

## The objections of Al-Madani Al-Shirazi (Ibn Masoum) and his responses to the scholars in his book (Modhir Al-Rashad in Sharh Al-Irshad)

By

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### Abstract

Praise be to God, whose remembrance of souls are reassured, and prayers and blessings be upon the chosen Prophet Muhammad (PBUH) and on his pure and good family as for what follows. Scholars may differ among themselves on some grammatical issues, and this leads to some objection to others, and Al-Madani was one of those scholars who objected and responded to some scholars' opinions on certain issues, and this is what we observed in his book (Explanatory Al-Rashad in Sharh Al-Irshad), which is an explanation For al-Irshad al-Hadi fi al-Nahw by al-Taftazani, he responded to the opinions of scholars on two issues, and he responded to them, citing the verses of the Noble Qur'an and verses from Arabic poetry. And the subject of my research is to address these two issues in which Al-Madani objected to the opinions and sayings of scholars.

### Introduction

The research came with an introduction and a preface, in which it dealt with a brief translation of Al-Madani Al-Shirazi, and then dealt with the two issues that Al-Madani Al-Shirazi objected to the scholars, and they were as follows: The first issue: Al-Madani Al-Shirazi objected to the prohibition of Al-Akhfash from adding the number to Rahat. The second issue: Al-Madani Al-Shirazi's objection to the doctrine of Al-Fara' and Al-Kufi in counting (yes and bad) two names. The research ended with a conclusion that included the most important findings in the research.

### Al-Madani Al-Shirazi

#### *His name, lineage, surname*

Sadr al-Din Khan al-Madani son of Prince Nizam al-Din Mirza Ahmed bin Muhammad Masum bin Sayyid Nizam al-Din Ahmed bin Ibrahim bin Salam Allah bin Imad al-Din Masoud bin Sadr al-Din Muhammad son of Prince Ghiath al-Din Mansour bin Prince Sadr al-Din Muhammad al-Shirazi al-Husseini His lineage ends with Sayyid Muhammad bin Zaid bin Ali Zain al-Abidin bin Imam Hussein bin Imam Ali He was called Al-Madani because he was born in Medina and grew up there in his childhood and he was known and known as (Ibn Masoum) and Sultan Ortak gave him the nickname (Khan)

### ***His birth, his upbringing***

Al-Madani Al-Shirazi was born in Medina in the year (1052 AH), and the sources that translated him agreed on the year of his birth. He grew up and grew up in his childhood near Makkah Al-Mukarramah and he gained knowledge from the pioneers of his father's council, which was a forum where scholars and writers met.

### ***Academic standing***

Al-Madani Al-Shirazi was enjoying a great and prestigious position among the people of his time. A number of scholars, including Al-Hurr Al-Amili, praised him when he said about him: "One of the scholars of the era, a virtuous scholar, skilled writer, poet, and poet." Al-Sayyid Ghulam Ali Azad, the author of the book (The Glory of the Coral), explained his scientific status by saying: "He is one of the famous writers, and the most staunch poets. His house is in Shiraz, the house of science and virtue, and the Mansouri school in Shiraz is attributed to his grandfather, Amir Ghiath Al-Din Mansour, and he is famous and dispenses with the statement." And the author of the book (The Gardens of Paradise) said about him: "He was one of our greatest masters of scholars, and the most eminent of our noble collectors, the owner of literary sciences, the skilled in the Arabic language, the critic of Imami hadiths, the presenter in the ranks of civil politics, and the worldly and religious leaderships." Sheikh Al-Amini, author of the book (Al-Ghadir), said about him: "Our poet Sadr al-Din is from the treasures of time, the good deeds of the whole world, and from the geniuses of the world, the artist of every art, and the guiding knowledge of every virtue, the whole nation has the right to be proud of his example, and he singles out the Shiites for his brilliant and pure virtue. We note that he was a scholar and enjoys a distinguished position among the scholars of his time.

### ***His death***

The sources that translated him in the year of his death differed. The author of the book (Riyad Al-Ulama) stated that his death was in the month of Dhul-Qa'dah of the year 1118 AH in the city of Shiraz. As for the author of the book (The Glory of the Marjan), he mentioned that he died in the year 1117 AH and the author of the book (The Gift of the Knowers) agreed with him on this date. The author of the book (The Gardens of Paradise) and (Al-Ghadir) agreed that he died in the year 1120 AH and the scholar al-Amini, the owner of al-Ghadir, stated: "And what was chosen by our sheikhs from the year 1120 AH is al-Mu'tadhd that the translator himself stipulated that he would come to Isfahan in the year 117 AH, and Sheikh Ali al-Hazin said in (The ticket): "I realized it for years."

## **His objections and responses to scholars**

### ***First issue***

Al-Madani Al-Shirazi objected to Al-Akhfash's prohibition of adding the number to Rahat, as he said: "It is distinguished (three) to (ten) and (three) to (ten) a total plural. (Three handmaids) As for its being a total, it matches the counted number, and it may be a total word as it appears, and a meaning such as (Rahat) and (people), they are in the meaning of the plural, but they are in the singular. 'Nine men and the poet's saying):

## **Three souls and three Doods, time has passed on my children**

### ***Discuss the issue***

The grammarians dealt with the issue of adding the number to the plural noun or the noun of gender, and they differed among themselves on this issue. Sibawayh dealt with this in his book when he said: "You say: Three is a person, even if you mean women, because a person

is a masculine noun. Likewise, three eyes, even if they are Men, because the eye is feminine. And they said: Three souls because they have a soul. Do you not see that they say: One soul, so they do not enter into distraction?

Among the grammarians who mentioned “it is not measured by addition to Rather, what has been mentioned is limited to listening, and this is the doctrine of Al-Akhfash and Al-Mubarrad, and Abu Hatim, Al-Sirafi and Abi Ali, and it is the choice of Ibn Hisham and Ibn Malik ”And we see that the doctrine of al-Akhfash is that it forbids adding the number to the plural noun, as al-Radhi al-Istrabadi (d. 686 AH) mentioned that in his explanation of al-Kafia and stated that his opinion is invalid, due to the presence of this in the Holy Qur’an and in poetry Al-Mubarrad (d. 285 AH) spoke about adding the number to the name of the genus in the summary when he said: “If the number on which the number falls is the name of a non-human genus, the number will not be met except by the letter of addition if you add to the name of a genus of non-humans, I say: I have Three camels and three sheep, and she says: I have three male sheep and three male sheep and she says: I have three souls, and if you wish, I say: Three souls, and as for the reminder, if you mean the masculine soul. And if you wanted to pronounce it, I said: I have three souls, because they are smaller than precious” and by this he refuses to add the number to the noun of the genus or the plural noun if it is non-human, and it is not added to it except with (who), but if the noun is a genus or a noun The plural is for humans, so it is permissible to add it, and it was represented by (three souls)Ibn al-Hajib (d. 669 AH) permitted the addition of the number to the plural noun when he said: “The distinguishing three to ten is reduced in wording or meaning” He considers it permissible to add the number to the plural, whether the plural is a word or a meaning without mentioning examples or detailing them.It appeared in the words of Ibn Asfour (d. 669 AH) that it is permissible when he said: “And if you add it to the counted one, either you add it to a plural, or a plural noun, or a gender noun, and it is not added to a singular and it appears from his words that it is permissible to add it to the plural, whether it is a word or a meaning (a genus noun or a plural noun Ibn Malik (d. 672 AH) rejected this, and this was permissible except for what was reported from him by listening when he said: “If he interpreted a number in the name of a genus or in a plural name, he did not add to it except by hearing, as God Almighty says: “It is not charity for what is less than five camel foals and as the Arabs say: five legs. The basic principle is that an interpreter of this type should be brought along with about three from the people, four from the neighborhood, five from the knees, and ten from the ducks, God Almighty said: Take four From the bird and the number dispenses with an interpreter by adding it to another, as you say: Take your ten and the ten of Zaid, because you did not add it except when the listener had a known gender, so he dispensed with his interpreter” and it seems that he has gone in that as the file has gone in the summary.

Al-Radhi Al-Istrabadi (d. 686 AH) mentioned that it is makrooh to add the number to the plural or gender noun. Because even if they are in the sense of plural, but they are in the singular, the most important thing is to separate them with (from), so we say: three of horses and five of dates, if the interpreter is one of them, and that if the numbered is nothing but a plural few, then it is permissible to add the number to it, but If it has nothing but a plural of abundance, then it is also permissible to add the number, but if it has a plural of few and many, then it is mostly the addition of the number to the plural of the few; This is because the number is identical to the count of the few, and he mentioned the Almighty’s saying: “Three Qur’an” as here the number was added to the plural of plurality with the presence of the few and it is (Qura), and he mentioned that this is not by analogy, and he mentioned that al-Mubarrad (T.285 AH) has permitted your saying Three dogs, and that is the interpretation of three dogs, and that this is not reckless

Abu Hayyan al-Andalusi (d. 745 AH) showed that adding the number to the plural or gender noun has three doctrines: The first doctrine: that addition and sufficiency are not measured by what is mentioned in the hearing, and he mentioned that this is the doctrine of Al-Akhfash, al-Mubarrad, Abu Hatim, al-Sirafi and Abi Ali and the choice of Ibn Hisham and Ibn Malik, and the second doctrine: He thinks that it is permissible to add in it, and it is the doctrine of Ibn Asfour, and he mentioned that he said that in some of his books, and that adding it to the number is few, and the third doctrine: which sees that the plural if there is only a few plural, then it is permissible to add to it, but if it has a few and many plurals, it is not permissible, and it is the doctrine of Abu Ali al-Farisi in Shiraziyat Hence, he mentioned the chapter on this issue when he said: “And the agreed-upon chapter is the chapter on who you say: three from the people, and three from the palm trees ”

As for the doctrine of Ibn Hisham (d. 761 AH), it was in his view that it is not permissible to add if the plural is a genus noun or a plural noun, but it is deducted by (who), and he represented it with (three of dates) and (ten of the people), and he mentioned that it may be reduced By adding the number, and he was likened to her by the Almighty's saying: 'And there were nine men in the city' and with the honorable hadith that was cited by Ibn Malik he thus followed Ibn Malik and other scholars in this issue Al-Suyuti (d. 911 AH) mentioned the difference of grammarians in this matter, as he divided them into three sects: The first sect: it is permissible for him to add and it is measured a little by it, and it is the Persian sect, and he indicated that the owner of the simple had corrected it for this in the Qur'an and in poetry, and the second doctrine: No It is permissible for him to add, and it is the doctrine of Al-Akhfash and Ibn Malik, and the third doctrine: The owners of this doctrine have differentiated between the plural of the few and the plural of the many, so whoever used only the plural of the few, then it is permissible to add, and whoever has a large collection is not permissible, which is the Al-Mazini doctrine, and that the way of prevention is to be reduced by (from) towards: (three of the people) and (three of the bees)

In sum, the scholars differed on this issue, they did not agree on one opinion, some of them permitted that, and some of them refused and some of them permitted it in the collection of the few and its rejection in the collection of the many, but the commentator was right in his objection to the opinion of Al-Akhfash in preventing him from adding the number. to the plural noun and genus noun; This is because he categorically rejected that and this is not acceptable, because it was mentioned in the Holy Qur'an and it was also mentioned in Arabic poetry.

### ***The second issue***

Al-Madani Al-Shirazi objected to the doctrine of Al-Fara' (d. 207 AH) and the Kufis in counting (yes and bad) two names, when he said: “Some of them said that (yes) and (miserable) are two names. Evidence for entering the preposition on them in their saying: (By God, what is the best of a child), and the other's saying: (Yes, walking on a wretched car). It is the doctrine of fur and a group of Kufics. And it was answered that the preposition's income is deleted, and the estimate: What is a boy in which it is said (Yes, the boy), and it is good to walk without saying it: (What is wrong with the car), so the preposition is, in fact, entered on a deleted name, as he said :

***I swear to God, I do not sleep at night with his owner, nor mix with the lily on his side  
Assessment: By God, what a night its owner slept through.***

### ***Discuss the issue***

The method of praise and slander is one of the issues on which the grammarians differ. If we go back to the oldest grammatical works, which is Sibawayh's book, we see that Sibawayh mentioned that they are verbs by saying: “As for yes and bad and the like, there are

no words in them, because they do not change because the common names are on three letters. Asma' for the word, because they are verbs, and verbs are on reminder, because they are conjugated with a subject" and he emphasized its verb, as it is connected to it the feminine t and t is one of the signs of the verb. Your saying: The woman has been blessed, and if you wish, I will say: Yes, the woman, as they said, the woman has gone.

Al-Farra' (d. 207 AH) mentioned this issue in his book Meanings of the Qur'an when he said: "And the Arabs are united, yes and bad, and if they are after the names, they say: As for your people, they are a good people, and yes people, and so is evil, but he permitted their unification because they are not an act seeking its meaning, but they entered it to indicate praise. And slander, do you not see their wording (verb) and its meaning is not the same, and that it is not said of them that the man is miserable, Zaid, and the man is not blessed with your brother, so they accepted the combination and unification in the act" so his words appear that he denies that they are two verbs, but at the same time he likened them to (Perhaps) And perhaps, as we know and agreed upon, it is a verb, so he did not declare its name.

It can be said that what Al-Farra stipulated in the foregoing indicates that he did not look at the two verbs with a nominal view, but rather looked at them with an actual view Hence, al-Mubarrad (d. 285 AH) emphasized their validity, as he mentioned this in the summary by saying: "As for your saying: you are blessed and miserable if you mean the feminine, because they are two verbs that did not come out from the door of verbs to naming, as was done with love and (the) as if they are on a platform And whoever said: Yes, the woman and the like, it is because they are two verbs that have multiplied, and it has become in praise and slander in the first place, and the omission is present in everything that they frequently use. Ibn Al-Sarraj (d. 316 AH) said that they did; Because they implied in them a nominative, which they explain after them, towards: yes, a man you are, for in (yes) here is a pronoun that is explained by what follows it, and the implied is (the man) and the appraisal (yes, the man is a man you are), so he dispensed with the implied by the nominative accusation (a man) that interpreted it ( ). And he emphasized their actions by also saying: "And it becomes clear to you that yes and bad are two actions that you say: yes the man is as you say: the man has risen, and the woman is blessed, as you say the woman has risen "Al-Zajazi (d. 337 AH) addressed this issue in his book Majalis al-Ulama, in which he explained the doctrine of al-Far', which he mentioned that he acknowledges that they are two names, and the doctrine of al-Kisa'i (d. 189 AH), which acknowledges that they are both true, when he said: "Al-Riyashi came to Baghdad in the year two hundred thirty, and he descended the Azj Path." Or the negro track, so I came to him to write about it, and he said: I ask you about a question? I said: Ask. He said: Yes, the man stands. I said Al-Kisa'i holds a man with a veil, and the fur does not hold, because yes he has a name, and Al-Kisa'i has a verb and performs the relationship of the man. Ibn al-Warraq (d. 381 AH) addressed this issue as well, and mentioned the difference of Arabs in its verb or noun, and indicated that some Arabs enter the preposition on it, by saying

***Aren't you, yes, the neighbor makes his own home ?***

It was narrated that a Bedouin was given a good news of a birth, and it was said to him: Yes, the woman who was born is yours. He said, "By God, what is the best way to be born, her victory is crying, and her righteousness is theft?" It was said to him: As for the evidence that they both do, the sign of femininity in them is fixed to the extent of its stability in the act, towards grace and miserable, as she says: She rose and sat, and if they were two names, the endowment would have been a distraction, so when he stood on them with t, it was known that they are two verbs, not nouns.. As for the permissibility of entering the ba' on them, this is according to us the meaning of the tale, as if he had told what he had said to him, and the prepositions enter upon the verb in which there is no doubt in this way, as he said :

***By God, the name of its owner is not increased***

If it is permissible to enter the ba on the path of the narration, then it is not forbidden to enter the ba on (yes), which has some confusion, as it has been proven by what we have mentioned that it is a verb, not a name, and God knows best.

Abu Bakr al-Anbari (d. 577 AH) mentioned the difference between the Arabs in (yes and what is bad), so the doctrine of the Basrians is that they are two past verbs that do not act, and their evidence for this is that the pronoun is connected with it as in its connection with the verbs, so we say: Yes, two men and yes men, as we say: They rose, and they rose, and also that they are related With them, the static feminine taa is related as it relates to verbs towards: the woman is blessed, the slave girl is miserable, and the other evidence is that they are based on conquest like the past verbs, so if they were two nouns, they were not based on conquest except for a reason or a reason. The Kufics went to the fact that they are two names, and they inferred the words of the poet: (Are you not the best neighbor) and a number of Arab sayings in which they inserted the preposition.

And the other aspect is the inclusion of the letter of the call on it in some Arab sayings, such as: "Oh yes, the Lord, and oh yes the helper." This indicates that they are two nouns because the call is specific to nouns, and the third facet: that they do not fit the time conjunction with them like other verbs, so it is not appropriate to say: Yes man yesterday, and the face Fourth: They do not act like verbs, and the fifth aspect: It came in the words of some Arabs: Yes, the man is Zaid, and the weight of (fail) is not from the weight of the verbs, and that Al-Anbari has supported the doctrine of the Basrians and described the doctrine of the Kufic and what they used as evidence is corrupt, and that is because what they said from Entering the preposition on them is only entered on the estimation of the story, and this does not indicate And they are two nouns, because the preposition enters the verb (sleep) in the poet's saying: "By God, I do not follow the sleep of its owner." "Sleep" is a verb and there is no disagreement in that. A saying in which its owner slept, and it is from the matter of deleting the adjective and establishing the descriptive in its place, such as the Almighty's saying: "To make merciful ones" that is, shields that are virtuous, and thus the entry of the preposition on them is a word, and that it has entered into the estimation over others, and therefore this is not considered evidence on its name.

And as for entering the letter of the call to it, it did not enter it, but rather it entered a deleted one, so the appraisal (Oh yes, the Lord) is (Oh God, yes the Lord is you), and as for what concerns not spending them, and that is because they came to praise and slander, so he made their indications to time limited to the present, This is because when you praise and criticize what is already present in the praised and the blameworthy, not with what was and is still, or what will be in the future, and as for their saying: The bliss of man is Zaid, this is an odd narration that is unique to Qatrib

Ibn Asfour (d. 699 AH) stated that this is a dispute between the Basrians and the Kufics, for the doctrine of the Basris says that they are verbs, and the doctrine of the Kufics says that they are two names, which is what al-Farra and many of the people of Kufa, according to his saying, and he is alone in saying that the Basrians have inferred that they are two verbs in order to raise them The subject, and that they are not from the working nouns the action of the verb, and mention the evidence that those who say their names infer that they do not have a source, and that they do not act, as well as their inference by entering the preposition on it

Ibn Malik (d. 672 AH) attributed the doctrine that they did both to the Kufis, and he dealt with the evidence that this doctrine mentioned in order to prove their opinion, which is the entry of the preposition on it, and he indicated that the preposition did not enter them, but

entered on a predestined noun, the appreciation of the saying: “By God, what It is the yes of the child, with a boy saying yes to the child, and the appreciation of the saying “yes, walking on the wretched car”: a camel is said in which the wretched car is

It is clear from the foregoing that “Yes and bad” are two verbs, this is what was confirmed by most of the advanced grammarians, and they justified the reason for saying that they did both with evidence and citing poetry, and among these grammarians are Sibawayh, Ibn Al-Siraj, Al-Zajji, Al-Anbari, Ibn Malik and others and thus we see that what Al-Madani Al-Shirazi said in his rejection Because the evidence of those who say their names is correct, he was right, this evidence was rejected by a number of scholars and they explained the reason for entering the preposition on them, and that it could not be evidence of the nominal (yes and bad), but they are two verbs with evidence that the advanced scholars mentioned

## Conclusion

*After completing the research, I reached a number of results*

1. Al-Madani Al-Shirazi’s response to the scholars’ opinions, citing Quranic verses and poetic verses, to convince others of the validity of his objection.
2. Al-Madani was not the first to object to these issues, as other scholars preceded him in objecting and responding to these issues.
3. Using the method of dialogue and discussion to present the issue that he objects to or responds to by posing the presented issue in the form of a question and then responds with his objection to this issue using persuasion to prove the validity of his opinion.
4. His reliance on the opinions and sayings of the previous scholars on these two issues, so he did not put forward an opinion or response contrary to the scholars who preceded him.

## Referrals

- See: Riyadh Al-Ulama: 3/363, Rawdat Al-Janat: 4/378, The Gift of the Aref: 1/763, Al-Ghadeer: 11, 346, 347, and Riyadh Al-Salikeen: 1/6.
- See: Riyadh Al-Ulama: 3/363, Rawdat Al-Janat: 4/378, Al-Ghadeer: 11/347, Riyadh Al-Salikin: 1/7, and Al-Hadayek Al-Nadiah: 19.
- See: Wetland Gardens: 19.
- See: Glory of the Coral: 160, and Gardens of Dew: 19.
- See: Al-Ghadeer: 11/349.
- See: The Glory of Al-Murjan: 162, the gift of the knowers: 1/763, and Al-Ghadeer: 11/349.
- See: Riyadh Al-Salikeen: 1/7.
- See: Wetland Gardens: 19.
- Amal Al Amal: 2/176.
- Rosary of the Coral: 160.
- Gardens of Paradise: 4/378.
- Al-Ghadeer: 11/347.
- See: Riyadh Al-Ulama: 3/367.
- See: Rosary of Al-Murjan: 163.
- See: Gift of the Knowing: 1/763.
- See: Kindergartens Al-Janat: 4/381, and Al-Ghadeer: 11/349.
- Al-Ghadeer: 11/350.

- Surat An-Naml: 48.
- Al-Bayt by Al-Hutai'ah in his Diwan: 120, and it was also mentioned in the book: 3/565, Al-Khas'is: 2/214, and Sharh Al-Radi on Al-Kafia: 3/301.
- Explaining the guidance in the explanation of the guidance: 251.
- Book: 3/562.
- Reshef of beating: 747-1/746.
- See: Explanation of ar-Radi on al-Kafia: 3/301.
- The summary: 2/183-185.
- Sufficient: 38.
- Closer: 306.
- Surat An-Naml: 48.
- Sahih Al-Bukhari: 201, Hadith No. 1484.
- Surat Al-Baqarah: 260.
- Explanation of Tas'heel by Ibn Malik: 2/397.
- Surat Al-Baqarah: 228.
- See: Explanation of ar-Radi on al-Kafia: 3/301.
- See: Isthif batting: 1/746-747.
- Same source: 1/747.
- Surat An-Naml: 48.
- See: Explanation of Tas'heel by Ibn Malik: 2/397.
- See: The clearest paths: 4/246.
- See: Hama Al-Hawa'i': 4/75.
- See: Explanation of Al-Radi on Al-Kafia: 3/301, and Isthif Al-Barib: 1/746, and Ham' Al-Hawa'i': 4/75.
- The House without Attribution, and it is one of the evidence: Al-Khasa'is: 2/366, and Fairness in Issues of Dispute: 1/95.
- Explaining the guidance in the explanation of the guidance: 282-283.
- Book: 3/266.
- Same source: 2/178.
- The Meanings of the Qur'an for Al-Fara': 2/141-142.
- See: The difference of opinions of scholars in the styles of praise and slander (yes and bad) between the actual and the nominal: 220.
- The summary: 2/144.
- See: Al-Osoul by Ibn Al-Siraj: 1/141.
- Same source: same page.
- Councils of Scholars: 48.
- The House of Hassan bin Thabet in his Diwan: 218, and it is one of the evidences: Asrar Al-Arabiya: 97, and fairness in matters of dispute: 1/97, and the completeness of the house: The one who has custom has a lot of money and is destitute.
- has already been graduated.
- The Reasons for Grammar by Ibn Al-Warraq: 292-293.
- Surah Sheba: 11.
- See: Asrar Al-Arabiya: 96-101.
- See: The same source: 101-102.
- See: Explanation of Jamal Al-Zajji by Ibn Asfour: 2/61.
- See: Explanation of Tas'heel by Ibn Malik: 3/605.
- See: Book: 3/266, 2/178, Al Muqtadat: 2/144, Al-Usul by Ibn Al-Siraj: 1/141, Asrar Al-Arabiya: 96-102, and Fairness in Dispute Matters: 1/86-104.



- See: Al-Osoul by Ibn Al-Siraj: 1/141, Asrar Al-Arabiya: 96-102, and Fairness in Matters of Dispute: 1/95-97.

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