal al-Din Ibn Manzur al-Ansari al- Ruwaifai al-Afriqi (died 711 AH), Dar Sader - Beirut, third edition, 1414 AH
 22. Phonetic changes in Qur'anic readings, study of the endowment of Hamza and Hisham on the Hamz, Master's thesis, prepared by the student: Muhammad Reda Shousha, supervision: a. Dr.. Khair El-Din Seib, Abou Bakr Belkaid University - Tlemcen - Algeria, 1434 AH - 1435 AH / 2013 - 2014 AD
 23. Score Wishes and Greetings in the Seven Readings, Author: Al-Qasim Bin Fira Bin Khalaf Bin Ahmad Al-Ra'ini Abu Muhammad Al-Shatibi (d. 590 AH), Investigator: Muhammad Tamim Al-Zoubi, Fourth Edition, Dar Al-Huda Library and Al -Ghouthani House for Qur'anic Studies, 1426 AH - 2005 AD
 24. Explanation of Shafia Ibn al-Hajib with an explanation of his evidence to the great scholar Abdul Qadir al-Baghdadi, owner of the Treasury of Literature (d. 1093), the author: Radhi al-Din Muhammad ibn al-Hasan al- Istrabadi al-Nahwi (d. 686 AH), verified and controlled their strangeness, and explained their ambiguity : Professors: Muhammad Nur al-Hassan, Muhammad Al-Zafzaf, Muhammad Mohi Al-Din Abdul Hamid, House of Revival of Arab Heritage - Beirut, 1426 AH - 2005 AD
 25. Explanation of Sibawayh's book, written by: Abi Saeed Al-Sirafi, Al-Hassan bin Abdullah bin Al-Muzrban (d. 368 AH), investigation: Ahmed Hassan Mahdi, Ali Sayed Ali, first edition, Dar Al-Kutub Al-Ilmia - Beirut, 1429 AH - 2008 AD
 26. The end of the useful saying in the science of intonation of the Glorious Qur'an, authored by Sheikh: Muhammad Makki Nasr Al-Jeraisy, check and adjust this edition: Ahmed Ali Hassan, and review it on the copy that he corrected on the copy of the late author: Sheikh Ali Muhammad Al-Daba', fourth edition, Library of Arts - Cairo, 1422 AH - 2011 AD
 27. Al Muqtab, Worked by: Abi Al-Abbas Muhammad bin Yazid Al-Mubarrad (d. 285 AH), investigation: Muhammad Abdul-Khaleq Udayma , Cairo, 1415 AH -1994 AD
 28. Linguistic sounds, d. Ibrahim Anis, Fifth Edition, Anglo-Egyptian Library, 1975 AD
 29. Publishing in the Ten Readings, authored by Al-Hafiz: Abu Al-Khair Muhammad bin Muhammad Al-Dimashqi, the famous Ban Al-Jazari (d. 833 AH). Oversaw its correction and revision for the last time: His Excellency Sheikh, Professor: Ali Muhammad Al-Daba`
 30. Explanation of the declaration on the clarification or the declaration of the content of the clarification in grammar, which is an explanation by Sheikh Khalid bin Abdullah Al-Azhari (d. 905 AH) on the clearest path to Alfiya Ibn Malik by Imam Jamal Al-Din bin Muhammad bin Abdullah bin Yusuf bin Hisham Al-Ansari, investigation: Muhammad Basil Oyoun Al-Soud The first edition, Dar al-Kutub al-Ilmiyya - Beirut, 1421 AH - 2000 AD
 31. Characteristics, by Abu Al-Fath Othman bin Jani Al-Mawsili (d. 392 AH), fourth edition, Egyptian Book House - Scientific Library
 32. The Clarified in the Faces of the Readings and Their Reasons, Written by: Nasr bin Ali bin Muhammad Abi Abdullah Al-Shirazi Al-Farsi Al-Nahwi, known as Ibn Abi Maryam (d. 565 AH), investigation and study: Dr. Omar Hamdan Al-Kubaisi, first edition, the Charitable Society

- for the Memorization of the Noble Qur'an - Jeddah, 1414 AH -1993 AD
33. The Seven in the Readings, by Ibn Mujahid, achieved by: Shawqi Dhaif, Dar Al Maaref - Egypt,
 34. Arabic dialects in heritage, authored by: Dr. Ahmed Alam Al-Din Al-Jundi, Arab Book House, 1983
 35. The Secret of the Syntax Industry, Author: Abu Al-Fath Othman bin Jani Al-Mawsili (d. 392 AH), first edition, Dar al-Kutub al-Ilmiyya, Beirut, 1421 AH - 2000 AD
 36. Explanation of the Mufasssal, by the scholar, scholar, collector of benefits, Muwaffaq al-Din Yaish, Ibn Ali bin Yaish al-Nahwi (d. 643 AH), Muniriya Printing Department - Egypt
 37. From the secrets of language, d. Ibrahim Anis, third edition, Anglo-Egyptian Library - Cairo, 1966 AD
 38. Similarities and Analogies in Grammar, by Jalal al-Din al-Suyuti (d. 911 AH), investigation: Dr. Ghazi Mukhtar Tulaimat, Publications of the Arabic Language Academy - Damascus
 39. Definition in Proficiency and Tajweed, authored by: Abi Amr Othman bin Saeed Al-Dani Al-Andalusi, study and investigation: Dr. Ghanem Qaddouri Al-Hamad, first edition, Dar Ammar - Amman, 1421 AH - 2000 AD
 40. Origins in Grammar, Author: Abu Bakr Muhammad bin Al-Sirri bin Sahl Al-Nahawi, known as Ibn Al-Siraj (d. 316 AH), Investigator: Abdul-Hussein Al- Fatli , Al-Resala Foundation Lebanon, (d. T.)
 41. Endowment and Initiation for Grammar and Reciters, PhD thesis, prepared by the student: Khadija Ahmed Mufti, Supervised by: Dr: Abdel Fattah Ismail Shalaby, Kingdom of Saudi Arabia - Umm Al-Qura University - College of Arabic Language, 1405 AH - 1406 AH
 42. Introduction to Endowment and Beginning, its Terminology and its Relationship to Grammar, Research, Dr. Yunus Ali Younes, Journal of Studies in Arabic Language and Literature, Issue (4), 1389 AH - 2011 AD
 43. 43- Dictionary of the Sciences of the Qur'an (Sciences of the Qur'an, interpretation, intonation, readings), authored by: Ibrahim Muhammad Al-Jarmi, first edition, Dar Al-Qalam - Damascus, 1422 AH - 2001 AD
 44. Endowment and Beginning Books and their Relationship to Grammar, Research Presented to the Symposium of Islamic Studies at Omdurman University, the first paper from it, Ahmed Khattab Al-Omar :
 45. The end of the useful saying in the science of intonation of the Glorious Qur'an, authored by Sheikh: Muhammad Makki Nasr Al-Jeraisy, check and adjust this edition: Ahmed Ali Hassan, and review it on the copy that he corrected on the copy of the late author: Sheikh Ali Muhammad Al-Daba', fourth edition, Library of Arts - Cairo, 1422 AH - 2011 AD
 46. The Phenomenon of Waqf on Al-Mahmouz and T in Dialects and Readings, Research, Dr. Ahmed Abdel-Sattar Kamel Al-Samarrai, Secret of Ra'a Magazine, Volume (11), Issue (41), Eleventh Year, 2015 AD
 47. Facilitating the benefits and completing the purposes, written by: Jamal Al-Din Muhammad bin Abdullah bin Malik Al-Tai Al-Jiani (d. 672 AH), investigation: Muhammad Kamel Barakat, Dar Al-Kitab Al-Arabi, 1387 AH - 1967 AD
 48. The problem of translating the Qur'an, by Abu Muhammad Makki bin Abi Talib al-Qaisi (d. 437 AH), investigation: Dr. Hatem Salih Al-Damen, second edition, Al-Resala Foundation, 1405 AH - 1984 AD
 49. The argument for the reciters of the seven imams of the regions in the Hijaz, Iraq and the Levant who were mentioned by Abu Bakr bin Mujahid, compiled by: Abi Ali Al-Hassan bin Abdul Ghaffar Al-Farsi (died 377 AH), achieved by: Badr Al-Din Kahwaji, Bashir Joyjati , reviewed and proofread by: Abdul Aziz Rabah, first edition, Dar Al-Mamoun Heritage - Damascus, 1413 AH - 1992 AD
 50. The Whole of the Rulings of the Qur'an and the Explanation of what it contains from the Sunnah and Ay Al-Furqan, authored by: Abi Abdullah Muhammad bin Ahmed bin Abi Bakr Al-Qurtubi (d. 671 AH), investigation: Dr. Abdullah bin Abdul Mohsen Al-Turki, first edition, Al-Resala Foundation, 1427 A.H. - 2006 A.D
 51. In Arabic grammar, rules and application, d. Mahdi Al-Makhzoumi, second edition, Dar Al-Raed Al-Arabi - Beirut - Lebanon, 1406 AH - 1986 AD
 52. Diwan Zuhair bin Abi Salma, took care of it and explained it: Hamdo Tammas , second edition, Dar al-Maarifa - Beirut - Lebanon, 1426 AH - 2005 AD
 53. Abnormal readings and their guidance from the language of the Arabs, authored by: Abdel Fattah Al-Qadi, Dar Al-Kitab Al-Arabi - Beirut, 1401 AH - 1981 AD
 54. Sharh Al-Ashmouni on Alfiya Ibn Malik, authored by: Abu Al-Hasan Ali bin Muhammad bin Issa Al-Ashmouni (d. 900 AH), first edition, Dar Al-Kutub Al-Ilmiyya - Beirut, 1419 AH - 1998 AD
 55. Diwan Uday bin Zaid Al-Abadi, compiled and compiled by: Muhammad Jabbar Al- Maibed ,

- Al-Jumhuriya House - Baghdad, 1385 AH - 1965 AD
56. 56- Ringed Voices between the Ancients and the Moderns, Master Thesis, Student: Hanan Hussein Hassan, Supervised by: Dr. Mervat Susef Kazim, University of Baghdad, College of Education for Girls - Department of Arabic Language, 1438 AH - 2017 AD
 57. The Arabic language, its meaning and structure, d. Tatum Hassan, Fifth Edition, World of Books - Cairo, 1427 A.H. - 2006 A.D.
 58. Phonetic substitution in the Naour dialect, research, Omar Muhammad Abu Nawas , Haitham Hammad Al- Thawabiya , Journal of the Union of Arab Universities of Arts, Volume (15), Issue (1), 2018
 59. Diwan of Literature, written by: Abi Ibrahim Ishaq bin Ibrahim Al-Farabi (d. 350 AH), investigation: Dr. Ahmed Mukhtar Omar, review: Dr. Ibrahim Anis, Academy of the Arabic Language
 60. Punishment in Arabic dialects, d. Awn Al-Mabrouk Zaqlam , The University Journal, Volume Three, Issue 15, 2013 AD
 61. The proof in the sciences of the Qur'an, by Imam Badr al-Din Muhammad bin Abdullah al-Zarkashi, investigation: Muhammad Abu al-Fadl Ibrahim, third edition, Dar al-Turath, 1984 AD
 62. Layers of the Seven Reciters and Mentioning Their Merits and Readings, Written by: Amin Al-Din Abu Muhammad Abdul-Wahhab Ibn Al- Salar (d. 782 AH), investigation: Ahmed Muhammad Azzouz, first edition, Al-Asriya Library - Beirut, 1423 AH -2003 AD
 63. Diwan Hassan bin Thabet, edited and commented on by: Dr. Walid Arafat, Dar Sader Beirut, 1863 AD
 64. Audio Efforts of Abu Hayyan Al-Andalusi - Interpretation of the Sea Al-Moheet as a model, a doctoral thesis, prepared by the student: Rahma Kazoli, supervised by: a. Dr . Hicham Al-Khalidi, People's Democratic Republic of Algeria, University of Abu Bakr Belkaid - Faculty of Arts and Languages - Department of Arabic Language and Literature, 1439/1440 AH - 2017/2018 AD
 65. Abnormal readings, authored by: Abi Abdullah Al-Hussein bin Ahmed bin Hamdan bin Khalawayh , meant to publish and correct it: J Pragstrasser , first edition, Al-Rahmaniya Press - Egypt, 1934 AD
 66. Linguistic phenomena in the dialect of Aqeel, M. Dr . Falih Khudair Shani, Lark for Philosophy, Linguistics and Social Sciences, No. 2, 2010 AD
 67. Lessons of the Hebrew Language, written by: Ribhi Kamal, third edition, Damascus University Press, 1383 AH - 1963 AD
 68. The Rules of the South Arab Inscriptions, authored by: Alfred Beeston , translated by: Rifaat Hazeem, 1995, Hamada Institution for University Services - Jordan - Irbid
 69. Activities of the Speech and Phonological Disorders Scale in its Jordanian form in diagnosing children with communication disorders, research, Enas Muhammad Alimat, Farouk Faris Farea Al-Raysan, Educational Sciences Studies, Volume (43), Supplement (1), 2016 AD
 70. The impact of speech disorders on learning Arabic for primary school students, a master's thesis, prepared by the student: Ben Didi Raja, supervised by: a. Dr. Dali Salima, People's Democratic Republic of Algeria - Faculty of Arts and Languages - Department of Arabic Language and Literature, 1441 AH / 1442 AH - 2019 / 2020 AD
 71. Scouts terminology of arts and sciences, author: Muhammad bin Ali Ibn Al-Qadi Muhammad Hamid bin Muhammad Saber Al-Farouqi Al-Hanafi Al- Thanawi (died after 1158 AH), Investigation: Dr. Ali Dahrouj, presentation, supervision and review: Dr. Rafiq Al-Ajam, Translating the Persian Text into Arabic: Dr. Abdullah Al-Khalidi, foreign translation: Dr. George Zenani, Edition: First, Library of Lebanon Publishers - Beirut, 1996 AD
 72. Ansab al-Ashraf by al-Baladhari, investigation: Suhail Zakkar and Riyad al-Zarkali, first edition, Dar al-Fikr - Beirut, 1417 AH - 1996
 73. The efforts of the Kuficians in phonetics, a. Dr . Khalil Ibrahim Attia, Journal of the College of Arts - University of Basra, Issue 22
 74. Qur'anic Readings between Arabic and Linguistic Sounds - A Contemporary Linguistic Approach, authored by: Dr. Samir

- Sharif Istitieh, The Modern World of Books
- Irbid, 2005 AD
75. Morphology between normative and descriptive, d. Ghanem Qaddouri Al-Hamad, first edition, Dar Ammar - Amman, 1426 AH - 2005 AD
 76. Phonological and grammatical phenomena in reading Abdullah bin Amer, Master's thesis, prepared by the student: Mahmoud Mustafa Saleh Miqdadi, Al al-Bayt University - College of Arts and Sciences - Department of Arabic Language, 2004 AD
 77. Phonological phenomena in the recitation of Hamza al-Zayyat - a functional will study, a master's thesis, prepared by the student: Amna Shantouf , supervised by: a. Dr . Khairallah Seib, People's Democratic Republic of Algeria - University of Abu Bakr Belkaid - Faculty of Fathers and Languages - Department of Arabic Language and Literature, 1430 AH / 1431 AH - 2009 AD / 2010 AD
 78. Comparative Philology Studies in the sounds of Arabic and its morphology and towards in the light of Semitic languages, d. Ramzi Mounir Baalbaki, House of Science for Millions
 79. Studies of ancient Arabic dialects, d. Daoud Salloum, first edition , the Scientific Library and its printing press - Pakistan, Al-Manar Islamic Library - Kuwait, 1396 AH - 1976 AD
 80. The Revival of Grammar, Ibrahim Mustafa, Hendawy Foundation - Cairo, 201