

Brief statement in achieving the addressee's understanding and clarifying his goals

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Received: 14.07.2024

Revised: 17.08.2024

Accepted: 06.09.2024

ABSTRACT

The research focuses on studying the trait of brevity, it was one of the features of Arabic that represents one of its original phenomena in the way the addressee understands, in the brief sections, shortened and omitted, patterns of speech structure and justifications for its use, its purposes are in eloquent examples of Qur'anic evidence and its guidance in the Arabic text, in addition to this phenomenon being cited in the texts of Nahj al-Balagha by the Commander of the Faithful - Ali bin Abi Talib - peace be upon him.

Keywords: Brief statement, achieving the addressee's understanding, clarifying.

INTRODUCTION

Praise be to God who does not close his door, does not turn away his beggar, and does not disappoint him. The best prayers and complete greetings are upon the most honorable of all creation, Muhammad, his family, and his chosen companions, and may peace be upon him greatly. Brevity was known in ancient times among the Arabs as one of the most important axes of rhetorical art in speeches, dialogue, debate, and controversy, especially since the Holy Qur'an was full of this rhetorical art, which gave eloquence beauty, elegance, and brevity that was adequate to the meaning and purpose of the speech.

The aim of this topic is to clarify the possibility of conveying the meaning and purpose to the addressee and making him understand it through brevity in words. The research was divided into two sections: the brevity in language and terminology, and the opinions that were said about it in application, theorizing from the book Nahj al-Balagha by Imam Ali, peace be upon him, the second section dealt with understanding as the focus of the research by explaining its definition linguistically and terminologically, the opinions said about it, and its connection to brevity. We have nothing but the Almighty's saying: (And you have not been given of knowledge except a little) (Surat Al-Isra: Verse 85), and success is only from God, the Most High, the Great.

The first topic: brevity in language and terminology

It was mentioned in the Dictionary of Lisan al-Arab by Ibn Manzur, meaning: "And succinct speech, and conciseness, and succinctness: say it eloquently, and succinctness: conciseness, and succinct speech: light, and command, and succinct, and concise, and concise..., and it is said: so-and-so summarized succinctly in every matter" (1), it is said: "I summarized the speech: I shortened it... and a man is succinct: he summarizes the speech and the answer, and he summarized the speech and giving: he reduced it, which is succinct" (2). And the words: "A short and brief, if he is eloquent, and a man, and a short, and a short, and a short man, if he is fast-moving" (3), it was said: Brevity in language is "shortness of speech and reduction of words along with their eloquence" (4). Perhaps from it is what was reported from him, may God's prayers and peace be upon him and his family, in Sahih al-Bukhari in the chapter on conciseness and completion of prayer on the authority of Anas, that he said: "The Prophet, may God's prayers and peace be upon him, used to condense the prayer and complete it" (5). Briefing is a term within the topics of semantics, which is one of the three sciences of rhetoric, and rhetoricians divide it into two parts: shortening and deleting (6). Al-Sakaki defined it by saying: "It is performing the intended meaning of the speech in fewer expressions than are common among circles" (7), such as the Almighty's saying: ((Embrace pardon, enjoin what is right, and turn away from the ignorant) (Al-A'raf: 199). Although this verse is short, it brings together all the good morals, so it came with a few words that fulfilled the purpose with clarity and clarity (8). It is more of a means than an end in itself, and then it has become a successive and rhetorical demand over which researchers compete (9). It was considered one of the most important characteristics of the Arabic language, as eloquence was brevity. He advised Jaafar Ibn Yahya to be in charge of writing: Make your books signatures, so do so (10). Perhaps he discussed what necessitated

situations of haste as a reward for the lack of time among writers and rhetoricians. He came as a counterpart to eloquence, in fact it is eloquence itself (11).\

He defined brevity in the sciences of rhetoric as: putting many meanings in few words that are adequate in their place, otherwise the style would be inadequate (12); Ibn Raseeq reported that the brevity is based on two taxes: its wording is identical to its meaning, neither adding to it nor subtracting from it, and some of them contain the deletion of dispensing with it in that place (13), such as the words of God Almighty: (And He asked the town) (Yusuf: 82), and He expressed it as the phrase About the presentation with as few letters as possible (14), and Ibn Sinan went on to say that he intended to be brief in the noble verse by deleting the genitive and placing the genitive in its place (15), which is dropping the word due to the deletion indicating the content of the speech (16).

Ibn al-Atheer considered eloquence: "It is the omission of additional words, and this type of words is honorable. Only the knights of eloquence relate to it, who preceded it to its goal and did not pray, and was struck at its highest level by the exalted censure, and that is the height and the impossibility of its possibility" (17), and he made it Abu Hilal Al-Askari: Being brief in deleting extra words is a type of honorable speech, and consideration of this type is concerned with meanings, as a small word may indicate a large meaning (18).

The second topic: Understanding as the focus of the research by explaining its definition linguistically and terminologically, the opinions said about it, and its connection to brevity.

The issue of clarifying the meaning of the concept of understanding and searching for it is one of the necessities of scientific research. It is necessary to clarify its closure and define its requirements due to the nature of the study and its importance. There must be clarification of understanding, as it was stated in the Sahih: "Understanding: I understood something with understanding, and understanding: I knew it, and so-and-so understood, and so-and-so understood. "The thing made me understand, and I understood it, and I understood it completely, and the speech understood, if he understood it one thing after another" (19), and it is mentioned in the dictionary of the contemporary Arabic language: "He understood, he understood," so he understood, he understood, he understood, and the object is understood, and he understood the command or speech or something like that: He understood it with his knowledge, the best way he imagined it. He grasped it "understanding the situation/lesson/issue/hint" - *every clever person with a sign understands* "and the most understanding he understands, the most understanding, so he understands, and the object is understood, and the lesson he understands: enables him to realize it, portrays it well, makes it clear to him." "He made his disciples understand, the meanings of loyalty - {So We made them understand Solomon}," and he asked questions/he asked questions about to ask questions, he asked questions, so he understood things, and the object was questions words. (20), so it becomes clear that understanding is the source of the verb "I understand," and the meaning of violation and exaggeration is clearly acquired from hamzat verbs. The term "understanding" contains a tyrannical power to influence the other to whom the speech is directed. The concept of understanding was established by Al-Suyuti (d. 911 Hijra) according to "the eloquence of the statement, its formulation and the aesthetics of its formulation, as he said: "Eloquence: formulating speech in a way that has complete elegance." Understanding its meaning is by clarifying what is meant, beautifying words in a way that brings understanding closer, makes their composition simple, makes listening pleasing, amazes with its creativity, indicates its meanings to its parts, and develops its principles according to its succession, not by using strays that are not understood, and constants that are not known"(21), and this reveals that the concept of understanding Rooted in the linguistic heritage of the Arabic language, it is a concept adopted in the Arabic statement. The speaker's goal is to facilitate the addressee's understanding of the language when telling him a message. Contemporaries have turned to this linguistic function. Dr. Tammam Hassan Al-Afham studied the basic purpose of language. He pointed out that "the language Arabic - and every other language in existence - looks at the security of confusion as a goal that cannot be neglected because an ambiguous language is not suitable as a medium for understanding and comprehension. Languages have been created as a basis for understanding, even if human activity has given them other artistic and psychological uses" (22).

From the above, a definition of understanding can be provided, which is: the process that the speaker performs for the recipient during speech, and it lies in the speaker's ability to actually communicate with the recipient because linguistic work is solidarity between the speaker and the recipient, as each of them performs his function in a way that makes communication between them successful and depends on its performance. To put the structure in an appropriate position in terms of order and appearance, and it is related to the temporal and spatial context related to the issuance of speech, the circumstances related to the social and psychological state of the speaker, and other circumstances related to the production of speech, and not a systematic grammatical or rhetorical term, and to understand the addressee, the

speaker takes a goal that is determined according to a set of For the purposes of communication, reporting, interrogation, disclosure, interpretation, influence, and persuasion, in an attempt to reach a successful conversation process, he uses his skills in conversational dialogue, to achieve the goals of this conversation. He takes several courses on the skills he possesses, through two methods, the first: parsing words, to distinguish between the meanings inherent in these words. For clarification and clarification, it was stated in Tahtheeb al-Lughah by Al-Azhari that he said: "Parsing and Arabization have the same meaning, which is eloquence. It is said: So he expressed it on his tongue and Arabs, meaning he made clear and eloquent, and it is said: Express what is in your conscience, meaning eloquence, and from this it is said that if a man is eloquent in his speech, he has expressed it." (23), and in the grammarians' terminology: "It is clarifying the meanings with words. Don't you see that if you heard Akram Saeed his father and Saeed thanking his father, you would know that one of them is in the nominative case and the other is in the accusative case as the subject of the direct object, and if the speech had been a single verbal noun, one of them would have made its owner ambiguous" (24). This is what appears clearly in the hadith of the daughter of Abu Al-Aswad Al-Du'ali: "How beautiful is the sky? He said: Its stars. She said: I do not ask, Father, but rather I wonder. He said: If you want to be amazed, open your mouth and say: How beautiful is the sky!" (25). Abd al-Qahir al-Jurjani, when pronouncing the parsing, pointed out the lack of understanding and the closure of understanding (26).

The other method: the integrity of the structure of the language from ambiguity: the speaker builds his speech according to his intention, so he selects the structures of the language to reflect what is going on in his mind, and what he would like to reveal in order to show it to the recipient. In this method, he must be freed from being immersed in the structure of the language, and his focus is on it. On the structure of speech that makes the addressee understand the speaker's intent, and this is what grammar scholars have pointed out and explained, especially Sibawayh, in his saying: "And as for you, and every person is his own, and you know best, and your Lord, and similar to that, all of it is in the nominative and does not have the accusative, because you only want to inform." In the situation in which the one speaking about him is in the case of your speech, so you said: You are like that now, and you did not want to make that in the past or in the future, and there is no place in which the verb is used (27), and his saying: "The Arabs say: This is you saying such and such," was not intended. By saying, "This is you," for him to know himself, as if he wanted to teach him that there is no other than him, this is impossible, but he wanted to alert him, as if he said: "The one present with us is you, and the one present who says such and such is you" (28). He explained the speaker's intention in the structure of the language he chose, His goal was to alert the recipient that the intention was to make him understand, to increase the opportunity for the addressee to understand and eliminate confusion.

Among the aspects in which the attention of grammarians has been demonstrated and in which the speaker's goal to make the addressee understand, deriving the optimal language structure to achieve this process, is what we infer from Al-Radi's saying: "Know that the adverb may be from the subject alone, so Zaid came riding, and from the object alone, such as I struck Zaid stripped of his clothes. If you say, "I met Zayd riding," then if there is a present or verbal context that indicates the subject of the adverb, it is permissible to make it because of what it was made of, whether the subject or object. If it is not, and the adverb is about the subject, then it must be presented next to its accusative, to remove the ambiguity about "I met Zayd riding," If you do not present it, then it is out of effect" (29). The order of speech was relied upon to achieve the purpose of understanding without ambiguity.

From the above it is clear that the subject of brevity in the science of meanings is that brevity is a high chapter, far-reaching in its purpose and many benefits (30). Briefing is one of the methods that requires discernment, taste, and elegance, to the point that some scholars consider brevity to be eloquence, such as Al-Jahiz, Ibn Qutaybah, Al-Rummani, and Al-Baqalani, and he speaks a lot. About him in "The Two Industries" and "The Secret of Eloquence"; As he named it Qudamah in criticizing the demonstrative name.

Briefness is a type of sincere and eloquent speech whose importance lies in the meanings and structures without neglecting them (31). If they used it, they would come up with expressions, taking one of them instead of many expressions, such as interrogatives, conditionals, and others. So our saying: Where is Zaid?, suffices for our saying: Is there more at home or more? In the mosque? Most of the Arabs' speech is based on delivering the speech with the fewest expressions (32), and the basic principle is brevity and brevity in speech, and that the meaning and purpose are what need to be expressed in words, so speech became the level of the way to reach the intended meaning in that it leads to intentionality, and it is Clarification in brevity in a way that does not contradict the meaning and creates implicitness in it. This is the end of what the words say in continuity, uniqueness, and brevity (33).

Its sections are in clarification and disclosure in conveying the meaning, such as the Almighty's saying (Take pardon, and enjoin what is right, and turn away from the ignorant) (Al-A'raf: 199). This short verse

brings together all the good morals - and like His Almighty's saying (Indeed, to Him belongs the creation and the command) (Al-A'raf: 54), and as his saying, peace be upon him, "Actions are based on intentions." If the statement does not fulfill the purpose, it is called a "bad" breach and deletion, as Al-Yashkari says: It is better to live in the shadows

The thok is one of those who lived like this

What he means is that a smooth and comfortable life in a state of foolishness and ignorance is better than a hard life in a state of reason, but his phrase does not help that, so it is dismissed."(34). The brevity is divided into two parts: a brevity of brevity and a brevity of omission. The brevity of brevity "has been expressed as having many meanings." In a few words without deletion, such as the Almighty's saying: "And for you there is life in retaliation" (Al-Baqarah: 179). Its meaning is many, and its pronunciation is simple: what is meant is that if a person knows that when he is killed, he will be killed, he will abstain from killing, and that includes his life and the life of others. Retaliation: It is the reason for people to avoid killing, for it is the preserver of life (35), as Imam Ali (peace be upon him) said: "And if I had wished, I could have guided the way to the refinery of this honey, the kernels of this wheat, and the weaves of this farm, but it is My whims will overpower me and my greed will lead me to choose the best foods, and perhaps In the Hijaz or Al-Yamamah, whoever has no greed for food and has no promise of being full, or who has spent the night padded and around me are turbid bellies and hot livers"(36), the research finds that The first part included implicit meanings and connotations on the part of Imam Ali - peace be upon him - that he had the ability to become rich and live. The well-off or his ability to enjoy the pleasures of this worldly life. Then, in the other part, it includes Imam Ali's preference for asceticism and consolation of the poor. This part is more eloquent and shorter than the first part, as it includes many meanings, and the second part includes a categorical denial, and the second part makes clear the conclusion of the opposite of the first. It is stronger than that, and it indicates the denial of the will in the meaning, and it came here, but for the sake of avoiding what the recipient can imagine proving, and from it - also - the saying of Imam Ali - peace be upon him - when he advised the workers to pay the tax, "And do not touch the property of any of the people who has maintained his prayers or has no contracts, unless "If you find a horse or a weapon with which to attack the people of Islam." (37). Imam Ali, peace be upon him, restricted himself to this commandment and made it clear to his workers that it was permissible for them alone not to take anything except a horse and a weapon, and he did not indicate or warn about the rest of the property, for he declared the palace to be closed. It is upon his opponents whoever challenges his will or adds something or deletes another and attributes it to him. Here he used the shortening tool, except to make the speech more concise and eloquent, and to restrict the recipients to these two things and not others that might come to their mind from the rest of the things, because they are attacked and used against Muslims and their safety.

The other type, according to rhetoricians, is brief deletion, which is by deleting something from the phrase that does not disturb the understanding, with a context that identifies the deleted - and that deleted is either: a letter, a noun, a condition, or an answer to the condition, a predicate, a reference to it, a relation, or a sentence (38). Such as the words of Imam Ali - peace be upon him - "How amazing Ibn al-Nabigha is! He is proud of the people of the Levant that there is a joke, and that I am a playful, chaste, and practicing person. He has spoken falsely and uttered sinful words. The worst of lying is that he speaks and lies, and he promises and breaks it, and he asks and he othes, and he asks and is stingy and treacherous. "The covenant and God severes (39)." He deleted what was described, dispensed with the verb, and contented himself with the infinitive to explain to them the contempt and astonishment of them, and because the expression in the infinitive is proof and binding of the meaning that he wants to explain to them, and from the brevity of the deletion is his saying - peace be upon him - "Are you mute? Some of them said, O Prince. Believers, if you walk, we will walk with you. Then he, peace be upon him, said: "What is the matter with you that you have not been guided to guidance or guided to a purpose like this? Should I go out and sleep?" Would not a man of the bravest of you and your valiant people whom I pleased come out like this? And it is not necessary for me to leave Egypt and the soldiers and The treasury, the land collection, the judiciary between the Muslims, and looking into the rights of the claimants. Then I go out in a battalion to follow another. Fight in the empty wilderness" (40). This saying allowed the Imam to say a lot of words, and he deleted most of them and indicated it at the same time, so he directed them towards jihad, but they did not respond to him. And they did not take his direction towards them, so he said to them: Are you mute? One of them answered him: (If you walk, we will walk with you), and Imam Ali - peace be upon him - said: You did not follow guidance, nor did you guide to purpose, you did not comply with guidance and you were not guided to justice, and this is not a supplication for them as some have imagined. Rather, his intention is to explain the situation and condemn them. We notice in his words - peace be upon him: (You walked, and we walked), and (You did not repel and you did not guide), and (I go out and he goes out), which are the result of their hesitation and psychological disturbances. He used the

negative with (no) more than once. To include what came before and what came after, and the research into this example finds that Imam Ali - peace be upon him - omitted a lot and clarified it in a succinct manner without prejudice to what he wanted to explain.

There are many reasons for brevity, including: brevity, facilitating memorization, bringing understanding closer, narrowness of the situation, concealing the matter from the non-listener, boredom and eloquence, capturing a lot of meaning with simple words, etc. (41). It is recommended in it: seeking sympathy, complaining about the situation, apologies, condolences, and reproaches. Promises, intimidations, reprimands, letters of collecting taxes and collecting money, letters of kings in times of war to governors, royal orders and prohibitions, and gratitude for blessings (42).

CONCLUSIONS

The verbal art of speech is eloquence that lies in brevity, which is the skill and ability of the speaker to make the addressee understand in a way that does not distort the meaning. The brevity is considered a tributary and sublime distinction between the arts of rhetoric in the Holy Qur'an and the speech of the Arabs. Briefness is a few words that contain deep meanings in a concise, comprehensive and comprehensive style. Briefness among rhetoricians is of two types: brevity of brevity and brevity of omission. What distinguishes between them is that brevity of brevity depends on politeness, while brevity of omission is characterized by ease and convenience. Understanding aims to convey an idea or meaning from the speaker's mind to the recipient's mind. It is a means used by the speaker to communicate with the addressee, also depending on the context of the speech and the circumstances of the statement.

Margins

- (1) Lisan al-Arab: 15/221.
- (2) Same: 15/ 221.
- (3) Language population: 1/473.
- (4) Arabic rhetoric: its foundations, sciences, and arts: 2/26.
- (5) Sahih Al-Bukhari: 154, Chapter Al-Waw, Hadith No. 706.
- (6) Briefness in Arab speech and the miraculous text: 170.
- (7) Key to Science: 277.
- (8) Jawahir al-Balagha: 197.
- (9) Poetic eloquence in the book Al-Bayan and Al-Tabin by Al-Jahiz: 211.
- (10) Dictionary of rhetorical terms and their development: 202.
- (11) Briefness in the Holy Qur'an: 122.
- (12) Arabic rhetoric, rooting and defining: 430.
- (13) Mayor/167.
- (14) Three treatises on the miracle of the Qur'an: 1119.
- (15) Secrets of Eloquence: 199.
- (16) Three treatises on the miracle of the Qur'an: 167.
- (17) The common proverb in the literature of the writer and poet: 255.
- (18) The Book of Two Industries: 193-195.
- (19) Al-Sihah Taj Al-Lughah and Sahih Al-Arabiya 5/1748.
- (20) Dictionary of the Contemporary Arabic Language: 3/1748.
- (21) Dictionary of the reins of science in borders and drawings: 93.
- (22) The Arabic language, its meaning and structure: 233.
- (23) Tahdheeb al-Lughah: 2/220.
- (24) Characteristics: 1/ 61.
- (25) Songs: 12/347.
- (26) Evidence of miraculousness:
- (27) Book: 305/1.
- (28) Book: 355/2.
- (29) Explanation of satisfaction with sufficient:
- (30) Purification in the Sciences of Rhetoric: 209.
- (31) The common proverb in the literature of the writer and the poet: 2/68.
- (32) Treasury of Literature and the Goal of Arb: 364.
- (33) The Secret of Eloquence: 214-215, 234.
- (34) Jawahir al-Balagha fi al-Ma'aniwa al-Badi': 176-177.
- (35) Jawahir al-Balagha: 150.
- (36) Nahj al-Balagha: 3/72, message 45.

- (37) Same: 3/81.
 (38) Jawahir al-Balagha: 150-151.
 (39) Explanation of Nahj al-Balagha: 6/280.
 (40) Nahj al-Balagha: 157.
 (41) Jawahir al-Balagha: 152.
 (42) Same: 152.

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