

The Phonetic presumption in Arabic grammar

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Abstract

Language consists of several levels, phonetic, morphological, grammatical and semantic, and each complements the other; there is no need for one level without another, and the research sheds light on the grammatical phonemic interaction and reveals the importance of the sound in directing some grammatical issues. The researchers believe that the phonemic assumption is present in certain places in grammar, especially when the grammarian resorts to imposing sounds in explaining some cases when they do not exist. As they imagined the existence of (u) in the case of the noun, the accusative, and the preposition, as well as their estimation of the movements in the noun connected to the speaking ya', and that this is an assumption that does not exist in reality, but the results may be correctly compared to the assumption itself. It is not in conformity with the reasonable reality. Perhaps the assumption was to get out of embarrassment when some places were abnormal from the rule, and the grammarians were aware that some phonetic assumptions did not match the linguistic reality. Because they set their rules for the most, and they justified what was abnormal about this abundance with explanations that were perhaps not convincing and inconsistent with the phonetic reality, especially in the modern perspective, and this is not surprising because the grammarian was forced to direct the abnormal grammatical phenomenon.

Keywords: *Presumption; Phonetic; grammar; Arabic.*

Introduction

Praise be to God, deserving of His praise, and prayers and peace be upon the one after whom there is no prophet, and I pray and greet the one who was sent as a mercy to the worlds, the master of all the sons of Adam. Language is a living organism that lives and has precise laws and regulations that call for consideration and reflection, and it is an integrated whole as you see it despite the parts it is composed of. It is in a relentless movement of interaction between its levels, so those levels can combine to reach the actual production of speech, so the science of Modern language calls for studying the interaction between language levels and revealing its secrets and potentialities.

The Arabic language is rich in this participation between its levels and parts, and the researcher chose the interaction of sound with grammar because of their great impact on linguistic study. Moreover, some grammarians and linguists do not believe in the reality of phonetic and grammatical interaction, thinking that sound has nothing to do with grammar. That grammar consists of rules, estimation, syntax, disagreement, and mathematical issues far from other levels.

This perception made the researchers adopt studies related to the interaction between language levels, so he suggested studying the phonetic assumption in grammar, and the

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idea monitors places in Arabic grammar in which there is a phonetic assumption assumed by the grammarian when the inflection movement is absent due to the phonetic inconsistency between the sounds within the grammatical structure, and perhaps the phonetic harmony is a reason. In changing the syntactic movement, which makes the vocal factor in advance.

The hypothesis means what the grammarian finds from specific justifications for the cases of grammatical phonetic intersection, in which he resorts to estimation, as he estimates things that do not exist in the usage reality of the language. Sukoon is a verbal fact in constructs, so they imagine its lightness and weight, although Sukoon is the lack of movement, and these things contradict the phonetic reality that the grammarians looked at in their books, and they said that movement does not enter into the movement, and that Sukoon is the omission of the vowel. The grammarians were not unaware of these phonetic facts, but they used the imagined mental image of the presence of the syntactic movement at the end of the words, and they had clear signs that supported their knowledge of the assumption they made in order to steady the grammatical rule.

The research in its infancy sheds light on this idea. It assumes that grammarians know the phonological facts that modern linguistics has reached and that they found a method at the grammatical level to get rid of the intersection of sound with grammar, and this represents a high-level thinking pattern for Arabic grammar that must be shown to researchers and not to rant about the ancients' mistake from some Researchers who do not realize the reality of vocal grammatical thinking.

The research was done in two sections; the first was entitled (A theoretical introduction to the Concept of Assumption), in which I talked about the idea of assumption and its origins among the ancient grammarians and cited some texts that show the reality of this idea among them. The second topic was applied, which dealt with some examples of assumption, especially in discretionary inflection and building on Sukoon, and discussed the thought of the grammarians in these two places.

The research seeks to prove the idea of the phonetic assumption in Arabic grammar, and it establishes future studies that seek the truth of this idea, simplify the saying about it, and follow the practical issues accurately.

The first topic: a theoretical introduction to the concept of assumption

Linguistically: Assumption is originally from an obligation, and it indicates the effect of something on something, and it is in the sense of slashing something ⁽¹⁾, and it was reported that the assumption is in the sense of affirmation, i.e. what you impose on yourself ⁽²⁾.

The concept of assumption is found in some sciences. Al-Kafawi (d. 1094 AH) spoke about it as ((it does not correspond to reality and is not considered in the first place, and what is meant by imposition in their saying: the indivisible part is not divisible for No fraction, no illusion, and no imposition is prudence, not mere estimation)) (3).

Furthermore, when arguing, a hypothesis is brought to prove the reversibility of things, which occurs in compound positives and negatives. Al-Thawabi (d. 1158 AH) said about it ((and it is the imposition of the subject matter as a specific thing and carried the description of the subject and the predicate on it to obtain the concept of the opposite. Rather, they considered the hypothesis to include the external and real issue, so the hypothesis is here in the broadest sense the collector to verify,

(1) Language Standards: 4/489.

(2) Tahdheeb Al-Lughah: 7/29.

(3): Alklyat:690.

and carrying the description of the subject is affirmative, and carrying the description of the predicate as it is originally positively or negatively so that the opposite occurs, that is, by entailing from these two premises a measurement that results in the opposite of what is required or needs to include another premise that is true with it, as in the statement of the opposite of impermanence in the two specials)) (1).

In convention:

There is no definition of the phonemic assumption in what I have seen from the sources. However, the researcher can limit it according to his understanding in his extrapolation of the origin of the idea as it can be defined as ((what the grammarian assumes of sounds that do not exist in the usage reality to direct the anomalies of the grammatical rule, or to direct a specific rule, and it may be with the intention of understanding since things are not clear except with their contradictions or opposites)).

The researcher noticed that the ancient linguists had many phonemic assumptions, which is one of their methods. They assumed certain sounds in linguistic places and referred to them by the beauty of quality and good disposition. Al-Khalil alluded to this while discussing the cause by saying: ((The Arabs spoke according to their nature and nature. And they knew both locations and their causes were established in their minds, even if it was not transmitted.

(1) Scouts of Arts: 1/235.

That is about it, and I reasoned with what I have that it is a reason for what I reasoned from it. If I found the reason, then he is the one I sought, and if there was no reason for him, then my example in that is like a wise man who entered a well-constructed house with wonderful systems and sections and the wisdom of its builder was correct to him, by the truthful report or With clear proofs and clear arguments, whenever this man stands in the house on something from it, he says: He did this like this for such-and-such reason, and for such-and-such reason, it was possible for him and occurred to him as a possibility for that))(1).

Sibawayh envisioned the supposition that he does not speak but comes for a specific purpose, such as his saying: ((It is as if he says: We bore our “born child” with any calamity as if he says: “We bore him” effort after effort. This is not spoken of, but it is representation)) (2). It was also reported from his response to Yunus in his saying: ((As for Yunus and people from the grammarians, they say: Strike Zayd and strike us Zayd. The Arabs did not say this, and it has no counterpart in its words—it does not occur after a thousand inhabitants unless slurred)) (3).

(1) Clarification in the reasons for grammar: 66.

(2) Sibawayh’s book: 2/120.

(3) The same source: 3/527.

(4) Al-Mansif: 546.

It was reported on the authority of Al-Mazni that he drew attention to the supposed origin that he did not speak of by saying: ((This is a chapter in which the ta’ is turned away from its origin, and it is not spoken of according to the origin at all, just as the act is not spoken

by those who established and sold, and what was similar to them according to the origin))(1).

It may be that the presumption has a similar grammatical form that the Arabs did not use despite the possibility of pronouncing it, and perhaps there was a disagreement between the grammarians in counting it as an assumption from others, including what was mentioned by Sibawayh in presenting the pronoun of the farthest over the nearest in (they gave me), he said about it: ((Had They gave it to me, because it is ugly that the Arabs did not speak of, but the grammarians measured it)) (2), while al-Mubarrad permitted it in what was reported from him that he said about it good and not ugly (3), Ibn Malik said: ((The saying of those who permitted analogy in that is not supported by the saying of the Arabs : On me, because the kaf in it is preceded by the ya', because the kaf in `alaik is a subject in the sense, so its precedence over the ya comes down to a position that precedes the ta in your saying: You have honored me, so it is not permissible to run its course as "kaf" that has no share in the participle) (4).

(1) Sibawayh's book: 2/364.

(2) I did not find words for the radiator in his books

(3) Explanation of Facilitation: 1/152.

(4) Explanation of Sibawayh's book: 3/174.

Among that is what al-Sirafi mentioned on the authority of Yunus when he heard an Arab say: "Who struck one of us?" Al-Sirafi said about him: ((And this is remote that the Arabs do not speak of, and many people do not use it among them, and if Yunus mentioned it, he would say: This is not accepted by everyone, for it is only It is permissible, O boy, for this)) (1).

The second topic: examples of phonemic assumption in grammar

There are examples in grammar in which the phonetic assumption is mentioned, and the researchers will discuss two examples to show through them that phonetic assumption in grammar has its justifications, from that.

1. Appreciative Expression

The inflectional movements are attached to the end of the words to denote the location and the meaning. The grammarians imagined every word in a specific structure must have an inflectional movement. Therefore, they estimated some movements on the long vowel sounds (alif, waw al-Madinah, and yaa al-madin). They treated the vowel sound as the vowels that accept The appearance of the movement after it, and they likened (to write) to (to call), and they have a predicate pronoun (2).

Moreover, they were aware of the sound barrier from entering the short vowel (the damma) over the sound of the long tidal, so we find Ibn al-Sayegh (d. 720 AH) justifying this matter by saying: ((Because his inflection is appreciated in the noun, accusative and prepositional, so you say: (This is Yahya); on the letter of his inflection is an estimated damma And (I saw Yahya), and on the letter of its inflection there is an estimated opening, and (I greeted Yahya), and on the letter of its inflection there is an estimated vowel, and the thing that prevents the appearance of what is destined in it: impossibility because the alif is not mobile at all))(3).

1) Explanation of Ar-Radi on Al-Kafiyyah:

2) *Al-Lama fi Sharh Al-Maleh*: 1/179.

3) *Characteristics*: 1/175.

Furthermore, they believed in the presence of a predetermined movement that they assumed in the noun added to the speaker's ya'. Ibn Jinni said: ((The ya' of the speaker never breaks the letter before it if it is correct, like this my boy, and I saw my friend)) (1), and he attributed this to its safety from the heart and change (2).

Some ancient grammarians said that the noun added to the speaker's ya' is neither transcribed nor built due to the phonetic change in its syntactic movement. The appearance of the inflection in it, with the correctness of its inflection letter)) (3).

They suggested that its case is between constructive and inflectional, and their argument is ((that the genitive of the speaker ya' is not an inflection, because if it was an inflection, the inflection movement would have appeared in it because it accepts the vowel, and it is not constructive, since no p There is a building here, so the two descriptions here must be negated)) (4). Abu al-Baqaa al-Akbari rejected this speech and stated that there is no state of mediation between the Arabic and the constructive because they are opposites, and the opposites do not mediate between them (5). He justified the matter by saying that ((the appearance of the movement in it is weighted, as it is heavy on ya in the imperfect and as it is omitted on the alif. And this did not prevent that from being expressive)) (6).

(1) *Characteristics*: 1/175.

(2): *Explanation of the detailed*: 2/206.

(3) *The pulp in the ills of construction and syntax*: 1/67.

(4) *Controversial issues in grammar*: 84.

(5) *The pulp in the ills of construction and syntax*: 1/67.

(6) *Controversial issues in grammar*: 85.

The inflectional movement disappeared, and the phonetic aspect was predominated. The grammarians estimated the inflectional movement hypothetically and in form due to the inconsistency of the dam at the end of the word with the ya'. ... We do not know, at least using our linguistic habits, the type of verbal hardship that may result in pronouncing it)) (1).

The grammarians appreciated the syntactic movement on the long ya sound in (This is my boy), which gained length From the short movement that precedes it, it was brought to the appropriate phonetic, and this is what the grammarians (2) expressed as (the preoccupation of the place with the occasional movement).

The ancients noticed the sound effect in the syntactic movement and attributed it to weight, as Al-Radi Al-Istrabadi said ((The damming and breaking on the broken ya' are heavy before it, and that is felt due to the weakness of the ya' and the weight of the two movements with the movement of what preceded it with a heavy movement)) (3).

It is noted that the grammarians have assumed the presence of inflectional movements at the end of the words, especially what was the last of them is short or incomplete, which aroused the ire of many modern researchers who did not accept this guidance of the ancients,

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- (1) Classical Arabic: 44.
 - (2): Fath Rabb al-Bariyah: 97.
 - (3) Explanation of the sufficient in grammar: 1/34.

Which carries with it an assumption that does not exist in the usage reality of the language. Dr Kamal Bishr said : ((But despite this accurate conscious understanding, they did not escape from being far from the right path sometimes, so they looked at these tenses as they looked at the “resident” and treated it as it treated him in many phonetic and morphological rulings. And this is due - as we have said - to their deception by the absence of the three short movement signs, influenced by the written symbols)) (1).

Dr Tammam Hassan believes that discretionary syntax represents the predominance of philosophical thinking in linguistic studies (2), and Dr Abd al-Rahman Ayoub confirmed that discretionary syntax is just a fantasy that differs from linguistic utterance (3). Some of them believe that ((movement is not capable of movement, so the inherited saying is not valid with inflectional weight)) (4). Dr Ahmed Kishk stated that ((everything that resembles estimation in terms of estimating the occasion, weight, impossibility, or getting rid of it, etc., are phonetic capabilities with which it is difficult for the sign to appear, so imposing it, then, in this context is unacceptable from the point of view scientific) (5).

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- (1) Studies in Linguistics: 157.
 - (2) Research Methods in Language 20.
 - (3) Critical Studies in Arabic Grammar: 52.
 - (4) Syntactic weight between phonetic truth and grammatical analysis (research): 231.
 - (5) Syntax and phonetic context: 169.

Dr Salman Al-Raja refused to impose movements on the long sounds of the tide because it is contrary to reality, and he tried to find a convincing way out of this matter, so he believed that (Mustafa) has its origin (Mustafa) with the hamza, and its movement is u; Because its source is selection, the hamza was removed from it and filled a, so the alif was born from it, and for him it resembles the inflected nouns (1).

This is a strange opinion and an assumption that is not based on convincing evidence, and I do not know the justification that made him assume the existence of a hamza and then omit it.

Some researchers tried to put a solution to this problem - as imagined - as it was suggested that the inflection should be in long vowels at the end of the words in which the noun is limited or incomplete (2), and thus the idea of estimated inflection is cancelled and replaced by the idea of inflection in letters. Some modern researchers believe that the noun that does not show the syntactic movements can be considered as a building block, not a syntax; among them, Dr Samir Sharif Istitiyeh says: ((And what I see in this issue is that it is useless to classify in the circle of syntactic words that cannot be Inflection movements appear at the end of it... like a noun that ends in A, like Mustafa)) (3).

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- (1) phonetic study of the inflection letter and its movement: 186-188.

(2) The effect of tidal and soft sounds in building the word (Master's thesis): 169.

(3) Grammatical phonetics: 344.

These opinions have complicated the issue and did not solve it because we will face a turbulent, incomplete grammatical rule unsuitable for the limited and incomplete noun. Grammar depends on the form, so the Sukoon is considered an inflectional movement or a building movement while noting that the Sukoon is the absence of movement, or in phonemic consideration, it is a deleted sound.

The issue of making the words that do not appear on the syntactic movements from the buildings is a matter of consideration because the building is the one that accompanies one movement in all cases of noun, accusative, and preposition (2), while the nouns short and extended are different from that.

The same applies to the estimated short vowels in the discretionary inflection. It can be a mental assumption that can be estimated to correct what has deviated from much of the usual. We notice that we are facing an accurate, logical philosophical thought that would preserve and preserve the language and address the areas of vocal impediment, especially when the movement refrains from appearing. These places represent the meeting point of grammar with the phonetic level, which gives the impression that these levels need to come together and not separate them. Because one completes the other.

(1) Al-Labbab fi Illal al-Bina' wa'l-Na'arab: 1/60.

(2) the same source: 1/66.

2. Baseding on Sukoon

The construction is the section corresponding to the inflection, and it is ((the necessity of the end of the word as one type of sukoon or movement, not because of anything that caused that from the factors, so the movement of its last is like the movement of its beginning in the necessity and stability, unlike the inflection)) (1).

The ancients stated that the baseding requires one condition that does not deviate from it and that the principle in it is the sukoon, and their words implied that the sukoon is a sound that speaks, and they balanced between it and the movements (a, u and i), so they see that the sukoon is the lightest of the movements, Sheikh Khaled Al-Azhari said ((But rather The basic principle in the baseding was the stillness due to its lightness and accompaniment to the original)) (2).

Furthermore, they imagined that the sukoon is a literal truth corresponding to the movements (a, i, u), and its enemy is the lightest of all movements and that the closest of all movements to it in terms of lightness is al-Fath (3), and they went to the fact that the lightness in the sukoon was a reason for its originality in the building. Al-Akbari said: ((And the origin is in the baseding Sukoon has two aspects, the first is that it is the opposite of diacritical inflection, and inflection is in the movements, so its opposite is in the sukoon. It is in the baseding, as it does not indicate a meaning)) (4). This division or opposition between construction and syntax was built based on lightness and heaviness, as the vowels may be heavy, and the subjunctive sukoon corresponding to them is lighter than them, and this logical division was present in the mind of the grammarians.

(1) Explanation of the detailed: 2/286.

(2) Explanation of the statement on clarification: 1/54

(3) The clearest paths: 1/63.

(4) The core in the ills of construction and syntax: 1/ 67.

The position of the modern researchers was different in looking at the sukoon, as some of them supported that the sukoon be a movement added to the three movements and that it is a logical fact, especially Professor Hifni Nassif who said: ((The movements are of two parts, original and branching. Imagine this (a, i, u, °)(1).

Professor Ibrahim Mustafa believed that the sukoon was a phonetic reality when he said: ((If we go back to the nature of the sukoon and examine it when pronouncing the sukoon, we see that the sukoon requires that the breath be pressed at the exit of the letter)) (2).

Some of the hadeeths did not accept this approach of the ancients, redressing them with the phonetic truth that states that sukoon is not a spoken phonetic reality; On the contrary, Dr Kamal Bishr launched a violent attack on the ancients, accusing them of not understanding and that they assumed an assumption based on an illusion (3); Especially when they described the sukoon with lightness and made it close to the conquest due to their lightness, he says: ((And these terms - as you can see - are useful for phonetic investigation or its positivity, as this is not in its two aspects (lightness and heaviness) except in pronouncing and pronouncing something intuitively)) (4).

(1) The history of literature or the life of language: 11, 15.

(2) Revival of Syntax: 57.

(3) Studies in Linguistics: 150.

(4) The same source: 150.

He described this similarity between the sukoon and the fatha as a methodological fallacy. He said: ((This reasoning - in addition to the systematic fallacy it contains - describes the movements as weighty, if compared to the sukoon, and in that what means the positivity of the sukoon and its presence in pronunciation, but it is characterized by lightness in that as the majority of texts...This statement is confirmed sometimes - that sukoon is pronounced and is equal in this characteristic to movements)) (1).

Moreover, the words of Dr Kamal Bishr are considered; because the ancient Arabic scholars were aware of the fact of the sukoon, and the evidence for that is that some grammarians did not call it a sukoon, but rather a waqf. As this was reported on the authority of Al-Serafi during his talk about building the imperative verb, he says in it ((When the past tense was not Arabized and was based on movement and the imperative verb decreased from it, he made the waqf for it constructive because there is no case of decreasing from building on the movement except building on the sukoon, so he left He did the matter according to its origin from the endowment)) (2).

Including Ibn Jinni's saying in al-Lama': ((And the basending is of four types: damm, fath, kasr, and waqf... And the waqf is in the noun towards who and how much, and in the verb towards take and eat, and the prepositions towards hal and bil)) (3), as well as the saying of al-Akbar Y: ((But The principle in the construction was stillness for two things, one of which is that it is the opposite of syntax, and syntax is by movement, so its opposite is it is opposite, and the second is that movement is superfluous, and the principle is that nothing is added except for the need for it)) (4).

(1) The same source: 151.

- (2) Explanation of Sibawayh's book: 1/86.
- (3) Al-Luma' in Arabic: 11, 12.
- (4) The pulp in the ills of construction and syntax: 2/75.

And Abi Ishaq Al-Shatibi said: ((The building should be on the opposite of movement, which is stillness, and that is why he said: The origin in the building is tranquillity)) (1).

It is clear from the texts mentioned above that the grammarians realized that the sukoon is non-movement, so they expressed it by stopping while they were well aware that it was the omission of the movement. In sounds and syllables, grammarians made the ellipsis a root and expressed it with sukoon so that it would have a shape or form, just as the movements have forms and symbols.

The researcher believes that the phonemic assumption was present in grammar, especially in the construction, and perhaps it was a way out for some cases that deviated from the grammatical rule they set.

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- (1) The healing purposes: 1/117.

Conclusion and Results of Research

- The research revealed the importance of interaction between the phonetic and grammatical levels in the linguistic study.
- It turns out that the criticism levelled at the ancients for accusations of not understanding phonetic issues is incorrect and is not based on a basis, especially in counting the sukoon as a spoken movement.
- Some modern researchers did not realize the pattern of grammatical thinking of the ancients, so they judged them with the strictness of the abstract phonetic study, forgetting the nature of the Arabized Arabic language and the abnormalities of the grammatical rule.
- There is an intersection between sound and grammar, and the ancient grammarians worked to avoid it logically.
- The research concluded that the ancient grammarians used the imaginary mental image in estimating the syntactic movement, although it did not exist in pronunciation, and that this represents a stage of high-level grammatical thinking.

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