

Linguistic investigations in the book of Thaleb Councils (291 AH)

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Introduction

The books of the Arab heritage were full of precious treasures from the efforts of our ancient Arab scholars, who left us a great wealth, almost indispensable, by researchers, because of the breadth of knowledge and strength of memory of their owners, as well as their knowledge and foresight in dealing with various sciences and knowledge in smooth ways for the sake of Benefit and benefit to those who request it.

From here, found that shed light on one of these important linguistic treasures, which is the book (Thaleb Councils), in order to stand on some of its linguistic aspects, and to show the value of the knowledge provided to us, which we still draw from and draw upon to this day.

Divided it into two parts, and named the first of them with (A Thaleb: His Life - His Biography - His Book), and the second with (Linguistic Investigations in the Thaleb Councils), and concluded it with a conclusion, then a list of sources and references.

If succeed in this modest effort, it is from the grace and success of God, and if it is the second, then it is my shortcoming. And the God of the intent behind.

The first topic: Thaleb: his writings - his sheikhs - his students - his approach - his book

His name :

Abu al-Abbas Ahmed bin Yahya bin Zaid bin Sayyar al-Nahwi al-Shaybani, known as a Thaleb (200-291 AH), was called a Thaleb because if he was asked about a question, he would answer who here and there, so they likened him to a Thaleb if he was jealous. He is one of the linguists and has sold in a number of sciences such as jurisprudence, but the linguistic goods overtook him He is the sheikh of Arabic and the Imam of the Kuficians in grammar, language and hadith. He was a poetry narrator, an authority in the language, a strong memorizer, and a well-known hadeeth for memorization, truthfulness of dialect, knowledge of the stranger, and narration of ancient poetry. He narrated about himself saying: (I asked Arabic in the year two hundred and sixteen, and I began to look at the limits of the fur, and I was eighteen years old, and I reached twenty-five years old, and there was nothing left for the fur on an issue except that I memorized it and controlled its position in the book), and he said: (And I meant by grammar more than When I mastered it, I became focused on poetry, meanings, and the strange, and I held Abu Abdullah bin Al-Arabi for a few ten years.” (The ranks of grammarians: 151, the classes of grammarians and linguists: 141, Nuzhat al-Alba: 157, the dictionary of literature: 2/239, and Baghiyyat al-A’wah: 1/396) He relied on Ibn Al-Arabi in language, and on Salamah in grammar, and he narrated on the authority of Ibn Najda the books of Abi Zaid, and on the authority of Al-Athram the books of Abu Ubaidah, And on the authority of Abi Nasr, Al-Asma’i wrote, and on the authority of Amr bin Abi Amr Al-Shaibani, his father wrote. (The ranks of grammarians: 153, and Nuzhat Al-Alba: 158.) He was not satisfied with studying grammar, language, poetry, meanings and the strange, but increased the study of hadith and its narration, and he used to say: (I heard from the bottles one hundred thousand hadiths) (Lexicon of writers: 2/134, and the deaths of notables: by Ibn Khalkan: 1/144). And what strengthens his connection with the companions of hadith is that he visited Ahmed bin Hanbal, the imam of the modernists of his time, and he said: (I would love to see Ahmed bin Hanbal, so when I entered him he said to me: What are you looking at? I said in grammar and Arabic, and Abu Abdullah, who is for some Banu Asad, appealed to me:

If eternity is empty for a day, do not say

I was alone, but say I have a watchdog

And do not think that God is ignorant of what he sees

Nor that what is hidden from it will be hidden

(Literary Dictionary: 2/145)

His writings :

He authored many books in the language such as: The Differences of Grammarians - Extracting Words - The Parsing of the Qur'an - Proverbs - The Middle in Grammar - Faith and Doubts - Minimization - Interpretation of the Kalam of the daughter of the Lettuce - The Limit of Grammar - Diwan Ibn al-Daminah - Diwan Zuhair - Diwan Urwa bin Hizam - Diwan Al-Nabigha Al-Jaadi - Diwan Al-Nabigha Al-Dhibiani- Diwan Al-Tarmah- Diwan Tufail- Abnormalities- Strange Hadith- Strange Qur'an- Eloquent- I did and I did- Readings- Rules of Poetry- What the public composes- What goes out and what doesn't go out- What is going on and what isn't going- Councils- Issues- preserved in Grammar - meanings of poetry - meanings of the Qur'an - al-Mufaqui - anecdotes - spelling - endowment (Dictionary of writers: 2/239, and for the sake of awareness: 1/396).

His sheikhs:

Thaleb received his knowledge from a large group of scholars of his time in language, grammar, reading the Qur'an, the noble hadith, and poetry narration. Among his sheikhs:

Ibrahim bin Ishaq bin Bashir Al-Harbi (died 285 AH) - Ibrahim bin Al-Mundhir Al-Hazzami (died 236 AH) - Ahmed bin Ibrahim bin Ismail Al-Nadim the linguistic, Abu Abdullah (died 309 AH) - Ahmed bin Hatem, Sahib Al-Asma'i, Abu Hatim (d. 231 AH) - Salamah bin Asim Al-Nahwi Abu Muhammad, the owner of the fur - Al-Abbas bin Al-Faraj Al-Riyashi, Abu Al-Fadl (died 257 AH) - Abdullah bin Shabib Al-Rabi Al-Basri, Abu Saeed - Abu Abdullah Al-Twal Al-Nahwi (died 243 AH) - Obaidullah bin Omar Al-Qawairi (Sheikh Thaleb in Hadith) - Ali Ibn al-Mughirah al-Athram, Abu al-Hasan (died 232 AH) - Omar Ibn Shabba al-Basri, Abu Zaid (died 262 AH) - Amr Ibn Abi Amr al-Shaibani (died 231 AH) - Muhammad Ibn Habib Abu Jafar (died 245 AH) - Muhammad Ibn Al-Hussein al-Tabari, known as Ibn Najda - Muhammad Ibn Ziyad Ibn Al-Arabi, Abu Abdullah (died 231 AH) - Muhammad bin Salam al-Jamahi (died 231 AH) - Muhammad bin Abdullah bin Qadim, Abu Jaafar (died 251 AH) - Muhammad bin Hisham Al-Shaibani, Abu Muhallim (d. 245 AH) - Abu Al-Mughith Al-Audi. (Grammar ranks: 153).

His students:

Thaleb has been a leader in teaching since his youth, so he learned a lot from him and a large group graduated with him, and among the most famous of them are:

Ibrahim bin Hamwayh Al-Marwazi Al-Harbi - Ibrahim bin Muhammad bin Al-Sari Al-Zajaj, Abu Ishaq (died 311 AH) - Ibrahim bin Muhammad bin Arafa known as Naftawiya (died 323 AH) - Ahmed bin Jaafar known as Jahza, Abu Al-Hasan (died 324 AH) - Ahmed bin Al-Fadl bin Shababah Abu al-Daw' (died 350 AH) - Ahmed bin Kamel al-Qadi, Abu Bakr (died 350 AH) - Ahmed bin Muhammad bin Abdullah bin Saleh, Abu al-Hasan (died 320 AH) - Ahmed bin Muhammad bin Abdullah Al-Mabadi (died 292 AH) - Ahmed bin Musa bin Mujahid (died 324 AH) - Dawood bin Al-Haytham, Abu Saad (died 316 AH) - Suleiman bin Muhammad

Known as al-Hamid, Abu Musa (died 305 AH) - Abd al-Rahman bin Muhammad al-Zuhri - Abdullah bin Jaafar bin Derstayayh, Abu Muhammad (died 347 AH) - Abdullah bin Muhammad bin Sufyan al-Kharraz (died 325 AH) - Abdullah bin Muhammad al-Shami - Abu Muhammad Ali Bin Sulaiman Al-Akhfash Al-Asghar, Abu Al-Hassan (died 315 A.H.)-Ali Bin Abdullah Al-Nas'ih, Abu Al-Hassan (died 365 A.H.)-Ali Bin Muhammad, known as Ibn Al-Kufi, Abu Issa Muhammad Bin Ahmed Bin Abdullah, known as Al-Mufaji' (d. 320 A.H.)- Muhammad Bin Ahmed Al-Qattan, known as Al-Muthawhi (died 349 AH)- Muhammad ibn Ahmad Kisan, Abu al-Hasan (died 299 AH) - Muhammad ibn Ahmad al-Washa, Abu al-Tayyib- Muhammad ibn al-Hassan ibn Muqasim, Abu Bakr (died 355 AH) - Muhammad ibn al-Abbas al-Yazidi (died 313 AH) - Muhammad ibn Muhammad Abdullah ibn Musa al-Kirmani, Abu Abdullah (died 329 AH) - Muhammad ibn Abd al-Wahed al-Zahid, known as Ghulam Thaleb (died 345 AH) - Muhammad ibn Ali al-Hasan al-Nahwi, known as Ibn al-Mu'in (died 308 AH) - Muhammad ibn al-Qasim al-Anbari, Abu Bakr (d. 328 AH) - Muhammad ibn Walad Al-Tamimi known as Ibn Walad (died 398 AH) - Muhammad bin Yahya known as al-Souli (died 336 AH) - Muhammad bin Yaqoub bin Nasih al-Asbahani (died 343 AH) - Mufaddal bin Salamah bin Asim, Abu Talib - Harun al-Dhair, known as Ibn al-Haik (For the sake of awareness: 1/396).

His method:

Looking at Thaleb's books and the scholars' narrations about him, makes us stand on the most prominent points that may express his approach or method, including:

1. He relied in his doctrine on the opinions of his two teachers: Al-Kisa'i and Al-Fara'.
2. He was neither extracting analogy nor seeking it, and if he was asked about the argument, he did not come up with anything, so he would say I do not know.

3. He was not deeply involved in the doctrine of the Basri, as he had read Sibawayh's book on himself, and he did not study it at the hands of a sheikh.
4. He used to cite the Holy Qur'an, Qur'anic readings and poems, whether they were abnormal, correct, frequent or strange. This is the approach of the Kufa school, which is the breadth of martyrdom.
5. He rarely cites the noble hadith, and he is like many grammarians and linguists in this regard.
6. He used to quote poetry a lot, whether it was attributed to its owner or not, or the whole or part of the house.
7. He has the ability to blend Arabic language sciences, grammar, morphology and rhetoric brilliantly.
8. He was famous for using kufic terms such as: Al-Imad, Al-Tabarah, Al-Makni, Al-Kannaya and others.
9. He agreed with the Basri with ninety-five issues, disagreed with them with thirty-three issues, and was single with twenty-six issues. (Grammatical and morphological issues in the book Majalis Thaleb council: Ahmed Muhammad Al-Jourani: 203).

Description of the Thaleb Councils Book:

Explanation and investigation by Abd al-Salam Haroun - Dar al-Kutub - i 2-1956/ with 780 pages, also called (Amali Thaleb), and the difference between councils and al-Amali, is that in councils the sheikh's review and question occur, and what happens in each council separately, parties, situations and events. As well as its diversity, according to the diversity of the cultures and backgrounds of its students. As for the hopes, they are what the professor dictates to his students. (Al-Amali: Abi Ali Ismail bin Al-Qasim Al-Qali Al-Baghdadi: 20)

It is a diverse book that included various sciences. It included in its multiplication many grammatical, morphological and linguistic issues on the doctrine of the Kufics, whose imam thaleb was their imam in his time, contemporaneous with Al-Mubarrad, the imam of the Basrien, and between them there was an example of discord, until the poet said: So we started in a town and we met

Asir was like a thaleb and a radiator

The book was printed for the first time in Cairo, in the year 1948 AD in one volume, combining the twelve parts of the book, with the investigation of the late Abd al-Salam Haroun, and with the adoption of the manuscript of the Egyptian House of Books, and it is the unique surviving copy of the book, located in (268) pages, but the dampness and confusion came to most of the Its leaves and ink.

The investigator added what he found of the rare additions quoted from Amalie Thaleb in literature books. A group of his disciples narrated on the authority of a group of his disciples, so the councils' accounts were many, and they differed in some of their sayings. Al-Suyuti referred to a copy of the Majalis Tha'lab, other than the copy he referred to in his book Al-Mizhar. Al-Baghdadi (the owner of the treasury) looked at the second copy that we did not receive, and he did not find what Al-Suyuti quoted in (Sharh al-Mughni's evidence) from the councils of a Thaleb. This is the copy we got.

His death:

He was walking on the road reading a book he was busy with, and he had become deaf at the end of his life, so he did not hear the footsteps of the animal that was walking behind him, so it hit him, and he died at the age of a little over ninety

The grammarian Thaleb lived for the sake of science and education, and he left an enormous scientific legacy of works, grammatical opinions and brilliant debates. It was no wonder that he was one of the most important figures of the Kufa school. The year of his death was (291 AH). (For the sake of awareness: 1/396)

The second topic: linguistic investigations in the councils of Thaleb:

I will address some linguistic aspects of the councils:

First: the semantic level:

Abu Al-Abbas Ahmed bin Yahya Thaleb said: Al-Anqar: a type of plant. He said: Al-Warraq, Al-Warraq, and Al-Warraq: dirhams. He said: Al-Warraq: the young paper, and Al-Warraq: the gardens of blood. Paper: sheep. And I sing to the Agag: Forgive my sins, and the fruit of my leaf, and I sing:

If a year leaves us with leaves,

we try to live until the leaves sprout

In this we see the linguistic triangle present with a Thaleb, which is what its letters are in common, and the vowels of its beginning differ. Each word has a special significance, because the movements are indicative of meanings. (Majalis Thaleb: 23, Al-Sahbi in Fiqh of Language: Ahmad bin Faris: 66) He said: Ibn Al-Arabi said: I asked the Arabs what was the meaning of Satan to Litan? They said: Something that we add our words to: we seek. (Following and intermarriage: by Ahmed bin Faris: 42) This is an example of following and verbal pairing, and they are two words that are similar in form and number of letters, but the first and the second have no meaning. Muhammad told us, according to Abu al-Abbas, from Abu al-Aaliyah, he said: A people from Banu Sulaym passed by a man from Muzaina who was called Nadlah in his camels, and they poured milk for him and gave him drink for them. The rest of the camels were evacuated. A man from Banu Sulaym said about that:

Did you not ask Knights of Selim?

With a pulley and it is a motor that is motorized
They saw him and slandered him while he was violating
And his family benefits the ugly man
Strengthen them with the sword

As the young man bit the wild mare

He said: (And the likeness of everything: its edge and its edge), and he said: A man made for a Bedouin porridge to eat, then he said: Do not smash it, do not chop it, and do not smash it. He said: From where do I eat I do not care?! His saying: Do not crush it: Do not eat from the top. And slander it: break it. And Tqarha eat from the bottom. Abu al-Abbas said, Abu Nasr said, al-Asma'i said: The most powerful of the people is the gigantic lameness. And the most wicked of vipers are the vipers of meadow; The dirtiest serpents are the rafts, the hardest are pebbles and purity, and the most wicked of wolves are the wretched wolf. Rather, he became so because he does not interact with people unless he wants to change. And say:
I am the honorable father of Manna Al-Khaffar...

alive stand refugee to a stone

If you do not accept an excuse...

Then I tilted the head without hair loss

Manna was what you have been given of good and evil.. and his saying: Manna' Al-Khaffar: means the protection of the owners of the guard, meaning women He said: It is a source. And saying:

Lively stand refugee to a stone. He said: The serpent of the rock is more wicked than others. And his saying: If you excuse me, then you do not accept an excuse, i.e., if you do not accept my excuse, then I was like this; Wants: If I don't give what I want. I blushed, meaning I was arrogant over people and looked at them with the back of my eyes. (Thaleb councils: 62) He said: Al-Ar'ara: the head of the mountain. And it is narrated on the authority of Omar bin Abdul Aziz that he said: Be gentle in your request, for if one of you were to live in a mountainous terrain, or the bottom of a land, he would have come to him before he died. It is said: A boy Nunush, Shu'sha', Bulbul and Buzbz, if he is light on travel. It is said: the blackness of his heart, the grain of his heart, the blackness of his heart, the jingling of his heart, the blackness of his heart, and the blackness of his heart, meaning.(Thaleb councils: 56)

Second: Grammar level:

He said: I worship God with a garment that He has clothed him. He said: If it is a distraction for Abdullah, then it is for lifting and accusation. Because the monument has been presented in Abdullah (Thaleb councils: 58). Here we note the good grammatical guidance to suit the context. And Abu al-Abbas said in the saying of the Almighty: "God does not like evil words to be spoken out loud except for the one who is unjust." He said: Al-Far says: God does not like evil to be spoken out loud except for the oppressed. He said: They replied to him. And the saying in it is that: Except for an exception, such as: "They are an enemy to me except the Lord of the Worlds." He said: That is, he is not an enemy to me (Thaleb councils: 26).

He said: What follows is (but) an appeal. But Zaid was standing. And what follows (that) was an appeal, such as: I thought Zaid was standing.

Abu Al-Abbas Thaleb said: Al-Farra said: All of them are retracted from all of them. Because this is the origin of the adjectives, so change to the emphasis and what is not an adjective; Because you do not say I passed by all, and you say I passed by the whole and the whole, so when justice became in one place, when he came with the form of the adjective, he treated him with two treatments: the treatment of the adjective, and the treatment of emphasis. He says: I liked the palace as a whole and the whole, and I liked the house as a whole and as a whole. So he collected it from the whole. (Thaleb councils: 80)

Third: The morphological level:

Abu al-Abbas said: The collection of a group of: a piece of sheep, which is a piece of sheep. He said: Badra and Badr, low and low. Anomaly. (Thaleb councils: 33) He said: It is said: I took a walker, and he walked, he wants: a medicine that walks.

And he said: (The Book of the Righteous is in Ulayyin. And what makes you know what Aliyun was) He said: Every plural has no number, it is plural with waw and nun, meaning the unknown one. (Thaleb councils: 39)

Fourth: audio level:

He said: And if he came with a hamz in a banner, he said a banner. And if the hamz was left, the fur said: it will be with Yaa. Al-Kisa'i said: It was permissible to refer it to Al-Waw. This is your gift with reference to the waw, and I took from your gift with reference to the z. And gather between Yain in the monument I took your gifts. Then they made Alif the accusative as an addition, so they made it a bai', and he sang while this was his case:

On the eve I came from every Ob... Kinana, contracting for them the ways (Thaleb councils: 44)

Fifth: Miscellaneous:

1. He said in the interpretation:

Abu Al-Abbas said in the words of the Almighty: "If they take full credit for the people, they will take it in full." They increase what is owed to the people, and from the people. And in His saying, the Most High: (A mixture that we afflict), He said: Mixtures.

And he said in the saying of the Almighty: (Pray for your Lord and sacrifice): It is said: Face the qiblah with your movement. It is said: slay.

"Then give them to them on equal terms," meaning: I will pay them their covenants, and I will teach them about war. (Thaleb councils: 46)

"He who hastens in two days, there is no sin on him, and he who delays, there is no sin on him for the one who is pious." He said: For one who has feared, killing the hunt.

And he said: "The day a shin will be revealed." He said: The shin of the Resurrection, and the shin of this world.

And he said: Peace be upon Eliasin, like Idrissin. Al Yassin: The people of Yassin. What am I with your cry? He said: With your eyes.

And He said in His saying, Almighty: (Whoever wants to cultivate the hereafter, we will increase his cultivation for him): The origin of plowing is plowing the land, and here is the work. (Thaleb councils: 55)

2. He said in the noble hadith of the Prophet:

Abu al-Abbas said: A believer does not commit adultery when he is a believer. He said: This is not the manners of believers. And he said: He who sleeps full and his neighbor is hungry does not believe in me. He does not believe in me: strictness, that is, he should console him. (Thaleb councils: 46)

3. He said in the news and stories:

Muhammad told us, he said, and Abu al-Abbas told us, he said, and Ibn Aisha told us, he said: David, peace be upon him, had a voice that made the feverish frenzy, and the bereaved, and the beast listened to him, until he was seized by her necks and what she felt.

Muhammad told us, he said, and Abu al-Abbas told us, according to Ibn Aisha, from Saeed bin Amer, he said: Dawood, peace be upon him, tattooed his sin on his palm, and he did not lift any food in it until he was tainted with his tears.

Muhammad told us, he said: Abu al-Abbas told us, Ibn Aisha told us, he said: Al-Ijli told me, he said: A man said to Abdullah bin Othman bin Omar al-Taymi, my brother Omar bin Othman: What did your money do in such-and-such a place? He said: Why? He said: Have you not heard the poet's saying: The needs may come out, O Umm Malik (Thaleb council: 28. See: Abu Zakaria Al-Fara' and his doctrine of grammar and language: Dr. Ahmed Makki Al-Ansari, 56)...

4. His transfer of the opinions of Sibawayh, al-Fara' and al-Kisa'i and his use of their terminology:

He said: Al-Kisa'i said: I heard the Arabs say: This is Zaid. Make it like it was. And they said: Ibn Juwaya sat in the melody when he recited: "These are my daughters, they are purer for you," and they made it immediately, meaning purer. And it is not, as they said, it is news for this as it was in it, except that it does not enter baptism with approximation, before baptism is an answer and approximation is an answer, so they do not meet. And if they came to the nickname, they put it between this and that, and they said, "Here I am standing." And it came in the Qur'an to repeat it. They say here we are, and here we are, they took it back and deleted it. And all this with approximation. And they omit the news for human viewing, so they said: Here I am in Ammar, so he deleted the story as if he said: Here I am present or in this place. And if they came with this with Alif and Lam, Alif and Lam were an epithet for this, so they said: This man is standing. The people of Basra, if it is customary, have permitted the verb to be, and some grammarians have also permitted it, and Al-Farra refuses, but they called this by names and said: I passed by this man and saw this man, so they made him a follower of this; Because there are races in the hands of a man, and he does not know which one I referred to, so I said this dress, this man, this beast, so I distinguished this race from these races. Therefore, the races became subordinate to this, and if one came without a second, then it was said: This is the moon, and this night, and this day, it was only approximately. This may fall, and you say: How do I fear injustice while this caliph is standing, and the caliph is standing, so you enter this and remove it, so the meaning is the same. And whenever you see that this is inserted and taken out one by one, it is an approximation, like their saying: Whoever among the people is happy, then this fisherman is miserable, and it is your saying: The fisherman is miserable, so you fall, this and it is its meaning. (Thaleb Councils: 39)

Abu Al-Abbas Ahmed bin Yahya said: It is said: O man, O people, O woman, O woman! It is mentioned and feminine with the feminine, and it is not directed to you except in one, for it is mentioned and feminine. He said: Sibawayh, Al-Khalil and their companions said: O warning, and here is a warning, and what for the herald, the man and what came after, O you description is necessary He said: This is not correct. Al-Fara' said: The evidence that it

is not as they said is that it is said, "Oh, this is the case," so the second one, which he claimed to be a necessary description, falls. But Al-Farra said: "Oh, this man. Be satisfied with the man from this, and this from the man, and they will gather them together and say: Oh, this man." And I sing:
Which of these two were your provisions...

and leave me in a ferocious manner?

So he came with this and brought down the man. Then he did not know what came after it, so he said: This man, so he appealed to him, so they said: "Oh, this man with money." Then they returned that money to the man. The person is a person Zaid, and if you wish, you say this person is Zaid. And if you say this as Zaid standing, then it is the case, as if you said: This is Zaid standing. But you got it close. And it is an analogy in: Like Zaid this is a starting point, and Kazid is standing, and this follows the course of the story (Thaleb council: 11, and see: The Kufa School and its approach to studying language and grammar: Dr. Mahdi Makhzoumi: 77).

He said: Sibawayh said: This is Zaid as a starting point, so he wanted to tell about this from the start, and he did not tell about Zaid, but he mentioned Zaid to know who the action was. Abu al-Abbas said: This is only approximation, and he does not know approximation. And approximation is like it was, except that it is not preceded in it, because it is a refutation of words, so there is nothing before it. (Thaleb council: 28. Sibawayh's Book: 2: 122)

And he said: Whoever recites "Give me a drop, I will pour some drops on him": He wants to give me some drops, and I will pour some drops on him. And whoever was short, Al-Farra said: He only wanted this meaning, but he left the hamz, and if he began, he said, "Bring me without extension on leaving the hamz." And from this language they say Adam is the place of Adam, by subtracting the first thousand. Hamza made the elongated and the shortened one. "And she gave permission to her Lord, and she did right." She gave permission: she listened. And she did, Al-Far said: And she has the right to do so.

He said: Salamah said to me: Your companions do not memorize. I said: No, so-and-so Hafez. He said: They change the words and say to me: The fur said such-and-such and he said such-and-such, and it took a long time and I worked hard to know that. I don't know him, and I don't know what they say.. (Thaleb council: 55)

And His saying, Glory be to Him, is different in its interpretation. Because its interpretation of the addition when the fur, which is a disgrace, put the place of the source, in the original glorified glorified and glorified, and if you drop the kaf open. And I sing:

Glory be to Alqamah Al Fakher

Al-Fara said: He asked for the caf, and it was opened. And the people of Basra said: He did not drag him. This is false, because they sang:

Glory to us Glory to us

by swindling. It is permissible, and it is not objectionable, and what is added and dropped is not objectionable. (Thaleb council: 65)

Conclusion

After that tour through the book (Thaleb Councils), I reached the following conclusions:

Thaleb's linguistic efforts, one of the most important and prominent ancient Arab efforts that were written by the fingers of our creators, of whom we are proud of their science and linguistic thought, his efforts are truly worthy of study.

The topics of the book (Councils of a Thaleb) varied between four linguistic levels: (sound - morphology - grammar - semantics), and between interpretation of Quranic verses, honorable prophetic hadiths, news and stories, anecdotes, wisdom and sermons, and other different aspects of the language.

- The book consisted of lectures and lessons that a Thaleb gave to his students, with the aim of benefiting and zakat on knowledge, which its owner contained.

The book lacks classification and methodology. Perhaps this is due to two things:

The first: because it consists of various lessons, in which a Thaleb relied on his memory and the abundance of his memorization of various sciences and knowledge. Which he gives to his students in the lesson.

The second: The book was a Thaleb's dictation, and they collected those hopes and lessons, to bring them out in the final form called "Thaleb councils."

The book needs research and excavation for precious treasures contained in its pages, despite the studies and research that dealt with it from different sides, but it is worth it.

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