Specifications and rhetorical defects according to Al-Subki in His Book Arus Al-Afrah book

Nihad Mutlab Makhlaf
Anbar University, College of Education for Humanities
Corresponding author email: nuh19h2037@uoanbar.edu.iq

Prof. Dr. Amer Mehdi Saleh
Anbar University, College of Education for Humanities
Email: Amer.mhidi@uoanbar.edu.iq

Abstract---This paper studies the rhetorical defect of the scholar Bahaa Al-Din al-Subki (dead 773 AH.) as one of the most important topics on which he based his research rules in his book Arus Al-Afrah. Therefore, this research attempts to explain the methodology that al-Subki followed, referring to scientific issues and rhetorical issues that he addressed with focus on the term The rhetorical reasoning in it, for that this research raised a set of issues that Al-Subki objected to in his book Arus Al-Afrah on Al-Khatib Al-Qazwini (dead 739 AH) in his book Takhlees Al-Muftah, in an attempt to understand the mechanism of his rhetorical reasoning, the advantages that he distinguished, and the defects that were indicated in his research.

Keywords---El-Sobky, rhetorical explanation, Arus Al-Afrah, specifications, defects.

Introduction

The topic of research in rhetorical reasoning is of great importance. because it is a research deals with Arabic rhetorical thought, in addition to the fact that the attempt to discover the rhetorical defect is an attempt to discover the means of inference by which one word is preferred over another, because the recognition of the principle of difference in degrees of speech and disparity in the layers of rhetoric is one of the important rules on which Arabic rhetoric is built. The rulings, reasons and evidence on which the practices of critics and rhetoricians relied in analyzing and justifying texts and balancing between them, are the entrances and disciplined procedures to understand these rules. Therefore, understanding the rhetorical reason and its conclusions and patterns is a strong basis for understanding the nature of rhetorical reasoning. In this research, I will present the concept of cause and explanation, linguistically and idiomatically, and

some of the characteristics that were distinguished by the rhetorical reasoning of Al-Subki, and the points I pointed to, by studying some of the issues that Al-Subki was exposed to in his book Arus Al-Afrah , as an example but not limited to, and I ask Allah for help in moving forward. In this subject, whatever was right is success from Allah Almighty, and whatever was wrong in it is from me and from Satan, so ask Allah's forgiveness for that, but how can safety be for the one whose deficiency is one of the components of his existence, and may Allah's prayers and peace be upon our master Muhammad and his family and companions and peace be upon him Much.

Illah linguistically: (Al-Farahidi, 1/88, Ibn Duraid, 1987, 1/156, Al-Zamakhshari, 1998, 1/675, and Al-Zubaidi, 1998, 30/44), and Ahmed bin Faris (dead. 395 AH) mentioned in (A'al book) the letter (ع) and (ل), three authentic principles. One of them is repetition or repetition, the other is an obstacle that hinders, and the third is a weakness in something (Ibn Faris, 1979, 12/4).

The reason of breaking ع: it comes with meanings, including the meaning of the cause.

And the cause of everything is its cause." It came in the tongue: "This is a reason for this, i.e., a cause, and in the hadith of Aisha: Abd al-Rahman (al-Nawawi, 1/294) used to strike my leg with the reason of my departure, meaning: because of her, it appears that he He hits the side of the camel with his leg, but rather strikes my leg...." (Ibn Al-Atheer Al-Jazari, 1979, 3/291, and Ibn Manzur, 1414 AH, 11/471, and Al-Jawhari, 1987, 5/1773).
This meaning is appropriate to the idiomatic meaning; Because the reason is a reason for establishing the ruling in the branch for which the ruling is required to be established (Ibn Bahader Al-Zarkashi, 1994, 7/145). It came in the definitions: "The cause is what depends on the existence of a thing and is external to it, influencing it" (Al-Sharif Al-Jurjani, 1983, 144). And it came in Al-Misbah Al-Munir: "He made it a cause, and from it is the definitions and defects of the jurists" (Abu Al-Abbas Al-Hamawi, 2/426)

Idiomatic meaning

First: The cause and explanation for the philosophers: Definition

Explanation: explain of the cause of a thing, which is what is inferred from the cause to the effect and is called luminous proof (Al-Thanawy, 1996, 1/489, and Al-Zayyat, 2/623). Wasta is a fault for the desired in the outside as it is in the mind. (Al-Thanawy, 1996, 1/489, and Al-Zayyat, 2/623).

Conditions of Explanation of the philosophers

1. That an order is issued by another order (Al-Zayyat, 2/624), and his condition changes together (Al-Kafwi, 1998, 599).
2. To be on the side of the independence (Wal-Zayyat, 2/624) and defect and cause are synonymous with most of the theologians, and they use one in place of the other, except that they differentiate between them under two conditions:

First: If it is intended by the defect that influences or what arises from the effect from the influencer without mediation between them or a condition, and the cause is that which motivates the thing or what leads to it through mediation or intermediaries.

Second: the defect is what happens with it, and the cause is what happens with him and not through him, and Al-Ghazali (dead. 505 AH) and the theologians preferred to use the term "cause" to denote the cause, while other Muslim philosophers preferred to use the word "cause" over the cause (Al-Kafwi, 1998, 621, and Saliba, 1994, 2/96).

Parts of the cause of the philosophers (Al-Sharif Al-Jurjani, 1983, 154, Al-Ghazali, 1961, 258):

1. The causal of intention: It is what is evaluated from its parts, and it is material and formal. Materiality is what does not require the existence of the thing in actuality, but rather by force, such as wood and iron in relation to the bed, and it is expressed that it must exist for the existence of the thing; And the image is what is required by the presence of the thing in reality, such as the body on which the shape of the bed.
2. The Cause of Existence: It is what depends on the description of the self-correcting essence and its parts by external existence and is specific to efficacy and finality.

The efficient cause is that which affects the known and is unifying to it, such as the maker of a thing. Al-Kindi the philosopher (dead. 252 AH) defined it as: the beginning of the movement of the thing that it is (Al-Kindi, 1950, 1/169). And Al-Ghazali defined it: that it is not in itself of motion, and it is the reason for the existence of a thing (Al-Ghazali, 1961, 258).

The aimed cause: it is the motive that motivates the creation of the thing and benefits the activity of the subject, and it is later than the effect in existence outside, so it is the purpose or (the motive is first the motive whose existence is desired last) (Al-Ghazali, 1961, 258), and it lags in existence from the state of the efficient cause that precedes it in existence in time.

The effectual cause is called a cause according to the scholars, which is what results in a causative intellect or reality, and it may be called the mover or the subject, and the final cause is the end or the purpose, and it may be called (the complete cause) (Al-Thanawy, 1996, 1/14-2/1249).

The specifications and defects of the rhetorical reasoning according to El-Sobky

Foreword: After I finished studying examples of Al-Subki's rhetorical reasoning in his book Arus Al-Afrah and discussed them in two chapters, I should follow this up with a special study that contains the specifications and defects of of Al-Subki's rhetorical reasoning, which I noticed and extracted from my study of the book Arus Al-Afrah .

This section consists of two Topics

The first topic: the characteristics of rhetorical reasoning according to Al-Subki.The second topic: the defects of rhetorical explanation according to Al-Subki.

The first topic

The characteristics of rhetorical reasoning according to Al-Sobky:
It is known to everyone that the sign Sobki is armed with an authentic linguistic and rhetorical culture, and has extensive knowledge of the articulations, arts and branches of the Arabic language. Tasteful and linguistic explanations, in which he responded to scholars of rhetoric and language, and had great additions and singularities, which the Arabic Rhetorical Library is proud of (Abdul Fattah Lashin, 1978, 55). Some of the features of the rhetorical explanation of al-Subki can be summarized as follows:

Firstly: Al-Subki distinguished in his book Arus Al-Afrah by offering a huge amount of rhetorical explanations, and these explanations were diverse and comprehensive. , logical, and fundamentalist, and most of his investigations and explanations were extracted from his ideas. Al-Subki said: "This commentary, praise be to Allah Almighty, contained the topics that are from the great of my thought, which I have not preceded, and the gifts of my remembrance.

Second: What distinguished Al-Subki's rhetorical reasoning was that he was fair in many of the issues he explained and showed his point of view in them. The specification of the actual news if it comes after the letter negation, and the compiler commented on the example: "I have not seen any of the people" by saying: "The denial is in the first place the vision that happens to every one of the people." (Al-Qazwini, 1993, 2/54).

Then we find that Al-Subki objected to Al-Musannaf's explanation of the example and justified his objection, saying: "And in it there is a view, because denying the vision of all people is partial, not complete, because it is a general negation of what is to come, and when it has been decided in logic that "not all" are from the walls of partial negativity" (Al-Subki, 47).

Al-Subki then answers this objection himself, saying: "It can be answered that this is an ambiguity in the phrase, but he wanted the first to be denied the vision that falls on "Uhud" (Al-Subki, 47v). This fairness was distinguished by many of our ancient scholars.

Third: Al-Subki's rhetorical reasoning was distinguished by taking into account the reasons for taste and beauty in many issues, how could he not, when his call to good taste and straight understanding was in the beginning of his book, saying: "As for the people of our country, they are dispensable of that, because of what Allah Almighty has made them possess of good taste and straight understanding, And minds that are thinner than the breeze, and softer than the water of life in the handsome face" (Al-Subki, 1 and).

Fourth: He was distinguished with many and varied explanations, which were the great of his ideas, and none of the rhetoricians explained what I studied with what Al-Subki was alone with, and for example, he justified his objection to the author on the issue of the purpose of defining the predicate, where the compiler said: "As for its definition; By one way of defining another person like him or a similar ruling, like "Zayd your brother" and "Amr Al-Muntaliq" (Al-Qazwini, 2010, 40).

Al-Subki justified the expression of the compiler as an explanation for it from many reasons for taste and beauty, saying: "And he responds to it in his saying: "by one of the methods of identification" that the knowledge of one of the two attributes of a thing does not correlate with it and one of the methods of identification. "A man in our house" and there may be one of the ways of identifying it while it is unknown, as you say: "A man is better than a woman." So the pastoral here should be the moral definition corresponding to ignorance, not the verbal definition corresponding to denial" (Al-Subki, 71).

How beautiful this explanation is, even if al-Subki was alone in it, and this happens a lot of it, for rhetoric rests on meanings fixed in their verbal templates, not on expressions abstracted from meanings, so al-Subki took into account the moral definition, not the verbal, and the words of the compiler may be carried on the predominance, not the generalization.

Fifth: Al-Subki's rhetorical reasoning was characterized by clarity, simplicity and avoidance of complexity, and this indicates that Al-Subki possessed a brilliant mentality, great accuracy, and long-term vision, as he presents all possible objections and then answers them, and this is the method of scholars. An example of accuracy according to Al-Subki is his objection to the compiler on the issue of the reasons for defining the ascribed to it as connectivity, as the compiler mentions that the ascribed to it may be known as compatibility to magnify, as Allah Almighty says:

Al-Subki commented on what the compiler mentioned, justifying his comment by saying: "For someone to say: This happens by denial, or to say that "what" is an objection that is described. "What covered them" was only brought about to reduce, because the water was twice as much as what drowned them, meaning that something small of that water covered them, and on this the denial is more likely" (Al-Subki, 33v). This reasoning shows us the extreme accuracy and prudent consideration that characterizes Al-Subki.

Sixth: Al-Subki distinguished himself by linking his explanation, verification, and what he justifies with the rules of language and grammar, and this matter is not found by other commentators with this clarity. And grammar, and he transmitted from linguists and grammarians such as Al-Jawhari, Ibn Sayyidah and others the meanings of vocabulary and words and explained them and commented on them and justified them, as well as conveying to these scholars their different points of view, and linking between grammatical ones and rhetoric (Ahmed Matlab, 1967, 541). Al-Subki confirms that, saying: "Perhaps you say: What benefit is there for the science of semantics, for vocabulary and compounds are learned from the three sciences, and the science of semantics is mostly from the science of

grammar? It contains the purposes of the speaker in infinite ways, and these secrets are not known except with the knowledge of the meanings, and the grammarian.   (Al-Subki, 6). Among his linguistic investigations is what he mentioned in his talk about the word "the mersan," saying: "And the mercenary with the conquest of the meem with the conquest of the sein and its breaking. Ibn Sayyidah narrated them, and al-Jawhari said: It is by breaking the meem and it is an illusion" (Al-Subki, 10f). Al-Subki also said about the word "ifranqa'": "Al-Zamakhshari said: Ifranqa' is taken from the letters of the sect with the addition of the eye, and in it there is a view, because the eye is not from the letters of the increase, and he made it the essential derivative of the cracking of the fingers, so he weighed it on this, do it, and on the first "do it" (Al-Subki)

And from his grammatical discussions, the expression of the word in verse of Al-Abbas bin Al-Ahnaf: (And evidence of miracles 1/268) [from Al-Taweel]
I will ask the house to be far from you, that you may come nearer and   my   eyes freeze to tears
It is permissible in his saying: "and pour out" the accusative in conjunction with "after": [Al Wafer]
To wear an abaya and comfort my eyes." (Amali Ibn Al-Shjari 1/427)
It is supported by things: One of them: The statement of a group such as al-Khatib on the meaning of the house, that he wanted to ask for tears to be shed
The second: it is identical to the first half. The third: It is not good for him to say that my eyes will pour tears, and the display is that they are pouring as the house is far away, but he renewed his request for them" (Al-Subki, 1).

The second topic

The defects to the rhetorical reasoning of Al-Subki

Preface: Al-Subki's rhetorical reasoning has advantages. He has flaws that appeared in some of his explanations, as he is human, and error is a human nature. However, these criticisms do not diminish the value of Al-Subki as a great rhetorical scholar, who had a great impact on enriching the Arabic Rhetoric Library with his explanation, criticism, and explanations.

Some researchers believe that al-Subki is one of the rhetoricians with divisions and rules, so his study was deep based on rules and based on mental issues, and there is no doubt that this methodology leads to a deepening in the study of rhetoric, and this depth may deprive rhetoric of its aesthetic guest in some times, and this is what went Al-Subki referred to him in some of the issues that he explained and explained in his book (Muhammad Barakat, 1983, 245).

Among the defects that were pointed out on the rhetorical reasoning of Al-Subki

First: Although al-Subki in his rhetorical reasoning tended to be clear and simple, yet he sometimes went to the intrusion of logic in some places (Muhammad Barakat, 1983, 245). It is a method that makes rhetoric dry bases devoid of beauty, and that is not always his way, and an example of the inclusion of logic in the rhetorical reasoning of Al-Subki is his saying: "Because the denial of seeing all

people is partial, not complete; "Not all" of the walls of the partial passive (Al-Subki, 47). And that was when he objected to the comment issued by the workbook on the issue of "the ascribed to him may be presented to inform the specification of the actual news if it comes after the letter of the negation" and the text of the commentator of the workbook: "The denial in the first place is the vision that falls on every one of the people" (Al-Qazwini, 1993, 2/54 This was on the example of: "I have not seen any of the people." Al-Subki could purify his explanation of the terms "negative general, general negation, partial, negative, and positive," but he was influenced by his father, as Dr. Muhammad Barakat sees (Muhammad Barakat, 1983, 245).

Second: If al-Subki called for good taste in his explanation, verification, and justification, but he was unable to achieve what he called for in all places, and how could he deviate from the methodology that was struck by the book "Miftah al-Ulum" and the explanations and summaries that were based on him and imposed on rhetorical studies? He could not deviate from the approach of al-Khatib al-Qazwini or the approach of al-Sakaki before him, even if he added a lot of what he left to their books, and the explanations, investigations and explanations that crossed his mind (Ahmed Matlab, 1967, 533).

Third: Al-Subki made many of mental divisions and verbal rules during his explanation and explanation of the issues of the book (Ahmed Matlab, 1967, 533), and for example what he mentioned in the issue of the divisions of mental metaphor, Al-Subki said after he mentioned the types of mental metaphor: "These eight divisions are a circuit between the verb And the subject, there is no doubt that the verb is clothed with residues in consideration of the object, the case, and others, considering the reality or metaphor, so we say: each of them may be in the subject and the object, and the object is clothed with the verb real or metaphor, and each of them may be in itself an individual metaphor, and the object is clothed with the verb real or metaphor. It is real, these are four cases multiplied in the eight, meaning the four real divisions and the four figurative divisions - they amount to thirty-two divisions, and come in the second object sixty-four, and in the third one hundred and twenty-eight, and are multiplied by the dependents, the adverb, the infinitive, the adverb and the like, so you have to consider that, and do what the rules require the previous one" (Al-Subki, 29v). And this is not the only example of Al-Subki in his book Arus Al-Afrah , and he has such divisions in the issue of the purposes of the news (Al-Subki, 24f), and what he mentioned on the subject of separation and connection (Al-Subki, 95).

Fourth: There are rhetorical issues and issues that al-Subki should have clarified and justified, but he did not do that, and sometimes he conveys the opinion without discussion. You see him transmitting the hadith without guidance or reference to the link between the utterance and the meaning, and the lack of separation between them (Muhammad Barakat, 1983, 251). An example of this is what Al-Subki mentioned in his speech on the aspects of improving eloquent speech, saying: "The objects of improving eloquent speech are twofold: a multiplication that refers to the meaning because it is more important" (Muhammad Barakat, 1983, 251). : "I do not know how Al-Subki left this issue without referring to the connection between the wording and the meaning" (Muhammad Barakat, 1983, 251).

Fifthly: Al-Subki sometimes stopped at the phenomena of expressions and their stagnation without delving into the rhetorical meanings behind them that the speaker wants (Muhammad Barakat, 1983, 246). An example of this is his comment by al-Subki on the author's representation of the occurrence of the second sentence of the first, in the position of instead of the inclusion, followed by the poet's saying: [from long]

Say to him, go away, and do not stay with us...otherwise, be a Muslim in secret and publicly. (Al-Qazwini, 1993, 3/112).

Where the author commented on this verse after exemplifying it, saying: "What is meant by it is the perfection of showing dislike for his stay due to a disagreement about his public secret, and his saying: "Do not stay with us" is more accurate than his performance, because it indicates it in conformity with the emphasis, unlike "Leave" (Al-Qazwini, 1993, 3). /112).

Al-Subki objected to what the compiler came with in his explanation of this verse, saying: "It should be said and denotes the prohibition of residency by conformity," and "leave" denotes it, not by conformity, for we may prevent that "do not establish" denotes that it is disliked by conformity, however. It is not correct that "leave" indicates "Do not evaluate" by inclusion except after the subjunctive, provided that the command to something includes the prohibition of its opposite, we said by necessity, or it does not indicate, then it is not what we are in" (Al-Subki, 100). So, Al-Subki's saying: "We may forbid that "don't evaluate" denotes dislike of matching, by which he means limited verbal conformity. The pronunciation did not go into depth in the meaning intended by the author in his explanation of the house in which he represented.

Conclusion

At the conclusion of this research, I conclude that the study of rhetorical reasoning gives research in the sciences of Arabic rhetoric a wide and fertile field in which visions are combined, and the opinions of others are accepted. This is because the matter is related to the cause, and the ruling is related to it, for the rulings vary and change according to time and place, and we cannot limit the rhetorical reasoning to one time and place. perceptions and knowledge, but he maintains his place in which nothing can compete with him. After that, I hope to Allah, the Blessed and Most High, that this research will be useful and achieve its purpose, and this research has yielded results, which are as follows:

References

1. Al-Subki was keen in rhetorical reasoning to combine the advantages of two well-known methods of rhetorical research in his time, namely: the verbal method and the literary method.
2. Al-Sabki seemed to be a clear and influential figure in the rhetorical reasoning, as he did not adhere to what the predecessors had justified, but rather discussed the opinions as a new discussion and objected to them as a critic, and he has many additions to which no one preceded him.
3. Al-Sobki linked rhetorical reasoning with grammar and grammar; This is due to his extensive knowledge of these sciences, as well as to confirm that there is a close link between these sciences.

4. Al-Subki succeeded in employing rhetorical reasoning with the rules of Usul al-Fiqh; Because of his extensive and great knowledge of this science, and enriched his book through his research in the common issues between the science of rhetoric and the science of jurisprudence, and in this aspect he was distinguished from other commentators.

5. Al-Subki was able to employ rhetorical evidence of all kinds, the Qur'an, hadith, poetry and prose, in his rhetorical research, and it took a wide and important space from his interests in rhetorical reasoning.

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