Ali Bin Bali Manq Al-Roumi (died. 992 AH) and his methodology in his book: “Sharah Al-Qasara Fi Al-Tasrif”

Hajir Bzaieaa Ajmi Hussein
The Department of Arabic Language, College of Education for Women, University Of Anbar

Prof. Dr. Khalil Muhammad Saeed Mukhlif
The Department of Arabic Language, College of Education for Women, University Of Anbar

Abstract

This research aims to identify a scholar of the late Ottoman Empire, who excelled in language, history and literature, is Ali Bin Bali Manq Al-Roumi (died. 992 AH) And then got acquainted with his book (Sharah Al-Qasara), in which he explained the book (Al-Qasara Fi Al-Tasrif) by Alaa Al-Din Al-Khujandi (d. 830 AH), The importance of this study appears from the fact that this book is of great benefits for those who want to delve into the science of morphology. This study also aims to identify the approach taken by Manq Al-Roumi in his explanation of this book, and the way he presented his material.

Introduction

The importance of investigating scientific manuscripts lies in; That it has great value because it is an important part of the heritage of the Arab nation, And the book (Sharah Al-Qasara) by Ali Bin Bali Al-Roumi (d. 992 AH) is one of these manuscripts that waited for someone to transfer them from the darkness to place them in the hands of readers and researchers.

The explainer, Manq Al-Roumi, followed the author of the text, Alaa Al-Din Al-Khujandi, the method of presenting the morphological material, dividing his morphological material into a rule and four pillars.

This research is an attempt to gather the available information about the life of Manq Al-Roumi, and then to stand on the book’s approach, to get acquainted with how Manq Al-Roumi employed his historical, linguistic and literary culture in the service of the morphological lesson.
In this brief research, we have focused on the most important aspects that show the book's approach, supporting that with examples from Manq Al-Roumi words in his book mentioned, to reach the purpose. We have referred these texts to the version that we primarily adopted in the investigation of the book.

We ask God for sincerity in work.

Chapter One
Definition of the author of the text, Alaa Al-Din Al-Khujandi, and the explanation by Manq Al-Roumi and their Authoresses.

The first topic
Definition of the author of the text Alaa Al-Din Al-Khujandi and his Authoress:

It seems that the author of the text - may God have mercy on him - did not have a rich interpretation in the books of "Al-Tarajim". I have not found an interpretation of it except for simple references, which I will try to mention to define it:

First: His name, surname and lineage:
Ahmad Alaa Al-Din (Jalal Al-Din) Al-Khujandi Al-Burhani It was said that Al-Alaa Al-Burhani Al-Khujandi was one of the scholars of the ninth century.1

Second: His Authoresses: He has Authoresses, including:
1- Tayyib Al-Habib fi Sharah Qasidat Al-Burdah Lil Al-B’usairi.
2- Al-Qasara Fi Al-Tasrif: It is a text in “Al-Tasrif”: the beginning of the text: (la 'ilah Eama ilah la 'ilah siwah...etc)2, It is organized on a rule and four pillars.
Explanation: Hassan Shah Al-Baqali, died in the year (905 AH)3. As well as his explanation: by Ali Bin Bali, which is the book that we have achieved.

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2 The meaning of this phrase: No God except Allah. We have no God but Him
Third: His death:

Alaa Al-Din Al-Khujandi died in the year (830 AH).

The second topic
Definition of Alaa Al-Din Al-Khujandi and its authoress:

The books of interpretation and references closed the talk about the life of Manq Al-Roumi, and they only conveyed to us a few lines that are not enough and do not answer the questioner’s question. I tried to arrange them in a way that known the reader to the Manq Al-Roumi.

First: His name, surname and lineage:

He is Ali bin Bali bin Muhammad Alaa Al-Din Al-Qustantini, the Hanafi jurist, Al-Bayati, historian, judge, known as (Manq Al-Roumi) or (Mank), and he is one of the scholars of the Ottoman Empire.

Second: His birth and upbringing:

He was born in the year (934 AH), originally from the town of (Aliyah Li), he grew up in Constantinople. His first command was a teacher in (Damanuqa) in (Turkey) and then in (Istanbul), and he was appointed as a judge in (Magnesia) in the year (988 AH), then he took over the judiciary in (Marash) in the year (991 AH), “some clever people used to call him “Manq Ali” because of his inclination to be still, so he nicknamed him.

Third: His scientific status and the scholars’ praise for him:

It seems that the explanation, "may God have mercy on him", had a scientific status among scholars, despite the few who translated him and the scarcity of talking about him. As for the scholars who praised him:
1- Haji Khalifa: “A Famous Scholar”.
2- Al-Zarkali: “A Turkish historian, a scholar of Arabic literature”.

4 The sources themselves as well as the page numbers.
6 the same sources.
7 Al'Aelami: 4/265.
8 Al'Aelami: 4/265.
3- Kahala: “A writer, a rhetorician, a historian, a jurist, a participant in some sciences”

**Fourth: His authoresses:**

The scholar Manq Al-Roumi has valuable authoresses that varied between books of history, language and literature. Among his authoresses that were mentioned in the books of “translations” and indexes of books and evidence are:

1- Ifadaat Al-Fattah fi Hashiat Taghyir Al-Me’ftah la Ibn Kamal fi Al-Ma’ani wa Al-Bayan
2- Tarjamat Nisab Al-lahtisab
3- Hashiat eala Sharah Al-Siyd lil'Miftah
4- Hashiat ealaa Al-Hidayat li Al-Marghinani
5- Khayr Al-Kalam fi Al-Taqasiy ean ’aghlat Al-Eawami: It is a printed book: investigation by: Dr Hatem Salih Al-Damen, Publisher: Al-Resala Foundation, Beirut, second edition: 1983
6- Al’eaqdl Al-Mandum fi Dhikr ‘Afadil Al-Room: Made it as an appendix to “Shaqaiq Al-Nuemaniah”: by Latash Kubbar Zadeh." It was printed on the margins of the second part of "Wayat Al-A’yan" in Egypt 1310 AH, and it was reprinted again in Beirut with the Book of "Shaqaiq" as well, and in both editions, the name of the author was not mentioned
7- Nadirat Al-Zaman fi Tarikh Al-Yaman
8- He has organized letters and comments, including a letter in ten papers, which was followed by the book Durrat Al-Ghawas by Al-Hariri, and he corrected some of what was mentioned in it

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9 Kashf Al-Dunun: 2/1762.
10 Muejam Al-Mualifin: 7/172.
12 Hadiyat Al-Arifeen: 1/749.
14 Hadiyat Al-Arifeen: 1/749.
Fifth: His death:
Manaq Al-Rumi, may God have mercy on him, passed away in (Marash). He was then its judge in the year (992 AH)\textsuperscript{19}.

Chapter Two
Manq Al-Roumi approach in “Sharah Al-Qasara”

The first topic

His approach to presenting the material:

The explainer began with an introduction, as is customary in many books. He began it with praise and praise of God, and blessings upon His Prophet "peace be upon him". Then he explained the reason for composing this compendium, as he said: “So I relied on the book "My Shorts", which contains many benefits, and puts forward obstacles and extras, which are held to be respected and preserved, and the first and the last bear witness to its bounty. And I have not found an explanation of it except for an unknown book that does not contain enough information.”\textsuperscript{20}.

\begin{itemize}
\item In his division of the material, he relied on the division of the author of the text, Alaa Al-Din Al-Khujandi, in dividing the morphological issues into a rule, and four pillars, And that is in his saying “arranged on a rule that is: as the rules for the following issues, and four pillars, each of which has a strong aspect that it needs in the science of morphology”\textsuperscript{21}.
\item He followed a method in his explanation, by mentioning a small part of the saying of the author of the text at the beginning of each issue, then addressing it with explanation and commentary, and citing examples that clarify this issue, including his explanation of the author’s saying: “Shea”\textsuperscript{22} said the explainer: “On
\end{itemize}

\begin{thebibliography}
\bibitem{20} Sharah Al-Qasara: (2/Waw).
\bibitem{21} Sharah Al-Qasara: (10/Waw).
\bibitem{22} Shea: different colour.
\end{thebibliography}
the Arabic Verb Forms of (Eida)\textsuperscript{23} He used to claim that "shea" had its origin "washe\textsuperscript{a}" a name that had the letter "waw"\textsuperscript{24} deleted from it in a way other than the analogy. In this matter: seen...\textsuperscript{25}. Likewise, the author’s saying: “Except with an impediment.” The explainer said: “That is, the repeater with the letter of his alliteration indicates if it is ambiguous in all cases except ambiguous with an impediment....\textsuperscript{26}

- The explainer did not pay much attention to the grammatical issues. Where we find him saying: “This is a grammatical issue that is not very useful to mention here”\textsuperscript{27}, and he's saying: "Abandoning the definition of the noun and the verb because they used to include them in the science of grammar..."\textsuperscript{28}.

- He referred to some rhetorical terms, and this indicates his extensive knowledge and scientific culture, and among these terms: (anagrams, alliteration, and observation of the similar..... etc.), He says "Know that this sermon, with its few words, its gentle structure, the simplicity of its arrangement and its good arrangement, includes many wonderful artefacts, including compound alliteration\textsuperscript{29} differentiated between ('\textit{iilah} wa '\textit{alah})\textsuperscript{30}, and full alliteration\textsuperscript{31} between (metathesis and morphology)\textsuperscript{32}.

- Sometimes he did not pay attention to the attribution of the saying to the one who said it, especially in referring to the poetic evidence. As for the sayings of scholars, we see him repeating phrases in the text without mentioning the name of the one who said it, as he says: (So it was said, some of them stated, some of them said, so they said.... ), but the explainer made it clear in the footnotes, and he often referred to the author of the saying with red ink, with a sign indicating that; So as not to confuse the reader.

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\textsuperscript{23} Eida: Origin of the word "promise"

\textsuperscript{24} Waw: is the long /u/ sound, represented like this /ū/. For example, the word "spoon" sounds out the /ū/ sound.

\textsuperscript{25} Sharah Al-Qasara: (14/Waw).

\textsuperscript{26} Sharah Al-Qasara: (6/Zah).

\textsuperscript{27} Sharah Al-Qasara: (47/Waw).

\textsuperscript{28} Sharah Al-Qasara: (14/Zah).

\textsuperscript{29} Seen: Tahrir Al-Tahbir fi Sinaeet Al-Shier wa Al-Nathr: 1/109, and Nihayat Al-Rabba fi Funun Al-Adab: 7/92.

\textsuperscript{30} 'iilah: God, deity, divinity. 'ialah:

\textsuperscript{31} Seen: Jawaher Al-Balaghah: 1/326.

\textsuperscript{32} Sharah Al-Qasara: (4/Zah).
He transmitted the views of many scholars such as Sibawayh, Al-Farra, Al-Akhfash, Al-Radhi, Al-Taftazani and Al-Jarbardi, and the methods of transmission from them varied. It was rarely transmitted literally, and it was often transmitted by meaning or by disposition in the texts. And most of his transmission was from "Sharh Al-Radhi Kafeh or Al Shafia" by Ibn Al-Hajib. This was clear in the folds of his explanation, as he used to mention Al-Radhi a lot, so he says: (Al-Radhi said, Al-Radhi declared it, that Al-Radhi said, The promise of Al-Radhi, it was returned by Al-Radhi, what Al-Radhi mentioned, know that Al-Radhi ...etc.) And we said “Kafeh or Al Shafia” because the explainer was copying from the two explanations without declaring their names.

We note that he was often interested in explaining linguistic vocabulary, and taking care of it, including his explanation of what the author said: “alhalba”\(^{33}\), saying: With the "fatha"\(^{34}\) of the letter "ha" and the “Sukun”\(^{35}\) of the "lam": The batch of horses is in the betting, and horses gather to race from every obstacle summoning: such in the dictionary\(^{36,37}\). Likewise, the author’s saying: “alzula”, The explainer said: With the “ḍam-ma”\(^{38}\) of the letter, "Zaa" in the lexicon is what is used as shade\(^{39,40}\), Although sometimes he neglected some words, and did not clarify their meaning, for example: (Qulom, Aqea’nssa, Surd, Jaef’liqu... etc.)\(^{41}\).

He was corrected by the author’s words on many issues. He would often repeat the phrase: (If he had said, then if he had said...) including what he mentioned by saying: “And if he had said: The author is in the place of his

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33 Alhalba: A prepared course for runners or horses. - racecourse; racetrack; track; sphere; turf; arena ... .
34 /fatha/: A short diagonal strike over the Arabic Letter. It is an open vowel that is used in the situation of openness when placed over the last letter of a word.
35 /Sukun/: It is the action of cutting or elision, Very silent at the end of the verb, Always written above the letter And the Arabic word never begins with a Quiescence.
36 Seen: Al-Qamus Al-Moheit: (Al-Halab) 1/76.
37 Sharah Al-Qasara: (3/Zah).
38 /ḍam-ma/: A little lopped symbol like a small wāw always placed over the Arabic Letter,
40 Sharah Al-Qasara: (58/Zah).
41 Qulom: Old man.
Aqea’nssa: abstain; refrain; refuse.
Surd or shrike: a songbird with a strong sharply hooked bill, often impaling its prey of small birds, lizards, and insects on thorns.
Jaef’liqu: the great woman.
repetition. And what he meant by repetition would have been more accurate and specific\(^{42}\). Likewise, he said: "If he had said: By /fatha/ it, or by them, it would have been more appropriate\(^{43}\), etc.

- analyze some words; An increase in clarification of the meaning, including his saying: In clarifying and analyzing the author’s statement: (/Ahmed Musaliyen/: Ahmed praying), The explainer said, “(Ahmad) is the subject of praise, and it is the name of the explainer. Prayer from the believers in the sense of supplication, and is a state of the subject, i.e., his prayers are estimated\(^{44}\). And he says in “(I/ana/) the statement sentence, (extend /basitun/) predicate added to (hand /yad/), Or it is in the accusative case of the object, based on its dependence on the subject, (The issue) is “masdar mimy”\(^{45}\) from the question\(^{46}\).

The second topic

His interest in the opinions of scholars and their discussion.

The explainer paid great attention to mentioning the opinions of scholars in his explanation, as he based his words on the issues mentioned, with their opinions, so he moved between the imams of the grammar schools and their scholars without inclined to a particular doctrine, according to what we have noticed. We see it transferred from (Al-Khalil, Sibawayh, Younis, Al-Farra, Al-Kisa’i and Al-Akhfash) and other Arab scholars. He also made good use of their opinions, whether on controversial issues or other matters. From that is their disagreement concerning the four-letter verbs and five letter verbs. We see him mentioning their opinions, and he says: And know that the school of Sibawayh\(^{47}\) and the majority of grammarians is that the four-letter verbs and five-letter verbs are two types other the three-letter verbs. Al-Fara’ and Al-Kisa’i said: Rather, their origin is

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42 Sharah Al-Qasara: (7/Waw).
43 Sharah Al-Qasara: (20/Waw).
44 Sharah Al-Qasara: (3/Waw).
45 An infinitive or infinitive noun derived from the verb denotes an event not associated with a time that begins with a superfluous meme that distinguishes it from the regular infinitive.
46 Sharah Al-Qasara: (61/Zah).
47 Al-Kitab: 4/328.
the three-letter verbs. Then Al-Fara’ said: The extra in “four-letter verb” is its last letter, and in “five-letter verb” the last two letters, Al-Kisa’i said: The extra in the four-letter verbs is the letter before its end48, Al-Radhi said: There is no evidence for what they said49.50.

Likewise, he said in The Nun for emphasis: One of them is light with “Sukun” and the other is heavy with “fatha” and each of them has a letter in Sibawayh51, At the most Al-Kufiyn, the light emphasis Nun is given to the heavy branch52, Like (that and that) from (Inna and Anna)53 And, since there came was a reason to change some examples, on what is to come”54.

❖ The explainer care and keenness in quoting from the owners of dictionaries in the interpretation of linguistic vocabulary, especially “Muejam Al-Qamus Al-Moheit” and he used to repeat the transfer from him, as he also quoted about (18) texts from him, including his saying in explaining the meaning of “(Nadi)55” is “the people’s assembly during the day or The council as long as they are gathered in it "such in the dictionary5657.

❖ He was supporting the explanation with sources and extensive grammar and morphology books, which are the origin of Arabic linguistics, Including (Al-Kitabi, Al-Khasayisi, Mughni Al-Labib, and Shuruh Al-Shafia.... and others). He has copied extensively from some sources and paid great attention to them because he relied on them for his interpretation of many issues, and this indicates their situation as explanations him, It is " Shuruh Al-Radhi Eala Al-Kafeh wa Al-Shafia " by Ibn Al-Hajib. As he quoted about (58) texts, literal and transferring with

49 Seen: Sharh Al Shafia by Al-Radhi: 1/47.
50 Sharah Al-Qasara: (11/Zah).
51 Seen: Al-Kitabi: 3/508-520.
53 Inna: indeed; truly; verily
Anna: To, to, or that.
54 Sharah Al-Qasara: (53/Zah).
55 Nadi: Club, club-house.
56 Seen: Al-Qamus Al-Moheit: (Al-Nadi) 1338/1.
57 Sharah Al-Qasara: (3/Zah).
meaning, as well as repeating the transmission from “Muejam Al-Qamus” as we have shown. As for “Sharah Al-Jar’bardi,” it has also been quoted over in approximately (30) places, but the explainer did not declare that in the text, but rather referred to it in the footnote and stated his name. As for the way he transcribes the texts, he was in most of his transcribe acting on them, and sometimes mentions the text as it is. We have also noted his transcribe from sources that transcribed the sources, especially what he transcribed from Al-Khalil, Al-Farra, Al-Akhfash, and sometimes Sibawayh. From that, he said about Al-Khalil: "Al-Khalil said: There is not in the speech of the Arabs [fielal]\(^58\) except for four letters (Dirham, Hegraa, Hebla, Qulom)\(^59\)\(^60\)\(^61\). Likewise, he said about Al-Akhfash "Arabic Verb Forms of "meqil"\(^62\) be (mefel)\(^63\), With /kasra/\(^64\) the letter "fa" and /Sukun/ of the letter "ya" at Abi Al-Hasan (Al-Akhfash), he chooses to delete the letter "ayn"\(^65\)\(^66\).

The third topic

His position on Alaa Al-Din Al-Khujandi (the author of the text):

- The explainer was able to explain his position on Alaa Al-Din Al-Khujandi by explaining his book " Al-Qasara Fi Al-Tasrif ", He began his talk about the author by praying for him, saying: “Allah, the Highest, irrigated him with watering his kindness to the gardens of his soil. Allah will shade him, with His Shade, on the Day when there will be no shade but His”\(^67\).

\(^{58}\) Fielal: verb paradigms.


\(^{60}\) Sharah Al-Qasara: (12/Waw).

\(^{61}\) Dirham: A silver coin.

\(^{62}\) Hegraa: the long

\(^{63}\) Hebla: depraved; wicked.

\(^{64}\) Qulom: Old man.

\(^{65}\) Meqil: halting-place; resting place.

\(^{66}\) Mefel: Arabic Verb Forms – Awzan.

\(^{67}\) /kasra/ A short diagonal strike under the Arabic Letter. It is a closed vowel that is similar to the reduction of lips witnessed in other foreign languages.


\(^{69}\) Sharah Al-Qasara: (49/Zah).

\(^{70}\) Sharah Al-Qasara: (2/Waw).
The explainer praised the author of the text and said: "It is the purpose of the levels of brevity and abbreviation, and the end is in good order and many purposes with the abbreviation."68

The explainer dealt with a scientific methodology, in directing the words and phrases of the work, by making sense of them, and discussing them scientifically. His understanding of the author of the text and the discussion of his words indicate his accuracy in noticing the text and reflecting on it. Among these deductions, he commented on the definition of the author for the past (the past is a verb whose beginning is the first of its infinitive), The explainer said commenting: like (Darab darbaan, DaHrij daHraja, akrama akramaan).69 Rather, he chose to define it in this way, without defining it according to the meaning; To include a reference to its origin."70

Likewise, his saying He began with "fatha" the letter “fa” with the difference in the letter “ayn” according to the four cases, and he was considered in them to be the lightest and the lightest, so he said: (fallisu, farasu, katitu, aḍuḍu)71, Leaving the conjunction with it is not a measure, It is as if he intended to explain it without participating in a ruling. Or he intended to be the sum of the examples in terms of the sum of the predicate about a deleted subject, So he left the conjunction, as in (pomegranate is sweet-sour), or something like that.72

Manq Al-Roumi was not satisfied with what was stated in Sharah Al-Qasara; That is why we see him explaining and clarifying what the compiler wants from his words, including his comment on the author's definition of the diphthong, so he said: “(Diphthong) by reducing the letter “dāl” from the expressions of Al-Kufiyn, and by making it more stressful from the expressions of Al-Basariiyyna, It is in the language: inserting something into something."74

68 Sharah Al-Qasara: (4/Zah).
69 Darab darbaan: Hit, strike. DaHrij daHraja: rolling, roll. akrama akramaan: honor, be generous.
70 Sharah Al-Qasara: (14/Zah).
71 Fallisu: penny, dime. Farsu: horse. Kattifu: shoulder, aḍuḍu: aid assistance support upper arm(N.), help support(vb.)
72 Sharah Al-Qasara: (10/Zah).
As well as what he said in the statement Al-Mu’tall\(^{76}\), (Al-Mu’tall) in the language: A participle noun from "i’talla", that is, "disease"\(^{77}\), In the idiomatic: (what is in it) a vowel\(^{78}\) by which the word structure becomes a subject of changes, Which is the "i‘tilāl" what structure in it (Waw or ya), or the one here to prevent emptiness, not to prevent the gathering, lest it is a Doubly weak verb...\(^{79}\).

The explainer did not hesitate to direct the text in the manner he deems correct, whether it was by comprehending or criticizing the texts, Therefore, we see him interfering and directing the author's speech on many issues, including his, saying: "And if he had said: the author instead of (Khandaris)\(^{80}\), (Barqa’id)\(^{81}\), he would have rested from his saying: at most; Because it is (fae’lalil)\(^{82}\) without disagreement...

As he was warning about what he did not mention and neglected by the author of that saying: “The explainer did not mention some of the cases of nun-light, which is not related to the dual and feminine plural”\(^{84}\). And his saying: “Know that the compiler did not mention the meanings of some of the previous constructions (fa’if‘alla and if‘ālla)\(^{85}\) by stressing the letter “Lam” from them to exaggerate, but in the second it is more”\(^{86}\).

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\(^{76}\) Sharah Al-Qasara: (9/Zah).

\(^{77}\) Al-Mu’tall: sick, (Arabic grammar) Irregular verbs in Arabic, weak verb: Verbs that begin with waw or ya as root letters are called weak verbs. When weak verbs are conjugated in the present tense, the first letter of the verb disappears, but when they are conjugated in the past tense, the first letter remains.


\(^{79}\) Sharah Al-Qasara: (8/Zah).

\(^{80}\) Khandaris: Fermented grape juice as an alcoholic drink - alcoholic liquor; alcohol; wine; intoxicant.

\(^{81}\) Barqa’id: a place name.

\(^{82}\) Arabic Verb Forms – Awzan.

\(^{83}\) Sharah Al-Qasara: (13/Waw).

\(^{84}\) Sharah Al-Qasara: (58/Zah).

\(^{85}\) Arabic Verb Forms – Awzan.

\(^{86}\) Sharah Al-Qasara: (70/Waw).
Conclusion

The conclusion included the most important results, including:

1- The book Sharah Al-Qasara is a book limited to the science of morphology.
2- Manq Al-Roumi followed in the footsteps of Alaa Al-Din Al-Khujandi in presenting and classifying his material.
3- Manq Al-Roumi was keen to simplify the opinions of scholars and mention their names, and Sometimes he refers to the names of their books.
4- The lack of evidence, whether it is evident from the Qur’an or the words of the Arabs.
5- Most of the texts that he transcribed he acted and transcribed in short.
6- The hadith of the Prophet did not have a share of citations at Manq Al-Roumi.
7- There was great interest in transcribed from some sources, especially Shuruh Al-Shafia by Ibn Al-Hajib.

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