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Evaluative Provisions In The Arabic Dictionary Related To Standard Unused Language

Ali Hilw Hawwas, Rasha Mahdi Abdullah

Article Info	Abstract
	Lexicographers relied on usage in defining the life of languages, so they expressed the phenomenon of abandonment in several terms that carry the concept of neglected, whether this phenomenon was left in an era and then used after that, or it was neglected because of its phonemic or its social norm, so it is no longer as long as the vocabulary is in circulation. In tongues, or abandoning their use; Because it is no longer compatible with civilized development.

Introduction

This research is concerned with the languages that have been abandoned in use, neglected and no longer in circulation among the Arabs, perhaps a reason that led to their abandonment, which may be phonemic, morphological, synthetic, or semantic.

We knew in the past that usage gives permanence to the word, extending it with life, until it wears the attribute of eloquence[1], but this does not mean that the term that has been abandoned does not mean that it is not eloquent, but its lack of use has led to its disappearance, as the use of power and authority in all languages [2] .

We may notice that the linguistic dictionaries referred to the phenomenon of al-Matrouk in more than one word, in addition to referring to him in more than one composition. As the linguists corresponded between the impermissible, and a group of vocabulary and structures that bear its significance.

The ancient linguists described this phenomenon in several different terms, and they said: Forbidden, dead, unknown, and desirable, and some modernists have collected these terms under names, such as (archaeological remains), by Mustafa Sadiq al-Rafi, and (linguistic ruins) by Ramadan Abd al-Tawab.

However, this research deals with the terms indicative of what is left, which were mentioned in the dictionary as a evaluative judgment.

People use the abandoned language; When the words of the ancient Arabs were neglected due to the linguistic and cultural development, and new terms replaced them, and this ruling is not considered one of the terms that are unique to the lexicographer. As this term was transferred from Hadith to Lexicology.

And the concept of al-Matruk according to the linguist refers to "abandoning something,"[3], that is, abandoning something and replacing it with something that is broader than it is in use, as it is not possible for him to give up something without an alternative, and this abandonment only came to the presence of an alternative that fills its place And be better than him. Abandonment does not fall on the carrier and narrator of the language. Rather, it refers to the language itself.

As for its idiomatic meaning; It indicates that all "what was old was one of the languages then left and others were used"[4], and it is "synonymous with death"[5].

This term was given only a recipe for the language of abandoned, with less use of Almagamat owners of him, and say this is essential: "In the modern:« that the companions of the Prophet peace be upon him gave the city they Egrahan », ie: not Asbhm before that disease. In an interview with Omar May God Almighty be pleased with him from the words of others: "Qurahun" which is a forsaken language. "[6]

The Turk was not limited to hearing, but went beyond the analogy, which is rare in the dictionary. Ibn Sidah said: "The Rabi'a: cyclones like whims are in the head. Hunting, so increase the measure of what is left "[7].

And left behind in the modern convention, it is: "hadith narrated by Rao and one accused of lying in modern or apparent immorality by or say, or many inattention, or more illusion"[8], that is the reason for leaving this talk is wound narrator, as well as its uniqueness in it.

If we make an equilibrium in the use of this term by the lexicographers, and the use of the hadiths, we will find that what is left in the terminology of the lexicographers is the abandoned term, due to a problem necessitated by the usage, while what is left in the terminology of the hadiths is a defect and a wound in the narrator of the hadith, and not in its body.

Lexicographers have used terms synonymous with this concept, or close to it, and these terms are:

First: What is desired

This expression is considered one of the expressions that carry the significance of al-left in linguistic usage, and it is unique to this expression by the lexicographers.

It is desirable forsaken, Ibn Faris said: "Alra and Elgin and Alaba Aslan: one asked for something and the other in the capacity of something. The first thing the desire: the will to him. Desired thing. If you do not want him I wanted him"[9].

The linguistic origin of the desirable one clarifies the idiomatic meaning, so the linguistic phenomenon is labeled as desirable, i.e., that its refusal and abandonment occurs intentionally, as it does not rise to the level of acceptance of use.

Among the contemporary scholars are those who believe that the ancient linguists judge these terms with badness, or slanderousness. Because they met her with a high level of language, all that does not agree with her; It is desired by him, even if it is used in its environment, as for the acceptable and eloquent language for them; It is the one that was devoid of the dialectical defects that exist, such as ruffles and introspection.[10]

Rather, that was; Because they "took care in the preference of one language over one, and made some languages more eloquent than others, and the acceptance of some languages and dialects without others. If it is mentioned on the grammatical and morphological analogy, then it is preferred over others "[11].

If the desire for a thing means relying on it, then it is the concept of what is desired; It is the precedent of it, and the abandonment, and this withdrawal from something, and the inclination to others and leaving it, so it takes it out of the orbit of use to the folds of abandonment.

Ibn Duraid was considered the first lexicographer to use this ruling, so we find his crowd abounding in it. He mentioned it in seventeen places. An example of this is his saying: "A sheep and other donkeys kneel and kneel down, and when a son breaks down, and when a lord strikes him, we find that his master bows."[12] It should be with little, and he did not reject it. He said: "Ribat is a stroke of the sedge, one of which is a stroke and a stroke.[13]

Looking at the linguistic atlases, he finds that the homeland of these abandoned languages is the south of the Arabian Peninsula, and among the desirable languages is the language of the people of al-Shahr. Disturbed him: if he strangled him[14].

Followed ZubaidiIbnDuraid, said: "Almtt, Balthae Pennants, neglected the essential. Ibn Duraid: is the Gmzk thing with your hand on the ground until AttdKalntt, Balnon, not unchanging only in languages desirable by" (), explanations of Ibn Duraid to reject this language as It is not proven, then Al-Zubaidi comments on that, that this language is desirable, indicating that this language is not part of the common language that they have accepted from the tribes.

Rather, this language was abandoned; Because some of its characteristics differ from the characteristics of the common language, as it is lowered from it, in addition to that, this ruling is called the ancient dialects, most of which are located in the south of the Arabian Peninsula, and when it was difficult for the people of the fluent language to understand them, they fled from using it, and they turned away from its circulation[15].

The observer finds that this verdict is the bulk of the lexicon given by the lexicographer to the southern Arabic language, which includes the tribe of Mahra bin Haydan[16], whose words are most difficult to understand, difficult to pronounce, and not favorable to the Quraysh, which selects the finest and best languages. Therefore, their language was free from the abominable language, and the ugly word[17].

Second: The rejected

Turk terminology varied in the language, and linguists were quick to evaluate the language, so they subject the lexical material to their laws. Therefore, we see them judging some of the articles with acceptance, and some of them with rejection and abstention.

And rejected in the linguistic origin refers to the abandoned, Hebron said: "Rejection: you leave the thing and rejection: moving thing Sparse"[18], he said: "Then derived from him refuse to tears from the eye: Sal, like leaving the place. Every sparse Merfd"[19].

And when the lexicographer uses it as a corrective rule, it takes it to the concept of prohibition, which was abandoned in the uses of the living language, and carried on the prohibition in lexical use.

According to this term use, to denote the ban, the son of his master, said: "The winter one-quarters of the times and is Awh and said to the winter collection Stoh and descent into winter winter is measured may may be attributed to Awh and refused ratios to winter, a Mushatta and Almsteh"[20].

Third: The Zero

It is considered one of the terms that carry the concept of neglect, and what is absent in the linguistic concept means losing something. Ibn Faris said: "The eye, the signifier, and the mim are a single origin that indicates the loss and departing of a thing."

And the owners of the dictionary used this term as a evaluative judgment, to denote the neglect of the use of linguistic material and its scarcity. So they said: It is not "[21].

And the owners of the dictionary used this term as a evaluative judgmen[22]t, to denote the neglect of the use of linguistic material and its scarcity. So they said: It is not "[23].

Some Almagamaan this has used the term to signify the building up, the son of his master: "Kntabh and Kntabh and Kntabh: camel heavy milk. Sibawayh: Noon in the trailing Khantabh said, though again, because if it was Kjrdahl, was KhantabhKjrdahl. And Jrdahl: Building junk"[24].

We have seen that a large part of the language gives it the status of leftover archaeological remains. Because it is no longer in circulation, and the need for it has passed, so it is expected for its time; And that is like the names and characteristics of camels, and as many names of insects and what came in multiple languages, which is a lot overflowing with language dictionaries, and these behaviors that are outdated, no longer fit the new era, as language is considered a human behavior, and mankind is the product of civilization, and this correlation between language and civilization It was he who led to the change in its behavior, as it is not possible to search for words in isolation from their civilization history[25].

Fourth: The indispensable

Turk terminology varies according to its proximity and distance from use and neglect, so the lexicographer resorts to borrowing these terms. To denote leaving a linguistic formula, or morphological structures, or linguistic structures, and this term is considered a form of al-matrook[26].

Its linguistic concept in its linguistic origin is intended to be sufficient and singing. Ibn Faris said: "The gin and the noun and the vowel letter are two authentic ones, one of them indicates enpugh." and the last is a sound "[27].

This expression is used in the Arabic dictionary. To denote it to the Turk and to be satisfied with other vocabulary, for them the Turk was mentioned in the form, and it was not mentioned in the meaning, so it fell in the morphological level, the grammatical level, and among the examples of the Turk in the morphological level, and among the examples of the Turk in the morphological level is the saying of Hebron: The liwwa al-Mujnabun alone, and the female: a wala ... and if a verb is derived from him, then it is: a twisted twisting a twist, but they dispensed with him by saying: He twisted his head ... and who made the affiliation of it a parable and a twist. Tweet it "[28].

As for the compositional level, Ibn Sayyidah said: "Siboye said: The action is from a close proximity.

As for dispensing with grammar and morphology; It is intended to be sufficient. Sibawayh said: "Know that they omit speech, even if its origin in speech is other than that, and they delete and replace, and they dispense with the thing that I found in their speech to be used until it becomes defective"[29].

. Fifth: The Old

This expression is considered a form of Turk in the lexical uses, as it was used to denote the neglected languages.

And in its linguistic origin, it refers to the time that has passed, and it is contrary to the occurrence. Ibn Faris said: "The old: the opposite of the occurrence. It is said: something old, if its time was earlier"[30].

Al-Kafawi believes that "the old may also apply what emancipated itself and its length in exaggeration"[31], and this meaning is what the linguist employed when judging the ancient language.

The lexicographers used it in their judgment on what has disappeared from the used languages at a certain time, and more than mentioned this evaluative judgment Ibn Duraid said: "A thing passes it passes, it spends and it spends its time. : Exhausting: An old talk was left as if it wanted to spend me while it was being used. "[32].

The old may not be traced back to the ancient language of the Arabs, but to the languages of the bygone nations that were neighboring the Arabs, and whose origin was unknown. Hebrew or Syriac "[33].

The meaning used in the past may be abandoned and replaced by another meaning indicated by the wording. We exemplify this with the words of Al-Azhari: "Alfura' said in the saying of God Almighty: {And its mouth, lentils and lentils. And bread, all of them were mentioned "[34]. The well-known foam is a legume. The name is used today, but the meaning used in the past is not the same as used today.

And according to these aforementioned texts, which indicate that the lexical verdict issued by the lexicographer is related to the previous languages, or more clearly on the languages that preceded his era, which only a few reached to him from them, and the term of the old according to the linguist is related to the word and the meaning, as we referred to it.

What was this extinction, or migration, except because these terms are appropriate for a specific period of time, as they mostly bear the connotation of material things that were in that harsh environment, so they were closer

to abandonment. For the disappearance of those familiar objects in that environment; Because the language is subject to a kind of balance that gives it the characteristic of continuity, so it falls between the two ends of extinction and borrowing[35].

The reason for the extinction of this vocabulary is its degradation from the degree of eloquence, the distinction of its vector[36], so the more the vocabulary is fixed in its castration, comprehensive in its meaning, it is like fixed symbols; "In order for the word to be a constant symbol of a certain amount of human knowledge, and if it is like a criticism paper a wide window in society, its semantic value should be general and comprehensive, so that it helps the speaker on occasions when he needs it to perform that connotation, which I have characterized So that its significance does not get twisted during its circulation on the tongues, and its response in the ears "[37]. This evidentiary significance attains the quality of eloquence. Its terms are not subject to a specific time, or a specific temporal environment, but are comprehensive for all times, and meet the community's need to express its objectives.

Sixth: death

Vocabulary in the language may disappear, so that it no longer circulates in the tongues of people, and it dies with the death of its speakers, and is not known except from a historical point of view, and is not used in daily life, such as the Canaanite and Akkadian languages, or it did not understand the era of writing, and it was submerged in the Dark Ages, and in front of that there are languages Others realized this age, but they died, and no archeological inscriptions and texts arrived from them[38].

This term is one of the rulings given to languages that ceased to exist in ancient times, abandoned in use, and no longer circulated in the era of protest, the ancient remains[39].

In the linguistic meaning of the term death, it is "a correct origin indicating the departure of power from something"[40], and it may be understood by "death: against life"[41].

The lexical concept denotes "what was used of the language's words, and then died through abandonment, or linguistic development, or the prohibition of its use, so the language completely dispensed with it, such as the names of the old days and months, and some pre-Islamic expressions that disappeared because of their meaning or forbidding their use" (Islam) forbidding their use. .[42]

Death is a type of linguistic development in the use that was expressed by the death of words, for use is the decisive factor in the death and revival of languages, and this is what Al-Farabi noted by saying: The correct one was not allowed to be used, do you not see that they said: It should, then it did not come from them, it is necessary. It should not come from them. It is not absolute to utter it; Because it is not from the words of the Arabs "[43], and the owners of the dictionary used it as a reference to the words that you died from Arabic.[44]

Language expresses the ideas of society and its requirements, and in order to achieve this it was necessary to consolidate communication between man and his environment, or between the individual and groups. This is the case for all living languages, which are subject to change, but this change in languages varies in speed, which affects all language systems.[45], The environment is no longer the same, and those requirements no longer exist, but that does not mean that the language dies, for the language does not die as long as it has remnants, and its people have not become extinct, so perhaps life will come to it again, and it will be resurrected.

The phonemic reason is the main reason for the abandonment of the vocabulary, its extinction, and the convergence of the exits of the letters weighs on their pronouncement, and this is what Ibn Jinni confirmed by saying: "As for neglecting what he neglected of what he tolerated dividing the composition in some of the perceived or used assets, most of it is left to the Istql and the rest of it is attached to it, and is relegated to its effect.[46], Which leads to a dissonance in their sounds, making them difficult to pronounce, and their use decreases, and they may disappear in time immemorial[47], and among these examples that were abandoned because of their phonemic sequences, Ibn Duraid said: "Ndath: an act of death and it is the ease of creation"[48], The voice of the signifier may approach the sound of thaa, which creates difficulty in pronouncing, as he also said: "Lahaj: an act of death, and from it the derivation of a long-necked zabiyya, or a superfluous one"[49].

The reason for the disappearance of the word may be the severity of its shortness[50], because "short words often lack expression." [51]So we see them clearing the way to the emergence of a building in which the phoneme is long and extends the soul, and this type was reported by Ibn Duraid frequently, so he said: In the quartet in Geagea, and in the loudspeaker: sitting without reassurance "[52], and such is common in the crowd.

Also, the cause of extinction may be the presence of expressions that violate social modesty, and such words are mentioned in the crowd[53], because these terms are contrary to public morals, so they die, and others replace them in order to indicate their meaning, and their impact on the ears is palatable[54].

They may die the past tense, remain the present tense, and come up with a synonym for it, including their abandonment of the verb (let), which they replaced with the verb (leave)[55].

And they may abandon all the verbs derived from this substance, and keep the matter, and that includes the saying of Al-Azhari: "It is said: Rather, the aaa is changed from the thousand that is cut off in what comes to come, but the Arabs killed everything from its action other than the command by the command."[56]

The old Arab culture differed from what it was in the era of invocation of the advent of new customs and traditions imposed by Islam, and from these controls that Islam brought, it left vulgar terms. As there are some

expressions that carry the connotation of satire, which was abandoned in the era of early Islam, Ibn Duraid said: "Ashz: an act of death, which is the thickening of the body, and from it the derivation of indigence, which is the thick of the camel, and (people) have changed."[57] Arab life, and that life is not a cruel Bedouin, so civilization and development entered the building.

It seems that the lexicographer's use of this ruling in relation to the old vocabulary that is no longer appropriate for the new era, due to a problem necessitated by the use, and this cause brought it out of use into a space of neglect, but this does not mean that the old language is a fad among languages, but rather it is an eloquent Arabic language that evolution has pardoned. She parked on the shelves of neglect, until she was deserted.

These abandoned expressions are due to the ancient dialects, or the ancient languages that go back to the ancient era, so the advancement of time has become obsolete, and some of them were left to ignorance of it, or to the independence of the word, so negligence falls into some parts of speech, which is the noun and verb, and the first thing that came to us from the death of names, what Al-Khalil mentioned it in his dictionary, he said: "And Adwiyya: a type of ships attributed to a place called: Adulah, whose name is slain"[58].

But the death of the verbs was more than it. Al-Khalil said in the incomplete verb (perhaps):[59] "Perhaps it is a coveted word, and the past tense is used from it. Most of these actions were reported by Ibn Duraid, who said: "Al-Aats is an act of death.[60]

The linguist rarely justifies this abandonment,[61] and most of what he remembers is that it refers to the sounds, so Ibn Duraid stated that, and he said: "Sexual agony was slaughtered in the vicinity of the eye."[62]

In light of the aforementioned, it becomes clear to us that the term death in Arabic speaks in terms that fall out of use, due to a social illness, and its focus is language, not Arabic[63].

Seventh: Abandoned

The owners of the dictionary used terms that denote the abandoned in usage, or its synonym, or its connotations may be close to the abandoned, including the term (abandoned)[64].

And the abandoned, in its linguistic origin, is intended to be a Turk, against Al-Wasl. Al-Khalil said: "Abandonment and desertion: leave what is necessary for you to pledge"[65], and he may abandon speech because of its ugliness. .

But this abandoned may not be dead; Because "the abandoned in the use of its words is written for him to stay, for besides the words used, the dictionaries bloggers recorded the abandoned words. It is not sufficient to kill it, because it is possible to revive it by renewing its use "[66].

This term may be associated with other terms. To confirm who abandoned him, for contradicting him with becoming, al-Zubaidi said: "The Persians ulcerate, as forbidden and shy, he sore sores and ulcers, the last one is stirred, and in it there is an arrangement and an annotation, and it is so. The lexicons mentioned this word without declaring its death.

Based on the foregoing, it is difficult to determine the history of these words, which are no longer appropriate for civilizational and social development, so they are dispensed with words lighter on the tongue and easier to pronounce, for reasons related to pronunciation, or social and cultural norm.[67]

Conclusion

At the conclusion of this research, we extract the most important results that were mentioned in this study

1- People use the abandoned language; When the words of the ancient Arabs were neglected due to linguistic and cultural development, and new terms replaced them, and this ruling is not considered one of the terms that are unique to the lexicographer. As this term was transferred from Hadith to Lexicology.

2- The linguistic dictionaries referred to the phenomenon of al-Matrook in more than one word, in addition to referring to him in more than one composition. As the linguists corresponded between the impermissible, and a group of vocabulary and structures that bear its significance.

3 - Al-Turk was not limited to hearing, but went beyond to analogy, and it is rare in the dictionary. Ibn Sidh said: And the rabi'i: whirlpools that are in the head.

4- The phonemic cause is the main reason for the abandonment of the vocabulary, its extinction, and the convergence of the exits of the letters weighs their articulation, which leads to a dissonance in their sounds, which makes them difficult to pronounce, so their use decreases, and perhaps they disappear in ancient times. Al-Aadath: an act of death, which is the ease of creation.

5- The reason for the disappearance of the word may be the severity of its shortness, because "short words often lack expression, so we see them clearing the way to the emergence of a building in which the phoneme is long and the soul is stretched with it, and this type was reported by Ibn Duraid frequently, so he said: And vocalisation: sitting without reassurance) and this is common in the crowd.

6- This language has been abandoned. Some of its characteristics differ from the characteristics of the common language, as it is lowered from it. In addition, this ruling is called the ancient dialects, most of which are located in the south of the Arabian Peninsula.

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Author Information	
Prof. Dr. Ali Hilw Hawwas	**Rasha Mahdi Abdullah**
Supervisor University of Baghdad / College of Education (Ibn Rushd)	Researcher University of Baghdad / College of Education (Ibn Rushd)