

AL-RUMANI AND MEASUREMENT

¹Prof. Dr. Hamid Abdul Mohsen Kazim, ²Ibrahim Hamid Diab

^{1,2}University of Babylon / College of Education for Humanities University of Babylon / College of Education for Humanities

Corresponding Author: hum.hamid.abd@uobabylon.edu.iq¹
rsave0281@gmail.com²

Abstract:

This research aims to uncover the impact of analogy (qiyās) in Arabic grammar and to explore why early scholars devoted great attention to it—so much so that some of them became known for their expertise in analogy, just as craftsmen are known for their trades. This was especially true of the grammarians of the fourth century AH, who treated analogy as the raw material from which eloquent speech is formed. Speech would not be considered eloquent unless it conformed to the rules of analogy established by grammarians.

At the same time, the research does not overlook the role of transmitted speech (samāʿ) in shaping grammatical rules, since the authentic, well-tested speech of native Arab speakers was itself considered a form of analogy. The study also examines the relationship between the Holy Qurʾan and the emergence of analogy, highlighting how our scholars, through formulating analogical principles, played a major role in preserving the divine speech from the errors of the common tongue and the speech of non-native speakers. Thus, analogy served as a fortified barrier protecting all eloquent language—foremost among it being the speech of God, the Almighty.

Keywords: Analogy (Qiyās), Forms of Analogy (Aqyisah), Most Eloquent (al-Ajwād), Strongest (al-Aqwā).

Introduction:

Praise be to God, Lord of the Worlds, and may blessings and peace be upon the Master of Messengers, Muhammad, and upon his family and companions, and may peace be upon them abundantly.

And after...

English: Grammar, like all other sciences, offers those who undertake it easy-to-grab fruits of educating the tongue and enriching the mind with the linguistic culture that the Arab person should learn and teach, and through which he can convey useful ideas, cultures, and sciences to all members of the human race, whether Arab or non-Arab. Perhaps this science has been distinguished from all other sciences in that it has a criterion that governs it, a criterion by which you can distinguish the correctness of speech from its error. This criterion did not come from a vacuum, but rather its rules were formulated by eminent Arab scholars such as Al-Khalil (d. 170 AH), Sibawayh (d. 180 AH), Al-Mubarrad (d. 285 AH), Ibn Al-Sarraj (d. 316 AH), Al-Sirafi (d. 368 AH), Al-Rumani (d. 384 AH), and others when they felt that their classical language, which is the language of the Holy Qurʾan, had been attacked by the plague of incorrect pronunciation, a plague that began to penetrate Arab society due to the mixing of Arabs with non-Arabs, whether through trade or through conquests. This necessitated that our eminent scholars put an end to the spread of this dangerous phenomenon by formulating rules. Whatever conformed to these rules was considered eloquent and sound, and whatever contradicted these rules was avoided and avoided. These rules are what are called: (Qiyas).

Among these scholars who have a firm standard footing in the science of grammar is Abu al-Hasan al-Rumani al-Nahwi (d. 384 AH), who provided Arabic with a great

service and valuable fruits represented by the most splendid linguistic, grammatical, and morphological books, and even religious books of interpretations to demonstrate the miraculous nature of this Qur'an, about whose miraculous nature much has been said, and what was hidden of its miraculous nature was more splendid and sublime, and there is still much lacking in the discussion of its miraculous nature.

In this research, I want to examine one of Al-Rumani's linguistic gems, which is his commentary on the book of the Imam of Arabic, Sibawayh, to reveal the mentality of this unique scholar and how he came up with a wondrous structure in his commentary, characterized by philosophy and dominated by logic, and he formulated for us Sibawayh's grammatical rules in a unique style that surpassed his peers.

Introduction:

Qiyas was and still is the strong barrier of the Arabic language from any unacceptable dialectal violations and breaches of the grammatical rules drawn by grammarians. It is considered a mold with fixed dimensions drawn precisely. Anything that deviates from it is not considered eloquent speech. Perhaps the Basrans, and Sibawayh in front of them, were more strict about Qiyas than others. Dr. Saeed Al-Zubaidi says: The Basrans were the first than others to study language and grammar by induction, codification, and composition. Their method was distinguished by basing its rules on the most common of the speech of the Arabs. If one of its principles collided with something that contradicted Qiyas, they interpreted it, considered it a language, or accused it of anomaly, scarcity, rarity, or error, because the Basrans do not pay attention to everything heard, unlike the Kufians. If they heard a single verse in which something contrary to the principles was permissible, they made it a principle and classified it accordingly. [1], [p. 47]

The Basrans are credited with preserving the Arabic language and its rules from being lost in the face of the storms of incorrect grammar and irregularity. Therefore, it is no wonder that Sibawayh's book is the original source of every sound grammatical measure, because he built it on solid foundations that remain immortal to this day. The evidence for that is that anyone who looks at Sibawayh's book sees that he indicates in many places that he limited himself to hearing only from the eloquent tribes, saying: "And we heard from someone whose Arabic is trusted, say..." [2] [1 p. 71]. Perhaps the honesty in transmitting texts and the honesty of hearing from the Basrans is the reason for the superiority of Basran grammar over its Kufi counterpart. The evidence for that is that most of the books that have reached us are by Basran scholars, headed by Sibawayh's book, this book that was described in its description as "the Qur'an of grammar" [3], [p. 113], a metaphor for the frequency of its reading, as if they sensed in it a kind of miracle, not only because it recorded the principles of grammar and its rules in a complete recording, but also because it hardly left out any phenomenon of expression. 6] It is not strange that linguists after his death studied, scrutinized and explained it. The credit for that goes to al-Sirafi (368 AH) and Abu al-Hasan al-Rumani (d. 384 AH), who presented us with two explanations of Sibawayh's book, written in gold for what they contain of simplification for students of knowledge of the grammatical analogy that came in the book. We, in turn, will shed light in this research on analogy, especially analogy according to al-Rumani and its counterparts, and reveal the extent of al-Rumani's concern with explaining the levels of the language and selecting the most analogical and best of them. In this study, we will try to stand on these levels that came in al-Rumani's explanation of Sibawayh's book in more detail, God willing, and to explain the most analogical opinions from the point of view of Ali bin Isa al-Rumani, the grammarian. We ask God for success.

Measurement:

Arabic grammar is built on two basic pillars of thinking and reason, which are: (listening and analogy). In this research, the listening pillar does not concern us as much as one of the pillars of analogy, which is (the analogy), as analogy has four pillars: “a root, which is the analogy, a branch, which is the analogy, a ruling, and a comprehensive cause” [5], [p. 81]

There is no harm if we expand the discussion a little about analogy and its great impact in establishing the foundations of grammar. If we look at the history of grammar, we find that our ancient scholars were concerned with analogy and were famous for it, including their saying: “The first one who expanded grammar, extended analogy, and explained the causes, and was inclined towards analogy in grammar, was Abdullah bin Abi Ishaq Al-Hadrami [6], [1 p. 14]

Also, Ata’ bin Abi Al-Aswad Al-Du’ali was one of those who expanded grammar and specified its chapters and some of its standards [7], [2, p. 380]. Among them was also Yunus bin Habib, about whom it was said: “He was skilled in grammar. He heard from the Arabs and narrated from Sibawayh and more, and he had a standard in grammar” [8], [2, p. 365].

Also, what was narrated on the authority of Al-Kisa’i, he said:

“Grammar is a standard that is followed... and it is beneficial in every science” [8], [2 p. 365].

Al-Suyuti mentioned in Al-Iqtirah the saying of Ibn Al-Anbari:

“Know that denying analogy in grammar is not possible, because grammar is all analogy. That is why it was said in its definition: Grammar is a science of the analogies derived from the induction of the speech of the Arabs. So whoever denies analogy has denied grammar, and no one among the scholars is known to have denied it, because it is proven by conclusive evidence,”[5],[p. 80]

Ali bin Isa Al-Rumani is one of those grammarians who were concerned with analogy, and especially analogy of cause, which is as Al-Anbari defined it: “to apply the branch to the root by the cause on which the ruling was based in the root” [9], [p. 105]. You can notice this in most of the commentary, as he often ends the speech by saying (for the cause that we explained) [10].

Part Eight	Part Seven	Part Six	Part Five	Part Four	Part Three	Part Two	Part One
3776	3308	2630	2278	1651	1094	752	178
3795		2829	2453	1784	1106	798	195
		2836	2505	2025	1129	799	503

It is interesting that Al-Rumani considered grammar an industry whose foundation is analogy. Dr. Mazen Al-Mubarak says: According to Al-Rumani, grammar is an industry whose tool is analogy, and it is inseparable and indispensable, and it is the only criterion by which right can be distinguished from wrong in speech, [11], [255-256].

The definition of analogy is that “the combination of a first and a second requires that the validity of the first requires the validity of the second, and that the corruption of the second requires the corruption of the first” [12], [p. 38]

Measurement and its analogues in Al-Rummani:

Arabic grammar has been dominated by terminology that had the greatest impact on correcting the language and making grammar, and it is on the basis of which grammar has limits and landmarks. Whatever agrees with these standards is considered speech at the highest levels of eloquence. These terms are (analogy, analogy, analogy and its counterparts of the best, most common, and most apparent...). It was natural for such terms to arise in grammar in the presence of two poles: (listening from the different eloquent tribes, and analogy in which each grammarian differs from the other). It is known that each tribe has a dialect and analogy that sometimes differs from the dialect and analogy of the other tribe, as is the case with the dialect of Hijaz, the dialect of Tamim and other dialects of other tribes. This is supported by what Dr. Saeed Al-Zubaidi says: Grammarians may have had more than one analogy because they considered everything that was the language of a tribe to be used as an analogy, so they would prefer one analogy over another, proceeding either from the correctness of the meaning, or from the frequency of the repetition, or from the origin, according to what they saw as appropriate in directing or explaining this opinion. As for it to be accepted or rejected, what is important to them is that it agrees with what they went to as an analogy [1].

This difference among grammarians in the different syllogisms, and their citing of the different classical Arabic languages, is what led to the birth of such terms, and I mean by that (syllogism, analogy, and analogy). This matter, if it indicates anything, indicates that there are two levels of language: (analogy and analogy). By returning to the root of these terms to establish them, we find their echo in Sibawayh, his teacher Al-Khalil, Yunus bin Habib, Ibn Al-Sarraj, and Al-Mubarrad, all the way to Al-Rumani, “since Al-Rumani often resorted to these terms in his explanation in order to explain his rulings on the one hand, or to explain Sibawayh’s rulings” [9], [p. 256]. Returning to Al-Rumani’s commentary on Sibawayh’s book, we find that this commentary was built in most of its chapters on purely syllogistic issues, and in some others Al-Rumani intended to clarify the most syllogistic of the grammatical structures and dialects of the tribes that agree with the transmitted Qur’anic evidence and the best of them, as evidenced by the fact that we see him in most of the chapters of the commentary, after presenting the syllogism, mentioning the syllogism first, then he quickly follows it by mentioning (the most syllogistic, the best, the strongest, the most prevalent, and the most apparent). Look at the places where these terms appear in Al-Rumani’s commentary, which are as follows:

word/ph rase	Part 1 Page	Part 2 Page	Part 3 Page	A4 Page	A5 Page	Part 6 Page	A7 Page	Part 8 Page
The most accurate	76 / 79 / 325	935/938	1133 / 1137 / 1229 / 1233	1627 / 1631 / 1670 / 1673 / 1753 / 1783	2113 / 2118 / 2584 / 2603	2618 / 2648 / 2758 / 2760 / 2935	3227 / 3256 / 3263 / 3472 / 3478 / 3538 / 3543	3706 / 3708

Thus, Al-Rummani was a judge among grammarians in favoring this opinion over the other opinion, as we see in the light of his explanation of Sibawayh's book,

sometimes standing with him in support of it, sometimes standing with Al-Mubarrad, and other times with Al-Khalil, or Al-Akhfash, supporting that by his issuing the correct word more than (twenty-seven) times in the general explanation.

Part	Page
Part 1	231/262
Part 2	591 / 736 / 782
Part 3	1187 / 1464
A4	1652 / 1687 / 1696 / 1784 / 1797 / 1982 / 2038
A5	2143 / 2276 / 2312 / 2329 / 2438 / 2452 / 2459 / 2460 / 2522 / 2541 / 2607
Part 6	-
A7	3496 / 3505
Part 8	3772

Supporting and preferring this opinion over the other direction, even though the other opinion is one of the rulings of analogy. What is noticeable when we read Al-Rummani's explanation is that we often come across the word (analogy), and when I tried to count them, I found it mentioned in more than (eight hundred) places in the explanation in general, and they are as follows:

Whether it is the analogy mentioned by Sibawayh in the book or the analogy mentioned by Al-Rummani in his explanation, this indicates the extent of his care.

These grammarians were so concerned with this issue that they were considered first-class grammarians, especially the scholars of the fourth century AH, headed by Al-Sirafi and Abu Ali Al-Farsi (d. 377) and his student Ibn Jinni (d. 392), all the way to Ali bin Isa Al-Rumani the grammarian (d. 384). I am not intending to dwell on the issue of analogy in general as much as we are concerned with presenting what is related to it, I mean by it (the analogical and the most analogical and its counterparts of the best, the strongest, the most prevalent, the most apparent, etc.), and revealing the extent of our grammarians' mastery of what they heard from the speech of the eloquent Arabs, and what our grammarians, headed by Sibawayh and his teacher Yunus bin Habib and Al-Khalil, measured from fixed rules and rulings that have remained immortal to this day, and giving preference to the strongest and most analogical opinion.

The effect of analogy in explaining Al-Rumani:

We have seen how al-Rummani gave great importance to analogy, so that his explanation was based on it. What catches our attention is that we find that he relied in his explanation on explaining analogy in general, and he was not satisfied with that, but rather we find that he showed us the most analogical, best, and most preferable aspect of this analogy. Perhaps this is what supports what we have gone to, that there

are two levels of language (analogy and analogy). You can say that analogy is the branch [1], [81]

And also what was said about its definition: "The standard is that which is carried by the speech of the Arabs in terms of structure or ruling." [5] [p. 25]

So, the analogy in this sense is a branch and a burden on the speech of the Arabs, which is the origin, to acquire a specific grammatical rule. Do you not see that if you heard them say: (Zayd stood up), you would accept: (Khaled's circumstance) and (Bashar's foolishness), and what you analogized was Arabic like the origin to which you analogized? Because you did not hear from the Arabs, you or anyone else, the name of every agent and patient, but rather you heard only some of them, so you made that part the origin, and you analogized to it what you did not hear [13]. [p. 180] Al-Khalil, Sibawayh, and Al-Mazini believed that what is analogous to the speech of the Arabs is from their speech, and what is not in the speech of the Arabs has no meaning in their speech. So how can you make an example from the speech of a people that has no meaning in their examples? [13], [p. 180].

This is supported by what is stated in (Al-Iqtirah), where he says: "From the strength of analogy among them is the grammarians' belief that what is analogized to the speech of the Arabs is from their speech, such as your saying: In the construction of something like (Ja`far) from daraba: daraba, and this is from their speech. But if daraba or daraba is built from it, then it is not considered from their speech, because it is analogy, at least in usage, and weaker analogy [5], [p. 93]

So the standard is of two types:

1. It is either a usage in which analogy is achieved when we construct sentences that have not been heard before in the style of sentences that have been heard.
2. Or it may be a grammatical ruling previously attributed to an origin derived from what was heard[1], [p. 26]

As for the most correct, then it is a comparative form, meaning that there is a grammatical opinion that Al-Rummani prefers over others, even if this opinion is one of those ruled by analogy. However, Al-Rummani finds that this opinion, which he rules on as the most correct, best, and strongest, is more in line with the structure of the speech, the requirements of the situation, and the context of the speaker.

- The origin of the word "al-Muqays" and "al-Aqys":

By referring to Sibawayh's book to research the origin of this term (al-aqys), we find its roots in Sibawayh's book in more than one place. We will mention some of them as examples, not as a limitation. He said in the chapter (This is the chapter on the knowledge of every verb that extends from you to someone other than you) ([2],[4 p. 38]):

They built fa`il on yaf`ilu in some verbs, as they said fa`ulu yaf`ulu, so they stuck to the damma. They did the same with kasra, so they likened it to it, like hasiba yahisibu, yabis yabis, and na`ima yan`imu. We heard some Arabs say:

And did those who lived in the past enjoy... [1], [135],

The opening in these verbs is good, and it is more correct () [2],[4 p. 39]

He said in: This is the chapter on addition, and it is the chapter on proportion () [2],[3 p. 335]:

Some of them said: Hamdiyyah camels, with the first letter m open, if they eat sour things. Some of them made it silent and said: Hamdiyyah. It may also be said: A camel that is sour and bitten if it eats the 'idah, which is a type of tree. Hamdiyyah, with the first letter m closed, as Sibawayh sees, is better, more numerous, and more correct in their speech than opening it () [2],[3 p. 336].

And there are many other analogies.

Since Al-Rummani followed Sibawayh in analogy, analogy for him is also based on linguistic similarity, i.e., making an example of an example, or carrying a structure over a structure, then giving the simile the ruling of the simile to [11], [268].

This is supported by his presentation of some issues, explaining what is analogous, what is more analogous, what is better, what is stronger, and what is most common, as is the case in the book, including his explanation of what came in the chapter: What is erected as a state in which the matter occurs and it is a noun () [2], [1 p. 376]

Sibawayh said: "Yunus claimed that 'alone' was in his view, and they made 'a large crowd' in the same position as 'a fight'" () [2], [1 p. 377]

Al-Rumani explains the above-mentioned statement of Sibawayh by saying: "The doctrine of Yunus in (I passed by him alone) is to put it in the accusative case of an adverbial phrase, and the meaning of that is that Yunus makes the accusative of (alone) based on the accusative case of an adverbial phrase, like your saying (he is with him), and the meaning is: I passed by him alone. The doctrine of Al-Khalil is to put it in the accusative case of a verbal noun, meaning that Al-Khalil put it in the accusative case of a verbal noun, like your saying (I passed by him in particular), and Al-Khalil's statement is stronger and more correct, because (alone) is more similar to a verbal noun in its meaning, and putting it in this case is more appropriate, due to the abundance of its counterparts among the verbal nouns, and the appearance of the meaning of specialization in it [10], [2 p. 660]

And from it is his saying: "It is permissible to put the accusative case of (came to us quickly) and (came to us on foot) based on the analogy of (came to us running) according to the school of Abu al-Abbas, and Sibawayh rejected it because it is a source that takes the place of a state from something else that is predominant in the chapter, and the most correct is the saying of Abu al-Abbas based on his saying: And the saying of Abu al-Abbas is stronger in this [10], [2 p. 647].

And his statement about the application of the negative "ma" by analogy to the application of "laysa," as he says: "The origin of "ma" is that it does not work according to the doctrine of the people of Tamim, which is analogy, because "ma" is a negation letter followed by a noun and a verb. The factors of nouns do not enter into verbs, and the factors of verbs do not enter into nouns, so if the letter enters into both of them, then its rule is that it does not work in one of them, except that the people of Hijaz carried "ma" on "laysa," so they raised the noun after it with it and also placed the predicate in the accusative case, just as they raise the noun with "laysa" and place the predicate in the accusative case with it. And according to the language of the people of Hijaz, the Qur'an came in the saying of the Most High: This is not a human being [Susuf: 31] (), so the people of Hijaz apply "ma" to the work of "laysa" by right of similarity, meaning that they compared it to "laysa" in terms of it being a negation and it is for the state. As for the people of Tamim, they applied "ma" according to its origin, and that is because its origin is the cancellation of the work according to the analogy of the letters of interrogation [10], [1 p. 170]. And the most correct is the language of Tamim, and that is supported by what Ibn Ya'ish saw this issue when he presented it, saying: The first language is more standard, meaning the language of Tamim, and the second is more eloquent, meaning the language of the Hijaz. What indicates its standardity is his saying: And in it the Noble Book was revealed [14], [1 p. 268]

It is also narrated on the authority of Al-Asma'i that he said: "I have not heard it in any of the poetry of the Arabs," meaning by that the accusative of the predicate of "ma" that is similar to "laysa." Although this "ma" is similar to "laysa" and functions

like it, it is weaker in its function than it, because “laysa” is a verb, while “ma” is a letter [15] [1 p. 422]

There are many other issues in which Al-Rumani used these terms, and I refer to the places of the statistics established in the text of this study.

Conclusion:

- 1- The research concluded that the birth of analogy was from the womb of Basran grammar, and by that I mean the great book, the book of Sibawayh.
- 2- It seemed that analogy served as a template for formulating all spoken or transmitted speech. Whatever conformed to the template was unanimously declared eloquent, and whatever deviated from it was deemed anomalous.
- 3- It became clear to us that al-Rummani's analogy was based on linguistic similarity and the application of example to example. This analogy is almost identical to Sibawayh's analogy.
- 4- It became clear to us that the strength of analogy among our grammarians is evident in the striking repetition of this term in their books and commentaries, especially al-Rummani's commentary on Sibawayh's book.
- 5- Classical Arabic was developed on two levels of language: (al-muqīs and aqīs), both of which conformed to analogy, but some speech was more analogical than others.

References:

- 1- Analogy in Arabic Grammar: Its Origin and Development, Dr. Saeed Jassim Al-Zubaidi, First Edition 1997
- 2- The Book: Sibawayh, Amr ibn Uthman ibn Qanbar Al-Harithi by Allegiance, Abu Bishr, nicknamed Sibawayh (d. 180 AH), Edited by: Abd Al-Salam Muhammad Harun, Al-Khanji Library, Cairo, Third Edition, 1408 AH - 1988 AD
- 3- The Amalis of Ibn Al-Shajari, Diya' Al-Din Abu Al-Sa'adat Hibat Allah ibn Ali ibn Hamza, known as Ibn Al-Shajari (d. 542 AH), Edited by: Dr. Mahmoud Muhammad Al-Tanahi, Publisher: Al-Khanji Library, Cairo, First Edition, 1413 AH - 1991 AD
- 4- Grammar Schools, Shawqi Dayf Ahmad Shawqi Abd Al-Salam Dayf, known as Shawqi Dayf (d. 1426 AH), Publisher: Dar Al-Ma'arif
- 5- Al-Iqtirah in the Principles of Grammar, by Al-Suyuti Abd al-Rahman ibn Abi Bakr, Jalal al-Din al-Suyuti (d. 911 AH), edited and annotated by: Abd al-Hakim Attia, reviewed and introduced by: Alaa al-Din Attia, publisher: Dar al-Bayruti, Damascus, second edition, 1427 AH - 2006 AD
- 6- Tabaqat Fuhuul li-Shu'ara', Muhammad ibn Sallam (with emphasis) ibn Ubayd Allah al-Jumahi by allegiance, Abu Abdullah (d. 232 AH), edited by: Mahmoud Muhammad Shakir, publisher: Dar al-Madani - Jeddah
- 7- Anbah al-Ruwat ala Anbah al-Nahhat, Jamal al-Din, Abu al-Hasan, Ali ibn Yusuf al-Qifti [d. 624 AH], edited by: Muhammad Abu al-Fadl Ibrahim [d. 1401 AH], publisher: Dar al-Fikr al-Arabi - Cairo, and the Cultural Books Foundation - Beirut, first edition, 1406 AH - 1982 AD
- 8- Bughyat al-Wu'at fi Tabaqat al-Lughawiyyin wa al-Nahhat, Abd al-Rahman ibn Abi Bakr, Jalal al-Din Al-Suyuti (d. 911 AH), edited by Muhammad Abu al-Fadl Ibrahim [d. 1401 AH], published by Al-Maktaba al-Asriya - Lebanon / Sidon
- 9- The Shining of Evidence in the Principles of Grammar, by Abu al-Barakat Abd al-Rahman ibn Muhammad al-Anbary, edited by Dr. Ahmad Abd al-Basit, first edition 1439 AH - 2018 AD

- 10- Explanation of the Book of Sibawayh by Abu al-Hasan Ali ibn Isa al-Rumani, edited by Prof. Dr. Sharif Abd al-Karim al-Najjar, presented by Prof. Dr. Ayyad Eid al-Thabiti, first edition 1442 AH - 2021 AD, Dar al-Salam for Printing, Publishing, Distribution, and Translation
- 11- Al-Rumani the Grammarian, in Light of His Explanation of the Book of Sibawayh, by Dr. Mazen al-Mubarak, first edition 1383 AH - 1963 AD
- 12- The Limits of Grammar, by Abu al-Hasan ibn Ali ibn Isa ibn Ali ibn Abdullah al-Rumani, included in Letters on Grammar and Language, edited by Mustafa Jawad and Yusuf Ya'qub Masquni Publisher: General Organization for Press and Publishing, Baghdad, 1388 AH - 1969 AD
- 13- Al-Munsif by Ibn Jinni, Commentary on the Book of Al-Tasrif by Abu Uthman Al-Mazini, Abu Al-Fath Uthman ibn Jinni Al-Mawsili (d. 392 AH), Publisher: Dar Ihya' Al-Turath Al-Qadeem, First Edition, Dhu Al-Hijjah 1373 AH - August 1954 AD
- 14- Commentary on Al-Mufasssal Al-Mufasssal by Al-Zamakhshari, Ya'eesh ibn Ali ibn Ya'eesh ibn Abi Al-Saraya Muhammad ibn Ali, Abu Al-Baqa, Muwaffaq Al-Din Al-Asadi Al-Mawsili, known as Ibn Ya'eesh and Ibn Al-Sane' (d. 643 AH), Introduction: Dr. Emile Badi' Ya'qub, Dar Al-Kutub Al-Ilmiyyah, Beirut, Lebanon, First Edition, 1422 AH - 2001 AD
- 15- Amalis of Ibn Al-Hajib Uthman ibn Umar ibn Abi Bakr ibn Yunus, Abu Amr Jamal al-Din Ibn Al-Hajib Al-Kurdi Al-Maliki (d. 646 AH), study and investigation: Dr. Fakhr Saleh Suleiman Qadara, publisher: Dar Ammar - Jordan, Dar al-Jeel - Beirut, year of publication: 1409 AH - 1989 AD