

PalArch's Journal of Archaeology
of Egypt / Egyptology

**The apparent responses and preferences of Sheikh Musannaf (T: 875 AH)
in his commentary on al-Kafia**

Saadoun Ahmed Ali Al-Rubaie and Laith Abdul-Khader Abbas Al-Obaidi

Iraqi University - College of Arts - Department of Arabic Language

sadoona26@gmail.com

009647829360278

aithabdalkhadar@gmail.com

009647516801076

**Saadoun Ahmed Ali Al-Rubaie, Laith Abdul-Khader Abbas Al-Obaidi. The
apparent responses and preferences of Sheikh Musannaf (T: 875 AH) in his
commentary on al-Kafia-- Palarch's Journal Of Archaeology Of Egypt/Egyptology
18(1), 5061-5072. ISSN 1567-214x.**

Abstract

The research tagged with (The Phenomenology of Responses and Recommendations by Sheikh Musanfak in his Commentary on Al-Kafia) aims to stand on the most prominent grammatical opinions of the Sheikh, whose responses and preferences were organized in his explanation on the Kaffiyeh of Ibn Al-Hajib, in order to highlight the features of the Sheikh's scholarly personality and to clarify his critical opinions and intellectual propositions that were contained in his responses. And his weightings on the adequate grammatical opinions of the most prominent linguists and grammarians.

The research plan necessitated that it be organized into two sections, the first of which included a study of the Sheikh's grammatical views and responses, and the second topic included the Sheikh's most prominent grammatical preferences, as well as an introduction that included talking about the importance of the Sheikh's explanation on the sufficient and a conclusion we deposited with the most prominent results that appeared to us.

introduction

Praise be to God, Lord of the worlds, and the best prayer and peace be upon the one who was sent to us as a mercy to the worlds, and to all his family and companions. Then:

Since God Almighty created the universe and bestowed upon it with an honest Messenger and a great Qur'an, pens fell apart and minds became busy in the service of the right religion, as God Almighty has prepared for the sciences of Arabic sciences who have struck in every science and art. Their works over the ages, stemming from the fields of eloquence and rhetoric, and among those works: Sharh Sheikh Musanfak (T.: 875 AH) on Al Kafia, which is considered one of the treasures of the Arabic language, where Sheikh Ali bin Majd Al-Din Muhammad bin Mahmoud Al Shahroudi, Al-Bastami, Al-Harawi , Al-Razi, the Hanafi, the fundamentalist, the grammatical, the logical, the literary interpreter, famous for his compilation in two stages, and as is clear from the introduction to the explanation, the first was in the form of exclamations, exclamations and jokes. To achieve a service for Arabic and its people, it is one of the most important grammatical works of his time, as its importance stems from the importance of the sufficient text in grammar by Ibn Al-Hajeb, including the language arts of grammar, language, morphology and eloquence, with the abundance of eloquent evidence - Qur'anic, poetic, and so on. The revolt of the words of the Arabs is added to this by the abundance of grammatical opinions in it.

Hence this research, which is marked with (The Phenomenology of Refutations and Recommendations by Sheikh Musanfak in his explanation of Al Kafiah) to stand in it the most important grammatical views of the Sheikh and his preferences and responses to scholars, so the research plan required that it be organized into two sections, the first: the responses, and the second: the weightings, as well as a summary and conclusion. The most important results we have found.

The first topic

Responses or objections

The Sheikh (Musannafk) was an expert in the science of grammar, conversant with other Arabic arts, clever and clever, with a critical faculty, and thought and leadership. He was not imitating any of the scholars who preceded him. He had his opinion and personality. And without another, responses and interpretations abounded in the explanation, so we hardly find an issue without him having an opinion on it, and in every issue he presents the opinion of the

scholar and then gives his opinion, criticizing and describing some opinions as weak or imposing. We found that he disagreed with the author's opinion on more than one issue, and the following is an explanation of his most important responses and objections:

-1The first thing that comes to our attention of his objections is his opposition to what is well-known from the public in the matter of counting the separate pronoun after the verb as an affirmation, as he considered it arbitrary. Because the act only requires a doer, and if it appears, it does not need to be hidden⁽¹⁾, and perhaps what the Sheikh disagreed with is the well-known of the grammarians⁽²⁾. And the other issue in which he disagreed with them is the issue of the conditional predicate coming after the letters that are already suspicious, as the most correct opinion on the part of the scholars is: it is not permissible for anything to work in the conditional prepositions before them, except for prepositions; Because the conditional devices prove meaning later, and in this case they are similar to the interrogative and negation tools⁽³⁾, he said: ((and his saying:

Whoever blames the son of Hassan's daughter will suffer him and disobey him in engagements⁽⁴⁾.

And know that they have only ruled to omit the pronoun here; Because whoever includes the meaning of the condition and has the origin of the speech, it is not permissible to enter upon him that this is a clear arbitrariness⁽⁵⁾, the opinion of the public that the tools of the condition have the beginning of the speech, so what precedes it does not work in them, and the assessment of speech by the public in the aforementioned witness: He is the one who blames According to their opinion, the noun (that) is the pronoun of the omitted matter, and this is the most correct⁽⁶⁾

2- As for some issues, he said, according to the statement of the majority of grammarians, in opposition to the opinion of a scholar, such as opposing Al-Akhfash, who considered the pronoun in the verb (taribin) a sign of femininity. There is a need to prove another word.)) So the saying of Al-Akhfash was not said by any of the grammarians who disagreed with it.

(1) Explanation of Sheikh Musannaf on Al-Kafia: 97.

(2) See: Sharh Al-Radhi: 1/125, and Sharh Al-Tarreeh: 2/142.

(3) See: Al-Labbab fi Al-Illal Al-Bana' and Al-Arabiya: 2/56.

(4) The house is light, and it is for the evening. See: Diwanah: 335.

(5) Explanation of Sheikh Musannaf on Al-Kafia: 114.

(6) See: Al-Labbab: 2/56, and Sharh Al-Tashil: 4/89.

3- He responded to Sheikh Ibn Al-Hajib in making it work in the conditional tools (to do the condition) where he said: ((and chose in the explanation of the joint: “If and when are the same in the condition being a factor”⁽¹⁾), and appreciating the addition in if does not make sense, but rather It is for the specific time by mentioning the verb after it, as in your saying: a time when the sun rose, then the appointment takes place and there is no addition, then there is no need to corrupt the action of the condition in it. As long as I die, I will be brought out alive.”⁽²⁾ If the factor is the reward, then the times of death and expulsion must be the same, because it is a circumstance they have for expulsion and it is added to death, so it is a circumstance for it as well, and this is corrupt))⁽³⁾ Satisfaction with saying about it, for some of them the factor is the condition because the two verbs require one, and for others: the word condition works in the condition and they together work in the answer, and there is a third opinion that says: the condition is determined by the tool, and the penalty is determined by the condition alone⁽⁴⁾, and perhaps the final say in The issue is what the audience of the visuals went to, as they went to the fact that the factor is the conditional tool ; This is because the letter of the condition requires an answer to the condition as it requires the verb of the condition⁽⁵⁾.

4- He responded to the glass in its expression for the two adverbs of time (since since) he said: ((and with the glass they are news and an advanced subject and it is weak, because if you say the whole period is two days, then it is the original, and there is no need to abandon it, and because two days are unsuitable for it and it does not fall into a subject⁽⁶⁾, and it is well-known about the grammarians that they express according to what follows them, for their guardian is a nominative, they are both initial nouns and what follows them is the predicate, and if their guardian is a preposition, they are a preposition and what is after them is a preposition, and to him the majority went, and they are only accrued by time⁽⁷⁾).

5- On the issue of collecting (sunnah and land) a sound masculine plural, he objected to the grammarians’ opinion by collecting it on (two land and years), as the scholars considered that as compensation, as the original in them is (sunnah and ardwa), so I deleted the t and replaced

Akhfash: 1/15.-gs of the Qur’an for AlSee: Meanin)1(

2) Explanation of Sheikh Musannaf on Al-Kafia: 98.

3) See: Clarification in Sharh al-Mofasal: 1/513.

4) Explanation of Sheikh Musannaf on Al-Kafia: 167.

5) See: Sharh Al-Radhi on Al Kafia: 1/910.

6) See: Fairness in matters of disagreement: Issue: (83): 2/497.

7) See: The clearest paths: 1/205, and the explanation of Sheikh Musanbak on Al-Kafia: 169.

it with Bawa and Nun. The waw is not a plural sign, but rather to compensate as mentioned ⁽¹⁾, but the sheikh described this as arbitrary, so he said: His saying: ((And he has deviated about two lands and years ((This is an answer to an estimated income, which is: You have made for this combination three conditions and it has been denied. The total here, and he replied that it is gay and is not considered, and it was said: It compensated for what was omitted from it, because the origin of the year is a year and the land is satisfied, as well as the plural of the plural of thaba and the plural of the plural is few and in it is arbitrariness)) ⁽²⁾ .

6- Another issue that he objected to, the saying of some of them regarding the entry of the f into the detailed (ma) is evidence of its condition, he said: ((They said and the evidence is that the condition is two things, one: the necessity of the f in its answer, and the second: the intent that the first necessitates the second)). And for one to prevent the necessity of the fa from being evidence of its conditional; for it is permissible for it to have another meaning, which is the association of what follows it with what precedes it for a non-penalty meaning, which gives the illusion that they saw that the nominal sentences require a fa', so they thought that the faa requires a penalty and it is forbidden, since the positive is not reflected as itself. The fact that the first is necessitated by the second, as well as if you said: "In the house then requires another word as well here" ⁽³⁾) As for the saying of most of the grammarians, it is a letter detailing the list of the place of the conditional tool and the verb of the condition explained by: (whatever it is), so it is necessary to fulfill it and obligatory So she indicated her conditional ⁽⁴⁾ , this is contrary to what the sheikh said, then they mentioned that this f is omitted for necessity, as the poet said from al-Taweel:

As for the fight, you do not have a fight but a series of paths.

The fa' was omitted out of necessity, so the estimation of speech became for them: You have no fighting. ⁽⁵⁾

7- Attributed to Al-Mubarrad, he considered (wa) the letter of a call, and the Sheikh responded his opinion, following the impact of the grammarians' audience, where he said:

) 1(See: Al Muqtadat: 3/30, Al-Luma` in Arabic: 75, and Al-Jana Al-Dani: 501-503.

) 2(See: Commentary on Sibawayh's Book: 4/86-87, Al-Tebween on the Schools of Grammarians: 223, and Sharh al-Mofasal: 3/217.

) 3(See: Sharh Al-Radhi: 1/1418-1422.

(4) See: Sharh Ibn Aqeel: 4/53, and grammatical purposes: 4/1975.

(5) See: Sharh al-Mofasal: 4/399, and Isthriif al-Barib: 3/1140.

((He said: (The letters of the call are ya, ya, ya, aya and hamza)) ⁽¹⁾ , and among the grammarians are those who count wa ones ⁽²⁾ , and not Likewise, it is for the scar)) ⁽³⁾ , as the Sheikh said according to the words of most grammarians, so they have a letter of appeal to the delegate, so only the delegate who mourns for him is called to it ⁽⁴⁾ .

The second topic

Weights

The preferences abound in the explanation, so that we hardly find an issue without the Sheikh expressing an opinion on it, sometimes in favor and weighted, and weak and opposed to others, describing it as weak or absurd. Opinions and balancing between them, and then weighting one of them with evidence and argument, and perhaps his boldness led him to express his opinion contrary to the opinion of the grammarians' audience, sometimes using several terms in his weighting, and the following is an explanation of that:

1- The first is first: in his statement of the inflectional case of the interrogative and declarative (km), he said: ((...either an accusative object, towards: How many men did you strike? And how many dirhams did you own? Or an absolute object, towards: how many sessions or how many sessions did you sit? Or an object in it, towards: how many days and how many leagues, or how many days and how many leagues did I pass, because the interrogative is like twenty men hit? The boy's property was not far away, and then it may be based on what we mentioned and raised in the elementary as in Zayd was struck, but the first is first, as it does not include pronunciations and omissions.” : (and its titles)⁽⁵⁾ , i.e.: the titles of the end of the building, considering movements and sukoon, plural as before, open as before, break as in yesterday, and endow as with man. This is according to the Basrians. To subscribe)) ⁽⁶⁾ .

2- The first is more correct: in his statement to (Lord) after entering the (what) described on it, he said: (...or in a sentence like his saying:

Maybe souls hate it

It has an opening like the headband ⁽⁷⁾

(1) Sufficient: 54.

(2) Attributed by Ibn Malik to al-Mubarrad, see: Sharh al-Kafia by Ibn Malik: 3/1289.

(3) Explanation of Sheikh Musannaf on Al Kafiya: 386.

(4) See: Sharh al-Mofasal: 5/403, and Al-Jana Al-Dani: 351.

) 5(Explanation of Sheikh Musannaf on Al-Kafia: 156.

) 6(Explanation of Sheikh Musannaf on Al-Kafia: 92.

) 7(The House of Light, and it is for Umayyah bin Abi Al Salt, see: His Diwan: 50.

i.e., there may be something that souls hate, and it was said: What is the whole thing, towards: maybe Zaid is present, and the object that you hate is deleted, i.e.: maybe souls hate something, and the first is more correct; Because the omission is contrary to the original, and it is more likely to be a working person than a blind one”⁽¹⁾, and among the grammarians are those who count them all as (Ibn Hisham) when he said: “It is permissible for the omitted object to be an apparent noun, meaning that souls may hate.” As well as what Al-Aini went to ⁽²⁾.

3- Good: and its example: as he said in the construction of the source (fajr): ((and among them are those who said that the fugitive is built; to include the definition of the definition as in yesterday and it is good)) ⁽³⁾, and in the matter of the hidden subject’s need for a presumption, he said: ((The act requires a subject. Singular, masculine and absent, it must be general in all kinds of verbs, and others need an extra predicate, so it is hidden. ⁽⁴⁾.

4- More and more eloquent: when he explained the languages in Baalbek, he said: ((But he said: (In the eloquent), because it has three languages. The first: It is the saying of Imru’ al-Qays:

If you deny me to your fathers and their families

The construction of the first and the syntax of the second is not intransitive for scientific and feminine, the second: the syntax of the two parts together according to the method of the genitive and genitive, and some of them spend it and some of them do not, and the third: the construction of the two parts when it is estimated: Baal Bek, so the second is implied, and the first language is more and more eloquent))⁽⁵⁾, and in The issue of entering the noun of emphasizing and having on the present and past tense verbs, he said: ((And the letter of the negative enters the two sentences, except that if the verb is in the present tense, it adheres to the eloquent with it the nun of the affirmation, and if it is the past tense adhere to it on the eloquent has))⁽⁶⁾

5- The most: and his example is in the coming of discerning the number one hundred, he said: ((And there came a distinct one hundred erected in total, as the Almighty said: “three hundred years”)) ⁽⁷⁾, when it was recited with tanween ⁽⁸⁾, which is the most)).

6- Farther: and his example is his presentation of the issue of Sibawayh’s question to Al-Khalil about the assertiveness (I am) in the Almighty’s saying: (Then I give the truth and be among the righteous) ⁽¹⁾, he said: He said ⁽²⁾: This is as he said:

1)Explanation of Sheikh Musannaf on Al-Kafia: 132.

2) Mughni al-Labib: 391.

3) (See: Grammatical purposes: 1/451.

4) (Explanation of Sheikh Musannaf on Al Kafia: 145.

5) (Explanation of Sheikh Musannaf on Al-Kafia: 97.

6) (The House from the Tawil, which is by Imru’ Al-Qays, see: Diwanah: 97.

7) (Explanation of Sheikh Musannaf on Al-Kafia: 152.

Kafia: 342.-Explanation of Sheikh Musannaf on Al)8(

Let me go aside one day and put you aside ⁽³⁾

Meaning: sympathetic to a place, so I believe; Because it is in a position of assertiveness, as the Almighty's saying: (Whoever God sends astray, there is no guide for him and He leaves them) ⁽⁴⁾, by lifting and emphasizing ⁽⁵⁾, and He ⁽⁶⁾ said: It is also as His saying:

It seemed to me that I am unaware of what has passed, nor of anything that has been, if it is to come.

i.e.: a preposition of the conjunction with a position that you are not aware of, i.e., according to the estimation that the ba enters it, and this is farther away)) ⁽⁷⁾.

7- Mutabar: For example, when he explained the opinion of Sibawayh and Al-Akhfash in Al-Kaf when it came after Lula, he said: ((So Sibawayh went, to the fact that Al-Kaf and his sisters after Lula are in a preposition; due to the loss of the accusative requirement, and the absence of the nominative pronoun, so it remains only to be drawn)) So he made Lula a preposition here, and that the kaf is after 'may' in the accusative place... Al-Akhfash went to the pronouns after 'lola' and 'may in the place of the nominative as it was, except that he borrowed the continuous accusative for the separate predicate, and the continuous accusative for the continuous, and he preferred the Sibawayh school of thought. That there is only one change in it, and it is a change of Lula, for it used to take place after it in a nominative form, and here traction is being done, and this is considered."

8- The choice: when responding to Sibawayh's opinion on the issue of the permissibility of submitting a piece of news that was in her name, he said: "Sibawayh chose to give it precedence over his name, such as when he said: (There is no one in it better than you)" ⁽⁸⁾, a notice from the beginning that it is news and no virtue, And the choice is to delay it towards: No one is better than you.

9- Weaker: For example, when explaining the issue of defining numerical compounds, he said: ((And defining the compound by defining the first part, like: eleven dirhams; because it is like a single word, and according to the Kufis, one ten dirhams, and according to some writers, the last ten dirhams, and the latter is weaker))⁽⁹⁾.

10- Right: he used it in the issue of clarifying the definition of metaphors, he said: ((He said in the explanation: What is meant by vague words that express what happened in the words of a

) 1(Surah Al-Kahf: From verse: 25.

) 2(See: Al-Hujjah in the Readings: 223, and Al-Taysir in the Readings: 416.

) 3(Explanation of Sheikh Musannaf on Al-Kafia: 185.

) 4(Surah Al-Munafiqun: From Verse 10:

(5)Surah Al-Munafiqun: From Verse 10:

(6)See: Book: 3/100.

(7)) The house is from the complete fragmentation, and it is by Amr bin Maad Yakrib, see: Appendix of his Diwan: 197.

(8)) Surah Al-A'raf: From verse: 186

) 9(The House of Tawil, by Zuhair bin Abi Salma, see: His Diwan: 140.

speaker, explaining ⁽¹⁾ and come out of it as a quantity, and it is not right, and the right to say: they are vague words that expresses a number vague or ambiguous hadith)) ⁽²⁾ .

And other words that can be counted from the terms of weighting, which are the following: (And the first to say - here is the first - and I think - the second is the first - forbidden - the doctrine is the second - naming the visuals is first - this is corrupt - the words of the Kufics are good - and everyone looked - incorrect) ⁽³⁾ .

Conclusion

After that blessed journey, Sheikh Musanafak explained on the Kafiya, we came to the following conclusions:

- 1- The Sheikh (your book) was not imitating anyone, no matter how high his rank, we saw him responding to scholars on his own with his opinion, even if that opinion is contrary to what the majority of grammarians held.
- 2- He was authentic in his preferences, relying on the Qur'anic witness on one occasion and the poetic one on the other to prove the correctness of what he went to and preferred.
- 3 - presents the issue that the grammarians said, then simplifies the saying in it, objecting to them, and indicating the reason for his objection, inferred by the considered evidence of protest.
- 4- Use harsh words in response to scholars such as (arbitrary - void - great arbitrariness and other words).
- 5- Most of the testimonies that he checks indicate the home of the witness, and this falls under his educational facilitation method.
- 6- It became clear to us that he is a visual passion, and in most of his preferences he supports what the Basri people have said.

) 1(Explanation of Sheikh Musannaf on Al-Kafia: 276.

) 2(Explanation of Sheikh Musannaf on Al-Kafia: 106.

)3(Explanation of Sheikh Musannaf on Al-Kafia: 302.

List the sources and references

- 1- Resorption of beatings from the tongue of the Arabs, Abu Hayyan Muhammad bin Youssef bin Ali bin Youssef bin Hayyan Atheer Al-Din Al-Andalusi (died: 745 AH), edited by: Rajab Othman Muhammad, review of Ramadan Abdel-Tawab, Al-Khanji Library in Cairo, 1, 1418 AH - 1998 NS.
- 2- Fairness in issues of dispute between the grammarians: the Basri and the Kufic, Abu Al-Barakat Abdul Rahman bin Muhammad bin Obaid Allah Al-Ansari, Kamal Al-Din Al-Anbari (T.: 577 AH), Al-Masaba Al-Asriyah, 1st 1424 AH - 2003 AD.
- 3- Explain the paths to Alfiya Ibn Malik, Abdullah bin Youssef bin Ahmed bin Abdullah bin Youssef, Abu Muhammad, Jamal Al-Din, Ibn Hisham (T.: 761 AH), edited by: Wasf Sheikh Muhammad Al-Beqai, Dar Al-Fikr for printing, publishing and distribution, (d. NS).
- 4- Clarification in Sharh al-Mofassal, Abu Amr Othman bin Al-Hajeb (T.: 646 AH), edited by: Dr. Musa Bnai Al-Alili, (d.).
- 5- Al-Badi' in the Science of Arabic, Majd Al-Din Abu Al-Saadat Al-Mubarak bin Muhammad bin Muhammad bin Muhammad bin Abdul Karim Al-Shaibani Al-Jazari Ibn Al-Atheer (died: 606 AH), edited by: Dr. Fathi Ahmed Ali Al-Din, Umm Al-Qura University, Makkah Al-Mukarramah - Kingdom of Saudi Arabia, 1, 1420 AH.
- 6- The explanation of the doctrines of the Basri and Kufic grammarians, Abu Al-Baqa Abdullah bin Al-Hussein bin Abdullah Al-Akbari Al-Baghdadi Muhib Al-Din (T.: 616 AH), edited by: Dr. Abdul Rahman Al-Uthaymeen, Dar Al-Gharb Al-Islami, 1, 1406 AH - 1986 AD.
- 7- Facilitation in the Seven Readings, Abu Amr Othman bin Saeed Al-Dani Al-Andalusi (T.: 444 AH), edited by: Dr. Khalaf Hammoud Salem Al-Shagdali, presented to him and supervised by: Sheikh Ali bin Abdul Rahman Al-Hudhaifi, and Sheikh Abdul Rafi bin Radwan bin Ali Al-Sharqawi, Al-Andalus Publishing and Distribution House, Hail - Saudi Arabia, 1, 1436 AH - 2015 AD.
- 8- The proximate genie in the letters of meanings, Abu Muhammad Badr Al-Din Hassan bin Qasim bin Abdullah bin Ali Al-Muradi Al-Masri Al-Maliki (died: 749 AH), edited by: Dr. Fakhr Al-Din Qabawah - Professor Muhammad Nadim Fadel, Dar Al-Kutub Al-Ilmia, Beirut - Lebanon, 1st Edition , 1413 AH - 1992 AD.
- 9- The argument of readings, Abd al-Rahman bin Muhammad, Abu Zara'a Ibn Zanjla (died about: 403 AH), edited by: Saeed al-Afghani.

- 10- The argument in the seven readings, Al-Hussein bin Ahmed bin Khalawayh, Abu Abdullah (died: 370 AH), edited by: Dr. Abdel-Al Salem Makram, Assistant Professor at the Faculty of Arts - Kuwait University, Dar Al-Shorouk - Beirut, 4th floor, 1401 AH.
- 11- Characteristics, Abu Al-Fath Othman bin Jinni Al-Mawsili (d.: 392 AH), the Egyptian General Book Authority, 4th edition, (d.).
- 12- Diwan Al-Asha Maymoon bin Qais (T.: 7AH), explanation and commentary: Professor Muhammad Hussein, Library of Arts, Model Press - Makkah, (DT).
- 13- Diwan of Imru' al-Qays, Imru' al-Qays ibn Hajar ibn al-Harith al-Kindi, from Bani Akel al-Marar (died about: 130 AH), taken care of by: Abd al-Rahman al-Mustaawi, Dar al-Ma'rifa - Beirut, 2nd edition, 1425 AH - 2004 AD.
- 14- Diwan of Umayyah bin Abi al-Salt (T:), compiled by Jamil Bahout, the National Library Administration - Beirut, 1, 1352 AH-1934 AD.
- 15- Diwan of Zuhair Ibn Abi Salma (T.: 13 BC), explained and presented by Professor Ali Hassan Faour, Dar al-Kutub al-Ilmiyya - Beirut - Lebanon, 1, 1408 AH - 1988 AD.
- 16- Diwan of Amr bin Maad Yakrib Al-Zubaidi, (died: 21 A.H.), compiled and coordinated by Mutaa Al-Tarabishi, 2, 1405 A.H.-1985 A.D.
- 17- The Seven in the Readings, Ahmed bin Musa bin Abbas Al-Tamimi, Abu Bakr bin Mujahid Al-Baghdadi (T.: 324 AH), edited by: Shawqi Dhaif, Dar Al-Maaref - Egypt, 2nd edition, 1400 AH.
- 18- Explanation of Ibn Aqil on Alfiya Ibn Malik, Ibn Aqeel, Abdullah Ibn Abdul Rahman al-Aqili al-Hamdani al-Masri (T.: 769 AH), edited by: Muhammad Muhyi al-Din Abd al-Hamid, Dar al-Turath - Cairo, Egypt Printing House, Saeed Gouda al-Sahar and Partners, 20th edition. , 1400 AH - 1980 AD.
- 19- Explanation of the Declaration on the Clarification, Khalid bin Abdullah bin Abi Bakr bin Muhammad Al-Jerjawi Al-Azhari, Zain Al-Din Al-Masri, and he was known as Al-Waqad (T.: 905 AH), Dar Al-Kutub Al-Ilmiyya - Beirut - Lebanon, 1, 1421 AH - 2000 AD.
- 20- Explanation of Al-Radhi on Al-Kafiah, Radhi Al-Din Muhammad Al-Istrabadi (T.: 686 AH), edited by: Dr. Yahya Bashir Masri, General Administration of Culture and Publication at the university, 1, 1417 AH-1996 AD.
- 21- Explanation of the Healing Sufficient, Jamal Al-Din Abu Abdullah Muhammad bin Abdullah bin Malik Al-Tai Al-Jiani (T.: 672), edited by: Dr. Abdul Moneim Ahmed Haridi, Umm Al-Qura University, Center for Scientific Research and Revival of Islamic Heritage, College of Sharia and Islamic Studies, Makkah Al-Mukarramah, 1, 1402 AH - 1982 AD.
- 22- Explanation of the detailed by al-Zamakhshari, Yaish bin Ali bin Yaish, Ibn Abi Saraya Muhammad bin Ali, Abu al-Baqa, Muwaffaq al-Din al-Asadi al-Mawsili, known as Ibn Yaish and Ibn al-Sanea (T. Lebanon, 1st Edition, 1422 AH - 2001 AD).
- 23- Explanation of the facilitation of benefits, Muhammad bin Abdullah, Ibn Malik Al-Tai Al-Jiani, Abu Abdullah, Jamal Al-Din (T.: 672 AH), edited by: Dr. Abdul Rahman Al-Sayed, Dr. Muhammad Badawi Al-Mukhton, Hajar for Printing, Publishing, Distribution and Advertising, I 1: 1410 AH - 1990 AD
- 24- Al-Kafia in Grammar, Ibn Al-Hajib Jamal Al-Din Bin Othman Bin Omar Bin Abi Bakr Al-Masry Al-Asnawi Al-Maliki (died: 646 AH), edited by: Dr. Saleh Abdel-Azeem Al-Shaer, Library of Arts - Cairo, 1, 2010 AD.

- 25- The book, Amr bin Othman bin Qanbar Al-Harithi with loyalty, Abu Bishr, nicknamed Sibawayh (died: 180 AH), edited by: Dr. Abd al-Salam Muhammad Harun, Al-Khanji Library, Cairo, 3rd floor, 1408 AH - 1988 AD.
- 26- Al-Labbaf fi Ills of construction and syntax, Abu Al-Baqa Abdullah bin Al-Hussein bin Abdullah Al-Akbari Al-Baghdadi Muhib Al-Din (died: 616 AH), edited by: Dr. Abdul Ilah Al-Nabhan, Dar Al-Fikr - Damascus, 1, 1416 AH, 1995 AD.
- 27- Al-Luma' in Arabic, Abu Al-Fath Othman bin Jani Al-Mawsili (died: 392 AH), edited by: Dr. Fayez Fares, House of Cultural Books - Kuwait.
- 28- Meanings of the Qur'an for Al-Akhfash, Abu Al-Hasan Al-Majashi'i with loyalty, Al-Balkhi then Al-Basri, known as Al-Akhfash Al-Awsat (T.: 215 AH), edited by: Dr. Hoda Mahmoud Qara'a, Al-Khanji Library, Cairo, 1, 1411 AH - 1990 AD.
- 29- The Meanings of Readings by Al-Azhari, Muhammad bin Ahmed bin Al-Azhari Al-Harawi, Abu Mansour (d. 370 AH), Research Center at the College of Arts - King Saud University - Saudi Arabia, Edition 1, 1412 AH - 1991 AD.
- 30- Grammatical purposes in explaining the evidence of the explanations of the millennium, which is known as "Sharh al-Kubra evidence" Badr al-Din Mahmoud bin Ahmed bin Musa al-Aini (T.: 855 AH), edited by: a. Dr.. Ali Mohamed Fakher, a. Dr.. Ahmed Mohamed Tawfiq Al-Sudani, d. Abdul Aziz Muhammad Fakher, Dar Al Salam for printing, publishing, distribution and translation, Cairo - Arab Republic of Egypt, 1st Edition: 1431 AH - 2010 AD
- 31- Al-Muqtab, Muhammad bin Yazid bin Abdul-Akbar Al-Thumali Al-Azdi, Abu Al-Abbas, known as Al-Mubarrad (d.: 285 AH), edited by: Dr. Mohamed Abdel-Khaleq Odima, the world of books. Beirut, (DT).