Enhancing Communication Skills among Arabic Students at (UniSIRAJ) Tuanku Syed Sirajuddin International Islamic University Perlis Malaysia: Al-Anbari's Book "Al-Insaf" as a Model" (Developmental Proposals)

Abdallah Saleh Abdallah*, Hossameldin Abdalla Ahmed Mahmoud, Amir Adel Mabrouk Eldeib

Universiti Islam Antarabangsa Tuanku Syed Sirajuddin (UniSIRAJ)
*Email: dr.abdallah@kuips.edu.my

Abstract
Communication skills and syntactic rules are fundamental to language learning, particularly for non-native Arabic speakers aiming to acquire Arabic as a second or foreign language. These skills are essential for understanding and using the language correctly and effectively. Previous studies indicate that incorporating classical and literary texts into second language instruction can enhance learners' grammatical comprehension and linguistic proficiency. Al-Anbari's *Al-Insaf fi Masa'il Al-Khilaf* stands out as a crucial epitome among classical linguistic works. It offers an ideal framework for studying and analyzing how to refine dialogue and syntactic skills in non-native Arabic learners. The importance of this research stems from the serious need to improve language learning outcomes in Malaysian universities engaged in Arabic language, especially in the linguistic challenges faced by non-Arabic speakers. Furthermore, this research seeks to present a model applicable to similar educational institutions, thereby contributing to broader advancements in the quality of language education. Thus, this research represents a qualitative addition to the academic library in Arabic language education. It establishes clear foundations for developing dialogue skills, ultimately enhancing students' ability to interact effectively in diverse academic and professional contexts.
Keywords: Enhancing, Communication Skills, Al-Insaf fi Masa'il Al-Khilaf, Non-native speakers, Language education

Introduction
Conversational skills are fundamental pillars that contribute to shaping the university student's personality and developing their communication abilities, especially in linguistic

studies. In this context, mastery of the Arabic language presents a significant challenge for non-native speakers, necessitating a focus on developing educational methods to enhance their target skills. Hence, the importance of this research lies in its aim to provide developmental suggestions for refining Conversational skills among Arabic language students at King Sayyid Sirajuddin International Islamic University, using "Al-Insaf fi Masa'il al-Khilaf by Al-Anbari" as a model for application.

Tuanku Syed Sirajuddin International Islamic University, is a growing educational environment that attracts students from diverse linguistic and cultural backgrounds. This makes it crucial to enhance their Arabic language Conversation abilities in a way that meets their academic and professional needs. Al-Insaf by Al-Anbari is considered a linguistic work characterized by its rich and diverse content, making it an effective educational tool for developing students' discussion and analysis skills. This research also focuses on analyzing the effectiveness of a set of educational strategies aimed at improving students' dialogic skills.

Thus, given the remarkable developments in Arabic language education, conversational skills have become one of the essential pillars that must be developed in students to achieve effective communication and enrich academic discussions. Conversational skills are a vital tool for students, especially in academic environments, where dialogic interaction contributes to knowledge construction and the enhancement of critical understanding. However, many Arabic language students in non-Arab universities, such as *UniSIRAJ*, face multiple challenges in improving their capacity for constructive conversation, highlighting the need to adopt advanced and appropriate educational strategies for this group of students.

Methodology and Objectives
This research relies on Al-Insaf fi Masa'il al-Khilaf by Al-Anbari as an educational model which should be used at *Tuanku Syed Sirajuddin International Islamic University*. This book is a linguistic and grammatical work that addresses issues of disagreement among scholars, particularly from the Basra and Kufa schools, making it a rich resource for conversational applications in classrooms. This research seeks to offer developmental suggestions aimed at refining Arabic language students' communication skills by activating the use of this book in educational activities.

Furthermore, the research aims to achieve several objectives, including:
- A Look at Al- allamah Ibn Al-Anbari and His Book Al-Insaf fi Masa'il al-Khilaf.
- Analysing some selected Issues from the Book "al-Muṭṭarid wā al-Shādh"
- Providing developmental suggestions to enhance conversational skills in Non-Native Arabic-Speaking Students especially in UniSIRAJ.

Additionally, the research sheds light on the challenges that may face the implementation of these suggestions and provides recommendations for overcoming them. The research also contributes by offering a model that can be applied in other educational institutions, thereby enhancing the value of this academic work in improving and developing students' linguistic and conversational skills.

While, the Scope and Approach is generally, communication skills include the ability to speak and listen effectively, express ideas clearly, and present logical arguments. For non-native

Arabic speakers, developing these skills requires familiarity with appropriate grammatical rules and vocabulary and their use in diverse dialogic contexts. This research adopts a descriptive-analytical approach to study some issues of (al-Muṭṭarid wā al-Shādh) from the book of "Al-Insaf fi Masa'il al-Khilaf" and their applications in improving conversational skills for non-native Arabic speakers. Al-Anbari provided many practical examples that illustrate grammatical rules; these examples can be used in dialogic exercises to develop learners' understanding of syntactic rules and apply them in communication contexts. This research focuses on issues that addressed the regular and anomalous (al-Muṭṭarid wā al-Shādh) in classical Arabic language.

A Look at Al- allamah Ibn Al-Anbari and His Book Al-Insaf fi Masa'il al-Khilaf

Grammatical studies have garnered significant attention from researchers and scholars ever since Sibawayh (may Allah have mercy on him) authored *Al-Kitāb*, which is considered the pillar of Arabic grammar. His book (*Al-Kitāb*) is an indispensable work for any researcher or scholar in various linguistic fields, and Al-Anbari, along with other prominent imams in Arabic grammar, was greatly influenced by it.

Many grammarians, linguists, jurists, legal theorists, exegetes, and hadith scholars were influenced by *Al-Kitāb*. Subsequently, diverse grammatical schools of thought emerged from it, varying according to their cultural contexts. This led to the appearance of grammatical schools such as the Basra, Kufa, Baghdad, Mosul, Andalusia, and Egyptian schools. These were followed by numerous works that sought to present the most important points of disagreement between these schools, especially the Basra and Kufa ones, reviewing evidence, examples, and grammatical analogies, sometimes supporting and other times criticizing. Other works also addressed issues of disagreement, including the book at hand, *Al-Insaf fi Masa'il al-Khilaf bayna al-Basriyyeen wa al-Kufiyeen (Equity in Matters of Disagreement Between the Basrans and Kufans)* by Abu al-Barakat al-Anbari.

Ibn Al-Anbari and His Academic Life

His name is Abd al-Rahman ibn Ubayd Allah ibn Abi Sa'id, known as Abu al-Barakat, nicknamed Al-Kamal or Kamal al-Din ibn al-Anbari. He was born in 513AH and passed away in 577AH. He was buried in the tomb of Sheikh Abu Ishaq al-Shirazi at Bab Abraz in Baghdad (Al-Hamawi, 1955).

His Qualities

Sources that documented his life unanimously describe him as a revered imam, a righteous and virtuous scholar, an ascetic devoted to God, and one who renounced worldly desires. His presence was blessed; whoever studied under him distinguished themselves. He was trustworthy and highly knowledgeable, accepting nothing from anyone. Ibn Kathir mentioned that he would attend Sufi gatherings at the Caliphate's palace but would not accept any gifts from the Caliph. Al-Maqdisi stated that the vizier, Ibn Ra'is al-Ru'asa', would earnestly try to persuade him to accept something for his son, but he never would. Al-Muwaffaq Abd al-Latif said of him: "I have not seen among detached worshippers anyone stronger in their path or more truthful in their style; he was free from veneer and knew neither joy nor the ways of the world" (Ibn al-Imad, 1986).

His Teachers and Students

Sources mention that he had a large number of teachers under whom he studied. It seems his father was the first of them, as he heard from him in Anbar. Among his other teachers includes: Abu Nasr Ahmad ibn Nizam al-Mulk, from whom he learned Hadith. Abu al-Barakat Abd al-Wahhab ibn al-Mubarak ibn Ahmad al-Anmati. Abu Mansur Mawhoob ibn Ahmad ibn Muhammad ibn al-Khidr al-Jawaliqi. Khalifa ibn Mahfuz ibn Muhammad ibn Ali al-Mu'addib, etc. As for his students, there is no doubt that the greatness of Ibn al-Anbari lies in his books, which were enriched and adorned with numerous arts and sciences. Scholars and students of his time sought him out for Arabic language and other sciences, and his students themselves became scholars. However, sources do not enumerate all of them. Among those mentioned are: Muhammad ibn Musa ibn Uthman ibn Hazim, nicknamed Al-Hazimi. Muhammad ibn Sa'id ibn Yahya Abu Abd Allah al-Wasiti. Abd al-Ghaffar ibn Muhammad ibn Abd al-Wahid Abu Sa'id al-A'lami. Abu Shuja Muhammad ibn Ahmad ibn Ali al-Anbari.

His Culture and Works

Ibn al-Anbari mastered several sciences and excelled in various fields, as evident from his books. He authored works in multiple areas, including jurisprudence (Fiqh), legal principles (Usul), history, grammar, and Sufism. His influence in jurisprudence is evident in his adoption of specific book names from the field of Fiqh to the field of grammar, such as *Lama' al-Adillah fi Usul al-Nahw (Glimmers of Evidence in the Principles of Grammar)* and *Al-Insaf fi Masa'il al-Khilaf*. In the introduction to the latter, he explained the reason for its composition: "And thereafter, a group of cultivated jurists and learned literati studying with me at the Nizamiyyah Madrasah may God preserve its foundations and have mercy on its builder asked me to summarize for them a concise book that includes the famous controversial issues between the grammarians of Basra and Kufa, arranged according to the controversial issues in jurisprudence between Al-Shafi'i and Abu Hanifa. This would be the first book written in Arabic language on this arrangement and authored in this style, as it is an arrangement upon which none of our predecessors have written, nor any of our successors. So, I sought to answer them according to their request, and I endeavoured to assist them in fulfilling their desire; and I opened the way in this matter…" (Ibn al-Anbari, 2002).

Furthermore, many who chronicled his life mentioned his brilliance in grammar and literature. Al-Qifti said of him, "He studied grammar under the Naqib Abu al-Sa'adat ibn al-Shajari and others, and in grammar, no one reached his level. He studied language under Sheikh Abu Mansur ibn al-Khidr al-Jawaliqi and excelled in literature until he became the master of his time" (Al-Qifti, 2003). It also appears that grammar was one of the most prominent sciences for which he was known, as they used to call him "the grammarian." Ibn Khallikan said of him, "He was among the prominent imams in the science of grammar" (Ibn Khallikan, 1990). Some historians pointed to his excellence in literature. Abu Shamah al-Maqdisi said of him, "He had a commentary on the diwans of poets and heard much Hadith" (Al-Yamani, 1986). Al-Dhahabi said of him, "He excelled in literature until he became the Sheikh of Iraq." Ibn Shakir al-Kutubi mentioned, "He accompanied Al-Sharif Ibn al-Shajari until he excelled and became one of the prominent figures in grammar" (Ibn Shakir, 1974). Al-Yafi'i spoke of him, saying, "He learned language from Abu Mansur al-Jawaliqi and grammar from Abu al-Sa'adat Hibat Allah ibn al-Shajari, and benefited from his companionship in the science of literature." Al-Subki stated, "He became the undisputed Sheikh of Iraq in literature" (Al-Subki, 1992). Ibn Qadi Shuhba also said, "He excelled until he became the Sheikh of Iraq." Al-Suyuti likewise mentioned, "He

accompanied Ibn al-Shajari until he excelled and became one of the prominent figures in grammar, and a group graduated under him… but he narrated many literary works" (Al-Suyuti, n.d.). Al-Khwansari drew a comparison between him and Abu Bakr ibn al-Anbari, stating about the former Al-Anbari that "his brilliance was confined to the arts of language and Arabic, unlike this one" (referring to Abu al-Barakat al-Anbari, the subject of this study) "who is the brilliant imam, the preeminent master in various arts." Al-Dhahabi said: Al-Anbari is a nisba to Anbar, and there were many who carried it, such as Ibn al-Anbari, the author of many works, who died in 328AH. Yaqut said: Al-Anbari, Abu Bakr Muhammad ibn al-Qasim, the grammarian, linguist, and literati, was the most knowledgeable of people concerning Kufan grammar and the most حافظ of language. (Al-Hamawi, 1993). Abu Ali al-Qali said: Abu Bakr al-Anbari memorized three hundred thousand verses as evidence in the Quran.

His Works
Ibn al-Anbari authored numerous works. The editor of *Al-Insaf*, the book currently under consideration, listed 83 of his compositions. These include: *Al-Wajiz fi al-Tasrif (The Concise in Morphology). Al-Jawhara fi Nasab al-Nabi (The Jewel on the Lineage of the Prophet). Al-Jumal fi Ilm al-Jadal (Sentences in the Science of Dialectics). Al-Bayan fi I'rāb Gharib al-Quran (The Clarification on the Grammatical Analysis of Rare Qur'anic Words). Al-Bulgha fi Naqd al-Shi'r (The Sufficiency in Poetic Criticism). Al-Anwar fi al-Arabiyya (The Lights in Arabic Language). Al-Addad (Antonyms). Al-Ikhtisar fi al-Kalam 'ala Alfaz Taduru bayna al-Nuzzar (The Abbreviation on Words Circulating Among Scholars). Asrar al-Arabiyya (Secrets of the Arabic Language). Usul al-Fusul fi al-Tasawwuf (Principles of Chapters in Sufism). Al-Ighrab fi Jadal al-I'rab (The Peculiarity in Grammatical Debate). Al-Idah fi al-Nahw (The Clarification in Grammar). Al-Bulgha fi Asalib al-Lugha (The Sufficiency in Linguistic Styles). Al-Bulgha fi al-Farq bayna al-Mudhakkar wa al-Mu'annath (The Sufficiency in Distinguishing Between Masculine and Feminine)*. He also has commentaries on poetic diwans and works on prosody. Lastly, Ibn al-Anbari passed away in Baghdad in 577 AH and was buried on Friday at Bab Abzar in the tomb of Sheikh Abu Ishaq al-Shirazi, having lived to the age of 64.

His Grammatical School, His Influence on Predecessors, and His Impact on Successors
It is evident from Ibn al-Anbari's grammatical works that he adhered to the Basra school of thought. This is because he received his grammatical education from his teacher Ibn al-Shajari, who informed him that he had learned grammar from Ibn Tabataba, who learned from Ibn Isa al-Raba'i, who learned from Abu Ali al-Farisi. Abu Ali, in turn, learned from Abu Bakr ibn al-Sarraj, who learned from Abu al-Abbas al-Mubarrad. Al-Mubarrad learned from Abu Uthman al-Mazini and Abu Amr al-Jarmi, who learned from Abu al-Hasan al-Akhfash. Al-Akhfash learned from Sibawayh, who learned from Al-Khalil ibn Ahmad. Al-Khalil learned from Isa ibn Umar, who learned from Abu Ishaq. Abu Ishaq learned from Maymun al-Aqran, who learned from Anbasa al-Fil, who learned from Abu al-Aswad al-Du'ali, who learned from the Commander of the Faithful Ali (peace be upon him). However, in the introduction to his book *Al-Insaf*, he stated that he was not prejudiced toward any school, saying: "I have mentioned from the doctrine of each group what the true scholars relied upon, and in supporting I relied on what I hold from the doctrine of the people of Kufa and the people of Basra, in the spirit of fairness, not partisanship or excess" (Ibn al-Anbari, 2002).

In another book, *Asrar al-Arabiyyah (Secrets of the Arabic Language)*, he clarifies the methodology he followed in prioritizing grammatical opinions, stating: "And thereafter: I have

mentioned in this book, titled *Secrets of the Arabic Language*, many of the doctrines of the earlier and later grammarians from the Basrans and Kufans, and I have validated what I adopted from them with what provides ample satisfaction, and clarified the invalidity of what contradicts it with clear reasoning, relying on evidence for this." This does not mean that he completely disregarded the opinions of the Kufans; rather, on occasion, he would state that the correct opinion was that of the Kufans—as mentioned in *Al-Insaf*, issue ten. Al-Anbari said: The Kufans held that it is impermissible to place the predicate of *laysa* before its subject. He then added, "And the opinion I prefer is that of the Kufans" (Ibn al-Anbari, 1999). One editor noted that Al-Anbari only supported the Kufan view in seven issues, which further clarifies his adherence to the Basran school.

His Influence on Preceding Grammarians

Many biographies mention his close association with Ibn al-Shajari, noting that he was exclusively devoted to him in grammar, as detailed in the section on his teachers. It is also mentioned that he would present certain issues to his teachers to ascertain their views. This practice extended to his teachers Al-Jawaliqi and Ibn al-Shajari. The editor of *Mushkil I'rāb al-Qur'an (Problems in the Grammatical Analysis of the Qur'an)* by Makki al-Qaysi stated that Ibn al-Anbari was directly influenced by Makki and even followed him in his errors, including the order of verses. Makki, in turn, was influenced by Al-Nahhas, incorporating many of his views into his work. This is evident by comparing their statements on the Qur'anic verse: "They are not [all] alike. Among the People of the Scripture is a community" [Al Imran: 113], where there is almost a complete correspondence between the views of Al-Nahhas, Makki, and Al-Anbari. This suggests that each of them drew from a single source: the sayings and opinions of Al-Nahhas. However, Al-Anbari often supported Sibawayh's view and provided justifications for his opinions, even those where most grammarians, including Al-Nahhas, disagreed with him. Al-Anbari was influenced by Abu Ali al-Farisi and quoted him on the aforementioned issue—namely, the nominative case of *ayyu* (any) when it is prefixed, which was Sibawayh's opinion that many grammarians disagreed with, even attributing error to his view, such as Al-Zajjaj.

Thus, despite his allegiance to Sibawayh and support for his views, he differed with him on the grammatical analysis of the verse: "They are purer for you" [Hud: 78]. He permitted the accusative reading based on circumstance (*hal*), a reading Sibawayh rejected and attributed to grammatical error. He was also influenced by Al-Zajjaji in his book *Al-Idah* and quoted extensively from him on matters of grammatical disagreement.

His Impact on Subsequent Grammarians

Among the most prominent grammarians influenced by Abu al-Barakat al-Anbari was Abu al-Baqa al-Ukbari in his book *Al-Tibyan fi I'rab al-Qur'an (The Clarification on the Grammatical Analysis of the Qur'an)*. Al-Ukbari frequently cited Al-Anbari's views to the extent that it is rare to find a grammatical opinion without the editor referencing *Al-Bayan*, indicating Al-Ukbari's significant influence from Al-Anbari. Additionally, Al-Ukbari authored a book in the style of *Al-Insaf fi Masa'il al-Khilaf*, titling it *Al-Tibyin fi Madhahib al-Ta'yin fi al-Khilaf bayna al-Nahwiyyin al-Basriyyeen wa al-Kufiyyin (The Clarification on the Doctrines of Specification in the Disagreement Between the Basran and Kufan Grammarians)*. He also wrote another book called *Masa'il Khilafiyya fi al-Nahw (Controversial Issues in Grammar)*, which resembles Ibn al-Anbari's *Asrar al-Arabiyya* in its methodology. For instance, see "The Definition of the Verb" in both books (Ibn al-Anbari, 1999)—where there is almost a complete correspondence

between Al-Anbari's and Al-Ukbari's statements. Another who was influenced by him is Ibn Atiyya al-Andalusi in *Al-Muharrar al-Wajiz (The Concise Editor)*, as he included Al-Anbari's opinions and refutations, as will be discussed in some research issues.

Lastly, among those who were influenced by him in writing biographies, Yaqut al-Hamawi stated in the introduction to his book *Mu'jam al-Udabā' (Dictionary of Literati)* that he wrote it in the style of Al-Anbari's *Nuzhat al-Alba' (Delight of the Intellects)*. Surprisingly, despite his praise for him in this dictionary, he did not include Al-Anbari's biography but rather those of his student Ibn al-Dahhan and his teacher Ibn al-Shajari.

The Book Al-Insaf in Brief
Al-Insaf is considered Al-Anbari's most renowned work. In its introduction, he states that he authored it at the request of some cultivated jurists and learned literati studying under him at the Nizamiyyah Madrasah. They desired a book that compiled the famous controversial issues between the grammarians of Basra and Kufa, arranged similarly to the jurisprudential disagreements between Al-Shafi'i and Abu Hanifa, making it the first book of its kind in this field (Ibn al-Anbari, 2003). A portion of this introduction was previously cited in the "His Culture" subsection under the first section of this research. In this work, Al-Anbari presented the diverse views and doctrines of grammarians. The book's significance stems from its unique comprehensive and encompassing treatment of the disagreements between the Basrans and Kufans.

Sources and Methodology of *Al-Insaf*
Anyone who reads *Al-Insaf* will immediately perceive a keen intellect and fertile grammatical mind. Its author skilfully incorporated the opinions of grammarians from both the Basra and Kufa schools, despite their varying statuses and ranks. Furthermore, his profound analytical depth was a hallmark of his style, often stating: "The Basrans held that…" and "The Kufans held that…" He would then list the names of grammarians from the opposing school who agreed with each stance, for instance, mentioning Al-Farra' as supporting Basra, and Al-Akhfash as supporting Kufa. He did not limit himself to this but also enumerated the opinions of grammarians that did not align with either the Basra or Kufa schools (Ibn al-Anbari, 2003). Ibn al-Anbari's approach to these sources varied. At times, he would simply mention them within the context of the agreeing school, without specific individual mention. The general arguments presented for the school's view would then implicitly apply to these aligned grammarians, in line with Ibn al-Anbari's characteristic brevity and conciseness. At other times, he would engage in a direct discussion of these opinions, adopting the following methods:

- Discussing and refuting the school's opinion: This is evident in his stance on most Kufan views, where he leaned towards supporting the Basra school.
- Discussing and refuting grammarians' opinions: This is seen in his position on Basran grammarians who agreed with the Kufans on certain issues.

Al-Anbari's Methodology in His Book
Al-Anbari developed a unique methodology for presenting his grammatical issues and ideas, an innovation unprecedented by his predecessors. His methodology can be divided into two parts: a general framework that pertains to the book's overall structure, and a specific framework for each individual issue. The general structure of the book comprises 121 famous

controversial issues between the Basran and Kufan grammarians, according to his perception. Abu al-Barakat begins with an issue titled "The Origin of Noun Derivation" and concludes with "The Discussion on *Rubba* (ربَّ) – Is it a Noun or a Particle?" He did not use conventional grammatical chapter titles, as was customary among Arab grammarians. Instead, each issue functions as a self-contained chapter or section, starting with "Issue" and ending with "And God knows best." A close examination of the controversial issues reveals that they follow the traditional arrangement of grammatical chapters found in some grammar books. He grouped similar issues without separation, such as discussions on noun derivation, the declension of the six nouns, the dual and plural forms (both types), and the governing factor of the subject and predicate. Thus, his issues are not arranged randomly.

The specific methodology applied to each issue remained consistent throughout the book, creating a coherent experience for the reader, as if they were examining a single, continuous argument. This established a defined approach, beginning with a general overview of opinions, followed by detailed elaboration. He revealed this methodology in the book's preface. His approach to each issue progresses through several stages:

- He begins by stating: "The Kufans held that…" and then presents the Basran view by stating: "And the Basrans held that…" (Ibn al-Anbari, 2003).
- He then presents the arguments of the Basrans by saying: "As for the Basrans, they argued by saying…" He might provide further detail, stating: "Some of them relied on saying…"
- Next, he presents the arguments of the Kufans by saying: "As for the Kufans, they argued by saying…" If he wished to elaborate on the arguments by mentioning grammarians' opinions and their justifications, he would say: "Some of them relied on saying…"
- Finally, he provides the response to the doctrine he deems incorrect, which was predominantly the Kufan doctrine. He would say: "And as for the response to the words of the Kufans…" In doing so, he would meticulously reiterate the text of their arguments without alteration, then respond to each of their arguments in detail.

There was also room for individual opinions in many of the book's issues. For example, after stating the doctrines of the two schools, he would proceed to mention the doctrines of certain grammarians, such as Al-Akhfash, Ali ibn Isa al-Raba'i, and Abu Uthman al-Mazini, as well as what was reported from the Arabs. This ensured he addressed almost all opinions and linguistic usages, responding to these individual opinions before addressing the Kufan position. The pronoun of address in Abu al-Barakat's discourse was often in the form of "your origin, your saying," predominantly directed at the Kufans, especially in issues where he disagreed with them, which constituted the majority. Similarly, when agreeing with the Kufans, he would use "your origin, your saying, what you mentioned," referring to the Basra school (Ibn al-Anbari, 2003).

His viewpoint on Citing the Holy Qur'an and Prophetic Hadiths
Abu al-Barakat extensively cited Qur'anic readings and took it upon himself to interpret and guide these citations. He would authenticate the readings, attributing them to their respective reciters, for instance, stating: "And Ibn Amir, one of the seven reciters, read…" followed by the verse. Similarly, in his discussion of the *imālah* (vocalization shift) of *kilā* and *kiltā*, he says: "Allah Almighty said: {Each of the two gardens yielded its fruit} (Qur'an 18:33). Hamza, Al-Kisa'i, and Khalaf recited them with *imālah* in both."

Moreso, Abu al-Barakat's style was characterized by meticulously enumerating the reciters for each verse, no matter how numerous, adhering to a principle of utmost precision. This is particularly notable as he was weighing opinions between Basra and Kufa, unlike his approach in *Al-Bayan fi Gharib I'rāb al-Qur'an*, where he neither attributed readings to their reciters nor mentioned them. He generally leaned towards interpreting readings, especially those that did not align with his Basran tendencies and served as arguments for the Kufans. An example is their citation of the verse: {Until when they came to it and its doors were opened} (Qur'an 39:71) as evidence for the superfluousness of the conjunction *waw* (and). In his interpretation of this verse, he argues that the *waw* is a conjunction and not superfluous; the answer to *iḥdā* (when) is omitted, and the estimated meaning is: "Until when they came to it and its doors were opened, they triumphed and enjoyed bliss."

As for the Prophetic Hadith: Abu al-Barakat was among those who cited Hadith, referencing about seven Hadiths. He would refer to them with phrases such as: "It came in the Hadith," "He (peace and blessings be upon him) said," and "As for the Hadith," and other expressions indicating their noble status. It is worth mentioning that, Ibn al-Anbari trusted the eloquence of the Prophet (peace and blessings be upon him). He cited the Hadith: "Poverty almost leads to disbelief," commenting: "If it is authentic—meaning the Hadith—then the addition of (*an*) is from the narrator's speech, not from his (peace and blessings be upon him) speech; because he (peace and blessings be upon him) was the most eloquent speaker of the *dad* sound" (Ibn al-Anbari, 2003).

Criteria for al-Muṭṭarid wā al-Shādh in Arabic Language according to Al-Anbari
Abu al-Barakat al-Anbari, while discussing transmission, indicated that transmitted speech must "exceed the limit of scarcity to the limit of abundance" (Ibn al-Anbari, 1957). He also noted, in his discussion of prioritizing transmitted evidence, that one aspect of preference in attribution is for "the transmitters in one [narration] to be more numerous than in the other" (Ibn al-Anbari, 1957). From this, we can deduce that Abu al-Barakat al-Anbari's criterion for regularity and anomaly (al-Muṭṭarid wā al-Shādh) revolves around the frequency of linguistic phenomena and their transition from a low occurrence to a high one. However, he previously emphasized eloquence and the soundness of transmission. This allows us to assert that his criterion for regularity is not solely confined to quantity but extends to quality, manifested in:

1. **Linguistic Soundness:** This means that the transmitted speech must be eloquent. This excludes speech from non-Arabs (*muwalladūn*) and anomalous usage from their speech, such as jussive mood with *lan* (لن) and accusative mood with *lam* (لم). An example of anomalous reading is the Quranic verse, (Qur'an 94:1) with an open *ha* (ح). Similarly, the occurrence of genitive case with *la'alla* (لعل), as in Ka'b ibn Sa'd's saying, which was narrated with the genitive: "لعل أبي المغوار منك قريب" while the correct reading is: "لعل أبًا المغوار منك قريب" with the accusative. Al-Anbari explains the issue and reinforces his point with relevant examples, ultimately confirming their status as undeniable anomalies.

2. **Soundness of Transmission:** Al-Anbari indicated that the transmission of Arabic language requires the same conditions as the transmission of the Prophet's (peace and blessings be upon him) Hadith. This is because eloquent Arabic language is essential for understanding and interpreting Hadith. Therefore, the same conditions for transmitting Hadith are required for transmitting eloquent Arabic language due to its connection, even if it does not hold the same rank and virtue. Thus, it must be free from all defects (Ibn al-Anbari, 1957).

3. **Abundance:** Abu al-Barakat al-Anbari did not precisely define this point when discussing the division of transmission into *mutawatir* (mass-transmitted) and *ahad* (singular). He stated that *mutawatir* transmission includes the language of the Qur'an, what is mass-transmitted from the Prophet's Sunnah, and Arabic language. He indicated that this category serves as conclusive evidence in grammar, providing certain knowledge. However, scholars differed on the nature of this knowledge. The majority held that it is necessary and exists in *mutawatir* reports (regular Arabic language), thus being definitive. Others argued that it (the knowledge) is theoretical, supporting this by stating a link between it and theoretical reasoning. They added that for its occurrence, it requires the transmission of a group on whom it is impossible to agree upon a lie, distinguishing them from others. If such a group agrees, it is known to be true.

In summary, Al-Anbari, who came after the author of *Al-Khasa'is*, (Ibn Jinni) also established a criterion for Arabic speech, following the path of his predecessors. During his discussion of transmission, he indicated that "eloquent Arabic speech must exceed the limit of scarcity to the limit of abundance" (Ibn al-Anbari, 1957). Here, by "scarcity," he means anomaly, as scholars previously referred to anomalous speech by various terms, including "scarcity" and "rarity," among others. So, Abu al-Barakat al-Anbari (may God have mercy on him) used "scarcity" as if he intended the infrequent occurrence of speech from Arabs and its anomaly. Moreover, during his discussion of prioritizing transmitted evidence, he stipulated that "one of the two transmitters is more knowledgeable than the other, or that the transmitters in one of them are more numerous than in the other"; this applies when prioritizing in terms of chain of transmission (Ibn al-Anbari, 1957). All this indicates that Abu al-Barakat al-Anbari's criterion for Arabic language is regularity, mass transmission, and frequent occurrence.

Analysis of some selected Issues from the Book "al-Muṭṭarid wā al-Shādh"
The analytical framework of this research necessitates a brief study and analysis of Abu al-Barakat al-Anbari's criteria and manifestations of regularity (*ittirad*) and anomaly (*shudhudh*). This brevity is due to Al-Anbari's limited extensive discussion on the phenomenon itself. Instead, he primarily focused on the concept of transmission (*naql*) and its division into *mutawatir* (mass-transmitted) and *āhād* (singular), subsequently detailing the conditions for transmitting each, as discussed in chapters five and six of his book *Lama' al-Adillah*, alongside mentioning scholarly opinions on the matter. This current study has selected four issues from those in which Al-Anbari addressed the question of regularity and anomaly in Arabic speech. The analyses of these issues are presented below:

The Issue of the Letters on which the noun is formed in "dhā" (ذا) & "alladhī" (الذي)
Abu al-Barakat al-Anbari stated: "The Kufans held that in 'Dhā' and 'Alladhī,' the noun is solely the letter 'dhāl' (ذ), and whatever is added to it serves to amplify them. The Basrans, however, contended that the 'dhāl' alone is not the noun in either." The Kufans argued: "The evidence that the noun is solely the 'dhāl' is that the alif and ya' in them are omitted in the dual form, as in: *qāma dhān* (these two stood), *ra'aytu dhayn* (I saw these two), *marartu bidhayn* (I passed by these two), *qāma alladhān* (those two stood), *ra'aytu alladhayn*, and *marartu billadhayn*. If they were, as you claim, original forms, they would not be omitted in the dual" (Ibn al-Anbari, 1957). The Basrans, on the other hand, argued: "We said that it is not permissible for the 'dhāl' alone to be the noun in both, because 'dhā' and 'alladhī' are each separate words. Thus, they cannot be constructed upon a single letter, as there must be a

starting letter and a stopping letter. If the noun were solely the 'dhāl', it would imply that a single letter could be both quiescent and vocalized, which is impossible. Therefore, the noun in 'dhā' must be both the 'dhāl' and the alif together, and the noun in 'alladhī' is 'dhī' (ذي), because it has a parallel in their speech, such as 'shajā' (شجى) and 'amā' (عمي), which represent the smallest origins upon which nouns are built. Any noun shorter than this that has become very similar to particles is contrary to the original principle, and 'dhā' and 'alladhī' cannot be assimilated to them" (Ibn al-Anbari, 2003).

Adding, "Do you not see that 'dhā,' as a manifest noun, can be both a modifier and a modified? It's being a modifier is like Allah Almighty's saying: [Yusuf: 93], and its being modified is like Allah Almighty's saying: [Al-Kahf: 49]. Similarly, 'alladhī' cannot be assimilated to them by judging the second *lām* as extra, like the *lām* added for definiteness, because the addition of the *lām* is not a regular (*muttarid*) rule. It is only judged as extra in a few words like " زيدل، زيد، وعبد، " due to supporting evidence, such as your saying in their meaning: " وعبدل، وأولالك وأولاك" No such evidence exists here, so we remain on the original principle." "What indicates that the alif in 'dhā' and the ya' in 'alladhī' are original is their diminutive form: 'dhuyyan' (ذيّا), originally 'dhuyyiyan' (ذيّيا) with three *ya's* – two *ya's* from the root word and one for the diminutive. This is because diminutives restore things to their origins. The aggregation of three *ya's* was deemed difficult, so the first was omitted, and its omission was prioritized because the second *ya'* was introduced for a meaning (the diminutive), and if the third *ya'* were omitted, the diminutive *ya'* would precede the alif, and what precedes the alif must be vocalized with a *fatḥa* (a-vowel), so it would become vocalized, while the diminutive *ya'* must be quiescent. Its pattern is *filī* (فيلي) due to the omission of its medial root letter ('ayn'). In the diminutive of 'alladhī,' it is 'alladhīyayn' (اللذين). If they were not original, the alif in 'dhā' would not have transformed into a *ya'* and been assimilated into the diminutive *ya'*, nor would the *ya'* in 'alladhī' have remained in the diminutive, because diminutives restore things to their origins. They said: It cannot be argued that this is invalidated if you name a man 'hal' (هل) or 'bal' (بل) and then make it diminutive, for you add to it in the diminutive what was not present before. Our response is: when we name something with 'hal' or 'bal' and the like, we have transferred it from being a particle to being a noun. When we make it diminutive as a noun, we must add a letter that noun status requires" (Ibn al-Anbari, 2003). Thus, Al-Anbari sided with the Basrans in this issue, arguing that since the more frequent usage (of *dhā* and *alladhī*) was not considered, then the less frequent usage (of a single letter as a noun) should even more so not be considered.

The Issue of the Weight of "Ashyā'" (أشياء)
Al-Anbari begins this issue, as is his custom in the book, by stating: "The Kufans held that the weight of 'ashyā'' is *af'ilā'*, and the origin is *af'ilā'*. Abu al-Hasan al-Akhfash among the Basrans also adopted this view. Some Kufans held that its weight is *af'āl*. The Basrans, however, held that its weight is *laf'ā'* and the origin is *fa'lā'*" (Ibn al-Anbari, 2003). Al-Anbari explained this, saying: "As for those who held that its weight is *af'āl*, they argued: We said its weight is *af'āl* because it is the plural of *shay'* (شيء), and *shay'* is on the pattern of *fa'l*. When *fa'l* has a weak medial root letter, it is pluralized as *af'āl*, such as *bayt* (house) and *abyāt* (houses), *sayf* (sword) and *asyāf* (swords). This is only disallowed for sound (non-weak) medial root letters, although they did say *zind* and *zinād* (flint and flints), *farukh* and *afrākh* (chick and chicks), *anf* and *anāf* (nose and noses), but this is rare and anomalous. As for weak medial root letters, there is no disagreement in its regular occurrence as *af'āl*. This indicates that it is *af'āl*, but it

is prevented from receiving full declension due to its resemblance to words ending with the hamza of feminization." "What indicates that 'ashyā'' is a plural, not a singular like 'ṭarfā' (طرفاء - tamarisk), is their saying: *thalāthatu ashyā'* (three things), and numbers from three to ten are added to plurals, not to singulars" (Ibn al-Anbari, 2003). The researcher here concluded that Abu al-Barakat al-Anbari favored the Basran view and demonstrated the invalidity of the Kufan position.

The Issue of Prohibiting Declension (Man' al-Sarf) in Poetic Necessity
Abu al-Barakat al-Anbari stated: "...As for the Basrans, they argued: We said it is not permissible to omit the declension of what is declinable, because the original state of nouns is declension. If we were to permit the omission of declension for what is declinable, this would lead to its deviation from its origin to something non-original, and it would also lead to confusion between what is declinable and what is not declinable. On this basis, the omission of the *waw* from 'huwa' (هو) is explained, as in his saying: 'While he was purchasing his riding beast, a speaker said…' for it does not lead to confusion, unlike the omission of *tanwin* (nunation). Thus, the difference between them becomes clear." The position Abu al-Barakat al-Anbari adopts in this issue is that of the Kufans, due to the abundance of transmissions that have moved beyond the judgment of anomaly, not due to its strength in analogy.

"As for the response to the Basrans' arguments: As for their statement that omitting the declension of what is declinable is impermissible because it leads to its deviation from its origin to something non-original, we say this is refuted by the omission of the *waw* from 'huwa' in his saying: 'While he was purchasing his riding beast, a speaker said…' especially according to your principle that the *waw* is original, not extra, unlike the opponent's principle where it is extra. Their statement that it is permissible because it does not lead to confusion, unlike here, we respond to this in two ways: "First: We do not concede that it does not lead to confusion here, because you say: *ghazā huwa* (he raided) which serves as an emphasis for the nominative pronoun, as it is the doer. If you omit the *waw* from it, the remaining *ha'* would be confused with the *ha'* which is the accusative pronoun, as a direct object, like: *ghazāhu* (he raided him), for its vowel can be pronounced short. The poet said (Al-Jahiz, 2003):

<div dir="rtl">

تَرَاهُ كَأَنَّ اللّهَ يَجْدَعُ أَنفَهُ ***وَعَيْنَيْهِ إِن مَولَاهُ ثَابَ لَهُ وَفْرُ
</div>

(You see him as if God is amputating his nose and his eyes if his master is restored to wealth.)" (Ibn al-Anbari, 2003). Finally, it is understood from Abu al-Barakat al-Anbari's reasoning that he adopts the Kufan view in this issue due to the abundance of transmission that has moved beyond the judgment of anomaly and scarcity, not due to its strength in analogy (Ibn al-Anbari, 2003). Thus, he gives preference to the Kufan view over the Basran view here.

The Issue of the Permissibility of Expressing Wonder (Ta'ajjub) from Whiteness
Abu al-Barakat al-Anbari stated during his discussion of this issue: "...As for the response to the Kufans' arguments, their reliance on the poet's saying: 'You are the whitest of them in a cooking shirt…' holds no weight for two reasons. Firstly, it is anomalous, and therefore cannot be taken as evidence." "Just as Abu Zayd recited (Ibn Asfur, 1980):

<div dir="rtl">

وَيَسْتَخْرِجَ الْيَرْبُوعَ مِنْ نَافِقَائِهِ ***وَمِنْ حِجْرِهِ بِالشِّيخَةِ أَلْيَتَقَصَّعُ
</div>

Here, the alif and lam were introduced into a verb, and we all agree that such usage is erroneous due to its anomaly in both analogy and usage. The same applies here. This usage only occurred out of poetic necessity, and necessity cannot be used as a basis for analogy. Just as one might be compelled to shorten a word with an extended alif on our principle and yours, or to extend a word with a shortened alif on your principle, the same applies to all other necessities. Its permissibility in necessity does not indicate its permissibility in non-necessity. Therefore, the argument based on it falls. This is also the response to the saying of another poet (Ibn Wakil, 1994): (أَبيضَ مِنْ أُخْتِ بَني إِبَّاضٍ) He said: 'أَبيضَ' (abyada), which is the elative form of whiteness. If this is permissible for 'af'al min kadhā' (more…than such-and-such), it would be permissible for 'mā af'alahu' and 'af'il bihi'. It is not permissible for 'af'al min kadhā'..." (Ibn al-Anbari, 2003).

The researcher concluded from this issue that Abu al-Barakat al-Anbari favoured the Basran view, demonstrating that the Kufan position is untenable. This is because all other colours cannot be used with "mā af'alahu" and "af'il minhu" because they have become fixed in their place, similar to an organ of the body (Ibn al-Anbari, 2003). Note: One of the editors mentioned that Al-Anbari supported the Kufan view in only seven issues, which further clarifies his adherence to the Basran school of thought.

Providing Developmental Suggestions to Enhance Conversational Skills in Non-Native Arabic-Speaking Students

This part of the research offers practical suggestions for enhancing the conversational\dialogic abilities of non-native Arabic speakers, drawing inspiration from classical Arabic texts and integrating modern pedagogical approaches. Some suggestions are:

1. Integrating Dialogic Texts: Incorporate selected dialogic passages from *Al-Insaf* into the curriculum. Analyze these passages for their style and content to improve students' comprehension and effective use of dialogic techniques.
2. Heritage-Inspired Debates: Organize debates among students centred on the controversial issues presented by Al-Anbari in *Al-Insaf* or other heritage texts. Each student or group would adopt a specific viewpoint and defend it using linguistic and textual evidence from the book.
3. Textual Analysis Sessions: Dedicate class time to analyse selected texts from *Al-Insaf*. The goal is to teach students how to construct arguments and utilize linguistic evidence effectively in discussions.
4. Research Projects: Encourage students to undertake research projects examining the dialogic styles employed in *Al-Insaf* and connecting them to modern communication skills. This fosters their ability to link classical theories with contemporary applications.
5. Group Discussions: Facilitate group discussions on selected topics from *Al-Insaf*, allowing students to present their ideas in a well-considered and logical manner, thereby enhancing their dialogic skills.
6. Interactive Assessment: Develop interactive assessment methods that evaluate students' performance in discussions and debates based on *Al-Insaf* texts, providing constructive feedback for improvement.
7. Project-Based Learning: Encourage students to work collaboratively on research projects or presentations that analyse controversial issues from *Al-Insaf*. This promotes their linguistic interaction and constructive dialogue abilities.

8. Guided Classroom Discussions: Allocate a portion of class time for guided discussions focusing on comparing Al-Anbari's views with those of other scholars on controversial issues. Students would be assessed on their ability to present and refute arguments using robust linguistic expression.

9. Writing Activities: Assign students analytical essays on specific controversial issues in *Al-Insaf* or any other heritage text. The emphasis should be on presenting their perspectives and analyzing them in a scholarly manner that highlights their dialogic skills.

10. Leveraging Technology: Develop an e-learning platform that allows students to participate in online discussion forums about topics from heritage books, providing an encouraging environment for practicing dialogue.

11. Hosting Experts: Organize discussion sessions featuring specialized experts in Arabic philology and the principles of Arabic grammar. This would allow students to benefit from their expertise and broaden their dialogic horizons.

12. Promoting Self-Directed Learning: Encourage students to dedicate time to independent reading of a heritage book, preparing summaries of controversial issues, and discussing them in small groups to develop their dialogic skills.

Conclusion

This research, "Enhancing Communication Skills Among Arabic Students at (UniSIRAJ) Using Al-Anbari's book *Al-Insaf* as a Model," addresses a vital topic concerning the improvement of Arabic language proficiency for non-native speakers. The research results can be discussed as follows:

o   The research results highlight that Al-Anbari's *Al-Insaf* serves as a rich resource for studying jurisprudential and linguistic disagreements. This provides students with an opportunity to engage in academic dialogic discussions that demand critical thinking and in-depth analysis. The book significantly contributes to enhancing students' understanding of complex linguistic and jurisprudential issues, thereby notably developing their conversational skills.

o   The research indicates that applied activities such as interactive workshops and live debate simulations greatly, contribute to developing students' communication skills. These activities boost their confidence in speaking and debating, helping them organize and express their thoughts logically and coherently. Continuous practice in conversation also increases their ability to respond immediately to questions and objections.

o   A significant finding is that collaborative learning and interaction among students during classroom discussions and research projects positively impact the improvement of their conversational skills. Students learn from each other and acquire new skills by sharing opinions and exchanging ideas, fostering a collaborative learning environment that contributes to the development of their linguistic abilities.

o   The research also, demonstrate that using technology, such as e-learning platforms and online discussion forums, can be an effective tool in enhancing communication skills. Technology provides students with a safe space to practice dialogue and develop their ideas independently, contributing to improving their ability to express their views clearly and confidently.

o   Whereas, despite the positive results, the research identified some challenges that might impede the implementation of these suggestions. These challenges include the need to train teachers on effectively using *Al-Insaf* and its related activities, as well as allocating sufficient time within the curriculum for these activities.

Furthermore, the varying Arabic language proficiency levels among students may necessitate providing additional support for those who need to improve their foundational linguistic abilities.

Analysis of the Theoretical Results

The Criterion of (*al-Muṭṭarid wā al-Shādh*): One of the theoretical findings is that Al-Anbari's criterion for regular speech (*ittirad*) stemmed from three dimensions: linguistic soundness, soundness of its transmission, and its abundance. This criterion was clearly evident in *Al-Insaf*, where Abu al-Barakat used this phenomenon as a fundamental principle of grammatical reasoning in over nine issues, four of which were focused on in this research. However, despite its importance, Al-Anbari did not consider it among the predominant grammatical proofs, but rather as a supportive proof in cases of contradiction, especially when compared to his reliance on *al- samā'* (attested usage) and *al- qiyās* (analogy). Scarcely an issue in *Al-Insaf* was devoid of *al- samā'* and *al- qiyās*, whereas the phenomenon of regularity and anomaly was relied upon in only 9 issues, representing approximately 10% of the book's issues. The study also concluded that Al-Anbari did not categorize the phenomenon of regularity and anomaly into multiple forms in *Al-Insaf*. Rather, this categorization was performed by the earlier scholar Ibn Jinni, whose footsteps Al-Anbari followed. The phenomenon of regularity and anomaly had a clear impact on Al-Anbari's preferences. The majority of these issues favoured the Basra school, as he supported their view in 114 out of 121 issues.

Furthermore, this study confirmed that Al-Anbari relied on regularity as a general grammatical proof. He used regularity and anomaly as the basis for preferring between the Basrans and Kufans in nine specific issues in *Al-Insaf*: issues number 15, 16, 17, 23, 26, 73, 84, 98, and 121. This number clearly indicates the authoritative nature of reasoning based on regularity and anomaly for Ibn al-Anbari, and it also confirms his influence by this proof as a basis for preference between the Basrans and Kufans, as he preferred the Basran doctrine in all these issues except for the last one. This number also indicates the extent and degree of reliance on regularity and anomaly for Abu al-Barakat al-Anbari, as he used it in 9 out of 121 issues, which accounts for approximately 10.8% of the fundamental proofs, including *samā'*, *qiyās*, *ijmā'* (consensus), and other less predominant proofs. The fact that reasoning based solely on regularity and anomaly represents this percentage, with the remaining predominant and non-predominant proofs making up the rest, definitively indicates his influence by the concept of regularity and anomaly, which is built upon linguistic soundness, soundness of transmission, and the abundance of similar examples.

Recommendations

Researchers are encouraged to conduct further studies to explore the impact of using classical texts in developing language skills for non-native Arabic speakers. Additionally, based on the derived results, it is recommended to increase focus on dialogic activities within educational curricula and allocate additional resources to support the use of technology in language education. It is also advised and suggested to develop curricula that adopt *Al-Insaf* as a primary reference, with an emphasis on fostering an understanding of syntactic rules and their practical application. Moreso, support for future research exploring the use of classical texts in teaching Arabic to non-native speakers is highly recommended.

References

Abd al-Nasir Uthman Abd Allah Sabeer. *Al-Shudhudh fi Qawaid al-Lughah al-Arabiyah*, Bahth Takmili li-Nayl Darajat Majistir fi Taalim al-Lughah al-Arabiyah lil-Natiqin Bighayriha, Jamiat al-Duwal al-Arabiyah, Maahad al-Khartum al-Dawli, 1990.

Abu al-Barakat al-Anbari, Abd al-Rahman Kamal al-Din. *Al-Ighrab fi Jadal al-Irab*, Tahqiq: Said al-Afghani, Dimashq: Matbaat al-Jumah al-Suriyah, 1957.

Abu al-Barakat al-Anbari, Abd al-Rahman Kamal al-Din. *Al-Insaf fi Masa'il al-Khilaf*, Tahqiq: al-Duktur Jawdah Mabruk wa-al-Duktur Ramadan Abd al-Tawwab, al-Qahirah: Maktabat al-Khanji, 1st ed., 2002.

Abu al-Barakat al-Anbari, Abd al-Rahman Kamal al-Din. *Luma al-Adillah*, Tahqiq: Said al-Afghani, Dimashq: Matbaat al-Jumah al-Suriyah, 1957.

Al-Askari, Abu Hilal al-Hasan ibn Abd Allah ibn Sahl. *Jamharat al-Amthal*, Bayrut: Dar al-Fikr, n.d.

Al-Baghdadi, Abd al-Qadir ibn Umar. *Khizanat al-Adab wa-Lubb Lubab Lisan al-Arab*, Tahqiq: Abd al-Salam Muhammad Harun, 4th ed., al-Qahirah: Maktabat al-Khanji, 1997.

Al-Jahiz, Abu Uthman Amr ibn Bahr al-Laythi. *Al-Hayawan*, 2nd ed., Bayrut: Dar al-Kutub al-Ilmiyah, 1424H.

Al-Saadi, Fahd ibn Mani Allah ibn Naji. *Shawadhdh al-Tasrif fi al-Asma wa-Manhaj al-Ulama fi Tanawulha*, Bahth Takmili li-Nayl Darajat Majistir, Kulliyat al-Lughah al-Arabiyah, al-Jamiat al-Islamiyah bi-al-Madinah al-Munawwarah, 1424H.

Al-Suyuti, Jalal al-Din Abd al-Rahman ibn Abi Bakr. *Al-Iqtirah fi Ilm Usul al-Nahw*, 1st ed., al-Azariyah: Dar al-Ma'rifah al-Jamiyah, 2004.

Al-Suyuti, Jalal al-Din Abd al-Rahman ibn Abi Bakr. *Al-Muzhir fi Ulum al-Lughah wa-Anwauha*, Misr: Matbaat al-Saadah, 1325H.

Ibn Jinni, Abu al-Fath Uthman Ibn Jinni. *Al-Khasa'is*, 1st ed., Tahqiq: Muhammad Ali al-Najjar, Bayrut: Alam al-Kutub, 2006.

Ibn Mukarram, Jamal al-Din. *Lisan al-Arab*, Maddat (TRD), 4th ed., Bayrut: Dar Sadr, 2005.

Ibn Qutaybah, Abu Abd Allah ibn Muslim. *Adab al-Katib*, Tahqiq: Muhammad al-Dani, Bayrut: Muassasat al-Risalah, n.d.

Ibn Usfur, Ali ibn Mumin ibn Muhammad. *Darar al-Shi'r*, Tahqiq: al-Sayyid Ibrahim Muhammad, 1st ed., al-Andalus: Dar al-Andalus lil-Tibaaah wa-al-Nashr wa-al-Tawzi, 1980.

Ibn Waki, al-Hasan ibn Ali al-Dabbi al-Tinnisi Abu Muhammad. *Al-Munsif lil-Sariq wa-al-Masruq Minhu*, Tahqiq wa-Taqdim: Umar Khalifah ibn Idris, 1st ed., Banghazi: Jamiat Qas Yunus, 1994.

Majma al-Lughah al-Arabiyah al-Qahirah. *Al-Mu'jam al-Wasit*, 4th ed., Misr: Maktabat al-Shuruq al-Dawliyah, 1425H / 2004, Vol. 2.

Masyry, Dukuri. *Nazariyat al-Ittirad wa-al-Shudhudh fi al-Nahw al-Arabi wa-Mawqif al-Muhaddithin*, Almadina Islamic Studies - scholar.mediu.edu.my.

Muhammad Ahmad al-Amrusi. *Al-Ittirad wa-al-Shudhudh bayna al-Qudama al-Muhaddithin*, Bayrut: Dar al-Ulum, 1978.

Muhammad Jamal Saqr. *Al-Ittirad wa-al-Shudhudh*, Mawqi Rabitat Udaba al-Sham fi Majallatha Tasdur min London - Britain, n.d.