

**Texts from the Book of Al-'Ain in Mu'jem Al-Buldaan by Yaqut al-Hamawi "The Dictionary of Countries"**

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**Abstract**

Mu'jem Al-Buldaan by Yaqut al-Hamawi "The Dictionary of Countries" was not only a book in the geography of places but it was an encyclopedia of knowledge. It includes language, literature, history as well as other various arts. It demonstrates the exactitude and precision of the author. The present study investigates the cited texts taken from the Book of Al'Ain. The researcher found that twenty-three texts were identical. And six texts were non-identical. However, it was not the aim of the present study to introduce the author of Mu'jem Al-Buldaan.. i.e., Yaqout al-Hamawai, due to his widely spread reputation and because his two dictionaries Mu'jem Al-Buldaan and Mu'jem Al-Odebaa': Irshad Al-Areeb li Ma'rifet Al-Adeeb "Dictionary of Writers: Guiding the Intellectual to Know the Writer" have become two corpora on which scholars rely. The study has established that the book of Al'Ain was widespread during the seventh century during which Yaqut al-Hamawi had lived when he cited these texts which we have investigated.

*Keywords:*Arabic, Arabic grammar, Kitab al-'Ayn, Al-Khalil ibn Ahmad al-Farahidi, Mu'jem Al-Buldaan , Yaqut al-Hamawi, text

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## Introduction

Mu'jem Al-Buldaan (The Dictionary of Countries) by Yaqut al-Hamawi (d. 626 AH) is considered among the most important, if not the most important, works in geographical literature, and it received the attention of orientalists<sup>1</sup> and Muslims<sup>2</sup>. As for what was mentioned in it, Yaqut said: "The names of countries, mountains, valleys, valley beds, villages, places, homelands, seas, rivers, creeks, peers, and idols"<sup>3</sup>. He arranged it according to the letters of the lexicon, including an introduction, and five chapters, with an indication of the derivation of the vocabulary, the meaning of the non-Arabic ones, and its setting by the phrase, accompanied by poetic evidence to confirm its accuracy, Yaqut said: "I put it in the strict position of the language specialists, and I explained each letter in the noun, whether it is a consonant, or a vowel, or a plural or a broken one... Then I mention its derivation if it is of Arabic origin, and its meaning if I notice that it is non-Arabic<sup>4</sup>, and it contains an important linguistic wealth which prompted Jamal al-Din al-Qifti (d. 646 AH) to include him among the grammarians in his book "Alerting the narrators to the talented grammarians"<sup>5</sup>.

The researcher, Laila Muhammad Ali Jumaa, adopted it as the subject of her master's thesis (Yaqut al-Hamawi's Linguistic Efforts in Mujem Al-Buldan "the Dictionary of Countries"<sup>6</sup>).

The expansion of the conquests, and the successive successes of the Islamic nation, and the loss of books caused by strife, led to a pattern in authorship, according to what Yaqut al-Hamawi (d. 626 AH) did with his two lexicons<sup>7</sup>.

My interest in (The Book of Al-Ain) by Khalil bin Ahmed (d. 175 AH) prompted me to detect what occurred in the edition of (Mahdi Al-Makhzoumi and Ibrahim Al-Samarrai) in terms of misspelling, or the misreading of its materials by its copyists, so I published two books:

- Al-Khalil, the Author of the Book of Al-Ain, Jordan: Osama House, 2008 AD.
- Views on the Book of Al-Ain, Jordan: Dar Kunooz Al-Ma'rifah, 2011 AD.
- Abu al-Hasan al-Tusi (d. 460 AH) in his interpretation (al-Tibian...).
- Ibn Al-Sayed Al-Batliosi (d. 521 AH) in his explanation "Al-Iqtidhab fi Sharh Adab Al-Kuttab" (A concise account of explaining the writers' literature)

Then the researcher investigated two eminent scholars (in two forthcoming papers), namely

- Abu Al-Walid Al-Waqshi (d. 489): Al-Qart on Al-Kamil by Al-Mubarrad, edited by Dhahour Ahmed Dhahour, Punjab University / Lahore, Pakistan, in the year 1980 AD.
- Abu Jaafar al-Juthami (d. 598 AH) in his commentary (Al-Intikhab fi Sharh Adab Al-Kuttab" (Selection in explaining the writers' literature).

Hence, comes the present research paper on "Mu'jem Al-Buldan" (the Dictionary of Countries) to complete the consideration of the texts that were mentioned therein, quoting from (the Book of Al-Ain), to confirm its presence in the seventh century, and the reliance of scholars of its time on it as a linguistic reference.

## Identical Texts

1. In Mu'jam al-Buldan, the root (ḥ, r, ḍ) 1/111:

"The author of the Book of Al-Ain said: It is said that a man is ḥaraḍ (ailing), there is no good in him, and the plural form is aḥraaḍ (ailing men).

It is mentioned in the Book of Al-Ain, under the letters (ḥ, r, ḍ) together 3/103:

"A man is ḥaraḍ (ailing), and men are aḥraaḍ (ailing men) and ḥaraḍ means the one in whom there is no good."

And correspondence is evident despite slight different arrangement.

2. In Mu'jam al-Buldan, the root (ḥ, q, f), 1/115:

And in the Book Al-Ain: Al-Aḥqaf: A mountain surrounding the world, made of green emeralds that will burn on the Day of Resurrection, and people will be gathered on it from every horizon.

And it is mentioned in the Book of Al-Ain, the Section of Al-ḥaa', Al-qaf, and Al-faa', 3/51:

“And Al-Aḥqaf is a mountain surrounding the world, made of green aquamarine, which will burn on the Day of Resurrection, and people will be gathered from every horizon.”

The texts are identical except in the verb "tulhib - yulhib" (to flame) and I think it is from a misspelling in writing!

3. In Mu'jam al-Buldan, the root (s, n, m) 1/189:

"Asnamah... the author of the Book of Al-Ain mentioned that it means Ramlah."

And it is mentioned in the Book of Al-Ain, the Section on Al-Seen, Al-Nuun, and Al-Meem together, 7/273:

"Whoever said: “Asnamah” made it a name for Ramla". This is a match; It was reported by Yaqoot as Ramlah.

4. In Mu'jam al-Buldan, the root (d, r, n) 1/261:

The author of the Book of Al-Ain said: Al-Andari, and Al-Andreen is the plural, and it is said: They are the boys who gather from various places.

And it is mentioned in the Book of Al-Ain, the Section of the dal, the ra', and the nuun with them, 8/21:

And Al-Andari, and Al-Androon are the plural, and they are the boys who meet from various places.

The correspondence is clear, and Al-Andari is pluralized as a sound masculine plural!

5. In Mu'jam al-Buldan, the root (h, w, z) 1/285:

The author of the Book of Al-Ain says : The Ahwaz are seven districts between Basra and Persia, and each district has a name, and Al-Ahwaz is the plural form for them, and any one of them is not singularized as Hauz.

And it is mentioned in the Book of Al-Ain, the Section on Al-Haa', Al-Zai, and (Waa') with them, 4/73:

“Al-Ahwaz are seven regions between Basra and Persia, and each of them has a name. Al-Ahwaz is the plural form for them, and any one of them is not singularized as Hauz.

Correspondence is obvious except for the pronouns.

6. In Mu'jam al-Buldan, the root (b, ḥ, r) 1/341:

As for the derivation of the sea, the author of the Book of Al-Ain says: The sea was called a sea for its extension, which is its vastness and stretching.

And it is mentioned in the Book of Al-Ain: the Section of Al-Haa', Al-Raa', and Al-Baa' with them, 3/219:

“The sea was called a sea because of its openness, which is its stretching and vastness.”

The two texts are identical.

7. In Mu'jam al-Buldan, the root (b, ă, th), 1/451:

"Bu'aath: with ḍamma on the initial letter, and with a triangular "th" on the final letter, is a place in the outskirts of Medina where battles had taken place between the Aws and the Khazraj in the pre-Islamic era, and the author of the Book of Al-Ain reported it with (ghein, ġ), and it was not heard with a different letter."

And it was mentioned in the Book of Al-Ain, the Section on the Ghayin, the Tha'a, and the Baa' with them 4/402:

"A Bughaath Day: a battle that took place between the Aws and the Khazraj, and it is said: Bughaath is located about one mile from Medina".

There is misspelling in (Buääath), that took place in the Book of Al-Ain as (Baghaath) with ghein. After consulting the sourcebook "Ayyam Al-Arab fil Jahiliya" (Battles of the Arabs in the pre-Islamic era), it was mentioned as "Day of the Battle of Buääath with the letter ain"<sup>8</sup>.

8. In Mu'jam al-Buldan, the root (h, s, m), 2/205:

"Hasim with an undotted haa: is a place in the desert, as reported by Al-Hazmi according to the author of the Book of Al-Ain."

It was also mentioned in the Book of Al-Ain: the Section on haa, seen, and Meem with them, 3/153:

"and hasim is a place"

The two texts are identical.

9. In Mu'jam al-Buldan, the root (h, dj, z), 2/218:

"Al-Hijaz... Al-Khalil says: Al-Hijaz was named Hijaz, because it separated the valley and the Levant, from the desert."

It was mentioned in the Book of Al-Ain, the Section on haa, jeem, and zaay, 3/70:

" It was named Hijaz because it separates the valley and the Levant from the desert."

The two texts are identical.

10. In Mu'jam al-Buldan, the root (h, r, r) 2/245:

Al-Harrar was mentioned in the book "Lands of the Arabs": The author of the Book of Al-Ain said: Al- harrar is a land of carious black stones as if it had been burned by fire, and the plural is: Al- harrat, Al-Aharrun, Al- harar, and Al- haruun.

It was mentioned in the Book of Al-Ain, the Section on Al- haa' with Al-raa', 3/24:

Al- harrar is a land of carious black stones as if it had been burned by fire, and the plural is: harar, herreen, and harrat.

The two texts are matching, except for "ka'annaha/ ka'annama" (as if) and the misspelling is apparent in one of them.

11. In Mu'jam al-Buldan, the root (h, z, m), 2/252:

"Al-hazm: with the vowel point of fat'h and sukuun." The author of the Book of Al-Ain said: "Al-hazm of the earth is what is gathered from the torrent of the earth's hilly areas and mountains' feet, and the plural is Al-hazem."

It was mentioned in the Book of Al-Ain, Section on Al-haa, Al-zai, and Al-meem with them, 3/166:

"And Al-hazm: is what is gathered from the torrent of the earth's hilly areas and mountains' feet, and the plural is huzum."

The two texts are identical.

12. In Mu'jam al-Buldan, the root (kh, b, r), 2/343-344:

Al-Khabraa': ... the author of the Book of Al-Ain said: Al-Khabraa' are trees in the middle of a meadow, in which water remains until the high summer, and in it al-Khabar grows, which is the buckthorn and toothbrush trees, and around it there is a lot of grass, and it is also called al-Khibra, and the plural is al-Khabir.

It is also mentioned in the Book of Al-Ain, the Section on Al-Khaa', Al-Raa', and Al-Baa' with them, 4/258:

The Khabraa': trees inside a meadow, in which water remains until the high summer, and in it the grass grows, which is the buckthorn and toothbrush trees, and around it there is a lot of grass, and it is also called al-Khibra, and the plural is al-Khabir.

The two texts are identical, except for ḥawlaha and ḥawalayha (around it)!

13. In Mu'jam al-Buldan, the root (kh, r, s), 2/350:

"Khorasan... In the Book of Al-Ain: Al-Khurasi is attributed to Khurasan, and it is similar to Al-Khorasi, and Al-Khurasani, and it is pluralized as the Khurasians by reducing the lineage ya' as in Al-Ash'areen, and he chanted: Do not honor a Khurasi after that."

And it is also mentioned in the Book of Al-Ain, the Section on Al-Khaa', Al-Seen, and Al-Raa' with them, 4/195:

"Al-Khurasi is attributed to Khurasan, and it is similar to: Al-Kharasi, and Al-Khurasani, and Al-Khurasi is pluralized as Al-Khurasin by reducing the lineage ya', as in Al-Ash'areen, and he said, "Do not honor Khurasi after that."

The two texts are identical, and the text was repeated in Mu'jam al-Buldan: 5/99.

14. In Mu'jam al-Buldan, the root (kh, z, r), 4/367:

"Khazar by a vowel movement with the initial letter as Raa', which is a reversal of the pupil towards the eye, which is the ugliest squint... And he said in the Book of Al-Ain: the Khazar: The roving of the pupils of the eyes."

And it is mentioned in the Book Al-Ayn, the Section on Al-Khaa', Al-Zay, and Al-Raa', 4/206:

"Al-Khazar: the roving of the pupil of the eyes, and Al-Khazar: the reversal of the pupil towards the eye, which is the ugliest squint."

The two texts are identical, despite slight different arrangement.

15. In Mu'jam al-Buldan, the root (kh, r, n, q), 2/401:

Al- Asma'i said: I asked Al-Khalil bin Ahmed about Al-Khowarnaq, and he said: It should be derived from Al-Kharnaq (a little rabbit) among.

And it is mentioned in the Book of Al-Ain, the Section on quadruplet verbs (Al-Rabai): Al-Khaa' and Al-Qaf, 4/321:

"Al-Kharnaq: a young rabbit among the rabbits... Al-Khawarnaq: It is a river, in Persian (Kharanqah), so Al-Khawarnaq was Arabized."

The two texts are identical, except for the difference in (little and young)

16. In Mu'jam al-Buldan, the root (r, b, th), 3/24:

"Al-Rabatha... In the Book of Al-Ain: Al-Rabath is the agility of the legs during walking and the quickness of the fingers at work."

And it is mentioned in the Book of Al-Ain, the Section on Al-Thaal, the raa', and the baa', with them, 8/183:

"Rabath: Lightness of stature when walking, and quickness of fingers in action."

The two texts are identical.

17. In Mu'jam al-Buldan, the root (r, m, kh) 3/65:

"Rumakh: by damma on its initial letter, a vowel point of fa'tha on the second letter, and ending with a diacritized final khaa', and Al-Rimakh by a vowel point of kasrah on its initial letter and a vowel point of fa'tha on the second letter: from the names of a gathering of trees, from the Book of Al-Ain."

And it is mentioned in the Book of Al-Ain, the Section on Al-Khaa', Al-Raa', and Al-Meem with them, 4/26:

Al-Ramakh: One of the names of the gathered trees.

The two texts are identical.

18. In Mu'jam al-Buldan, the root (ā, n, b), 4/159:

"Al-unnab... In the Book of Al-Ain: Al-unnab, the Little Black Mountain."

And it is mentioned in the Book of Al-Ain, the Section of Al-Ain (ā), Al-Nuun, and Al-Baa' with them, 2/159

"And Al-Unnab... the little black mountain."

The two texts are identical.

19. In Mujam al-Buldan, the root (g, w, f) 4/183:

"Ghaf... And the author of Al-Ain said: Ghaf great plants like trees, and it is in Oman, and one is Ghafa, and it is the name of a place in Oman that was named because of its abundance there."

And it is mentioned in the Book of Al-Ain, the Section on Al-Ghain, Al-Faa', and (Waay') with them, 4/451:

"Al-Ghaf: great plants like trees, and it is in Oman, and one is a Ghafa."

The two texts are identical, and the addition belongs to Mujam al-Buldan.

20. In Mu'jam al-Buldan, the root (q, b, w) 4/301-302:

"Quba... Al-Khalil said: It is an abbreviated noun (maqsour), and I said: Whoever abbreviated it made it the plural of qubwah, and it is with damma and the plural in the language of the people of Medina, and you "qabawata" the letter if you marked it by damma."

And it is mentioned in the Book of Al-Ain, the Section on Al-qaaf, Al-baa', and (Waa') with them, 5/229:

"Quba – abbreviated - a village in Medina."

The two texts are identical, and the addition in Mu'jam al-Buldan is more accurate in expression.

21. In Mu'jam al-Buldan, the root (q, ḍ, ḍ), 4/368:

"Qida by marking its initial letter with a vowel point of karsrah and attenuating its second letter. The author of the Book of Al-Ain said: Al-Qida is a low land whose soil is sand, there is a high shoulder on its side, and it is pluralized as Qaḍoon."

And it is mentioned in the Book of Al-Ain, the Section on Al-qaf with ḍad, used together 5/8:

"Al- Qida is a low land, its soil is sand, next to it is a high shoulder, and the plural is Quḍuun."

The two texts are identical.

22. In Mu'jam al-Buldan, the root (q, ṭ, n), 4/374:

"Qaṭan: By applying vowel movements and its final letter is nuun... And according to the author of the Book of Al-Ain: Qaṭan: The broad position between the shoulders and the buttocks."

And it is mentioned in the Book of Al-Ain, the Section on Al-qaaf, Al- ṭaa', and Al-nuun with them, 5/103:

"And Qaṭan: the position between the shoulders and the buttocks."

The two texts are identical, and it is more likely that a misspelling occurred in bayna (between) and it became min (from)!

### Non-identical Texts

This paper examined six texts, which were mentioned in Mu'jam al-Buldan (Dictionary of Countries) quoting from the Book of Al-Ain (Kitab Al-Ain), in which there was a slight

discrepancy indicating that the version consulted by Yaqoot Al-Hamawi differs from the version on which the investigators of the Book of Al-Ain relied, and in the following manner:

1. In Mu'jam al-Buldan, the root (ḥ, r, m), 2/243:

“Al- ḥaram (the sanctuary)... The author of the Book of Al-Ain said: If they attribute things other than people, they say: thawbun haramun (a sacred garment) with two vowel movements "fa'tḥa.” And it is mentioned in the Book of Al-Ain, the Section on Al- ḥaa', Al-raa', and Al-meem with them, 3/221:

And if they attribute things other than people (they use the vowel point fa'tḥa and vowel movements), they say it is attributed to Al- ḥaram (the sanctuary).

There is a slight difference between the two texts, and the meaning is clear.

2. In Mu'jam al-Buldan, the root (ā, r, q), 4/93:

“Iraq... Al-Khalil said: Iraq is the shore of the sea, and Iraq was called Iraq because it is the shore of the Tigris and Euphrates, extending until it connects to the sea in its full length. And it is likened to Iraq as a skin bottle, and it is the one which is bent and irrigates.”

And it is mentioned in the Book of Al-Ain, the Section on Al-ain, Al-qaaf, and Al-raa' with them, 1/153:

"And Iraq: the shore of the sea along its length, and with it Iraq was named, because it is on the shores of the Tigris and Euphrates... And the Iraq of provision and quenching thirst: double beads (Al-Kharaz Al-Muthanna) at the bottom of it.

There is a slight difference in (Iraq al-Qirba), and it may be that Yaqut had copied from a version that did not reach us.

3. In Mu'jam al-Buldan, root (ā, r, ḍ), 4/112:

“Al- ārooḍ ... The author of Al-Ain said: “Al- ārooḍ is a road in the middle of the mountain, and the plural is urooḍ.”

And it is mentioned in the Book of Al-Ain, the Section on Al-ain, Al- ḍad, and Al-raa' with them, 1/275:

“And Al- ārooḍ is a road in the middle of the mountain, and it is pluralized as uruḍ.”

The difference occurred in the plural form, so these two forms are: urooḍ and uruḍ as a plural for ārooḍ.

There are two non-standard forms for this word, and most of the language books mentioned (Aareeḍ) for poetry metres without analogy <sup>9</sup>, and this phrase was mentioned as follows: “And in a participle, whether it is a masculine or feminine adjective, or a noun such as: Ghafoor – ghafora (Forgiving) ... <sup>10</sup>,” and Al- ārooḍ: The road is the middle of the mountain...and the plural is uruḍ”<sup>11</sup>.

4. In Mu'jam al-Buldan, the root (ā, sh, r), 4/126:

Ishroon... Al-Layth said, I said to Al-Khalil, what is the meaning of ishreen? He said: A group of Ishr from the thirsty camels. I said: How many is the Ishr? He said nine days.

I said: ishroon is not complete, but two ishr and two days. He said: When it was from the third ishr, two days I pluralized as ishreen, I said: And if he does not understand the third part? He said: Yes. Don't you see Abu Hanifa's saying that if he divorces her on two occasion and a tenth of a divorce, then he makes it three, but in it there is a part of the third divorce? Ishroon is then his analogy.”

And it is mentioned in the Book of Al-Ain, the Section on Al-ain, Al-sheen, and Al-raa' with them, 1/246:

Al-Layth said: I said to Al-Khalil: You claimed that ishreen is the plural of ishr, and ishr equals nine days, so ishreen should have been twenty-seven days, so that you complete three-ninths, so Al-Khalil said: Eighteen days are two ishr, and since the two days were of the third ishr with the eighteen days I named it plural, I said: Where did you get that from? And you did not complete the three parts?... He said: I do not measure it on this, but I measure it on the saying of Abu Hanifa, don't you see that he said: If he divorces her two times, and tenth of a divorce, then it is three divorces."

There is a clear difference in this long dialogue.

5. In Mu'jam al-Buldan, the root (ā, y, r) 4/172:

" Al- āyr ... The author of Al-Ain said: Al-āyr: The name of a valley that was fertile, but time changed it and made it desolate. The Arabs used to use it as an example of the wild country."

It is mentioned in the Book of Al-Ain, the Section on Al-ain, Al-raa', and Al-waw with them, 2/238:

"Al- āyr: the name of a place that was fertile, but time changed it and made it desolate, and the Arabs used to loathe it."

This difference indicates that Yaqut copied from a version other than the one on which the Book of Al-Ain was verified.

6. In Mu'jam al-Buldan, the root (k, d, y), 4/440:

"Kadaa'... Al-Khalil said: As for Kada, Maqsour Munawen (abbreviated and marked by nunnation), its initial letter marked by a vowel point of damma, it is a place at the bottom of Makkah."

And it is mentioned in the Book of Al-Ain, the Section on Al-kaaf, Al-daal, and (yaa') with them, 5/396:

"And Kada and Kadaa': are two mountains, and they are two folds from which people descend to Makkah."

The two texts are different because of the different versions.

## Conclusion

Mu'jam al-Buldan (the "Dictionary of Countries) by Yaqut al-Hamawi (d. 626 AH) is seen as a pattern of indexing geographical information according to the alphabetical sequence, and the language had a large share in it, especially the texts that Yaqut quoted from the Book of Al-Ain (Kitab al-Ain); To confirm the presence of this book in the seventh century AH, and Yaqut's consulting of it and benefiting from it.

We found a correspondence in his reporting of texts in (22 texts), and a slight difference in (6) texts with slight different arrangements, and an elaboration of the clarity of the meaning, which suggests that the copy that Yaqut consulted did not reach the hands of the investigators of the Book of Al-Ain.

Our follow-up of the texts that were reported by well-known scholars, which we found, is a project that requires research and extensive investigating into the sources quoted from the (Book of Al-Ain), and aims to reach the (Book of Al-Ain) as Al-Khalil left it, and our follow-up focused on what was in the fifth, sixth, and the seventh centuries Hijri, and we hope that we will be able to consult other texts that support what we went to, and God is the one who guides to what is right.

## Notes:

<sup>1</sup> See Krachkovsky, Ignati (1963) A History of Geographical Literature, translated by: Salah El-Din Hashim. Cairo:



Committee of Authorship, Translation and Publishing. 1/337

<sup>2</sup> See Nafis, Ahmed (1978) *Geographical Thought in Islamic Heritage*, translated by: Fat'hi Othman. Kuwait: Dar Al-Qalam. P.103. p.107.

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Zaidan, Jurji (No Date) *History of Arabic Language and Literature*. Cairo: Dar Al-Hilal, new edition. 3/11.

Kah'haaleh, Omar Reda (1972) *History and Geography of the Islamic Ages*. Damascus: Al-Tawuniya Press. P.240.

<sup>3</sup> See Yaqoot al-Hamawi, Yaqoot. (1995) *Mu'jam al-Buldan* (the "Dictionary of Countries). Beirut: Dar Saader, 2nd edition. 1/7.

<sup>4</sup> See Op. Cit. 1/12.

<sup>5</sup> See Ibrahim, Muhammad Abu Al-Fadhl (Editor) (1986) *Alerting the narrators to the talented grammarians*. Cairo: Dar Al-Fikr Al-Arabi, Beirut: the Cultural Books Foundation, 1st edition. 80/4-98.

<sup>6</sup> See Jumaa, Laila Muhammad Ali (1988) *Yaqut al-Hamwi's Linguistic Efforts in Mujem Al-Buldan "the Dictionary of Countries*. Unpublished master's thesis submitted to the College of Arts / University of Mosul.

<sup>7</sup> See Zaidan, Jurji (No Date) *History of Arabic Language and Literature*. Cairo: Dar Al-Hilal, new edition. 10/3.

<sup>8</sup> See Jad al-Mawla, Muhammad Ahmad et al. (1944) *Ayyam Al-Arab fil Jahiliya* (Battles of the Arabs in the pre-Islamic era): - Beirut, Sidon: Al-Asriyyah Library. P. 73.

<sup>9</sup> See Sibawayh's the Book (1988) edited by Abd al-Salam Haroun. Cairo: Al-Khanji Library, 3rd edition. 616/3.

Attar, Ahmed Abdel-Ghafour (Editor) (1987) *Abu Nasr Al-Jawhari's Taj Al-Lughah wa Sihah Al-Arabiyah* (The Crown of language and the authenticity of Arabic: Beirut: Dar Al-Ilm lil Melayeen, 4th edition. 1089/

<sup>10</sup> See Al-Hadithi, Khadija (2003) *Morphological structures in Sibawayh's book: A Lexicon and study*. Beirut: Library of Lebanon – Publishers, 1st edition. P. 206 See Ibn Mandhooor (1414 Hijri) *Lisan Al-Arab*. Beirut: Dar

<sup>11</sup> Saader, 3rd edition. 125/3.

### **About the Author:**

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