



**THE SIGNIFICANCE OF THE STRUCTURES OF THE STATIC NOUNS OF AL-
ABAB ALZAKHER AND AL-LAB AL-FAKHER AL-SAGANI (T 650)**

Dr. Prof. Saadoun Ahmed Ali Al- Rabaie, Assistant teacher Ikhlas Abdullah Khalaf

Arabic language department, College of Arts, Al-Iraqia University

Email: saadoun.alrebaki@aliraqia.edu.iq Akhlaf.abd.khalaf@aliraqia.edu.iq

Abstract

Most morphologists have stated that a word in Arabic is no less than a triliteral root. Al-Khalil said: "A noun can have no fewer than three letters: a letter to begin with, a letter to fill the word with, and a letter to pause on. These are three: letters, such as Sa'd, Umar, and similar nouns. Some nouns may have two letters in their pronunciation but three letters in their complete meaning, such as hand, blood, and mouth. The third letter is used because it comes in silent forms, and its nature is quiescent, like the ya' of yaday and the ya' of damma at the end of a word." We understand from Al-Khalil's statement that a noun is a triliteral root.

Introduction

As for the technical terminology, when Sibawayh gave an example of a noun, he said: "The noun is: man, horse, and wall." This indicates that the proper noun is the intended noun among the types of nouns. If it were otherwise, he would have used other examples, such as verbal nouns or vague nouns. Al-Mubarrad said: "Nouns are those that have a meaning, such as man, horse, Zayd, Amr, and the like." Ibn al-Sarraj followed suit, saying: "Whatever indicates a single meaning, and that meaning may be a person or non-person. The person is like man, horse, stone, country, Omar, and Bakr. As for non-personal nouns, they are like striking, eating, thinking, knowledge, day, night, and hour." Ibn Jinni said: "We divided the proper noun into two types: a proper noun and a meaning. The proper noun is the substance, such as Zayd and Amr." Some of them called it the name of a corpse, saying: "The name of a corpse is something that resembles a proper noun." Ibn Ya'ish was more explicit in defining the noun, stating: "What is meant by the noun 'ayn is that which is perceived by sight, such as a man, a horse, and similar visible objects." He divided the noun into a noun of a substance and a noun of meaning. As for the modern scholars, their discussion of the definition of the noun of the substance is consistent with what the ancients provided regarding the meaning of the noun of the substance. Dr. Abdul Rahman Shahin says: "Nouns of entities or objects, which are: that which exists by itself or that which denotes a tangible, three-dimensional thing, such as a pen, a stone, a lion, a family, a child." Dr. Fakhr al-Din similarly stated: "It is the noun that denotes an entity that is usually perceived by the senses." Dr. Fadil al-Samarra'i supported this, stating: "The noun we mean, and which should be the subject of research in this topic, is not an event. This includes the names of entities, what is included in the names of objects, and what is connected to the sensory nature." Dr. Ibrahim Al-Samarrai has demonstrated that an induction into the Arabic lexicon indicates that the names of objects provided Arabic with derivational materials. He says: "It is interesting and useful to emphasize that beauty and the related words and meanings are derived from the well-known animal (camel) beloved by the Arabs in their ancient desert, who saw it

as an animal characterized by beauty. This includes (elegance) and (sleekness) and related words. These, in their entirety, are related to the well-known animal, the camel." What we see from the ancients and moderns is the multiplicity of technical terms for this name. Some called it (the name of the object, or the name of the self), others (the essence), and others (the name of the corpse). However, the linguistic term for this name is linked to its meaning and reality. As for Al-Saghani, he explicitly defined the term "spring name," saying: "Bajsa is the name of a place, and it is also said that it is the name of a spring in Al-Yamamah." This chapter will examine the significance of noun structures and their standard structures, as Al-Saghani mentioned them in his dictionary, both verbally and sometimes by illustration.

The Significance of the Structures of Solid Nouns

Trilateral, Quadrilateral, and Quinilateral

According to morphologists, nouns are divided into two categories: simple and augmented. Ibn Jinni said, "Abu al-Fath said, 'Know that nouns without augmentation have three roots: a trilateral root, a quadrilateral root, and a quinilateral root. Verbs without augmentation have two roots: a trilateral root and a quadrilateral root. There can be no verbs with five letters without augmentation.'" A simple verb is "one whose letters are all original and from which no letter is omitted in the word's inflections without an inflectional reason." The general rule among morphologists is that the maximum basic word structure is five letters if it is a noun and four letters if it is a verb. This means that if a word exceeds this number, it must be considered augmented. If a word has seven letters, the number of its letters indicates both its nominal and augmented nature.

First: The Significance of the Structures of Pure Trilateral Nouns

Rational division requires that the trilateral verb be divided into twelve structures because the letter fa' has three states: fatha, damma and kasra, and it cannot be sukun due to the impossibility of starting with a sukun. The letter 'ayn has four states: the three vowel movements, sukun, and the lam for i'rab or construction, so meter is not related to it. The three states of fa' in the four states of 'ayn make twelve structures, two of which were dropped due to the difficulty of changing from damma to kasra. Sibawayh neglected the structure of fu'il among the noun structures, as he considered it a structure specific to the passive verb, as he said: "Know that there is no verb among the nouns and adjectives, and it only occurs in the verb, and there is no verb in speech." Al-Mubarrad agreed with him in that, saying: ((As for other than this of the structures like fa`ul, then it is not in anything of speech, and likewise fu`il does not occur in nouns, rather it is a structure specific to the verb whose agent is not named, like daraba and qatila, unless the middle letter is silent, like darada, and it was said that it is like karr and fil and the like. Al-Akhfash disagreed with Sibawayh, as he considered the structure (fu`il) to be among the structures of nouns, as Ibn Qutaybah said: ((Abu Muhammad said: Abu Hatim al-Sijistani said to me: I heard al-Akhfash say: It has come on (Fu'il) is one letter, which is (al-Du'il). He said: It is a small animal that resembles a weasel. Ibn Jinni said: ((The trilateral nouns are of ten examples: "Fa'l, Fa'l, Fa'il, Fa'ul, Fi'l, Fi'il, Fu'l, Fu'ul, and Fi'ul." Al-'Akbari said: ((As for the trilateral nouns, all that can be imagined of them are twelve. The reason for that is that the first and last are inevitably moving, so the middle remains. It can be still, or it can be moving with three movements, so with the stillness it becomes four. This is multiplied by the number of letters, so it becomes twelve, except that two of its structures were dropped. For weight, one of them is fa'ul with a kasra on the fa' and a damma on the 'ayn due

to the weight of the transition from a kasra to a necessary damma, and the second is the opposite, which is a damma on the fa' and a kasra on the 'ayn. It has been reported that ad-Du'il is the name of a small animal, and ru'im is another name. Some of them said that they are originally fa'il, and it was named after them. Accordingly, the weights of the nouns are ten, and we will mention what al-Saghani mentioned in his dictionary as examples, not exhaustive.

A - The structure of (fa'l)

This form was mentioned by al-Saghani in some words, including when he said: ((Dahr: time)), Shimr said that, and he recited:

An age envelops me with a camel. A time that is concerned with doing good. The plural is: ad-dahur. It is also said: ad-dahr means eternity. Al-Saghani cited as evidence the saying of the Prophet, may God bless him and grant him peace: "Do not curse ad-dahr, for God is ad-dahr." Al-Saghani said: ((Its interpretation is that the Arabs used to criticize and curse time when calamities afflicted them, and time destroyed them. They mentioned it in their poetry, and God Almighty mentioned it about them in His Book, saying: ((And they said, "There is nothing but our worldly life. We die and live, and nothing destroys us except time."))) What was mentioned in the Arabic dictionaries was in agreement with what Al-Saghani mentioned, as Al-Khalil said: ((Time: Time is the extended eternity... Whatever happens to you from time, God is its doer, not time. So if you curse "Time, by which you meant Allah, the Almighty." Abu Ubaid said: "It was the custom of the Arabs to criticize and curse time when calamities befell them, such as death, old age, loss of wealth, or other things. They would say: 'Time has struck them, time has destroyed them, time has come upon them.' They would attribute it to the one who does that, and they would criticize it for it... The Prophet, peace and blessings be upon him, said: 'Do not criticize time with an interpretation. Do not criticize the one who does these things to you and afflicts you with these calamities, because if you You have cursed its doer, for the curse is only directed at Allah the Most High, because He, the Almighty and Majestic, is the doer of it, not time. This is the meaning of the hadith, God willing. As for Ibn Faris, he agreed with what Abu Ubaid mentioned, as he said: ((Dahra) the dal, ha, and ra' are one root, which is dominance and subjugation. Time was called Dahr because it comes upon everything and overcomes it. As for the saying of the Prophet, may God bless him and his family and grant them peace: (Do not curse time, for it Allah is time. Abu Ubaid said: Its meaning is that when calamities befell the Arabs, they would say: Time has destroyed us, and time has come upon us. Accordingly, calamities and misfortunes are in it, and they are by the decrees of Allah Almighty. People revile it because calamities occur in it, and time has no role in them. It is a proper noun that refers to time in this world and the hereafter.

B - The structure of (fi'l)

Al-Saghani stated that the root of "man" is a noun or a verb, as he said: ((Molar: molar: strong biting with molars... and molar with kasra: tooth, and it is masculine As long as it has this name; because all teeth are female except for the molars and canines, and perhaps the plural is molars.. The molar: the small rain and the plural is molars... and the structure indicates strength and roughness, and among what is deviant from it, and it may be possible to find an analogy for it, the molar is the small rain)) It seems to us that the word (molar) is a solid noun on the weight of (fa'l) to indicate strength and roughness, and from the method of Al-Saghani, he controlled the word and said with the kasra and is it masculine or feminine and explains the reason for the name. Arabic dictionaries have explained its meaning. Al-Khalil said: ((The molar: is

masculine, so if you say: a millstone, you make it feminine. The molar: the bite The severe one with a molar is from *darrastuhu al-war*. Daras: the loss of the sharpness of the teeth due to acidity. Daras: the rough part of the hills and wood. Ibn Faris said: (((*daras*) the letters *Ḍād, ra'* and seen is a sound root that indicates strength and roughness, and what contradicts it may deviate from it. The molar is one of the teeth, and it was named thus because of its strength compared to the rest of the teeth. It is also said: *darashu yadhrusuhu*, if he grasped it with his molar)). We note that Al-Saghani followed Ibn Faris's interpretation and added what was unusual to him. As for Ibn Sidah, he said: ((And molars of rain fell on the earth, which is the scattered rain, and it was said that it is the generosity.)) Therefore, (*dars*) is a noun in the form (*fi'l*) to indicate strength and roughness.

C - The structure of (fu'l)

The Al-Ubab dictionary contains names with different meanings, such as: ((The wall: the city wall, and its plural is *aswar* and *siran*... and the structure indicates height and elevation.))

What is mentioned in the linguistic dictionaries supports what Al-Saghani said from those who came before and after him. Al-Khalil said: ((The wall is the city wall and the like, and I climbed the wall and I climbed it A wall. Al-Azhari said: "I climbed the wall and ascended it." The word "wall" means "wall." Al-Saghani agreed with Ibn Faris's meaning when he said: "Sawwara" (the seen, the waw, and the ra) is a single root that indicates height and elevation." It became clear to me from what Al-Saghani mentioned that "Sawwar" (the wall) on the weight of "Fu'l" is a noun that means "wall" and indicates height and elevation.

D- The structure of (Fa'ul)

Al-Saghani mentioned many words from the structures of abstract nouns in the pattern (Fa'ul), including: ((The arm: the area between the elbow and the shoulder, and it has five dialects: 'Adhud, for example: *Hadhur* and *Hadhir*; 'Adhud and 'Udhud, for example: *Da'f* and *Du'f* and 'Udhud, with two dhammahs... The arm, with a fat-ha, is a disease that afflicts camels in their armpits, causing them to become sluggish. It is said from it: the camel's arm... The structure indicates severance and a limb, and is used metaphorically in place of strength and support.)) We notice from Al-Saghani's text the mention of the noun ('Adud) to indicate one of the organs of the human body, and 'Adud is a disease, and it is sometimes used metaphorically for strength and assistance. He also mentioned five languages according to the vowels, and he provided evidence from the Almighty's saying: ((And you would not have taken the misguiders as allies)), and the Almighty said: ((We will strengthen your arm with your brother)) If we follow what is mentioned in the Arabic dictionaries, Al-Khalil mentioned three languages, saying: ((Arm: The arm has three languages: *Adhudun*, *Udhud*, and *Udhud*. And *Adhudan* and *A'dhad*, and it is from the elbow to the shoulder. So-and-so aids so-and-so: he helps him. And 'Adhudani 'alayhi, meaning: he helped me. The 'Adhud: a disease that affects the armpits of camels in particular. And a man with 'Adhud: a man with a thin arm. The 'Adhud of everything is what strengthens around it from a building and other things, like the 'Adhud of a pool, which are plates of stones that are placed around its edge. One of them is 'Adhud)). As for Ibn Sidah, he mentioned five languages and said: "The arm, the arm, the arm, the arm, and the arm, of humans and others: what is between the elbow and the shoulder. The most common expression is: the arm. Tha'lab narrated the arm, with the 'ayn and the dad open, all of that is masculine and feminine." Ibn Manzur followed what Al-Saghani said when he said: ((Arm: the arm, the arm, the arm, the arm, and the arm of a human being or other; the forearm, which is the area between

the elbow and the shoulder, and the most common word is the arm. Tha'lab narrated: the arm, with the fat-ha on the 'ayn and the dad, all are masculine and feminine)) The linguists mentioned that the Arabs used to lighten the fat-ha, so Sibawayh said: ((And they say for thigh: thigh, and for arm: arm, but they do not say for camel: camel, nor do they lighten it, because the fat-ha is easier for them and so is the alif)). As for the commentators, it came to mean assistance. Al-Wahidi said: ((The arm is often used to mean help, because the arm is the support of the hand.)) We note that Al-Saghani differed from those who came before him, and those who came after him agreed with him in mentioning the dialects of ('Adhud).

D - The structure of (Fa'l)

Among the meanings of the proper nouns mentioned in the Al-'Abab dictionary is (balad) in the form (fa'l) to indicate place. According to Al-Saghani's methodology, when mentioning names related to Mecca and Medina, he says (may God Almighty protect it). He said: ((Al-Balad and Al-Baldah are among the names of Mecca - may God Almighty protect it... Al-Balad is the cemetery, and it is said that it is the grave itself... Al-Balad is the trace, and the plural is Al-Ablaad, and the meaning is kept silent.)) Al-Saghani cited the poetry of Adi ibn al-Raqq'a, who said:

He knew the lands in illusion, then became accustomed to them
After decay had consumed their lands

E - The structure of (fa'il)

Al-Saghani discussed the root (kabid) in the form (fa'il), a noun denoting intensity and strength, saying: ((Liver and liver: the singular of livers, which is feminine... It is also said - with a light pronunciation - as they said for the thigh, thigh. And the liver of the sky, and its livers, and its kibayda'a, and its kibayda'a, as if they made it diminutive, kubaidah, then pluralized it... that which faces you from its center. It is said: The bird flew until it was in the liver of the sky and the heart of the sky, when they make it diminutive they make it like an adjective, and this is what they say in the blackness of the heart, he said: They are two rare examples that have been memorized from the Arabs and the structure indicates intensity and strength in something. We notice from Al-Saghani's text the word (liver) is a noun that indicates strength and intensity and he explicitly stated the feminization of the singular only. We found what Al-Saghani mentioned about the meaning of the name in the linguistic dictionaries and what was derived from it. Al-Khalil mentioned: ((Liver: livers is the plural of liver, which is the black meat in the abdomen. The liver is masculine and feminine... liver: hardship of life... and some of them said: the livers of the sky. The liver: hardship)). He stated the feminine and masculine of the word. Ibn Faris said: "(Kabada) Kaf, Ba and Dal is a sound root that indicates severity and strength in something. From that is Kabd, which is hardship. It is said: So-and-so encountered Kabdan from this matter, meaning hardship. And I endured the matter: I endured it with difficulty. And from the same root is Kabd, which is well-known, and it was called Kabdan because of its endurance. And the Akbad is the one whose place has collapsed." His liver. And I struck the man's liver: I struck his liver. Linguists said: "Fa'il can be a noun and an adjective. So the noun is kabid and fakhidh, and the adjective is hadhir and fatin." Al-Harawi said: "The liver, with the first letter fatha and the second letter kasra, is a well-known feminine noun, and it is the red meat found in the stomach of humans and others. It was said that the liver is not part of the meat, but rather pure, solid, coagulated blood. And what thickens and clots of the blood, the

spleen is formed from it by the permission of Allah Almighty. Its plural is akbab." Therefore, the word (kabid) on the weight of (fa'il) is a noun to indicate intensity and strength.

F - Building (Fu'l)

The word (Khuzaz) is mentioned in Al-Abab Dictionary with the pattern (Fu'l), which is a type of animal. Al-Saghani said: ((Khuzaz: the male rabbit, plural: khizān, example: surd and sirdan... Khuzaz is also: the name of a horse belonging to the Banu Yarnu'... The origin of this is that when a Khuzaz finds rabbits in the evening, he selects one rabbit from them and leaves the rest. The structure indicates the insertion of one thing into another and a type of animal.)) What came in the Arabic dictionaries, Ibn Manzur said: ((Khazz: Al-Khuzaz: the offspring of the rabbit, and it was said: it is the male of the rabbits, and the plural is Akhizah and Khizāzān like Surad and Sirdan)) and it is a trilateral noun, doubled and not assimilated. Ibn Jinni said: ((As for Fu'l and Fi'l, they are on the original and this structure is not weak, as there is no assimilation in the doubling like Khuzāz and Bizāz)) And it came in Al-Kafiya Al-Shafiya that they are the male rabbits, as he said: ((Fu'l like Surad and Risradān and Jaradh and Jaradan and Khazāz and Khazāz and Khazāz, and they are the male rabbits)). Ibn Ya'ish said: "Fu'l, with the first letter pronounced with a damma and the second with a fatha, can be a noun and an adjective. Thus, the noun is khuzaz and rub', and the adjectives are hut'am and kus'a." Therefore, the word khuzaz is a generic noun that refers to the male rabbit. Al-Saghani's methodology mentions the root of the word and also provides examples of it, as in his previously mentioned text. Dh - Building (Fu'ul)

Among the many abstract trilateral nouns mentioned by Al-Sagani on the pattern (Fu'ul) is (Fursh), as he said: ((Farshtu al-shay'i afrashuhu farshhan wa furashan: I spread it out. It is also said: Farshhu amruhu: if he made it spacious. And someone is karim al-mafarish: if he marries a noble woman... It may also be used as a euphemism for a woman, and the structure indicates preparing and spreading something out.)) He provided evidence with the saying (أَتَانِي نِيْ). Al-Saghani said: ((By fursh he meant the women of the people of Paradise who have fursh. It is said of a man's wife: she is his fursh, his garment, his blanket, and (marfu'ah), meaning: they are raised in beauty above the women of the people of the world, and every virtuous person is exalted.)) We note from Al-Saghani's approach that he refers to the meaning of words by way of metaphor, as he referred to the woman with the singular (fursh) as evidenced by the surah of the noble verse. Ibn Faris said: "Farsh (fa, ra, and sheen) is a sound root that denotes preparing and spreading something out... Farsh in reality is the woman, because she is the one who is penetrated, but the husband was given the name of the woman, as they share in marriage and clothing." Ibn Sidah followed their example and said: "Farsh and mafarish are women because they are spread out." Some modern commentators said: "Farsh is a noun for that which is spread out." It is clear from the words of Al-Saghani, linguists, and commentators that the word "fursh" is a noun for what is spread out, and the Arabs used it as a euphemism for women.

Dh - Building (Fi'l)

Al-Saghani mentioned many words based on this building, including: ((Grapes: Grapes: are well-known, a grape seed is a grape, and it is a rare building because the most common use of this building is the plural, such as monkey and monkeys, elephant and elephants, and bull and bull, except that it has come for the singular, and it is rare, such as grape, and the tula, and the ink, and the good, and the good, and the bird; he said: I do not know of anything else, so if you want to pluralize it in the lowest The number, you pluralized it with the letter taa' and said:

'inabat; and in al-katheer: 'inab and 'anabun. And from the method of al-Saghani, he sometimes relied on the meaning of the word in what was commonly used among people, so he mentioned the word (ma'ruf), and he explained that this construction is rarer than the other constructions because the most common on this construction is the plural like qird and qirdah. And from the words that Sibawayh mentioned with this weight: ((And it is a fa'l in them. So the nouns like: rib, compensation, smallness, and grapes.)) Ibn al-Sikkit said: ((And fa'l only comes in nouns like: 'inab and dhila', and the boy's umbilical cord was cut off.)) Therefore, the word ('inab) is a noun in the form (fi'l) that refers to a type of plant.

G - The structure (fi'il)

Among the words mentioned by Al-Saghani in this structure in his dictionary Al-'Abab is: "Camels: they do not have a singular in their form, because plural nouns that do not have a singular in their form, if they are for non-humans, then the feminine is necessarily present, and the plural is abalun." We note that the word (ibl) is a noun in the form (fi'il) to indicate a type of animal. He indicated that it is a collective noun, and the feminine is necessarily present. Sibawayh said: "It can be a fi'il in a noun, such as iblun. This is rare; we do not know of any other examples among nouns and adjectives." Al-Mubarrad followed him and said: "As for fi'l, only a few have been used. They said ibil, abal, ittil, and atal." Ibn Ya'ish said: "As for fi'l, with a kasra on the fa and 'ayn, its breaking in paucity is af'aal. They said: ibil, abal, ittil, and atal. Ital is the flank, and they did not go beyond it to anything else. Rather, they were satisfied with this example instead of the example of abundance, due to its paucity in their speech, and they did not expand on it." Therefore, ibil is a noun in the pattern fi'l to indicate the name of a species of animal. After mentioning the ten forms that the morphologists agreed upon, and Al-Saghani mentioned them in his dictionary, he followed the morphologists' approach with the ten structures used for the abstract, as he mentioned the structure (Fu'il), but he did not discuss the issue and was satisfied with transmitting what Al-Akhfash said, saying: ((Da'al: and Al-Du'il: a small animal similar to a weasel, and Tha'lab said: We do not know of a name that came on Fu'il other than this, and Al-Akhfash said: And to the one named by this name, it was attributed to Abu Al-Aswad Al-Du'ali, except that they opened the hamza, according to their doctrine in the nisba, due to the difficulty of the succession of the two kasras with the ya' of the nisba, just as it is attributed to Namir: Namri, and perhaps Abu al-Aswad al-Dawli said, without a hamza, they changed the hamza to a waw, because if the hamza is open and preceded by a damma, then the way to lighten it is to change it to a pure waw, as they said in Ju'un: Juwwan and in Mu'un: Muwn.

Second: The significance of the structures of the simple quadriliteral noun.

Scholars' opinions differed regarding the structures of the quadriliteral and quinqueliteral verbs. Sibawayh and the majority of grammarians held the view that the quadriliteral and quinqueliteral verbs are two different types of verbs. Al-Farra' and al-Kisa'i said that their origin is the triliteral. Al-Farra' said that the extra letter in the quadriliteral is its last letter, while in the quinqueliteral, it is the last two letters. Al-Kisa'i said that the extra letter in the quadriliteral is the letter before its last letter. There is no evidence for what they said. They contradicted their statement by agreeing that the weight of Ja'far is fa'lal and the weight of sifrjal is fa'lal, while everyone agreed that the extra letter, if it is not repeated, is weighed according to its pronunciation. Most morphologists held the view that the structures of the simple quadriliteral are five. Ibn al-Sarraj said: "The structures of quadriliteral nouns are five: fa'lal, fi'lil, fi'lal,

fu'lul, fi'lun." Some of them added to these structures, and some of them denied them. Ibn Asfour added to them, saying: "As for the quadrilateral roots, it has six structures, and he added to the previous structures Fa'lil, and only Taharbah came from it. As for Jukhdub, Burqa', and Ju'dhur, there is no proof in them, because it is said Jukhdub, Burqa', and Ju'dhur with the Dammah, so the Fathah could be for alleviation. Fu'lal is only established when it is found, and Fu'lul with the Dammah is not permissible with it." This was mentioned by Ibn al-Hajib, who said: "And the quadrilateral has five: Ja'far, Zabarj, Burtan, Dirham, and Qimtar. Al-Akhfash added something like Jukhdub." Al-Suyuti said: "It has five weights, with the agreement of five and with more differences, and the requirement of division is that it be forty-eight by multiplying twelve by four, and these are the first cases of the lam, but nothing came of it except what is mentioned, either to guard against the meeting of two quiescent letters, or to avoid heaviness, or the succession of four movements." Al-Akbari said: "As for the quadrilateral verbs, five of them came without dispute: fa'lal like ja'far, fu'lul like barthun, fi'lil like zibraj, fi'lal like dirham, and fi'l like sibatr. The one that is disputed is fu'lal like jukhdub. Sibawayh does not confirm it, but Al-Akhfash confirms it." Sibawayh denied the weight (fu'lal). As for Al-Saghani, his opinion seems to agree with those who said that there is a sixth construction, and he mentioned the two forms, fatha and damma.

A - The structure of (Fa'lal)

Among the places where Al-Saghani mentioned quadrilateral nouns with the pattern (Fa'lal) are many, including: ((Al-Ja'far: a small river. Ibn Al-A'rabī said: It is above a stream. It is also said: It is a full river, and the abundant camel is likened to it.)) We note that the word (Ja'far) is an original quadrilateral noun, and he mentioned it in the place of the quadrilateral noun with the pattern (Fi'lal) to indicate a noun of substance, which is a small river. B - Building (fi'lil)

Among the quadrilateral nouns that Al-Saghani mentioned on the pattern (fi'lil) to indicate a noun of substance, as he said: ((Zabraj: Al-Layth; Al-Zibraj: gold, and Al-Zibraj also: the thin cloud, and Al-Zibraj: the ornament of embroidery, or jewels, and the like. It is said: Zibrij Muzabrij, and Zibrij Al-Dunya: its ornament, and I mentioned Al-'Ajjaj's Rajaz as evidence of this in the construction of (Rahj). We note from Al-Saghani's text that the word (Zibraj) is a noun on the pattern (fi'lil) to indicate a noun of substance, which is a type of gold. We also note from Al-Saghani's approach is to refer to a place without repetition, such as his reference to the root (rahj) in Al-Ajjaj's saying:

And when the winds send forth a thunderstorm

The journey of the north, the zibraj, the zibraj.

The word zibraj appears in ancient Arabic dictionaries. In Al-Ain, it says: ((Zabraj: zabraj: gold. And zibraj: the tiger cloud with black and red face. And zibraj: the decoration of weapons. And zibraj: the decoration of weapons. And zibraj: the decoration of weapons. And zibraj: the decoration of weapons.)) As for Ibn Duraid, he stated the quadrilateral structures: ((The quadrilateral, and there are five examples. Al-Akhfash said: They are six: fa'lal like ja'far, and fi'lal like dirham, And Fu'lul like Burthun, and Fi'lil like Zibrij, and Fi'lalal like Sibatr. Al-Akhfash said: Fu'lal like Jukhdub. Al-Azhari said: Zibarj is gold, and Zibrij is also the decoration of weapons, and Zibrij is embroidery, and Zibarj is the black and red clouds on its face. Al-Saghani agreed with what the lexicographers said, and the linguists followed his example, so Al-Ashmouni said: Fi'lil with a kasra on the first and third letters, and it is a noun, like Zabarj, which is the thin cloud, and it was said: the red cloud, and it is also one of the

names of gold. Therefore, the word Zibarij is a noun that indicates Gold, in addition to the other meanings mentioned.

T - The Structure of (Fu'lul)

Al-Saghani cited words with the pattern (Fu'lul), including: (Fulful, with a damma—and the common people say it with a kasra—is a well-known seed brought from India, and it is an Arabized form of yalil with a kasra... Fulful: the clever servant, and Fulful: one of the notables). It is clear from the aforementioned text that Al-Saghani had a comprehensive grasp of the word (Fulful) in terms of eloquence, precision, and usage, which qualified him to elaborate on its origin, types, and Arabization, in addition to it being a type of plant.

Th - The Structure of (Fu'lal)

He cited Al-Saghani uses the word (mij'ab) in the form (fi'lal) to denote a noun, saying: ((Mij'ab, with a kasra on the m: a wrestler among men who wrestles people but is not wrestled back. Ju'b, with a damma: that which extends from below the navel to the groin... and the construction indicates plural.))

C - The construction (fi'lun)

From the quadrilateral nouns that appear in Al-'Abab's dictionary in the form (fi'lun), he said: ((Al-Fatahl, like Hezabr: a time when people had not yet been created. Al-Jarmi said: I asked Abu Ubaidah about it, and he said: The Bedouins say: It is a time when stones were wet... Futhul, like Qunfudh and Burqu': A man's name) and he cited Ru'bah's poetry, saying:

Or the age of Noah during the time of Fitahel
And the rock was wet like mud.

It is clear from Al-Saghani's text that the word (Fitahel) is a noun on the weight of (fi'l) to indicate time. And what was mentioned by Al-Khalil in his saying: ((Fitahel: an era in which people were not yet created)) Ibn Sidah said: ((The time of Fitahel: days when stones were wet)) Ibn Manzur said: ((Fitahel on the weight of Hizbar is an era in which people were not yet created, and the time of Fitahel is the time of the Prophet Noah, upon our Prophet and him be blessings and peace)) Al-Amili believes that: ((Fitahel: a time in which people were not yet created Among the people after; or the time of Noah (peace be upon him) or a time when the stones were wet like mud. And: the torrent: the great fire: the huge camels))

As for the linguists, Ibn Asfour explained the assimilation when he said: ((An example of fitahal is dirabban, so the first ba' is assimilated into the second because it is sukoon. It is not assimilated in anything that came before, because if you did assimilate, you would need to make the first ba' sukoon, and the structure would change from what it was attached to. This is analogous because it is frequently found in their speech.)) ((Fi'l - with a kasra on the first and a fatha on the second - and it is a noun like qimatr - which is the container of books - and fitahal - it was said that it is the name of the time when Noah, peace be upon him, left the ship.)) Ibn Ya'ish said: "An example of this is 'fi'l' in the noun and adjective. The noun is fitahl and qimatr, and the adjectives are hizabar and sibatr. Fitahl is a period of time before the creation of mankind. Qimatr is a container in which books are kept." We note from the above that the word (fitahl) is a noun that denotes time. Al-Saghani agreed with the scholars before and after him and added: Futhul, like Qunfudh and Burqu': the name of a man.

H - The (Fu'lal) Structure
This structure is one of the additions made by Al-Akhfash to the quadrilateral noun structures, namely the (Fu'lal) structure, and Al-Istrabadi approved it. Al-Saghani is among those who

acknowledged the existence of the sixth structure, as he mentioned the word (Tuhlab) when he said: ((Tuhlab and Al-Tuhlab - with the lam pronounced with a damma or a fatha - and Al-Tuhlab are examples of Zibrij: this green thing that rises above the water.)) It appears to us that Al-Saghani agreed with those who added the sixth structure, as he adopted the lam with a damma or a fatha, and the fatha may be for the sake of alleviation. Ibn al-Hajib said: "There are five quadrilateral nouns: ja'far, zabarij, burtun, dirham, and qimatr. Al-Akhfash added something like jukhdab." Al-Saghani agreed with the morphologists by establishing a sixth structure for the simple quadrilateral noun.

Third: The significance of the structures of the simple quintilateral noun

Sibawayh said: "Every noun with four-letter roots that has an additional letter and is like the five-letter word, is like the five-letter word, like safarjal, just as the three-letter word is like the four-letter word, like hawqal. Likewise, every noun with four-letter roots is like the four-letter word, like safarjal." Ibn Jinni mentioned the structures of the quintilateral nouns, saying: "Know that nouns with five-letter roots occur in four examples, and a fifth that Sibawayh did not mention, namely: fa'lallal, fi'llallal, fa'llalil, and fu'llil fu'llalil." So the fifth construction was added. Grammarians agreed that there are four constructions for the quinqueliteral, as they said: ((As for the quinqueliteral, it has four agreed-upon constructions: Fa`lallun, Fu`lallun, Fa`lalilun, and Fi`lalun)) They added another construction to make it five. Most grammarians and morphologists have stipulated that one of the fluency letters be included in the quadrilateral and quinqueliteral pronunciations. Al-Khalil said: ((If you come across a quadrilateral or quinqueliteral word devoid of fluency or labial letters, and there are not one, two, or more of these letters in that word, then know that this word is a modern innovation and is not from the speech of the Arabs, because you will not find anyone who hears a single quadrilateral or quinqueliteral word in the speech of the Arabs except that it contains one, two, or more of the fluency and labial letters.)) And according to the linguists, Ibn al-Hajib said: ((The letters of *zalaqah* are letters that are inseparable from a quadrilateral or quintilateral letter, due to their ease of pronunciation. That is why it was said: If you see a quadrilateral or quintilateral letter, and it does not contain a letter of *zalaqah* or alif, then it is not original Arabic, such as: 'asjad, and it has six letters: bā', rā', fā', lām, mīm, and nūn, and its plural is mur bīnfl. It was named thus because the pronouncer relies on the tip of the tongue - which is its edge - from: *zaliq al-lisān* and *zalaqah* and *zalaqā* and *zalaqā*: sharp. It is said: a *zaliq* tongue; meaning: sharp. And the letters of *zalaqah* were named thus because they are produced from the tip of the tongue)) And the letters of *zalaqah*, according to al-Saghānī, are: ((The *zalaqah* letters are the letters of the tip of the tongue and the lip, the singular is Adlq, and there are six of them, three of which are dhawlaqiyah, namely ra', lam, and nun, and three are labial, namely fa', ba', and mim. These letters are called dhaluq because smoothness in speech is achieved by the tip of the tongue and lips, which are the two paths of these six letters.

[And what is mentioned of the structures of the simple pentameter in the Al-Abab dictionary are many words, including:

A - The structure (fu'llalal)

The structure (fu'llalal) is mentioned in Al-Abab by Al-Saghani, who said: ((Al-Khuza'bil is an example of Qudha'bil: Funny hadiths that make people laugh... and Al-Khuza'bilah: what you made people laugh with, it is said: bring some of your Khuz'abilah. Ibn Al-A'rabi said: Among the names of wonder is Al-Khuza'bilah. We note that Al-Saghani stated the originality of the

structure (Khuza'bil) because it was placed in the five-letter structure. The grammarians said: ((Fu'allil) .. with a damma on the first letter, a fatha on the second, a sukoon on the third, and a kasra on the fourth (Qudh'mal) is an adjective, and it is a noun like (Khuza'bal) for falsehood.

B - The construction of (fa'allal)

Among the abstract five-letter nouns in the Al-'Abab dictionary, on the pattern (fa'allal), is (zabarjad). Al-Saghani said: ((Zabarjad: a well-known gem, it is emerald, and it is the nickname of Qays ibn Hassan ibn Amr ibn Marthad.)) He cited as evidence the poetry of Tarafa ibn al-'Abd, who said:

And in the neighborhood is a dark-skinned man, shaking off the daggers... Showing off his two necklaces of pearls and emeralds.

It is clear to us that Al-Saghani sometimes relied on the meaning commonly used among people with a well-known term. Zabarjad is a well-known gem, and it is also a nickname for a specific man. Ibn Ya'ish said: "Fa'lal can be both a noun and an adjective. For example, the noun is "safarijal" and "Farazdaq", and the adjective is "shamardal." Al-Saghani mentioned it in his section on the quinqueliteral structure.

T - The structure (fi'lal)

One of the standard forms of the quinqueliteral is the one mentioned by Al-Saghani (fi'lal), as he said: "Chess, with a kasra on the shin: this well-known game. It can also be said with a silent sin; the first letter is not opened. It is from shatara or from tastir, because it is filled and written. Shaytaraj, with a kasra on the shin, is a well-known medicine, and it is an Arabized form of jitrak." , in Hindi). It appears to us from Al-Saghani's text that he has encompassed the inflections of (chess) and its connotations. He stated that it is on the pattern (fi'lal) and also said that it is a well-known, i.e., used, game. In Arabic dictionaries, the word (shatranj) does not include the connotations that Al-Saghani said about it. We see Ibn Manzur saying: "Shatranj and shitranj are Persian, Arabized. The kasra on the sheen is better, so that it is from the category of jardahal." Dr. Ahmad Mukhtar said: "Shatranj is Persian, Arabized. Some of them break the sheen to follow an example from the Arabs, like jardahal, because there is no root of fa'lal in speech." Thus, what Al-Saghani mentioned was in agreement with what Scholars have said that the letter "stable" in "chess" is pronounced with a kasra (sh-t-r-n-j) because there is no standard five-letter meter in Arabic speech.

T- The structure (if'lal)

I found some words with a five-letter root that do not follow the standard meters, and Al-Jawhari followed suit and stated their origin, saying: "The stable is for animals, and its alif is original because the addition does not apply to the daughters of four from their beginnings except for nouns that follow their af'al, and they are further from the five-letter." Its meaning is mentioned in Arabic dictionaries, so we begin with Al-Khalil, who said: "The stable: the place where horses stop in Syria, and the plural is asabeel." It is a place name. Ibn Duraid said: "It is not Arabic," as he said: "The stable is not Arabic." . That is, it is an Arabized word. Al-Jawhari said: "Al-istabl is for animals, and its alif is original because the increase does not apply to the daughters of four from their beginnings, except for nouns that take their verbs, and they are further from the five. He said: Abu Amr said: Al-istabl is not from the speech of the Arabs." He stated clearly that it is a quinqueliteral word and its hamza is original. Shams al-Din considered it a hamzat qata' and said: "Istabil with a kasra over the hamza: it is an original hamzat qata' and the rest of its letters are original, and it is the bayt al-khayl and the like." As

for the linguists, Ibn Ya'ish said: "If the hamza is at the beginning of the daughters of four, then its increase has not been proven in it by derivation nor Other than that, therefore it was not decided to increase it if its matter was unknown, since the original is the absence of increase, so it was the original for that reason, and the word with it was a five-letter word. So "istablun" in which the sad, the ta', the ba', and the lam are roots, and likewise "istakhr" in which the sad, the ta', the kha', and the ra' are all roots. If that is the case, then the hamza at the beginning of it is also an original word, and their weight is fi'lalun as we mentioned, like qirta'anin and jirdahalin. Meaning that if the hamza was at the beginning of the word after four letters, then it is possible for it to be an original word. Jamal al-Din followed him when he said: ((If the roots are more than three after the hamza or the meem, then they are an original word like istibl)) It is clear from what was reported by the lexicographers and linguists that al-Saghani's opinion regarding (istabl) is that it is a five-letter noun that indicates the place of animals. So he agreed with what Imams have stated that it is analogical and not anomalous. As for Al-Saghani's opinion regarding the fifth construction (fu'lalil), he limited it to the doubled only, saying: "It is not part of Arabic speech. The explanation for this is that there is no five-letter word in Arabic speech whose first letter is a damma and whose second letter is a fatha, except for the doubled, such as dhurrahah and khub'athnah." Al-Saghani restricted the fifth construction to the doubled.

Conclusion and Key Findings

At the end of my research on morphological issues in Al-Sagani's (d. 650 AH) Al-Abab Al-Zakhir and Al-Lubab Al-Fakhir dictionary, I arrived—by God's grace—at the following key findings:

1. The importance of Al-Abab Al-Zakhir dictionary and its scientific value, as it is an expert in the rules of morphology and their application, by examining the derivation of words and the changes that occur in their structure, and by ensuring their precise control through weight and vowel markings.
2. This study demonstrated al-Saghani's great care and trustworthiness, as he quoted from his sheikhs, citing their words along with the author. He would describe the person he quoted as trustworthy, demonstrating his high morals toward scholars.
3. After mentioning the ten forms of abstract nouns agreed upon by morphologists, which al-Saghani mentioned in his dictionary, he followed the morphologists' approach of using the ten structures used for abstract nouns. He mentioned the structure (fu'il), but did not discuss the issue, contenting himself with quoting what al-Akhfash said.
4. As for the quadrilateral root, it has six structures. In addition to the previously mentioned structures, he added fa'ilil, of which only taharba came. 5 - Al-Saghani limited the fifth construction (Fu'lalil) to the doubled letter only, saying: ((It is not from the speech of the Arabs, and the explanation for that is that there is no five-letter word in the speech of the Arabs whose first letter is a damma and whose second letter is a fatha, except for what came from the doubled, such as dhirrahah and khub'athnah. These were some of the results that I reached through my study of the dictionary Al-Abab Al-Zakhir and Al-Lubab Al-Fakhir. If I succeeded in them, then this is from God alone, and if I fell short in them, then it is from me alone. In conclusion, I thank God abundantly and blessedly for completing this study, and may God's prayers and peace be upon our master Muhammad, his pure family, and his companions.

And our final supplication is that all praise is due to God. Lord of the worlds

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