



Bibliography of Classical and Modern Literary, Linguistic, and Critical Sources

ببليوغرافيا المصادر الأدبية واللغوية والنقدية القديمة والحديثة

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Abstract:

Bibliography is the science of describing books, with the primary aim of documenting the intellectual growth and development of both ancient and modern authorship. In practice, bibliography encompasses a network of subjects and a range of methods and approaches, engaging with the vast and ever-expanding intellectual output of humankind.

In this article, we offer a concise survey of the most significant literary, linguistic, and critical sources—classical and modern—that represent the Arab intellectual heritage. These works include a wide variety of material: historical reports, biographies, anecdotes, speeches, aphorisms, proverbs, grammar, jurisprudence, language, and more. Together, they function much like encyclopedias, serving as cornerstones of Arab culture and scholarship.

Keywords: Bibliography; Sources; Literature; Linguistics; Criticism.

ملخص المقال :

الببليوغرافيا هي علم وصف الكتب ، الهدف منها تسجيل حركة النمو والتطور التي مر بها التأليف قديما وحديثا ، تغطي بممارستها – الببليوغرافيا – شبكة متداخلة من الموضوعات، ومجموعة معقدة من الأساليب والمعالجات ، ذلك لما تتناوله من الإنتاج الفكري للإنسان في مضمونه الشاسع والذي يتسع كل يوم ، نحاول في هذه الببليوغرافيا – المقال – أن نعرض عرضا موجزا أمهات المصادر الأدبية واللغوية والنقدية القديمة والحديثة التي جمعت بين دفتيها قدرا هائلا من المعارف العربية ، ذلك لما حوته من مختلف الأخبار والسير والتراجم والقصص والخطب والحكم والأمثال والنحو والفقه واللغة وغيرها ، حتى كانت هذه المصنفات أشبه بالموسوعات في الثقافة العربية.

كلمات مفتاحية: ببليوغرافيا، المصادر، الأدبية، اللغوية، النقدية.

1. Introduction

The term *bibliography* is a borrowed word in Arabic. Its origin is Greek, formed from two elements: *biblion* meaning “book” and *graphē* meaning “description.” Together, they mean “description of books.” Over time, its meaning evolved from the Greek era until the seventeenth century to denote “copying of books.” This sense was later adopted in Latin. The term’s modern meaning—writing about books and compiling their lists (Al-Huzaimi, 1990, p. 289) according to specific rules (Badr, p. 78)—only became common in the nineteenth century. Bibliography thus encompasses a network of subjects and a set of methods and approaches, reflecting the ever-expanding scope of human intellectual production (Houari, 2002, p. 185).

A bibliographer is anyone who reads ancient manuscripts, is familiar with both printed and handwritten books, evaluates them according to their significance and order, and classifies them using specific methods for either commercial or scholarly purposes (Al-Hawash, 1981, p. 13).

Bibliography—often called the “science of books”—along with all the data it includes, is not foreign to the Arabic intellectual tradition, even if it was not known by this name. Its roots go back to the late second century AH, nearly two centuries before the compilation of al-Fihrist (Boubaker, 2011, p. 61). Ibn al-Nadīm himself stated that bibliographic efforts preceded him, mentioning Jābir ibn Ḥayyān’s large catalogue covering everything written on alchemy and other topics, as well as a smaller catalogue devoted solely to alchemy (Al-Nadim, 1994, p. 61).

In this bibliography, we aim to present a concise overview of the major literary, linguistic, and critical sources that represent a vast body of Arab knowledge. These works collect a wide range of material—reports, biographies, narratives, speeches, maxims, proverbs, grammar, jurisprudence, language studies, and more—making them comparable to encyclopedias in Arabic culture (Ismail, 2000, p. 131).

2. Classical Literary, Critical, and Linguistic Sources

2.1 Literary Sources

2.1.1 *Al-Bayānwa al-Tabyīn*

The work *Al-Bayānwa al-Tabyīn* was authored by Abū ‘Amr ibn Baḥr ibn Maḥbūb al-Kinānī, better known as al-Jāḥiẓ (159–255 AH). He composed it toward the end of his life, after suffering from hemiplegia. Its main subject is “the derivation of the principles of eloquence (*bayān*) as discussed by earlier scholars and as practiced by theologians, including al-Jāḥiẓ himself. (Tahrīchi, p. 73)” Al-Jāḥiẓ wrote this work with two objectives:

- To address a scholarly gap by articulating the foundational principles of Arabic eloquence. At the time, no comprehensive study had fully examined the expressive capacities of the Arabic language.
- To refute the claims of the Shu‘ūbiyyah movement, which criticized Arabs for their speeches and traditions—such as carrying a staff and focusing on outward forms—rather than valuing eloquence, rhetoric, and the modes of persuasion (Ismail, 2000, p. 142).

2.1.2 *Al-Kāmilfī al-Lughawa-al-Adab*

The work *Al-Kāmilfī al-Lughawa-al-Adab* (“The Complete Work on Language and Literature”) was authored by Muḥammad ibn Yazīd ibn ‘Abd al-Akbar al-Azdī al-Thamālī, better known as Ibn al-Mubarrad (210–285 AH). Ibn Khaldūn regarded it as one of the four foundational works of Arabic literature, alongside *Adab al-Kātib* by Ibn Qutaybah, *al-Bayānwa-al-Tabyīn* by al-Jāḥiẓ, and *Kitāb al-Nawādir* by Abū ‘Alī al-Qālī (Khaldun, pp. 553-554).

The book has been published in two volumes: the first containing forty-five chapters and the second twelve. The chapters follow a continuous thematic flow but lack a systematic topical arrangement. The work addresses literary matters through carefully selected poetry and prose passages, which Ibn al-Mubarrad

interprets and explains. He illustrates various modes of eloquence, rhetoric, and stylistic clarity, and at times provides linguistic analysis and critical commentary. In the introduction, he states:

"This is a book we have compiled, bringing together diverse branches of learning: from prose discourse and measured verse to proverbial wisdom, instructive admonitions, select noble speeches, and eloquent letters. In it, we clarify obscure words, elucidate difficult meanings, and explain grammatical matters as they arise—so that this book may be self-sufficient in its treatment. ... Success, power, and strength are granted by God (literature, 1997, p. 05)."

2.1.3 Al-‘Iqd al-Farīd

Al-‘Iqd al-Farīd ("The Unique Necklace") was authored by Abū Shihāb al-Dīn Aḥmad ibn ‘Abd Rabbih (286–328 AH). The title aptly reflects the author’s approach: the book is divided into twenty-five thematic sections, likened to jewels strung together to form a single, harmonious necklace, with the central section serving as the clasp. In the introduction, Ibn ‘Abd Rabbih explains his purpose:

"I have composed this book and imagined its jewels as if drawn from the choicest gems of literature and the finest compendia of eloquence. It is thus the gem of gems, the quintessence of essence. My contribution lies in clarifying what is good and presenting it concisely, while placing an introductory exposition at the head of each section. Everything else is drawn from the words of scholars, the wisdom of sages, and the writings of men of letters—for selecting the finest speech is more difficult than composing it(Rabbih)."

2.1.4 ‘Uyūn al-Akḥbār

‘Uyūn al-Akḥbār ("The Choice Narratives") was written by Abū Muḥammad ‘Abd Allāh ibn Muslim Ibn Qutaybah (213–276 AH). Ibn Qutaybah organized the work by theme rather than formal structure(Abid, 2010, p. 08), dividing it into ten books. He writes:

"These are the choice narratives (‘uyūn al-akḥbār) which I have arranged into chapters, pairing each topic with what resembles it, each anecdote with its counterpart, and each jest with its like—so that learners might easily grasp it, students memorize it, and seekers find it without difficulty(Qutaybah)."

Each of these books contains both prose and poetry, devoted entirely to literature, excluding grammar, morphology, and criticism. The work is primarily a compilation, yet it marks an important milestone in the systematic organization of knowledge in early Arabic scholarship. It remains an indispensable source for researchers of the Arabic literary heritage, offering a wealth of authentic information on Arab culture. In this respect, it is comparable to al-Jāḥiẓ’s al-Bayānwa-al-Tabyīn and Ibn al-Mubarrad’s al-Kāmil.

The book was first published between 1899 and 1907 in Göttingen under the supervision of the Orientalist Carl Brockelmann. In 1324 AH, it was printed by Ibrāhīm Adham al-Kutaybī. Later, the Egyptian National Library took an interest in the work, publishing its literary section with careful editing, explanatory notes, and glossaries to clarify obscure vocabulary and difficult meanings(Ismail, 2000, p. 171).

2.1.5 Kitāb al-Aghānī (The Book of Songs)

Authored by Abū al-Faraj al-Iṣfahānī (274–357 AH), this encyclopedic work is one of the richest sources on Arab music, singers, and their social status, covering the pre-Islamic period, the early Islamic era, and continuing through the Umayyad and Abbasid dynasties up to the reign of Caliph al-Mu‘taṣim. The author carefully collected the melodies of his time, along with the poetry that accompanied them, without following chronological order.

Al-Iṣfahānī devoted fifty years to compiling this monumental work, which he eventually presented as a gift to Sayf al-Dawla al-Ḥamdānī. The book is remarkable for its extensive coverage of linguistic, historical, and critical issues, providing readers with a vast repository of knowledge. It is considered the principal—if not the only—reference for the history of Arabic music and musicians during the first three centuries of Islam, as no one before him had undertaken a systematic study of this art.

Researchers and scholars have engaged with Kitāb al-Aghānī through critical studies, commentaries, and abridgments (Ismail, 2000, pp. 192-193-194). Notable early abridgments were produced by Ibn al-Maghribī, Ibn Wāṣil al-Ḥamawī, Ibn Bāqiyā al-Ḥalabī, and the renowned linguist Jamāl al-Dīn al-Anṣārī. In the modern period, Muḥammad al-Khuḍarī produced a new abridgment, removing numerous chains of

transmission and dividing the work into two sections: one devoted to poets and the other to singers. The book has been printed multiple times, the most important of which is the Būlāq edition of 1285 AH.

Modern scholarship on *Kitāb al-Aghānī* and its author is extensive. Significant studies include Carl Brockelmann's monograph *Abū al-Faraj 'Alī ibn al-Ḥusayn ibn Aḥmad ibn Muḥammad al-Isfahānī*, Dāwūd Sallūm's *Al-Aghānī: Its Sources and Chains of Transmission*, Shafīq Jabrī's *Abū al-Faraj al-Isfahānī*, Shawqī Dayf's *Criticism in Kitāb al-Aghānī*, 'Abd al-Sattār Fawwāz's *Index of Kitāb al-Aghānī*, and Ḥājī Hāshim and Muḥammad al-Rajab's *Deciphering the Terminology of Kitāb al-Aghānī* (Sallum, 1969, p. 142).

2.1.6 Nihāyat al-Arab fī Funūn al-Adab

Al-Shihāb al-Dīn Aḥmad ibn 'Abd al-Wahhāb al-Nawawī (277–733 AH) created a vast literary encyclopedia which contains thirty complete volumes. The extensive work contains every field of knowledge from scientific disciplines to astronomical studies and artistic creations and written works and the entire natural and visible universe and all human-related matters including existence and survival and community connections .

Al-Nawawī divided his work into five main sections which he called funūn to study metaphysical and cosmic subjects alongside sensory and empirical information. The classification system divides into five main categories which contain: (1) celestial bodies and sky phenomena together with earth surface and underground features; (2) human beings; (3) animal kingdom; (4) plant kingdom; (5) historical records (Al-Badawī, 1987, p. 81). Every division contains five sections which split into chapters and some chapters have subsections that include extra information. The complete work includes five main sections which contain twenty-five subsections and a total of 139 chapters .

The encyclopedia contains two primary aspects. The literary component starts at volume one and continues until volume fifteen when it ends with a chapter about Arab times and their history before Islam. The historical section begins at volume sixteen where it presents the story of Prophet Muḥammad (peace be upon him) before continuing until volume eighteen (Al-Badawī, 1987, p. 80).

Regarding his methodology, al-Nawawī himself writes:

Al-Nawawī employed a straightforward method to present his content by avoiding intricate terminology which he kept accessible for general readers. His scientific and intellectual approach maintained complete objectivity which made his work accurately represent the cultural and intellectual achievements of his time. The book shows readers what people knew at that time while explaining the most important events from that period.

The Egyptian National Library made a scholarly critical edition of the encyclopedia through eighteen volumes yet the rest of the fourteen volumes stay unpublished in their original manuscript form (Ismail, 2000, p. 207).

2.1.7 Al-Amālī

This work, authored by Abū 'Alī Ismā'īl ibn al-Qāsim al-Qālī (288–356 AH), is regarded as one of the seminal masterpieces of Arabic literature.

The book is a collection of scholarly sessions (*majālis*) in which al-Qālī dictated lectures on language and literature during the *akhmisa* gatherings in Córdoba and at the Great Mosque of al-Zahrā'. He included poetry, explained rare and difficult terms, and demonstrated his critical acumen, but avoided the excessive digressions characteristic of earlier works in the Amālī tradition, such as those by Ibn al-Shajārī, Ibn Durayd, Abū Bakr al-Anbārī, and al-Sharīf al-Murtaḍā.

The work was first printed at the Būlāq Press in Cairo in 1324 AH, and later published by Dār al-Kutub al-'Ilmiyya in 1926 in four volumes: the third containing *Dhayl al-Amālī wa al-Nawādir* and the fourth *Kitāb al-Nawādir*. The Commercial Library in Cairo reprinted it in 1973. The Andalusian scholar Abū 'Ubayd al-Bakrī provided two important commentaries on the work:

- *Al-Lā'if Sharḥ Amālī al-Qālī*.
- *Al-Tanbīh 'alā Abī 'Alī fī Amālīhi* (Ismail, 2000, p. 221).

We do not stop here in listing the classical literary sources, for they are too numerous to enumerate exhaustively. However, we may summarize some of the most important as follows:

- *Kitāb al-Ḥayawān* and *Kitāb al-Bukhalā* by al-Jāhiz
- *Al-Nawādir* by al-Qālī
- *Zahrāt al-Ādābwa-Thamrat al-Albāb* by al-Ḥuṣrī al-Qayrawānī
- *Ṣubḥ al-A‘shāfiṣinā‘at al-Inshā* by al-Qalqashandī
- *Nafḥ al-Ṭibfī Ghushnal-Andalus al-Raṭīb* by al-Maḡarrī
- *Kalīlawā-Dimna* by Ibn al-Muqaffa‘
- *Kitāb al-Muḥāḍarātwa-al-Muḥāwarāt* by al-Suyūfī
- Ibn Khaldūn’s *Muqaddima*
- The major poetic anthologies include the *Mu‘allaqāt*, *al-Aṣma‘iyyāt* by al-Aṣma‘ī, *al-Mufaḍḍaliyyāt* by al-Mufaḍḍal al-Ḍabbī, and *Jumhurat Ash‘ār al-‘Arab* by al-Qurashī.

2.2 Critical Sources

2.2.1 *Ṭabaqāt Fuḥūl al-Shu‘arā* by Ibn Sallām al-Jumaḥī (d. 231 AH)

Ibn Sallām’s work shows a clear influence from al-Aṣma‘ī and is regarded as the second major critical source after him. The book provides a substantial body of poetry along with significant critical commentary. Its introduction, in particular, is considered one of the most successful critical texts to survive.

Scholars have debated two key questions regarding this book:

- Should Ibn Sallām’s work be seen as a critical study or merely a compilation?
- Is the book a work of literary criticism or a history of literature?

In reality, the book’s importance lies primarily in its value as a source for the history of Arabic literature, as it preserves an immense corpus of poetry by more than one hundred poets from both the pre-Islamic and early Islamic periods. Its explicitly critical material, however, is relatively limited compared with its poetic content (Deqbaili, p. 04).

2.2.2 *Kitāb al-Shi‘rwa-l-Shu‘arā* by Ibn Qutaybah

This two-volume work is a foundational text for the study of Arabic poetry and poets.

- Volume One: Begins with a preface, followed by a chapter on the categories and flaws of poetry, and a list of the poets whose biographies are included.
- Volume Two: Concludes the collection of poet biographies, bringing the total to 108 entries—an unusually comprehensive number for its time, reflecting Ibn Qutaybah’s scholarly ambition (Faid, 2018, pp. 83-90).

The work spans three intellectual domains:

- Historiography and Biography: It serves as a historical source, providing poet biographies, genealogical information, and accounts of wars and expeditions, often arranged chronologically.
- Adab (Literature): As a literary work, it catalogs 206 poets—pre-Islamic, early Islamic (mukhaḍramūn), Umayyad, and Abbasid—selecting representative poems across varied themes, giving readers a broad view of the Arabic poetic tradition.
- Literary Criticism: One of the earliest works of its kind, it gathers scholarly critiques of poets and addresses key questions in the history of Arabic criticism, including poetic plagiarism. Ibn Qutaybah also discusses the categories of poetry and the aesthetic principles that guide their appreciation.

2.2.3 *‘Iyār al-Shi‘r* by Ibn Ṭabāṭabā (Abū al-Ḥasan Muḥammad ibn Aḥmad al-‘Alawī, d. 322 AH)

The central thesis of this treatise concerns two issues:

- Poetic meter as the key feature distinguishing poetry from prose.
- The Question of the Ancients and the Moderns: Ibn Ṭabāṭabā argues that the ancients had already explored all possible themes and meanings, leaving little that was truly new for later poets.

Consequently, he claims that “modern” poets were forced to borrow — even steal — from their predecessors. Ibn Ṭabāṭabā justifies this borrowing philosophically, portraying it as both inevitable and legitimate in the creation of poetry (Deqbaili, p. 04).

2.2.4 – *Ṭabaqāt al-Shu‘arā* by Ibn al-Mu‘tazz

In this work, Ibn al-Mu‘tazz compiles biographies of 132 poets, accompanied by selections of their poetry, anecdotes, and witticisms.

- The focus is primarily on poets of the Abbasid period, though he also includes figures from the transitional era between the Umayyad and Abbasid dynasties, such as Ibn Hurmah, Sādīn ibn Maymūn, Ibn Mayyādah, and Abū al-Hindī.
- He also profiles several poets who were his contemporaries, capturing the literary spirit of his own time.

This is more than a collection of poems and reports: Ibn al-Mu‘tazz’s work reflects his refined literary taste and critical judgment. His analysis shows a sharp aesthetic sensibility, evident in his approach to presentation, selection, and classification. The book thus serves both as an anthology and as an early work of literary criticism (Al-Tamr, 2007, pp. 54-55).

2.2.5 *Kitāb al-‘Umda* by Ibn Rashīq al-Qayrawānī

This is the most celebrated work of Ibn Rashīq al-Qayrawānī, the one by which his name has been immortalized. In it, he blends discussions of rhetoric and literary criticism with reflections on literary history. The book has been highly praised by scholars such as Ibn Khaldūn, Aḥmad Amīn, Muṣṭafā al-Ṣāwī al-Juwaynī, and Kamāl Muḥammad Muḥammad ‘Uwīda.

Ibn Rashīq composed *al-‘Umda* drawing extensively on earlier sources, including *Ṭabaqāt al-Shu‘arā’* by Ibn Sallām, *al-Shi‘r wa-l-Shu‘arā’* by Ibn Qutayba, *Badī’* by Ibn al-Mu‘tazz, *‘Iyār al-Shi‘r* by Ibn Ṭabāṭabā, *Naqd al-Shi‘r* by Qudāma ibn Ja‘far, *Nukat al-I‘jāz* by al-Lumānī, *al-Muwāzana* by al-Āmidī, and *al-Wasāta* by al-Qāḍī al-Jurjānī. The influence of his teacher ‘Abd al-Karīm al-Nahshalī is also clear, as he was the first to outline the critical approach Ibn Rashīq would later adopt. As a result, *Kitāb al-‘Umda* became the foundational reference for the study of poetry in the fifth century AH (Roubhi, 2006, pp. 70-71).

2.2.6 *Naqd al-Shi‘r* by Qudāma ibn Ja‘far (d. 337 AH)

In this work, Qudāma defines poetry as “speech that is metrically regulated, rhymed, and conveys meaning.” He analyzes this definition with notable intellectual depth, an approach that some scholars trace to Greek thought, particularly Plato’s philosophy. According to this view, sensory objects are merely shadows of their universal essences in the realm of Forms. Qudāma suggests that poets strive to reach the “absolute poem” implied by this definition, yet he concludes that they have not — and never will — achieve such perfection (Roubhi, 2006, p. 04).

2.2.7 *Al-Muwāzanabayna al-Ṭā’iyyayn Abī Tammām wa al-Buḥturī*

Authored by Abū al-Qāsim al-Ḥasan ibn Bishr ibn Yaḥyā al-Āmidī al-Baṣrī (d. 370 AH), this work is regarded as one of the foundational sources of literary criticism. Its significance lies not only in the wealth of information, analysis, and discussion it provides but also in its systematic methodological framework. The modern critic Muḥammad Mandūr considered *al-Muwāzana*, along with *al-Wasāta*, to be the two most important works produced by the Arabs, as they most clearly embody methodological criticism.

The central focus of *al-Muwāzana* is a comparative evaluation of the two renowned poets of the Ṭā’ī tribe, Abū Tammām and al-Buḥturī, using the criteria of ‘Amūd al-Shi‘r (the “pillar” or classical standard of Arabic poetry). Drawing on his refined taste and extensive learning, al-Āmidī ultimately judged al-Buḥturī to be superior to Abū Tammām (Deqbaili, p. 04).

2.2.8 *Minhāj al-Bulaghā’ wa Sirāj al-Udabā’* by Ḥāzīm al-Qarṭājannī

This work is both a treatise on rhetoric and a work of literary criticism. Its author divided it into several major sections, each called a “method” (*manhaj*), with chapters or segments within each method termed “marker” (*mu‘allim*), “illumination” (*iḍā’a*), and “enlightenment” (*tanwīr*). This distinctive terminology and structure were innovative and absent in earlier works.

Al-Zarkashī cited this book extensively in his *al-Burhān fī ‘Ulūm al-Qur’ān*. A copy is preserved in the library of al-Zaytūna University in Tunis, and a photographic reproduction is held in the Egyptian National Library under manuscript number 6331. Dr. ‘Abd al-Raḥmān Badawī published a chapter from it in his book on ṬāhāḤusayn (Al-Ansari).

In al-Minhāj, Hāzīm al-Qarṭājannī discusses the craft of poetry and its composition, dividing the work into four sections. The first section—on diction, phrasing, and modes of delivery—has been lost. The surviving text thus begins with the second section on meaning (maʿānī), followed by the third on structure (mabānī), and concludes with the fourth on style (uslūb). Each of these three surviving sections is divided into four chapters, sequentially labeled as muʿallim or muʿarrif. He sometimes ends chapters with rhetorical observations, titled maʿm or maʿām. Throughout each chapter, the terms idāʾa (“illumination”) and tanwīr (“enlightenment”) appear at intervals, reflecting an organizational approach unprecedented among his predecessors (Beqqah, 2018, pp. 309-310).

2.3 Linguistic Sources

The early scholars of Arabic dedicated themselves to a rigorous, systematic study of the language, describing it in detail from morphological, grammatical, semantic, and rhetorical perspectives. Their efforts aimed to safeguard correct understanding of the Qurʾān and ensure the proper use of Arabic.

The earliest stage of linguistic scholarship focused on collecting and classifying the language, after which the field expanded and gave rise to specialized studies. These developments produced significant diversity in scholarly opinions, distinct methodological approaches, and numerous works devoted to the various sciences of language. Among the most important of these sources are (Thabeti, 2019-2020, pp. 12-13-14):

2.3.1 Kitāb al-ʿAyn by al-Khalīl ibn Aḥmad al-Farāhīdī (d. 100 AH)

This is one of the earliest and most important phonetic dictionaries. Its author arranged the lexical entries by the points of articulation of the letters, beginning with those produced in the throat. Al-Farāhīdī’s systematic arrangement influenced many later lexicographers, including Abū ʿAlī al-Qālī (d. 365 AH) in al-Bārī, Abū Maṣṣūr al-Azharī (d. 370 AH) in Tahdhīb al-Luḡha, and al-Ṣāhib ibn ʿAbbād (d. 385 AH) in al-Muḥīṭ, among others.

2.3.2 Maqāyīs al-Luḡha by Ibn Fāris

Ibn Fāris organized his lexicon alphabetically, dedicating a separate “book” to each letter — such as the Book of Hamza, the Book of Bā, and so on. Within each “book,” he further divided the material into chapters:

- Chapters on Biliteral Roots (e.g., *ab*, *ub*),
- Chapters on Triliteral Roots (e.g., *abat*),
- and separate chapters for quadriliteral and quinquiliteral roots.

This method streamlined the more elaborate system of al-Khalīl ibn Aḥmad, allowing Ibn Fāris to apply his linguistic theory with precision. Although he borrowed the general ordering principle from al-Khalīl, *Maqāyīs al-Luḡha* is regarded as an independent and distinctive lexicon. It is especially important to specialists in Arabic philology and linguistic theory, rather than serving as a reference for casual consultation on the meaning of isolated words.

2.3.3 al-Ṣiḥāḥ by al-Jawharī

Al-Jawharī’s al-Ṣiḥāḥ marks a major development in Arabic lexicography. He organized his dictionary not by phonetic articulation (as al-Khalīl did) but alphabetically, arranging entries by the final letter of the root rather than the first.

For example, if the first letter of the alphabet is the hamzated alif, al-Jawharī begins with a chapter containing all words ending with a hamzated alif. Each chapter is then divided into twenty-eight sections according to the Arabic alphabet, also considering the first letter of the root.

Thus, al-Ṣiḥāḥ consists of twenty-eight books, each with twenty-eight sections, for a total of 632 sections. The dictionary contains roughly forty thousand lexical entries, making it one of the most comprehensive references of its time and an indispensable tool for scholars of classical Arabic.

2.3.4 Lisān al-ʿArab by Ibn Manẓūr

Ibn Manẓūr adopted the same organizational system as al-Jawharī in al-Ṣiḥāḥ, using the bāb-wa-faṣl (chapter-and-section) method based on the final root letter. His main innovation lay not in arrangement but in scope and comprehensiveness: he turned his dictionary into a true “treasury” of the Arabic language.

The resulting work is vast, comprising twenty volumes, and stands as one of the most extensive and authoritative lexicons in the Arabic tradition, preserving a significant portion of the linguistic heritage.

2.3.5 *Al-Qāmūs al-Muḥīṭ* by al-Fīrūzābādī

It is said that *al-Qāmūs al-Muḥīṭ* contains sixty thousand lexical entries, exceeding the works of al-Jawharī and Ibn Manẓūr by twenty thousand. Majd al-Dīn used the same organizational method as *al-Ṣiḥāḥ* and *Lisān al-‘Arab*, arranging words into twenty-eight chapters according to their final letters. Each chapter is then divided into sections based on the initial letters, also in alphabetical order.

2.3.6 *Al-Khaṣā’iṣ* by Ibn Jinnī

This is one of the most renowned sources on Arabic philology, exploring the distinctive features and principles of the Arabic language. Although it includes general linguistic inquiries—such as the distinction between *kalām* (speech) and *qawl* (utterance), and whether language originated by divine inspiration or human convention—most of its chapters focus on the philosophy of Arabic and its complex problems.

2.3.7 *Kitāb al-‘Aḍḍād* by al-Anbārī (271–327 AH)

This work examines the linguistic phenomenon of contronyms (*aḍḍād*—words with opposite meanings). It was published in Kuwait in 1920, edited by Muḥammad Abū al-Faḍl Ibrāhīm.

2.3.8 *Jumhūrāt al-Luḡa* by Ibn Durayd (223–321 AH)

Ibn Durayd arranged words alphabetically, departing from al-Khalīl’s *Kitāb al-‘Ayn*, which was organized by the phonetic articulation points of letters. This phonetic system required specialized phonological knowledge that was difficult for the general reader, whereas alphabetical order was widely familiar and more accessible to the educated public.

2.3.9 *Al-Mukhaṣṣaṣ* by Ibn Sīda (d. 458 AH)

In this work, Ibn Sīda compiled Arabic vocabulary comprehensively, noting contexts of use, morphological derivations, and etymological explanations.

3. Modern Literary, Critical, and Linguistic Sources

3.1 Literary Sources

3.1.1 *Tārīkh al-Adab al-‘Arabī* (History of Arabic Literature) by Ḥannā al-Fākhūrī

In this work, the author seeks to highlight the enduring human values and sublime artistic masterpieces found within the Arabic literary heritage. He adopts a methodology that blends a historically grounded narrative with a broad, inclusive perspective that situates Arabic literature within the context of world literary traditions. The study is conducted in light of modern theoretical frameworks, with the aim of presenting the material with clarity and accessibility for the reader (Al-Fakhoury, pp. 7-8).

3.1.2 *Dirāsah fī Maṣādir al-Adab* (A Study of the Sources of Literature) by Aḥmad Makki

This book examines the classical sources of Arabic literature, both poetic and prose, while also providing insights into the lives of their authors. Among the works studied are: *Ṭabaqāt Fuḥūl al-Shu‘arā’* by al-Jumhī, *al-Bayān wa al-Tabyīn* and *al-Ḥayawān* by al-Jāḥiẓ, *al-Kāmil* by al-Mubarrad, *al-Shi‘r wa al-Shu‘arā’* by Ibn Qutaybah, *al-Fihrist* by Ibn al-Nadīm, *al-Dhakhīrah fī Maḥāsin Ahl al-Jazīrah* by Ibn Bassām, and *Nafḥ al-Ṭīb* by al-Maqarrī (Makki, 1999).

3.1.3 *Fī al-Adab al-‘Abbāsī* by Muḥammad Mahdī al-Baṣīr

This book presents a series of chapters on Abbasid-era literature, including both poetry and prose. Al-Baṣīr approaches each topic as he deems appropriate, sometimes commenting on a translator’s language and style, and at other times omitting such discussion. He also expresses opinions on religion and politics when relevant but refrains when unnecessary. This flexibility reflects both the nature of the research and the extent to which each topic merited discussion for maximum scholarly benefit (Al-Basir, pp. 07-08).

3.2 Linguistic Studies

3.2.1 *‘Ilm al-Aṣwāt* by Kamāl Bishr

This comprehensive work on phonetics addresses the needs of both specialists and non-specialists. It serves as an entry point for broader and more integrated research in general and applied phonetics, providing a bridge between the ideas of successive generations of scholars.

The book is divided into four sections:

- First Section: Introduction to phonetics and its aspects, comprising six chapters.
- Second Section: Discussion of Arabic sounds, divided into consonants and plosive stops.
- Third Section: Treatment of phonology, in three chapters.
- Fourth Section: Examination of phonetics' position within linguistic study, in two chapters (Bishr, 2000, pp. 02-23).

3.2.2 'Ilm al-Dalāla by Aḥmad Mukhtār 'Umar

This book systematically studies semantics, beginning with a definition of the discipline and ending with a glossary of English terms, followed by Arabic and foreign references.

It is divided into four main sections:

- First Section: Introduction defining semantics and providing a historical overview, across five chapters.
- Second Section: "Methods of Studying Meaning," with six chapters outlining major approaches to semantic analysis.
- Third Section: Focus on polysemy and related problems, in three chapters.
- Fourth Section: "From Historical to Contrastive Study," with two chapters connecting historical semantics to contrastive linguistic analysis (Omar, 1985).

3-2-3 Mabādi' fī al-Lisāniyyāt by Khawla Ṭālib al-Ibrāhīmī

This book offers a concise overview of the development of linguistic thought from Ferdinand de Saussure's theories to the time of its writing. Its purpose is to acquaint readers with the main issues raised by linguistics in its study and analysis of language as a phenomenon. The author presents the most significant Western and Arab schools of linguistics.

The work is organized into three sections:

- Part One: *Linguistics / The Science of Language / Its Subject-Matter* – defining the discipline and its object of study.
- Part Two: *The Scientific Analysis of Language* – examining methodologies for linguistic description and analysis.
- Part Three: *Contemporary Developments in Linguistics* – tracing the shift from a focus solely on language (*lisān*) to one that also engages with discourse and speech.

The book concludes with comprehensive lists of the key figures—Arab and foreign—mentioned throughout the work (Al-Ibrahimi, 2006).

3-3 Criticism

3-3-1 *Manāhij al-Naqd* by Ṣalāḥ Faḍl

In this book, Ṣalāḥ Faḍl discusses various critical methodologies in a way that avoids unnecessary complexity, whether in style or meaning. Clarity and simplicity are its defining features.

The book is divided into three sections:

- First: Historical methodologies
- Second: Modern critical approaches
- Third: The golden age of Arabic criticism and its foremost critics, both literary and modernist (Fadl, p. 44).

3.3.2 *Fī al-Naqdwa-al-Adab* by Ilyā al-Ḥawī

Published by Dār al-Kitāb al-Lubnānī in Beirut, this work appears in five volumes:

- Volume One: General aesthetic introductions with analyzed examples of pre-Islamic poetry
- Volume Two: Aesthetic discussions and selections from the Islamic and Umayyad periods
- Volume Three: Exploration of the Abbasid era and the development of the Arabic qaṣīda, with analytical examples

- Volume Four: Focus on the evolution of modern Arabic poetry, including selections from contemporary writers
- Volume Five: Study of modern Western artistic schools of thought, with studies and examples from modern Arabic poetry (Al-Hawi).

3.3.3 Al-Naqd al-Adabī by Aḥmad Amīn

This book was published a quarter of a century after it was first composed. Aḥmad Amīn began dictating it to his students in 1926 but chose to publish it in 1951 (Bayoumi, 2001, p. 124). It is divided into two volumes, each with several chapters addressing literary criticism—its theories and its history among Western and Arab scholars (Amin, 2012).

3.3.4 Naqdwa-Iṣlāḥ by Ṭāhā Ḥusayn

In this work, Ṭāhā Ḥusayn covers a wide range of topics, introducing readers to important books by prominent Arab and foreign writers of varied intellectual orientations, including Yūsuf al-Sibā'ī, Najīb Maḥfūz, Yaḥyā Ḥaqqī, and Albert Camus. The book also addresses reformist issues such as social justice, education, and juridical reasoning (*ijtihād*). In addition, it recounts disputes between the author and al-Azhar University in Egypt over several contentious issues (Hussein, 2013).

Conclusion:

Following this survey of the principal literary, linguistic, and critical sources—both classical and modern—within the vast corpus of Arab humanistic heritage, we may conclude that scholars, researchers, thinkers, and writers, past and present, have produced a monumental legacy. This legacy contains an immense wealth of Arabic knowledge, which bibliographic scholarship has helped to organize into a solid intellectual foundation. Such efforts have made it possible to introduce this body of thought, document the contributions of researchers to enriching Arabic writing, and record the processes of growth and development through which literary, linguistic, and critical composition has passed across the ages.

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