

Non-Standard Grammatical And Morphological Uses In The Najran Dialect

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Abstract

This study deals with the grammatical and morphological uses in the Najran dialect. This is to clarify what is due to a few, rare, or abnormal use, and what has no reference in the eloquent language, which is an explicit departure from the rule. The study aims to reveal the grammatical and morphological uses in the Najran dialect to know the few, rare and abnormal ones compared to the eloquent level. Likewise, what was due to its use falls under the section of poetic adverbs, and this is a basis for monitoring the structural and morphological characteristics of this dialect. The methodology of the study is the inductive and analytical method, which is based on the extrapolation of grammatical uses. This research was divided into two sections, the first section deals with non-standard grammatical uses in the Najran dialect, and the second section deals with non-standard morphological uses in the Najran dialect, and these two sections were followed by the conclusion of the research and references.

Keywords: dialect; grammatical uses; morphological uses; little; rare; abnormal

Introduction

Praise be to God who taught by the pen, taught man what he did not know, and prayers and peace be upon the most honorable Prophet and the greatest Messenger, our master Muhammad and his family and companions and those who followed his path and traced his footsteps until the Day of Judgment. The ancient Arabic dialects are a major source of grammatical complexity. Because it represents an aspect of the linguistic level used by the Arabs. Shedding light on these dialects and knowing their distinctive features, structures and formulas, some of which may differ from those used by the general Arabs, is an important and useful matter for the linguistic study. Because

it informs us of the evolution of linguistic use. Some uses in one of the dialects may refer to a use that has become extinct, whether this use was little, rare, or abnormal. In addition, by listening to the dialect of the people of Najran. I noticed some grammatical and morphological uses that do not agree with the grammatical and morphological system that is well known among the Arabs, so the idea came to my mind to deal with these uses in order to know what of them agreed with an aspect of Arabic and what did not agree with something of Arabic. We say that it is against the rule. This necessitated that the study method be the inductive and analytical method, which is based on extrapolating the grammatical and morphological uses in the Najran

dialect; to show what is due to a few, rare, or anomalous use, and what has no reference in the eloquent language, which is an explicit departure from the rule.

The aim of the study: It aims to reveal the grammatical and morphological uses in the Najran dialect. To know the few, rare and abnormal ones compared to the eloquent level, and this is the basis for monitoring the structural and morphological characteristics of this dialect.

Difficulties of the study: One of the difficulties that the researcher encounters in such studies is that most of the dialectal characteristics are related to the phonetic and semantic level and what is related to the synthetic and morphological level are few. When the researcher deals with these grammatical and morphological uses, they must have been preceded by a long stage of Observation and analysis, observing the user through the daily conversation with the owners of the dialect, and then collecting these uses for study and analysis.

Accordingly, the main question in this study revolves around the validity of the grammatical structures and morphological formulas under study if they are presented at the eloquent level, and whether they are few, rare, abnormal, or completely contrary to the measurement and use of the Arabic language. Moreover, I divided this research into two sections, the first section deals with the non-standard grammatical uses in the Najran dialect, and the second section deals with the non-standard morphological uses in the

Najran dialect, and these two sections followed the conclusion of the research and it was proven by references.

The first topic

Non-standard grammatical uses in the Najran dialect

The first issue

Break the present letters

Classical Arabic opens the present tense letter in the trio, in the form of writes, opens, beats, says, and sells and we notice many contemporary living dialects in different Arab countries breaking the present tense letter. so they say: he plays, writes, and opens, by breaking the present tense letter, and We also notice that some dialects include the present tense letter if the eye of the word is included, so they say: sit down, tie and prostrate. The owner of Lisan al-Arab attributed it to many Arab tribes, and he said “And learn, by breaking: the language of Qais, Tamim, Asad, Rabia, and the general Arabs. In addition, Al-Akhfash claimed that not everything that came to us from the bedouins said except that you know by breaking. Ibn Jinni said, “Abu Bakr Muhammad bin Al-Hassan told us on the authority of Abi Al-Abbas Ahmed bin Yahya Tha’lab. He said, Quraysh excelled in eloquence on the authority of Ana’a Tamim, ruffled Rabia’s Alaykish, couscous of Hawazin, lying down Qais, ‘Ajrafiyah Dabbah, and Tallah Bahraa. And as for Tallah Bahra’, for they say, “You know, you do, and you do, by breaking the first letters”. In addition, Ibn Jinni believes that whoever used this is not mistaken, but rather he has left the most popular in

use. He says, "If the matter in the language that is relied upon is like this and on this, then its use should be reduced. Moreover, what is stronger and more common should be chosen, except that a person, if he used it, would not be mistaken for the words of the Arabs. but he would be mistaken for the best of the two languages, so if he argued for that in poetry or rhymes, then it is accepted by him, not forbidden to him. Ibn Faris mentioned that this is from the difference in the languages of the Arabs, he says, "The difference in the languages of the Arabs is from faces, one of which is in the movements, like our saying: We seek help and we seek help by opening the nun and breaking it. "One researcher considers that the use of the term "tallat al-bahrah" to break the letters of the present tense in general is inaccurate. Because Bahraa did not break, anything but what was the beginning of it with "ta" He says, "I mentioned in a previous article that Tamim, Qais, Asad, and Rabia break the present letter if it begins with a hamza, a "ta", or a nun. To the fact that in his past it is broken, and that some of the Kalb tribe from Quda'a break all the letters of the present tense, but Bahraa, which is from Quda'a, breaks only what was the beginning of the ta'. Nevertheless, Bahraa is the one after whom this fraction was named. The present tense letter was broken when it was released from the Bahra dialect, influenced by what was known about it as its hill.

It seems to me that the researcher has adopted this view because he found that all of the linguists who represented this dialect were represented by present

verbs beginning with the "ta". And perhaps this ta' is a symbol for all the letters of the present tense. In addition, it is not intended that only the "ta" was the one they were breaking, or it may be as a matter of launching the special over the general. which is a common style in the language, and there are in contemporary dialects, including the dialect of the people of Egypt, what supports this, as we find them breaking the letters of the present tense except for the hamza, so they say: "We write, writes, and you write." If the present tense begins with the hamza They gave up the fraction and opened the present tense hamza. Dr. Ibrahim Anis believes that Bahraa was - also - breaking all the letters up to the Ya, but he did not mention the source of his opinion. Then he tried to explain the presence of this phenomenon among this tribe by being influenced by the neighboring languages such as Aramaic and Hebrew. "The breaking of the present tense is an ancient Semitic phenomenon, found in Hebrew, Syriac and Abyssinian. It is also found in the modern dialects of southern Yemen such as Mahari, Shahriya and Buthariya, and in the Syriac dialects these days. However, I think that there is no need to say that the existence of this phenomenon is a matter of being influenced by the neighboring languages such as Aramaic and Hebrew, because saying that it was influenced by what came in the dialects of other tribes mentioned by linguists is the first. Among the evidences for this phenomenon in the Holy Qur'an are what was stated in the reading of Yahya bin Wathb, "Malik, do not know about

Joseph.” “Among the People of the Book is he who pays him a pound of yoke and pays it back to you, and among them is he who if he pays him a dinar he does not pay it back to you,” by breaking the “ta” in the first present. tamim. In addition, in the letter Abd Allah, “Malik la temena ala Yusuf” and the remainder are in a thousand. Moreover, from that - also - what Abu Hayyan Al-Andalusi attributed to Talhah and to Hudhail bin Sharhabil Al-Kufi that they read the words of God Almighty, “Did I not entrust you, O children of Adam” to break the hamza in “I promise”. He said, “And the audience recited by opening the hamza, and Talhah recited and Hudhail bin Sharhabeel Al-Kofi by breaking it, said the author of Al-Lawama’, and he said: Tamim’s language, and this breaking in the “Nun” and “Ta’a” is more than among the present tense letters. Among them is what the owner of the crown of the bride attributed to Yahya bin Wathab that he read the words of God Almighty: “And do not incline towards those who wronged” by breaking the “ta”.

Ramadan Abd al-Tawab said, commenting on this language, “And it was read in this language, in some abnormal readings. By breaking the T in the two verbs. Commenting on this reading, Ibn Jinni said, “This is the language of Tamim, to break the first present of the second whose past is broken, towards ‘I knew, I know, and I know, and she knows, and we ride. Likewise, what is in the beginning of its past participle is a hamza and a broken link. Moreover, from this is the saying of God Almighty: “On the Day when faces

will be whitened and faces will be blackened” said the author of Al-Bahr Al-Muheet. It is the language of Tamim. One of the evidences of poetry for this language is a witness that is repeatedly mentioned in the books of grammarians, and it is the words of the poet:

If I said what is in her people, she
would not have sinned *** He favors
her in lineage and affliction

In addition, “Taytham” means “suspiciousness” and broke the present tense letter, which is the “Taa”, so I turned the “alif” into a “yaa”, as mentioned in the places that I mentioned in the Holy Qur’an.

Moreover, the meaning: there is no one among her people who prefers her, Ibn Jinni said. The verbal sentence is “preferable”, and in the hadeeth of al-Gharra’ about the words of God Almighty: “of those who pervert.” He referred to this house and to another verse, which is the saying of God Almighty. “And none of us has a known station”. Therefore, he went to the fact that the omitted is the noun that is connected with “from”, so he omitted the relative and kept the connection. According to this estimate, the meaning is there are no people in her people who prefer it and among those who are Jews are those who distort the words. And there is only one of us who has a known position.

Second issue

Append the plus sign to the verb when the subject is a plural

One of the grammatical uses that is noticed in the dialect of the people of Najran is that they say: “People say this,

they love students like this, and men go to such and such.” They append the plural *wow* when the subject is a plural. Moreover, this language I heard from some Arabs, and attributed to Tai, Azd Shanwa, and Bani Al-Harith bin Kaab, and they call it the language of the flea eater. In addition, what the Arabic language has settled on is that the verb, if its subject or deputy is a clear noun that unifies, i.e. it is required to be singular, and singular or plural signs do not follow it, whether the subject is singular, dual, or plural. Moreover, on this principle, classical Arabic was established in its poetry and prose, and there remained in Arabic a few languages for some Arab tribes that violated this principle on which classical Arabic settled. In addition, it came as a warning about the first origin that was used in a phase of the language at a certain time. It is appending the plural and flexural signs to the verb that is predicate to a noun, just as it is appended to the “*ta*” if it is predicated to a feminine. Sibawayh said, “Know that among the Arabs there are those who say your people beat me, and your brothers beat me.” They likened this to the “*ta*” that they show in “So and so,” as if they wanted to make a sign for the plural just as they made a sign for the feminine, which is few. In addition, Ibn Malik calls this language “a language in which angels alternate between you.” Perhaps the survival of this language in the uses of the people of Najran is due to it being attributed to Balharith bin Kaab, meaning that it is rooted in this spot. Moreover, the phrase “the fleas ate me” is from the words of the Arabs and is not

made by the grammarians, as Ahmed Al-Dali says. In addition, people still use it in the language of discourse (colloquial language) in more than one place in the Arab countries, including Syria, Lebanon and Egypt. They say, “People wronged me”. In addition, this origin is pasture in Hebrew, Aramaic and Abyssinian.

In his aforementioned research, Al-Dali mentioned many poetic evidences that came in agreement with this language, and he mentioned some phrases from the hadith and the impact in some of its narrations, and some verses of the Qur’an according to those who interpreted them in this language. Among the poetic evidence mentioned by Ibn Qais al-Ruqayyat:

He took over the fight against the
rogues himself *** and a distanced and
intimate convert to Islam

In addition, what came in agreement with this language in the hadith and the tradition is the saying of the Prophet - may God’s prayers and peace be upon him - “there will be successive angels among you at night and angels during the day”. Moreover, his saying - may God’s prayers and peace be upon him -: “He who has three daughters”. In addition, Aisha - may God be pleased with her - said: “The believing women used to witness with the Messenger of God - may God’s prayers and peace be upon him - the dawn prayer”. Moreover, Wael bin Hajar said in describing the bowing and prostration of the Prophet - may God bless him and grant him peace: “His knees fell on the ground before his palms did”.

Moreover, among the verses of the Qur'an that some grammarians permitted to have come in this language is the saying of God - the Most High -: "And they concealed the secret counsels of those who did wrong". Moreover, God Almighty said, "Then many of them went blind and fasted". In addition, the words of God - Glory be to Him "They do not have the power of intercession except for those who have taken a covenant from the Most Merciful". Moreover, God Almighty said, "The believers have succeeded". It is an odd read.

Al-Dali commented on these evidences by saying, "As for the evidences of poetry that came in this language, the aspect that is not permissible except that the alif al-two', waw al-jama'ah, and the noun al-niswa have letters indicating the declension and plural. In addition, it is the saying of Sibawayh, Al-Akhfash, Abi Ubaidah and others, and Abu Hayyan and others chose it. It is a way mentioned by those who permitted other than this saying from the interpretation of this language. As for the evidence for this language from the honorable hadith and the tradition, a narration came out of this language, so he said -may God's prayers and peace be upon him- "there will be successive angels among you". It was narrated by another narration, "God has angels who follow one another among you, angels at night and angels during the day". Moreover, he said, "He who has three daughters." It was narrated "whoever had it", and for the saying of Wael bin Hajar and the saying of Umm Attia, a narration that extracts it from

this. The multiplicity of the narration in the wording of the hadith leads us to the conclusion that the wording may be the wording of the narrator. Moreover, it is not a requirement that it be from the words of the Prophet, may God's prayers and peace be upon him. If their narrators are trustworthy and eloquent, and their words are invoked, then these narrations are considered examples of this language as being from the narrators' utterances and not from the utterances of the narrators, peace and blessings be upon him, and that does not justify analogy with them. The grammarians mentioned that it has grammatical graduations that make it incapable of being evidence of this language. The summary of what Dr. Al-Dali reached in his research is that the language of (they ate me fleas) is a few language abnormal from the standard Arabic in this section, which is that the verb is united with a Deuteronomy The subject or its representative and its plural if ascribed to the apparent noun. Declension and plural signs do not follow the verb. Evidence for this language has come from Arabic poetry, and no witness has come to it from the Qur'an in frequent reading. In addition, it has not been authenticated from the Prophet - may God bless him and grant him peace and he greeted - something from his wording came upon it. Moreover, the Qur'an was revealed in the most eloquent languages. In addition, the Messenger of God -may God's prayers and peace be upon him- is more eloquent than he who uttered adverbs. If he permitted a permissible interpretation of some verses of the Qur'an and the hadith of the Prophet -

may God's prayers and peace be upon him - on these the little language. And for those verses there is a face in Arabic that is higher, more eloquent, and more correct. Moreover, for those hadiths a narration extracts them from them. The interpretation of the Qur'an and the hadith was based on this. Little language is not permissible from the point of view of the grammar industry. It is necessary to permit the interpretation of some verses and hadiths in this language. Among them were al-Akhfash, al-Farra', Abu Ubaidah, al-Nahhas, and others, to allow analogy with them in the capacity of speech.

The Fundamentals Committee of the Academy of the Arabic Language in Cairo had gone to the permissibility of analogy on this language, depending on what Abbas Hassan mentioned in his research "Some Imperfections in Syntax". Moreover, the memorandum of Sheikh Muhammad Mohiuddin Abd al-Hamid, "The evidence for the plural sign of declension in the verb whose subject is the subject or the representative of the subject is a visible noun, plural or plural." However, the Synod's conference demanded that this decision be withdrawn, it did well, and it ended well. The Fundamentals Committee did not permit analogy with a few language used by a group of poets, and used by the public in our days in their discourse. Moreover, the analogy is not justified on the language of this importance. The bottom line in this matter is that this grammatical usage in the dialect of the people of Najran refers to this language as "the language of the flea eater." It is a small language attributed to Tayy, Azd

Shanwa, and Al-Harith bin Kaab. Some poets other than these used it. In addition, no witness came to it from the Book of God. Nothing was correct from the wording of the Messenger of God - May God bless him and grant him peace -. Moreover, it did not fall into the prose of the eloquent, invoking their words, so it is not valid to make an analogy with it. Ahmed Al-Dali says, "And this is for us as a matter of reviewing the abandoned principle, which is appending the signs of declension and plural to the verb ascribed to a dual or plural. And the principle on which Arabic settled is that a sign from it does not follow it".

Third issue

Add "Labi" to the third person pronoun

How many non-standard grammatical uses have I noticed in the dialect of the people of Najran, adding "Labi" to the third person pronoun? Then one of them will answer you when you call him, and he will say, "Labih". We can divide the discussion on this issue into two parts. In the first of them, we talk about the grammatical description of the word "laby". In the second part, we talk about adding it to the third person pronoun.

Firstly, the word "Labi" is one of a group of dual sources that are only added to the third person pronoun. In addition, it means repetition, and these sources are "Labbaik" in the sense of staying on your answer after staying. Moreover, Sa'adik means making you happy with happiness, it is not used except after "Labbaik", and Hananik means we sympathize with you after sympathy, and Dawalik means circulation after

circulation. And this is what I mean by two dictionaries, meaning hastening after hastening.”

Secondly, in terms of adding the third person pronoun, Ibn Hisham Al-Ansari described this usage as abnormal. In addition, adding it to the apparent name is also considered an anomaly. He said, and it was odd to add “to me” to the third person pronoun in the way he said, so I would say “Labih” to those who call upon me. Moreover, to this opinion was held by Ibn Aqeel and Al-Ashmuni, and Ibn Hisham mentioned it in Mughni Al-Labib.

Thirdly, Yunus bin Habib's opinion on the word "Labi". Ibn Aqil said, “And the doctrine of Yunus is that he is not in two, and that its origin is (he answered) and that it is shortened. So I turned the alif to ya with the pronoun, just as I turned the alif (have and upon) with the pronoun in (he has and upon him). In addition, Sibawayh replied to him that if the matter was like this, the alif did not change with the apparent yaa, just as the alif does not change with (with and on). As we say (on Zayd and with Zayd), so we should have said (for Zayd). My hands are fenced). Zaid says Alif when adding to the apparent ya, as it.

Fourth issue

Appending a protective noun between the preposition (in) and the speaker's ya

That is because I hear them say, “What do you think of me?” and they say, “I am tired of such and such,” and so on. Ibn Hisham previously said that the speaker's ya is one of the common pronouns between the accusative and declension loci. If its accusative is a

verb, a verb noun, or “to wish,” the noun of prevention must be preceded by it. As for the action, it is towards calling me, honoring me, and giving me. In addition, she says (the people did what left me) and (what made me different) and (what made me better if I fear God). Moreover, as for the noun of the verb, it means (drake me) and (leave me) and (on me) meaning (take me) and meaning (leave me) and meaning (temporal). In addition, as for (I wish), it means, “I wish I had come to my life.” Moreover, as for his saying (I wish if that were not you), it is a necessity, and if its accusative is (perhaps), then the deletion is towards “I may inform the reasons” more than affirmation, and if its accusative is the rest of the sisters of I wish and It is if and that, but as if the two faces. In addition, if it is lowered by a letter, then if it is (from) or (from), the nun is obligatory, except for necessity, as he says:

O questioner about them and me *** I am not from Qays and there is no Qays from me

Moreover, if it was other than them, I abstained from me, by me, in my seclusion, my enmity, my entourage, and me. In addition, Khaled Al-Azhari mentioned the reason for the omission of the protective noun in (li, b, and fi), and he said, but the noun was omitted in (li and b) because they are based on fraction. As for (in), even if it is based on the sukoon, its original sukoon does not disappear when it connects to the speaker's ya', but rather the ya merges into the ya'. I have referred to what was written by Ibn Jinni (died in 392 AH), Ibn Malik (died in 672 AH), Al-Radi

(died in 688 AH), Abu Hayyan Al-Andalusi (died in 745 AH), Ibn Hisham Al-Ansari (died in 761 AH), Ibn Aqil (died in 769 AH), Khaled Al-Azhari (died in 905 AH) and Al-Ashmouni (died in 929 AH). Also, I did not find any of them who indicated in his speech about the noun of prevention that we might join the preposition (in) if it came with a lowering of the speaker's ya'. This means, from my point of view, that this usage has no origin in classical Arabic, but rather it is a deviation from the colloquial Arabic. There are some uses that were mentioned by the Arabs and described as abnormal, rare or scarce, but this use was not mentioned even if it was from the perspective of abnormal or rare use.

Fifth issue

Alaykish

When I heard their dialect, I found the people of Najran a disgrace to the discourse of the female. They say how you are. I.e. how are you? In addition, take your book. This usage is an old dialect known to linguists as Alaykish, some of them attributed it to people from Bakr bin Wael, and some attributed it to Rabia and Mudar. The purpose of the advent of the caf here is to differentiate between the caf that is for the female speech and the caf that is for the male speech. When standing on it, the listener may not differentiate between feminine speech and masculine speech, so he came with this sufficient to differentiate.

It came in the explanation of Sibawayh's book by Al-Sirafi, saying that this language is called Alaykish, and it is said that it is among the people of Bakr bin Wael. Moreover, in some

reports, Muawiyah said one day to the one who attended it, who was the most eloquent of people? A man among them said, "They have risen from the furatiyat of Iraq, and they have come to the right from the curse of Tamim, and they have come to the aid of Kashshah Bakr. They do not have the murmur of an otter or the comfort of a donkey". In addition, those who appended the Caf to the Seine and the Shin, but to join it in the endowment, because if they endowed it, the Caf would be inhabited, so there was no separation between the feminine and the masculine. Therefore, they wanted to indicate the feminine in the endowment and made leaving it, I mean, the seine and the sin, as the sign of the masculine. In addition, the ruffle has two sides, as it came with Ibn Fares, the ruffle that is in a lion, and some people said that they replace the caf with something, so they say "alish" meaning "on you." Others said that they would pray with a sheen of caf, and they would say, "Alaykish."

The first aspect is to append the shin to the kaf of the female speech, and the second aspect is to place the shin in the place of the kaf. In addition, what is used in the dialect of the people of Najran is the second aspect, which is to put the shin in a place sufficient for the female speech. So, among the Arabs are those who bring this shin in the endowment only and among them are those who bring it in the wasl as well, and among them are those who put the shin in place of the kaf. The origin is that this shin is attached to the kaf of the female discourse when stopping. However, some of them used to bring it in Al Wasl as well. Ibn Yaish mentioned this in his

explanation of Al-Mufasssal, where he said, "Among the Arabs, those who replace the feminine kaf with a shin in the endowment, out of concern for the statement, because the brokenness indicating the feminine is hidden in the endowment, so they deceived the statement by replacing it with a shin." They said "alish" in "on you," "manesh" in "from you," and "marrat bash" in "bey". Moreover, they may make the connection the course of the endowment. Al-Majnoun [of the long term] said:

So her eyes were thin and her
cheekbones were fine... except that the
shin bone was very small

. In addition, Ibn Faris put it under the title "Chapter on Blamed Languages". Moreover, this is how Al-Suyuti made it in Al-Mizhar. As he made it under the title "Knowledge of the reprehensible bad of languages." Where he said it is the ugliest language and the lowest degree. Al-Farra' said that the Arabs used to attend the season every year and make the pilgrimage to the House during the Jahiliyyah, and the Quraysh listened to the languages of the Arabs. Their language was devoid of obscene languages and utterances of that ruffle. In addition, it is in Rabia and Mudar, where they make after Kaf the speech in the feminine sheen, and they say I saw you, Baksh, and Alikish. Some of them prove it in the case of endowment only, which is the most popular, and among them are those who prove it in the wasl as well, and among them are those who make it the place of the caf and break it in the wasl and dwell it in the endowment, so they say, "Mansh wa Alish". Moreover, close to

the ruffle is what the linguists called the shinshanah, which is the replacement of sufficient discourse in general with a sheen. In addition, they say, Labbaish, O Allah, Labbaish, that is, at your service. The difference between the ruffle and the chinnah is that the ruffle is only used in female speech. The Chinchnh in Kaf speech are all. Shawqi Dhaif says, "And what is attributed to some of the harsh Yemeni tribes is that they make Kaf al-Khattab absolutely outrageous, so they say instead of at your service, oh God, at your service, at your service, oh God, at your service." In this, they meet the owners of ruffles in some of its faces from the Mudarians.

Sixth issue

Accusative to remove the subtractive in the verb "MARR"

The verb "marr" goes beyond the object without a neighbor, so they say "I command you at such a time" i.e. "I command you" and "I command the market I buy such-and-such" i.e. "I command the market", so they omit the preposition and return the verb to the object with it. In order to establish this issue, we must quickly present the division of verbs in terms of transitivity and intransigence. Verbs are of two types, the first is intransitive, and what goes beyond to one object, and what goes beyond two objects, and what goes beyond three objects. The second is necessary, and it is the one that does not reach or does not lead to the effect. Moreover, the necessary rule is that it reaches the object by means of. This wasta is one of the three hamzahs, weak and prepositional. As in, he went out, he went out, he came out, he was amazed at

him, and he desired him, and others. In addition, the preposition may be omitted and the noun remains dative, and this is abnormal, as in his saying:

If it is said which of the people is the worst of the tribe *** Kulaib points with the palms of the fingers

That is, she pointed to a clip, so the neighbor was deleted, and the name remained inscribed, despite the deletion of the neighbor. The preposition may be omitted and the noun placed after the neighbour. In addition, this omission from him is permissible in poetry and prose, such as advising him, advising him, thanking him, and thanking him. Moreover, some of it is specific to poetry in the sense that it is not justified in prose. In addition, from it standard and that is when the preposition enters that and that. She says I am amazed that Zayd came, and I am amazed that Zayd came. In addition, this use, which is common in the dialect of the people of Najran, by transgressing the verb "bitter" to the object without a preposition, which the grammarians considered as one of the necessities of poetry. Ibn Ya'ish mentioned this, may God have mercy on him, in his explanation of Al-Mufasssal. Among the verbs are verbs that are weak from exceeding the subject to the object. Therefore, they need things to help them to deal with it and reach it. This is like "I wondered", "passed", and "went". I marveled at Zayd," or "I passed Jaafar," or "I went to Muhammad." This was not permissible due to the weakness of these verbs, which custom and use denote to these names. However, Ibn al-Arabi had told about them, "I passed Zayd," as if he did it according to his requirements,

and he did not look to weakness, which is a little abnormal. They chanted:

You pass through the homes and did not crook *** your words to me then are forbidden

The words of Judge Ibn Aqeel also came in agreement with that, as he says and the doctrine of the majority that the deletion of the preposition is not measured with other than "that" and "that", but rather it is limited to hearing. Abu Al-Hassan Ali bin Suleiman Al-Baghdadi, who is Al-Akhfash Al-Saghir, also held that it is permissible to omit with others by analogy, if the letter and the place of omission are specified. Such as "Brightening the pen with a knife", so it is permissible for him to omit the Ba', so you say "Brighten the pen with a knife." Abu Hayyan Al-Andalusi mentioned this verse in sipping and in appending and complementing. He said that it is one of the necessities of poetry that cannot be compared to it. The verb is transitive with a preposition, and then omitting that letter is necessary, such as his saying: You will pass through the homes, and you will not be crooked." He said, "You passed by the lands and did not turn crooked," and there is no evidence for this, and Ibn Manzur mentioned it. The grammarians mentioned verbs that transcend with a preposition and without a preposition, and these verbs. They are choose, ask forgiveness, order, name, nickname, supplicate, marry, And he believed, denounced, guided, divided, panicked, came, longed, departed, turned away, distanced, dissolved, and coarse. So we say: I chose Zayd among men, and asked forgiveness from God for sin, and

commanded Zayd to be good, and named my son Ahmad, and called my son Zayd, and called him my father. Al-Hassan... and it is permissible to omit the letter from these.

The second topic

Non-standard morphological uses in the Najran dialect

The first issue

The use of some non-standard subject nouns as flags

There are some flags that came with a verbal weight and their coming in this weight is non-standard, including (Shaja`, Hasan, and Ja`a`). In order to discuss this issue, we must first establish how to formulate the subject's noun and the adjective similar to the noun of the subject. Then we discuss whether these flags, when they are released, are intended to prove the quality of their owner or their occurrence. We then present the decision of the Academy of the Arabic Language in Cairo in this regard.

First: How to formulate: "The subject's description comes from the abstract three-act verb on a subject in abundance in (verb) with the conquest, transgressive, which was like hitting him

In addition, kill him, or necessary as gold and lunch - the derogatory and the derogatory - in the sense of asking. And in (verb) by breaking, it was transgressive, it was like a safe, drank, and rode, and it is less in the minor as a ladder, and in (verb) by joining it, it is blasphemy." Ibn Hisham then explains the method of formulating the description of the necessary, and he says, "And the measurement of the description is from (verb) Necessary

(verb) in symptoms as joy and evil. Moreover, (do) in terms of colors and manners, such as green, black, kohl, pain, one-eyed, and blind. In addition (two verbs) in what indicates fullness and abdominal heat, such as full, satiated, and thirsty.

Moreover, measuring the description from (verb) by adding (fail) as cute and honorable, and without it (verb) as gallant and huge, and without them (do) as wrong if it is red to brown. And (verb) as a hero and a good one, and (faa'il) as a coward, and (faa'il) as a brave one, and (faa'il) as a sidewalker, and (verb) as an afar, i.e. brave and cunning." Evidence is adjectives similar to the noun of the subject, unless it is intended to occur, then they are nouns for the subjects except weight (subject), which is a noun of a subject, such as striking and standing. However, if it indicates the stability of the adjective, then it is a similar adjective, such as their saying "pure in heart" and "far away from home," meaning far away from home. The suspect and the noun of the subject is a statement of occurrence or persistence. The subject's noun is indicative of occurrence, and the adjective of the suspect is indicative of persistence. The author of the statement said in its definition, and it is the adjective formulated without preference to indicate the attribution of the event to its description without denoting the occurrence.

Secondly, are these signs (Shaji', Hasan, and Jazz') intended to denote the event? If we contemplate such flags, we find that when they use the word (encouragement) a flag for a man. They

do not mean to describe it as temporary. It does not mean that he was described in this capacity only in the past, or that he will be described in the future for a specific period or for a specific time. So the description here is not meant to indicate the occurrence, and this saying applies to the other two scholars (Hasin and Jaza'). Therefore, the indication of occurrence here is not intended, but the intention is to indicate the constancy of the attribute in what is described by it. These signs, then, are attributes similar to the noun of the subject, which contradict analogy, and have been transferred to the scientific. They are flags transferred from the attributes of the suspect. In addition, if it came in agreement with the analogy, they would have said (brave, good, and anxious).

Third: The decision of the Academy of the Arabic Language in Cairo in this regard:

The Academy of the Arabic Language in Cairo had discussed this issue and decided that "it is permissible to formulate the subject's noun on the weight of a subject of every third verb acted from its general chapters, with the intention of occurrence. For example, it is said as a kind greeting, and if it is not intended to occur, then it is not permissible, like a darker garment." Ibn Khalawiyeh said, "There is no verb in the speech of the Arabs, and it is a subject, except for two letters. A donkey flees, so it is a mouse, and a woman sterilizes, so she is barren. As for pure, it is pure, acid, it is sour, and a proverb, so it is similar. Otherwise, the adjective that is similar can be converted into a participle noun based on the weight a

subject to denote occurrence and regeneration. So towards it is a good face, if it is intended to denote occurrence, it is said to be beautiful. Moreover, in the direction of alarm, it is said to be distressed. Al-Radi says, "And if he intended by it (i.e. the adjective that is suspected) the occurrence is referred to the noun of the subject, so you say in good / good, now or tomorrow. The Almighty said in (difficulty) when he intended the occurrence, "and your chest is tight with it." And this is followed in every suspicious adjective. Some scholars also said that this conversion is analogous to every three-act verb, whether it is on a verb, a verb, or a verb, so it is said that he is greedy, cowardly, and grieving, and among those who went to this are Zamakhshari, Ibn Yaish, Ibn Malik, and Ar-Radi. Al-Zamakhshari says in his discourse on the ambiguous adjective, "It denotes a fixed meaning. If the intent is to occur, it is said that it is good now or tomorrow, generous and fruitful. As Ibn al-Nazim said, "If the ambiguous adjective meant the meaning of continuity. It would be transferred to the noun of the subject and used its use, as you say. Zayd was happy yesterday, and he was grieving tomorrow." Scholars have inferred this with two things, the first of which is: What he heard about that is similar to the saying of God Almighty, "You may have left some of what is revealed to you, and your chest is distressed by it. I said to indicate that it is an unstable accidental narrowness. Because the Messenger of God - may God, bless him and grant him peace - was the most generous of people. Likewise, you say Zayd is master and

horse; you want dominion and steadfast generosity. If you wanted to happen, you said "prevalent and useful". The second: The principle in the noun of the subject of the triple is that it has the weight (subject) in absolute terms. Whether it is transitive or intransitive, and whether the eye of his act is open, broken, or joined. In addition, sticking to the origin is sticking to the companionship of the situation, and it is one of the considered evidences.

Second issue

The heart of the waw yaa in building the participle noun from the waw al ain

They say, "This thing is priced with such and such," meaning that a value of such and such has been estimated for it, and it is from a poisonous sum. Moreover, the origin in the wawi al-‘ayn is that the noun of the participle is the one who said (said), and the one who coined: (formed), with the meaning of the first being the word's eye and the second waw (objective). Moved the eye movement to the previous one. Two residents met, and they are the wawn, so one of the wawn was omitted. Sibawayh thinks that the deleted word is waw (objective), and Al-Akhfash thinks that the deleted word is the eye of the word. As the effect of the dispute appears in the scale, weighing it on the first (fatic) and on the second (fafful). Ibn Hisham said, and perhaps some Arabs corrected something with a waw, hearing a well-fitted garment. He led leads, and what is said is he who said says Ibn Malik pointed out by saying:

As for the verbs of deletion, and of the *** transfer, the object of it is also qumin

Towards a sold, preserved, and rare *** Corrected by Dhi Al-Waw, and in Dhi Alya, it became famous

Ibn Manzoor Al-Soum said that the commodity was offered for sale, and it is said that so-and-so called my commodity a sum if I told him to take it for such and such a price. As it is said, he received my goods resentfully from me if he was the one who offered you the price, and the man offered me his goods as a sum. And that is when its price is mentioned to you, and the name of all that is the mark and the mark." Ibn Jinni said, "And from that is the name of the accusative form of the ill-eye trio. Such as a seller, a tailor, and a man who owes debts. This is all changed, and its origin is sold, indebted, and it was sewn, so it was changed as before. Despite that, the Banu Tamim - according to what Abu Othman narrated on the authority of Al-Asmai - complete the past participle of ya, so they say it is sewn and tied. He said:

Your people used to think of you as a master *** and I thought that you were a certain master

And perhaps they skipped the ya' in this to the waw, and they took the past participle out of it according to its origin, even if it was heavier than it was. Some of them say that a garment is clean, a horse is tied, and a man is healed from his illness.

Third issue

Correction of the ya in building the object name of the Ayn Ya

They say “mabu’a” which means “sold” and it is the passive noun of “sell” based on the passive form of “sold”. As they say “Ma’ayun” meaning an envious eye struck him. He who suffered something appointed him any injury in his eyes. In addition “indebted” from Dan owes is a creditor. Moreover, what the majority of grammarians have in such cases is that the original is “sold and owed”. However, the movement of the eye was transferred to the previous one. Two residents met, so I omitted the “waw” effect. Then break the pre-ya’; lest it turn into a waw, so the word wawi is confused with the word. The owner of the statement said, and Banu Tamim corrected the ya’i without the wawi. Because the yaa is lighter than the waw. They say sold and sewn. As they, say whacked. Their poet said, describing wine as if it were a good apple. As the analogy was to say “good” as “sold”, but he brought it on the original. Al-Abbas bin Mirdas said:

Your people used to think of you as a master *** and I thought that you were a certain master

The analogy was for him to say “certain”, and he is the one who “cured” the man with my eyes. I am an eyewitness, and he is determined by analogy, and determined by the origin. Ibn Jinni indicated in the characteristics that this perception that we imagine when we say that the origin in (qam) for example is (people) and that the origin in (baa) is (sell) does not mean that it was used for a period of time and then neglected after that. What it means is that if the advent of the Sahih had come and had not been established, it would

have been necessary for his coming to be as we have mentioned. As for it being used for a certain period of time, then later deviating from it to this wording, then it is a mistake that none of the theorists believe in.” Once it was used, then it became neglected, as craftsmanship presents it with an estimate of what is not subject to utterance due to its impossibility.” From appreciating (the passive) of what one of the two vowels specified, such as sold and measured, said and formulated, don’t you know that the original is sold, measured, said. Moreover, formulated, so the damma was transferred from the eye to the f, so it remained silent. and waw is the accusative after a consonant, so one of them was deleted - On the difference between them - to meet the two dwellers. This is a gathering of them in appreciation and judgment. As for it is possible to pronounce them in any case, then it is not. In addition, what supports what Ibn Jinni went to is that Bani Tamim - as we have already mentioned - corrected the ya’i, so they said, “sold and sewn.” He also refers to this author of the characteristics when he says, “Know, however, that some of what we claim to be authentic in this art may be uttered according to what we claim of its condition. And it is the strongest evidence for the validity of what we believe from the concept of the first conditions”.

Fourth issue

The form of the subject's noun is contrary to analogy from some verbs

I heard them say “wadi” meaning “to perform ablution” from the verb to perform ablution. As they say, “Kharib”

means, “ruined” from the verb *Kharba*, ruined. Al-Khalil said, “*Wudu*’ is the name of the water with which one performs ablution. As for who included the *waw*, I do not know it, because the *fu’oul* derives from the verb to dilute, towards fuel and fuel, and both of them are good in their meaning, and because it is not a verb that does. So do not say an ablution to perform ablution. It is not permissible to purify. The noun of the subject without the triple is formulated in the form of the present tense with the substitution of the letter of the present tense with a plural meme and a fraction before the other. The owner of the *kanash* said, indicating the formulation of the subject's noun from other than the ternary, and it comes from it in the present tense, which is to omit the present tense letter and make its place a meme. Like the honored one who is honored, the one who sets out, the one who is pushed away, the one who is pushed out, and the one who is extracted. This meme in the subject noun can only be pluralized, whether the present tense letter is pluralized. Like come out, or open. Like “extracts,” you say “extract” and “extract” by adding the meme in them, and what comes before the last of the noun of the subject mentioned is only broken towards the *kosra* of the *lam* in a *mantaql*, and the “*ra*” in a “*madrhij*” and an extractor, a difference between it and the accusative. As for the participle nouns of this chapter, which are in the form of the subject noun of the triple verb, then it is abnormal to be taken by hearing. Like a lush of the leaves of the *oud*, and a sweet from the “shop” of the country, and a herb from the grass of the

place, and a young man from the most youthful boy. The measure of that is that the noun of the subject of it is based on a verb, not on a subject. Accordingly, the subject noun of “to ablution” is ablution. As for “*wadhi*” in the dialect of the people of Najran, this is a use that came without analogy.

As for the verb “to ablution”, the description of it is “to light” from ablution, which is beauty and splendor. Ablution is the verb, and by opening its water, and an infinitive, or two languages in which the infinitive may be meant, and in which they may mean water. In addition, Al-Khalil said about “ablution” by including the “*waw*” that he did not know who said it. However, the linguists after him have made it clear that what is meant by it is the event, as we have seen in the words of Al-Fayrouzabadi. Ibn Manzoor also attributed this to a fox, and other linguists mentioned it. Also from these non-standard forms is their saying “*Kharaba*” from *Khraba* *Yakhrab*. They say the place is ruined by breaking, so it is ruined. It is a ruined house, and its owner destroyed it. Al-Zubaidi referred to this: “(wasted) by breaking (as joy) is ruined and it is ruined, (and he ruined it) he ruins it, (and he ruined it), and in the *hadith* (from the approaching) of the Hour, the destruction of Al-Amra and Al-Amr”. The adjective of the verb “ruined ruined” comes on the verb “ruined”.

Conclusion

Praise be to God, and prayers and peace be upon His Prophet and Chosen One, our master Muhammad, his family

and companions, and those who follow him. After completing this study, which dealt with non-standard grammatical and morphological uses in the Najran dialect, we can mention the following results:

- Some of the grammatical uses in the Najran dialect are due to Arabic dialects that were present among some Arab tribes.
- Some of the grammatical uses are due to a rare use among the Arabs, and this rare usage remained in this dialect.
- Some grammatical usages have no reference in classical language, so I did not find any explanation for them in classical Arabic usages, neither in anecdotes nor in others, and this is described as a departure from the eloquent level.
- Some grammatical uses are due to a poetic necessity that occurred in some poems, and this dialect remained preserved.
- Among the morphological uses in the Najran dialect is what is described as contrary to the morphological system, as they formulate some derivatives in a form that is contrary to the morphological complexity.
- The people of Najran use some non-standard participles as flags.
- One of the features of this morphological dialect is the correction of ya in building the accusative noun of the ya'i al-'ayn.
- One of its morphological features is also the inversion of the waw ya in building the noun of the accusative form the waw al ain.
- Through this research, it becomes clear to us the importance of studying these dialects and extrapolating them to link them with the classical language, and this undoubtedly contributes to knowing the development of linguistic use.

Footnotes

1. The Deanship of Scientific Research at Najran University supports this research.
2. Lisan Al Arab: 12/15
3. Al-Khasa'is: 2/11, and see: The Secret of Syntax Syntax 1/242, Majalis Tha'lab 281, Durrat Al-Ghawas: p. 244, The Treasury of Literature: 11/236, and Amali Ibn Al-Shajari: 1/170, Research and Articles on Language: p. 265 Characteristics: 2/12
4. Al-Sahibi in the jurisprudence of language: p. 25
5. He is Professor Abd al-Sattar Ahmad Farraj in an article entitled: Tribes and Readings, published in Al-Risala Magazine, Issue 821, p. 16
6. Substitution in the Azd languages, a phonetic study in the light of modern linguistics, pg. 476
7. Previous: Same page
8. Surah Yusuf, verse: 11
9. The syntax of the seven readings and their causes, La Bin Khalawayh, pg. 178

- Surah Al-Imran, verse 75
10. Tafseer Al-Qurtubi: 4/115
11. Surah Yaseen, verse 60
12. Al-Bahr Al-Muheet: 7/328
13. Crown of the Bride: 28/141
14. Surah Hud, verse: 113
15. Research and articles on language, p. 266
16. Al-Bahr Al-Muheet, 3/25
17. Al-Rajz by Abi Al-Aswad Al-Hammani in Sharh Al-Mufasssal 2/254, and Al-Maqasid Al-Nahwi 4/1562, and the statement of the content of the explanation 2/128, and by Hakim bin Ma'iyah Al-Ruba'i in Khazanat Al-Adab 5/62, 63, and by him or Hamid Al-Arqat in Al-Durar Al-Lama' 2/373, and without attribution in Al-Masalak 3/285, Al-Khasa'is 2/370, Al-Ashmouni Explanation 3/126, Al-Kitab 2/345, Hama Al-Hawame' 4/187, Al-Mukhassos 14/30, Taj Al-Arous "Atham", Explanation of the Facilitation of Ibn Aqil 2/421, and Sharh Al-Muradi 3/965, Masculine and Feminine 2/266, and Al-Amali Lalqali 2/210
18. Al-Khasa'is 2/372
19. Women: 46
20. As-Saffat: 164
21. Interpretation of Qurtubi 5/243
22. Dr. Muhammad Ahmed Al-Dali has a detailed research on this language, and my talk about this language will be brief, and I have summarized in it what Dr. Al-Dali mentioned. See: Results in Arabic Sciences and Heritage, the first book, from pp. 63-83, Dar Al-Nawader, 1st edition, 1432 AH - 2011 AD. And this research was published by Dr. Al-Dali in the Journal of the Arabic Language Academy in Damascus, Volume One, Volume 3, 1414 AH 1993 CE.
23. Previous page, p. 64
24. Book 1/36
25. Facilitation 44
26. Results, the second travel, p. 67
27. Research and articles in the language, d. Ramadan Abdel Tawab, pg. 69
28. Diwan Ibn Qays al-Ruqayyat p. 196, Takhlees al-Shawahid 473, Wadh al-Masalak 1/277, Sharh Ibn Aqil 2/81, and al-Takmeel 6/204
29. See Takhreej Al-Hadith in Al-Haseel, the second travel, p. 72
30. Previous, same page.
31. Previous, second book, pg. 72.
32. Previous, same page.
33. The Prophets: 3
34. Al-Maeda: 71
35. Maryam: 87
36. Believers: 1
37. Results, the second travel, p. 74
38. Previous: p. 75
39. Previous, same page.
40. Previous, same page
41. Research and lectures for the thirty-fifth session, pp. 53-65, the Arabic Language Academy in Cairo, 1969 AD.
42. Results, the second travel, p. 81
43. Previous, p. 83
44. Explain the tract 3/105
45. Previous 3/110, and this verse is from the fragmented wrath, about which Sheikh Muhammad Muhyi al-Din Abd al-Hamid said: "And I did not find its attribution to a specific speaker." Margin 3/110,

- and see: al-Ayni 3/383 and al-Hama' 1/190.
46. Explanation of Ibn Aqeel 3/49, and Ibn Aqeel cited this verse and mentioned before it: If you call me and write me down *** Zura'a with a bulging bayon
 47. Explanation of Al-Ashmouni 2/469
 48. Mughni al-Labib 6/214, and the investigator Dr. al-Khatib quoted in this place what al-Baghdadi said: "If he had said: I would have said to you, he would have been safe from abnormalities."
 49. Explanation of Ibn Aqeel 3/50
 50. This verse is one of the evidences of Sibawayh whose author is not known, and it is from the close and complete:
 51. I prayed when my son was fenced off, my hand was fenced off
 52. And the lineage of Sheikh Khaled Al-Azhari to a Bedouin from Bani Asad, and he did not specify it. Permit 1/697
 53. Explanation of the evidence of the singer 2/910
 54. The clearest paths 1/97-110
 55. Al-Fajr: 24
 56. This is the beginning of a verse from al-Waafir, and his inability to say: I entered and was the first of them to enter, and it is from the words of Waraqah bin Nawfal, the cousin of Khadija, may God be pleased with her, the mother of the believers. See: Al-Masalak 1/101 explained
 57. Ghafer: 36
 58. The investigator, Sheikh Muhammad Muhyi al-Din, said:
- This is a house of sand, and I did not stand for this witness attributing a specific speaker, and I did not find any precedents or suffixes for him. From and from) there must be a noun with them, such as: from me and from me, except for the rare recitation of some grammarians: O you who ask about them and about me..." Ibn Al-Nazim explained p. 44, and Ibn Aqeel described this usage as an abnormal usage. Explanation of Ibn Aqil 1/119, and Ibn Hisham said: "There is something in the soul from this house; Because we did not know of him a saying, nor an analogue, nor a meeting of omissions in the two letters in it.
59. Statement of the contents of the clarification 1/121
 60. The secret of syntax industry 1/550
 61. Facilitating benefits, pg. 25
 62. Explanation of Al-Radi on Al-Kafiyyah 2/449-454
 63. Resorption of multiplication 2/924
 64. Explain the tract 1/111
 65. Explanation of Facilitation by Ibn Aqil, pp. 94-96
 66. Statement of the contents of the clarification 1/121
 67. Explanation of Al-Ashmouni 1/150-151
 68. Al-Suyuti, Al-Mizhar 1/175 and Al-Irtah, p. 415
 69. Explanation of the book by al-Sirafi 5/71
 70. Al-Sahibi in the jurisprudence of language, p. 29
 71. Attributed to a man from the people of Al-Yamamah in

- Jamharat Al-Lughah 1/292, and attributed to Majnun Layla in Sharh Al-Mufasssal by Ibn Yaish 1/179 and Sir Sinaat Al-Arabi 1/218 and Explanation of Durrat Al-Ghawas to Al-Shihab Al-Khafaji 651 and Taj Al-Arous 17/361, and without attribution In al-Sahibi, p. 29, al-Muhkam wa al-Muhit al-A'zam, 6/637, Lisan al-Arab, 6/342, and Explanation of Facilitation by Nazir al-Jaish, 10/2252, and it was narrated in al-Mutti' by Ibn Asfour, p. 464: Except for the shin bone.
72. Al-Sahibi in the jurisprudence of language, p. 29
 73. Al-Mizhar in Language Sciences and its Types, 1/175
 74. History of Arabic Literature by Shawqi Dhaif, 1/123
 75. From a speech by Al-Farazdaq Hammam bin Ghalib, in which he satirizes Jarir bin Attia Al-Khatfi.
 76. Explanation of the detailed explanation of Ibn Ya'ish, 4/455
 77. Explanation of Ibn Aqeel 2/123
 78. Resorption of multiplication 4/2092
 79. Appendix and supplement, 7/5
 80. Introduction to rules explaining the facilitation of benefits, 4/1722
 81. The healing purposes », 3 / 63
 82. The Arbitrator and the Greatest Ocean, 10/247
 83. Lisan Al-Arab, 5/165
 84. Resorption of multiplication, 4/2091
 85. Al-Masalik explained 3/218, and farah means: shrewd, so he is farah, i.e. dexterous.
 86. Previous 3/218 and 219
 87. Statement of the content of clarification 3/218 and 219
 88. Grammatical and declension decisions of the Arabic Language Academy in Cairo for collection, study and evaluation until the end of the sixty-first session in 1415 AH - 1995 AD, Khaled bin Saud bin Faris Al-Osaimi, Dar Ibn Hazm, Beirut, 1st edition, 1424 AH - 2003 AD, p. 452.
 89. Not in the words of the Arabs, p. 120
 90. The grammatical and declension decisions of the Arabic Language Academy in Cairo for collection, study and evaluation until the end of the sixty-first session in 1415 AH - 1995 AD, p. 453
 91. Explanation of Al-Kafiah 3/414
 92. Hood: 12
 93. Al-Mufasssal 230
 94. Explanation of the detailed 4/108
 95. Explanation of Facilitation by Ibn Aqil 2/221
 96. Explanation of Al-Kafiah 3/414
 97. The grammatical and declension decisions of the Arabic Language Academy in Cairo for collection, study and evaluation until the end of the sixty-first session in 1415 AH - 1995 AD, p. 453
 98. Al-Mufasssal 230
 99. Explanation of Ibn Al-Nazim 317
 100. Hood: 12
 101. Al-Kashf 3/186
 102. Explanation of the sufficient introduction 3/830
 103. Al-Insaaf 1/396
 104. Statement of the content of clarification 2/749
 105. Explain the tract 4/360

106. Statement of the content of clarification 2/749
107. Lisan Al Arab 4/757
108. Characteristics 1/260
109. It is by Abbas Ibn Mirdas, see: Tafsir al-Tabari 23/385, Jamhrat al-Lughah 2/965, Amali Ibn al-Shajari 1/167 and 321, al-Maqasid al-Shafia 9/348, and al-Nahwi al-Nahwi 4/2099.
110. Statement of the content of clarification 2/749, 750
111. This is the foreword of a verse from al-Kamil for which there is no known deficiency, and it is by the poet Tamimi in al-Maqasid al-Nahwi 4/2099.
112. The House is by Abbas Ibn Mirdas, see Al-Hayawan by Al-Jahiz 2/327, and not in Kalam Al-Arab by Ibn Khalawayh, p. Sayyid, and it was said that his mother was Al-Khansa', and his saying: (Akhal) means I think, and the analogy in it is the opening of the hamza, but it is said about Banu Asad that he broke his hamza." Explanation of the Great Witnesses of Al-Ayni 4/2099, 2100, and in Amali Ibn Al-Shajari 1/321 "Maghyun" adults, he said: "Maghyoon: From their saying: Ghayyin upon such-and-such: that is, covered over him, as if it was taken from Ghayyun, which is the cloud." And it is likewise in Sharh Shafia Ibn al-Hajib 3/149
113. Characteristics 1/257
114. Previous 1/259
115. Previous, same page.
116. Characteristics 1/259
117. Al-Ain by Khalil Bin Ahmed 7/76
118. Al-Kanash in the sciences of syntax and drainage 1/327
119. Al Muheet Dictionary, pg. 55
120. Lisan Al Arab 1/195
121. See Maa'ees al-Lughah 6/119, and Tahdheeb al-Lughah 12/70
122. Al-Sihah Taj al-Lughah wa Sihah al-Arabiyyah, 1/119
123. Lisan al-Arab, 1/349
124. The Bride's Crown from Jawaher al-Qamous, 2/339

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