

# The Waqf in the Book of Tawshih Al-Wafiah with Sufficient Meanings by Sheikh Muhsin Al-Qazwini (d. 12th century AH)

<sup>1</sup>Muhammad Ali Jabbar Al-Fahdawi, <sup>2</sup>Muhammed Khudair Mudhi Al-Zoba'i

## Abstract

Sheikh Mohsen Al-Qazwini is considered one of the scholars of the twelfth century, and he had a lot of linguistic and jurisprudential sciences, and I chose the phenomenon of endowment with him; For his care of this phenomenon in his book Tawshih Al-Afiyah with Sufficient Meanings, which is one of the important morphological and linguistic books. It is sufficient, and then I concluded the research with a conclusion, and confirmed the sources and references.

**Keywords:** scholars, linguistic, jurisprudential sciences, morphological and linguistic books.

## INTRODUCTION

Praise be to God, who revealed the book as an insight and a memory for those of understanding, and blessings and peace be upon our master Muhammad, the conqueror of what was closed, the seal of the foregoing, of those who were given wisdom and the separation of speech, and upon his family and companions, and those who are guided by his guidance until the Day of Judgment.

It is not hidden from scholars the beauty of our generous Arabic language, and its importance, as God Almighty made it the tongue of the people of Paradise, and in it the Noble Qur'an was revealed. the Supreme, I made it my duty to serve it as God could; It is the language in which many travels were written, and which denied hundreds of thousands of sources and books from our first scholars who left us a huge linguistic heritage with the so-called "manuscripts" of which a large part remained on the shelves of cabinets and libraries waiting for scientific investigation to come out for scientific investigation. The form of printed books.

Among that was my contribution to the service of this glorious heritage, so I chose the manuscript "Adequate Tawshih with Sufficient Meanings" by Mullah Mohsen bin Taher Al-

Qazwini - may God Almighty have mercy on him-, after making sure that no one preceded me in achieving it, and there were many reasons that led me to choose the topic:

First: The desire that settled in me from childhood to make a mark in the service of the Arabic language, this desire grew with me, and I became certain that I must contribute to enriching the library of the Arabic language.

Second: My desire to add a useful book to the Arabic library, explaining the most important texts of morphology, for a scholar about whom people knew only a little, and he is Sheikh Muhsin bin Taher Al-Qazwini - may God Almighty have mercy on him -. and two searches.

The first topic: the definition of the commentator Mohsen Al-Qazwini.

The second topic: the collection in the book Tawshih Al-Wafiah with sufficient meanings.

Finally, I ask God Almighty for sincerity and success, and may God's prayers and peace be upon our Prophet Muhammad and his family and companions.

### **The first topic: Introducing the commentator Mohsen Al-Qazwini**

Many of the distinguished scholars did not get what they deserve from the introduction and translation for them, and Sheikh Mohsin Al-Qazwini - may God have mercy on him - was one of those scholars for whom we found little in the books of translations, and the reason for this is not that the Sheikh is immersed among his peers, but that The reason for this is that the established rule according to the people of knowledge: It is not a condition of the books of translations and proof that the translation of all scholars is mentioned, and this is not surprising. Where, throughout history, many scholars have been neglected.

First his name, his biography: He is Mullah Mohsen bin Muhammad bin Taher Al-Qazwini Al-Talaqani, one of the prominent figures of the century (11-12 A.H.), he was a prominent grammarian, virtuous scholar, and imam in Arabic sciences, and to him was attributed the Qazvin grammatical sect, as he was nicknamed: ((Nahwi Qazvin)).

Sheikh Muhsin Al-Qazwini descended from a family known for knowledge and knowledge, for his father - may God have mercy on him - was a well-known scholar. )In addition to that his great-grandfather was also a scholar of calligraphy, his writings, in his good handwriting, were preserved for his children. ).

Second: His scientific status and the sayings of scholars about him: Sheikh Mohsin Al-Qazwini - may God have mercy on him - rose to a high-ranking, well-known scholarly position. )And he also said: "He is the grandfather of the grammatical group in Qazvin." ).

In it, Mr. Mohsen Al-Amiri said: "A virtuous scholar, a writer, an imam in Arabic sciences." ).

In it Ahmed Al-Husseini also said: "He wrote a copy of the book Minhaj Al-Karama, by Al-Hilli, and commented on it simple comments indicating his merit in the mental and transfer sciences, and his knowledge of Arabic literature." ).

Third: His sheikhs and students:

1- Sheikh Al-Hurr Al-Amili (T.: 1104 H), author of the book Wasa'il Al-Shi'ah.

2- Sayyid Qawam al-Din al-Saifi (T.: 1150 A.H.)).

the mother of his students I did not find what I came across from his translation - may God have mercy on him - on any of them.

Fourth: His works: Classification in the sciences is a scale by which the minds are weighed. Imam Ali - may God have mercy on him - said: ((Know that people are the children of what they do good, and the destiny of every person is that which does good, so speak to the learned)).

Sheikh Mohsin Al-Qazwini stopped himself on science, classification, collection, explanation and authorship. He excelled in many sciences, expanded in them, and achieved proficiency in many of the Arabic sciences of rationality and transmission, such as grammar, morphology, rhetoric, literature, calligraphy, the sciences of the Qur'an, logic, arithmetic, and others. Knowledge, and the following is a mention of the works of Sheikh Muhsin Al-Qazwini from what I was able to identify, from what I reviewed:

1 - The etiquette of travel and its supplications, which is in Persian, composed in the year (1105 AH)).

2 Arjuzah fi Al-Ma'ani wa Al-Bayan, completed in 1125 A.H. ).

3- The parsing of eight verses after they exceeded the two, and it is an expression of the famous verses in distinguishing the number. The author of the pretext mentioned that it was a summary that he saw in Najaf. )It was achieved by: Teacher Khaled Abdel Fazza - Babel Center Magazine - Issue One - June - 2011 AD.

4 - Simple comments on the book Minhaj al-Karama, by Allamah al-Hilli, which he completed on Wednesday 13th of Shawwal in the year 1112 AH, which indicates his merit in the mental and transfer sciences and his knowledge of Arabic literature. ).

5- Interpretation of the Qur'an ).

6- Straightening the calligraphy in explaining the shaft of the calligraphy. ), Explanation on the spear of calligraphy by Sayyid Qawam al-Din al-Saifi al-Hilli in which he organized the calligraphy section of al-Shafia by Ibn al-Hajib.1123 AH) in Qazvin, a copy of which is found in Al-Mara'shi Library No. (768) in the handwriting of Mullah Yusuf bin Muhammad Ali Al-Talqani) ).

7- Tasheeh Al-Wafiah with the meanings of Al-Kafi, which is an explanation of Al-Wafiah which is the systems of Al-Shafia Al-Hajibiyah in the science of morphology, which was organized by his teacher, Mr. Qawam Al-Din Al-Saifi, he completed it with: ((Qazwin)) in

(1136 AH)( )It is the book that we have.

8- Descriptive Epistle of Al-Aborah in achieving the identification of the situation, which includes, completed on Thursday, the third of Dhul-Hijjah (1141 AH) ).

9- Nominate as-Sahab in the Explanation of Systems of Account: It is a detailed explanation on Orjouzat systems of account, by Sayyid Qawam al-Din al-Saifi al-Qazwini, he explained it by order of his teacher al-Nazim in five months, and he completed it in Qazvin in early Jumada al-Ula in the year (1128 AH)). It is mentioned under the title Explanation of Account Summary ( )He said in his history:

Gently, calm, I explained the systems of arithmetic.

I told his history to explain the clouds( )

10 - Zina Al-Salik to Alfiya Ibn Malik: And his explanation of this is not a blending explanation like the explanation of Al-Suyuti, but rather he mentions one or two lines or more, and then explains it similar to the explanation of Ibn Aqil. ).

11- Siraj Al-Aqoul to Minhaj al-Usool, which is an explanation of the book Minhaj al-Usool to Ilm al-Usool by the judge. ).

12- Explanation of Tahdheeb al-Manaq, which is a footnote and comments on the footnote of Mawla Abdullah al-Yazdi (T.: 981 AH), he

began to write it in the last ten days of Sha'ban in the year (1132 AH), and completed it in the middle ten days of Ramadan of the same year, and there are many copies of it in his library. Mawla Muhammad ibn Ali al-Khawsari in Najaf )And a copy in the library of Mr. Ali Asghar Al-Qazwini in Qazvin written by Muhammad bin Muhammad Hassan Al-Noorani on WednesdaySha'ban 19 (1257 AH), in the Honorary School ( )And two copies in Al Marashi First Library No. (2543) in the handwriting of Muhammad Hashim al-Zanjani in the year (1293 AH), and the other with the number (2913) in the handwriting of Abd al-Razzaq bin Abd al-Rahim al-Khalkhali in the year (1287 AH) in Zanjan) ).

13- Explanation of the evidence of Majma' al-Bayan: there is a copy of it in the Razavi Library in Mashhad, another in the University of Tehran, a third in the Mara'shi Library in Qom, and the other in the Indian Office in London) ).

14- Explanation of the Hundred Factors, which is a well-known brief explanation on the factors by Sheikh Abdul Qaher Al-Jarjani (T.: 471 AH), mixed with the original until it became a special text, and there is a copy of it in the Al-Mara'shi Library No. (4643) in the handwriting of Abbas bin Ali bin Muhammad Al-Naini in the year (1306 AH) ( )It was achieved by Sheikh Abdul Mohsen Al-Luimi (d.1245 AH)( ).

15- Al-Awamil, a letter that received great attention, as it was mentioned in the books of indexes and general translations, and the name of its author, Mohsen Al-Qazwini, was associated with it, so that it was called: ((The owner of the factors)). )And it was achieved by a joint investigation: Dr. Falih Khudair Shani, and the teacher: Alaa Abdel Naim, Wasit University, College of Arts - Department of Arabic Language, Journal of the College of Education - Issue IX.

16 The three benefits, which are short benefits in:

- The difference between (to), and (until), was written on Saturday the seventh of Sha'ban a year (1121 AH).

Commentary on the saying of Mawla Khalil al-Qazwini: (Because pure robbery is not an act of the slave), I wrote on Saturday, early Rajab, year (1123 AH) in Qazvin.

Commentary on the saying of Allamah Al-Hilli in the rules: ((He who enters the well and takes out the bucket will have a dirham)), written at the end of Rabi' Al-Thani.1123 AH), and there is a corrected copy added to the author's handwriting in the Al-Marashi Library).

17- Noor al-Tawfiq and Kashf al-Ta'iq, a book on interpretation. ).

His death: The sources I reviewed did not indicate the year of the death of Sheikh Muhsin Al-Qazwini, but Omar Rida as a case mentioned that he was alive in the year (1128 AH-1716 AD) ).

### **The second topic: The endowment**

It also has each of the three verbs: noun and verb. And the letter for the possibility of endowment on each one of them:

The stop in speech cuts off the word for what was recited, and it is an obligatory object.

They differed in goodness and place, the first of them being just housing

And the rum is a hidden manifestation of movement, and say in the open, so know its meaning.

Smelling swollen with the lip suffocation after I calmed it down in order to describe it

And most of them do not see the shamma and the rum in a feminine

And this is the case in the occasional motions, and the plural mayyim, like them, casually.( )

Linguistically endowment: the source of the animal and the earth standing as a waqf, i.e.: I thought it stopped while it was standing. )And by convention: cutting off the word from what comes after it, even if it is an obligation, i.e. by keeping silent on the end of it with the intent of making it the last of the speech, whether there

was another word after it and it did not reach it or it was not a word after it at all. ), it includes housing, rumors, naming, weakening, and other aspects of endowment. tumour, weakness ( )And for those four languages in the script there are signs that Sibawayh taught, so for iskan: kha, and for al-Ishamm: a dot, and for rum: a line between the hands of the letter,]111/w] And for the weak: Al-Shin, for example: ((This is the ruling)), ((This is Ja'far)), ((This is Khalid)), and ((This is Faraj))) ), and the rest is subdivided on it as he indicated by saying: (and they are obligatory faces), i.e.: in the endowment there are faces, i.e.: different types in the good and the place, some endowments are better than others, as it comes from that the heart of the alif wawa or ya, and a weak hamza, as well as the transmission of movement. The weakness and the places of endowment are also different. Because each one of them is in a place in which the other does not fall and it is disgraceful to fall into it, and the two or more aspects may share one place, such as housing and rum sharing in the moving one, but housing is better. )As you can see in the course of the chapter, according to this, the rulings and types differ and are limited

According to induction testimony in eleven ( ):

the first:Housing stripped of rum and Alshmam and others.

The second:rum.

the third:Smell.

the fourth:substitution of a thousand.

Fifth:Replacement of V feminization E.

VI:A thousand increase.

Seven:append e. silence.

VIII:Proof or delete the F or Z.

Ninth:Hamza replacement.

The tenth:weakening.

eleventh:Transmission of movement, and all of that will come according to this first arrangement, the housing that is devoid of smelling, rum, and ta'weef will be in the

movable, whether before the other is still, such as: (Zayd), (Bakr), (Amr), and ( "Human" or not, such as: "Man", "Adud" and "Anab" and the like, as it has been mentioned that the meeting of the two residents is forgiven in the endowment at all, and whether the name is mentioned as the examples or not. , such as Ar-Rijl, Al-Hasan, Al-Fadl, and Al-Abbas, which means: the mere housing is the foundation of the endowment; Because deprivation of movement is more effective in achieving the purpose of rest, and it is permissible in every moveable, except in the mansoub mansoub, for the fascist language has the heart of the tanween alpha as it comes. : ((how much)), and ((who)) does not have any of the faces [111/v endowment) )And it was said: The sukoon of the endowment is not the sukoon of the origin of the word, and this is far away. If you know that, you say: "This is Zaid," and "I passed by Zaid." And drag and turn it into a thousand accusations, and the non-manun inhabits absolutely, towards: "The man came to me," "I saw the man," and "I passed by the man." And some of them say in the accusative with a thousand, as in the Almighty's saying: So they led us astray((( ), And)And you think of God((( ); to take care of spacers( )And in Al-Manun there is another language, and it is the language of Azad Al-Sarrat, and they reverse the Tanween, that is: the sanitan-nun in the genus of the vowel at the end of the word in absolute nominative, accusative and gerund, and he says: "This is Zaid." And "I saw Zaid" and "I passed by Zaydi." ))), and this language is desirable ( ), and we have mentioned that the literal housing sign in the lexicon kha' is above the suspended letter, and it is the first letter of the word khafif, an indication that the housing is a mitigation of the second.

Rum, which is linguistically: the intent ( ), and by convention: it is to make a slight movement in order to clarify the movement with which he moves the last word in the wasl. )In contrast to the smell, it is seen by the sighted only, and the blind one cannot hear it, and the seer, which means: the rum is also in the moving one, as is known from his definition as well. ), and it is in the syntactic movements and they are illusion about it, I mean: it does not have the meanings

of the ambiguous, and in the construction movements also for: ((before)), (after)), (where) and (yesterday), and the sign Rum: A line between the hands of the suspended letter, like this: ((Zayd)). )As we mentioned, if the end of the word is a consonant, it may be omitted in the wasl, and the one before it remains on its vowel, as the Almighty says: And the night is easy((( ), and likewise: ((the judge)), and if you stand on a connection, it is permissible without that movement, I mean: the kasra in the two examples, and if what preceded it does not remain on its movement in the connection after the deletion, towards: ((Alikomo)) the rum did not permit. ).

His saying - may God support him -: (And say in the open one) Detailing the place: Indeed the open one<sup>112/w</sup>] If it is a munun, like: ((I saw Zaid and a man)), then there is no dispute that the Romans are not permissible in it, except on the language of the few Rabi'ah; Because they omit the tanween as mentioned above, and if it is not a tanween, towards: ((I saw Ahmed and the man)), then all the reciters went, and the fur' of the grammarians: It is not permissible to say the opening in it; Because of the lightness of the opening and the difficulty of bringing it hidden, it hardly comes out except as it is, and also, it is likened to a garment. )And according to Sibawayh and other grammarians, it is permissible to rum in it, as in the marfu' and the accusative. ).

the third Al-Shammam: It is the joining of the lips after sighing and drawing the mouth, deleting the movement in the way that is shown when uttering that movement, without any visible or hidden movement. )Hence, the blind person does not understand it, and it is specialized in the voweled and the raised vowel, and the sign of the resentment is a dot between the hands of the letter that is suspended like this: ((This is Zaid)). because it is weaker than the rum, and the point is less than the line) ).

His saying - may God support him -: (And the stench and the rum are not seen by most of them) The two houses are a reference to three images in which there is a difference of opinion, whether there is rum or rum, or not?

First: The altered feminine taa is ha' in the endowment, towards: ((rahmah)), so the correct thing is: there is no rum or smell in it; Because they indicate the movement of the letter suspended on it, nor the movement of the feminine ha', but the movement was for the ta', and it is non-existent, and we change it into a ha'. ), such as his saying: Rather, you can make it like the zuhr of the pilgrims. )

as it comes.

the second: The meem of the plural, towards: "You", "To you" and "To them", because it is also correct: that there is no rumor and no resentment in it; Because the most dwelling is in al-Wasl, and al-Rum and al-Ishmam are not in the inhabitant, and as for the one who moved it and connected it with a waw or a yaa', towards: "Alikumo" and "Eliham", as in the reading of Ibn Katheer ) He did not shoot and did not smell also after deleting the waw and the yaa, as he aimed at the kasr in "Yousry" and "the judge" after deleting the ya'; Because that kasrah may be at the end of the word in the wasl, as God Almighty says: the day the caller will leave((( ), and ((He did not come to you and to them)), if they connect with a moving mover after them, moving to a deleted right.]112/v] the connection, how can you see or smell a movement that was never the last? And as for ((The Book is upon you)), and to them are the angels((( ) For motion shows, and casual motion is not counted, as mentioned above. ).

The third: the accidental movement, towards: ((You have the Book)), and )) say pray to god((( ), and so on, the eminence of the mupon you today((( , and crumb of the lam in) say pray to god( Two crossbars are for the sake of the dwellers, and the crossbar does not harmonize or smell as a connection, as in the Almighty's saying: ) Whoever Allah wills, He will lead astray((( , ) and they were mocked((( ); Because the rum and the ismam are only in the movement estimated in the endowment, and the occasional movement of the residents is only in the connection, and if it is not estimated in the endowment, how can any of the rulings be built on it? This was also stipulated by the imams ( ) And he also said: I have not seen any of the

reciters or the grammarians mention that it is permissible to rum and shamam in one of the three mentioned, rather all of them forbid them absolutely.

And in ha femininity and meme of all say and exhibiting form they would not have entered

And in the distraction of affliction is a people whose fathers are, and before him a dam or a kasr as an example.

Or either of them is a waw and a waaa, and some of them see it as permissible for them in every situation.( )

So he thought that what he meant by his saying: (in any case) in the feminine ha' and the plural meme and the opposite of the form and the masculine ha' all, as they were some of the explanations of his words as well, but what was meant by al-Shatibi (in any case).

From the masculine ha' cases only, as it follows ( ), is over.

Then he referred to the fourth aspect of the eleven aspects of waqf, i.e.: replacing the alif by saying:

Among the aspects of the endowment is the replacement of the alif in the accusative for its intention as it is known.

And in if and in striking without a solution, not the waw and the yaa when raising and dragging

And by agreement they exchange the alpha to stand at the gate of a millstone like a backflip

And her heart, and the heart of every thousand, is weak when standing up.

This is how the period of pregnancy is changed to Hamz or waw and waaa so they are just.( ) [113/w]

The fourth of the eleven faces Substitution of the alif, in three places:

first position: In the Mannoub Mansoub, as you say: ((I saw a horse, Zayd, a bribe, a garment, a judge, and a lower case)), unlike the nominative and subjunctive mannaoua. I went through Zaid)(( ) As we mentioned, and you have known from what we mentioned earlier

that there are three madhhabs in al-Munawn. ))  
):

The first of them: the classical language, which is what we mentioned above replacing the alif in the mnosob and omitting the tanween and making the other in the nominative and accusative) ).

The second: the language of Rabi'ah, which is to omit the tanween al-munun, and iskan the other in all three cases without intending to differentiate between the three.

The third: the language of Azd al-Sarrat, which is the substitution of the tanween and its reversal in the three cases with the gender of the movement before it, so they say: ((This is Zaidu)). )And ((I saw Zayd)), and (I passed by Zaydi)). ), in order to clarify the syntax, and this language is not eloquent, as indicated to it - may God Almighty support him -: (not the waw and the yaa in the nominative and jarr).

second position: in ((if)), the most heartless nunha is an alpha in the waqf; Because it intends in the original and his image is the image of the Mansoub Al-Munun, and Al-Mazini prevented that, and said: He does not stop at him except with the nun; Because it is like: (((for)) and ((if)) are from the same word, and Al-Mubarrad permitted the two sides, so whoever has a heart as an alpha writes it alif, and otherwise with a nun. )We also explained the details of the schools of thought in the valuation of the calligraphy, because the calligraphy is based on the name, beginning and endowment) ).

Third position: In the manner of: ((Idribun)), it means: Nun is the light affirmation that opens before it, so it turns into an alpha if the one before it opens, towards: ((Striking)), and from it is the Almighty's saying: Cast into hell every Kfar stubborn((( )As a procedure to connect the endowment course, as the letter is for the keeper of fire) )And it is singular, and like what the pilgrims said to his executioner: ((Oh, my guard, strike his neck)).

Whether this is what we mentioned earlier, the ruling on the uncut al-Manunun. ).

As for the shortened narration, it is stopped by a thousand.113/v] In the three cases without differentiation by agreement, whether it is wawiy, such as: ((stick)), (stop) or yay, as: (plough) and (boy)), so she says: ( (This is a stick and a millstone) to another by the thousand, without intending to, by agreement) ), but they( )They differed after that, and he said: )Sibawayh, which is correct: the alif in the accusative is replaced by the tanween. )As for the nominative and accusative, it is the one that was before the endowment, I mean: the lam of the word; because the sick ( )If its matter is confused, it is carried on the correct one, and you know its law that they reverse the tanween in it as an accusative case, and delete it in the case of the nominative and the preposition. )Al-Mubarrad said: The thousand remains unchanged in the three cases; Because they tend towards: "Raha" and "Mu'alla" in the endowment, as a nominative, accusative, and jerra, and if it was a thousand tanween, it was not dictated. )And I answer: By prohibiting the inclination and writing in the aforementioned manner. Al-Mazini said: It is a thousand tanween in the three cases; Because the Tanween is located after the Fatha in all of them. ), and I answer: that although it is like that in the wording, it is not in the estimation, and what is considered is the estimation with the evidence of the inclusion of the hamza in "Aghza" and its breaking in "Throw" this is the ruling of the shortened Al-Munwun ).

As for the shortened mnemonic, the alif that is in it in the endowment is the alif that was in it in the wasl without dispute, such as: ((the boy)), (the stick), (the highest), and (pregnant), and ((Al-Mu'alla)), and the Alif may omit the cabin out of necessity. ), He said:

And a tribe from Lukez witnessed a stoning Rahat and a Rahat Ibn al-Mu`al. )

His saying - may God support him -: (And its heart and the heart of every thousand is a vowel at the endowment is weak, so stand), meaning: the heart of a thousand, and the alternate means: (and the two meanings of the word "alif" are like: "A millstone" at the endowment, and the heart of every thousand others, whether it is for feminization, as: "pregnant" or for

appendix, as: “goat” or for something else, like: “hit her” is a weak hamza at the endowment, so know And this is the language of some Arabs, for they turn out of these familiarities a hamza. )Praying and standing, they will say: ((I saw a man and a staff and a mill,]114/w] and a rope, and a goat while he beats it)), but they did that because the alif is hidden considering the breadth of its exit, and if you stand on it, it becomes hidden so that it is thought that it is non-existent, so replace it with the hamza that is more visible than it; Because the alif ends with the hamzah exit, and likewise Fazara and people from Qays and some Tai turn each alif into the other ya’. ), or waw, whether it is feminine or not, such as: “Mo’la” and the like, so they say: “Pregnant” and “Mo’la” in the three cases, “Hablu” and “Ma’lou” Rather, they did that when we said in their hearts that it is a hamzah, that the alif is hidden...etc, so they replaced it with a letter that was more evident from it, I mean: waw or yaa, as well as the grammarians mentioned, and the compiler singled out that, I mean: the heart of the alif waw or ya with the feminine. )Al-Nazim followed his trail, and the compiler took this from the words of al-Zamakhshari in al-Mufassal, even though the specialization is not understood from the words of al-Zamakhshari. )And the star of the imams said: Know that Fazara and people from Qays turn each thousand into the last waw or yaa, whether it is for the feminine as: ((pregnant)), or not as: (the muthana)), as the grammarians said, and the compiler singled out that for the thousand, about :((Pregnant)), not with a face( ), his words ended, and if the matter is as you know, he responds to the words of the compiler and the regulator are two things:

One: repetition, which is that when his first saying: (And the heart of every thousand is a weak hamzah) included a thousand.

((Pregnant)), and other than all the familiarities as we mentioned, he did not need to say a second: (Likewise, the heart of a thousand pregnant women is a hamza), as was stipulated by the star of the imams, where he said: His saying: (Hamza) is not needed with his saying before: ( And the heart of every thousand hamzah) ).

The second: the aforementioned allotment without an allotment.

Then he referred to the fifth of the eleven faces, I mean: replacing the feminine ta'a with his saying:

And endowing with parables of mercy in most cases, so that you pay attention to them.

And say in neighbourhoods, stand up and drive him in peace and weakness.

Waqf in al-'Irqah for distraction whenever you open it, and if not, then it is forbidden.

The fath of those who said three four narrations for the movement of hamz followed him.

Contrary to God's mercies in the Qur'an, when the two dwellers met with Al-Wasl( )

The fifth of the eleven faces( ):Replacement of the nominal feminine ta'a (ha'a) in

Endowment in the form of: ((mercy)), as the Almighty says:and grant us mercy from you((( )) )Likewise: a verse, a surah, a mercy, a verse, a surah, a cow, a tree, a woman, and the like. They are changed in the endowment for the most part Ha; There is a difference between it and the t, which is from the same word, towards: ((time)), which is non-feminine, such as: ((imp)), ((ankabut)), and (mighty))) ), which for actual feminization, as: ((hit)), and they did not reflect; Because if they said: ((hit him)) in hit, the pronoun would be confused, and changing the name is more appropriate; Because in the noun it denotes its femininity, and in the verb denotes the feminization of others, I mean: the subject, which enters the letter, towards: ((they)), and ((raised)), all of these except the nominal t stop it with the t) )Rather, he said: (in most cases); Because among the Arabs there are those who stand on it with a t ), and read:have mercy((( ), And)a tree((( )) ), so [115/w] It was written in the lengthy ta', and from their words, one of them said to another: ((O people of Surat Al-Baqarah, how much did you memorize from the Qur'an? He said: I do not memorize a surah or a verse from it)). )And the poet said: Rather, it is like the noon of the pilgrims. )



Walnut: middle ), and wandering: the desert ( )Al-Hajfa: the gear of the leather that looks like the back of the gear that is of leather )And another saying:

God saved you with the palm of your hand, after you, after you, and after you.

When the souls of the people became gloomy, the free women were about to be called a slave.( )

And the gulsam: the head of the throat, which is the protruding position. )in the throat( )It is called, meaning: is called ( )And the martyrdom in Al-Hajfat, Muslim, Al-Glasmat, and Aamt, where he stood on it with a taa in the waqf. to match the rest of the rhymes )And the analogy of Taa Hayhat to: ((Taa)) The nominal feminine in the endowment on it with a little distraction, but a lot of the endowment on it with a Taa, and it was read with both of them ) , and a little direction is to make its origin: "Hayyah", as a roll over individuals, so that the ya becomes an alpha; Because of its movement and the openness of what preceded it, so it became: hey, as: ((qaqqa)) the source of the rooster's clatter, if it crows. )On this, it should be written in the rounded ta'a, and many make its origin: hayhat plural: hayah, as: (((drajat)) plural: rolling, and after the ya becomes an alpha, it is deleted to meet the residents, so its weight is: verbs, and the original: verbs, so you break the ta'a when accusative , and stop it with t, and all of this is a matter of discretion, since ((Hayhat)) is a name for a verb, and it is a dimension in which singular and plural are not realized, but its singularity is more appropriate, and the matter should be in the opposite. ).

His saying - may God support him -: (and drive him in safety is a weakness) means: some of them turn the plural of the feminine plural t in the endowment also ha'; Because it is useful, the meaning of femininity is similar to its use of the plural meaning, so it resembles the singular ta', and it was narrated: ((How sons and builders)), and ((How))115/z] Brothers and Sisters))?( ), the most and the strongest that does not overturn ve; Because it is not reduced to femininity, rather it contains the meaning of association, so do not change ha'. ).

As for t (a girl) and (sister), there is no dispute that it is dependent on t; Because even if it has the smell of femininity, because this substitution is limited to the feminine, but in terms of the pronunciation it is in contradiction to the feminine ta' because of the sukoon of what preceded it and the necessity of opening what preceded the feminine ta' and because it is like: ((Lam)) the word because it is a substitute for it unlike the plural ta', because what preceded it was a thousand. What precedes it is open as: ( t ) singular and a pure excess like it, and not instead of something ( ).

His saying - may God support him-: (And the waqf is in the 'Irqat) the bayt means: ("Irqat") if you open a ta'a in the monument, it will be stopped by a ha', so it is singular attached to a dirham, as: "Mu'azi" and "Sa'ala", so she says: ((Arqah)) in the three cases with a ha', and if you do not open its ta'a, but rather it breaks, it will be stopped by a taa'; Because it is a plural: a race, as in ((Allah has rooted their races)), that is: their origins. )So it is permissible to see it in three ways, as in "crusher" as it was mentioned in the chapter on pluralism. ).

His saying - may God support him-: (And whoever said three or four) opened the House. This is an objection to his saying: (And the endowment is in parables as a mercy to it), i.e.: replacing the nominal feminine t'ah with ha', meaning: You said: the t' has changed the ha' in the endowment, and (( Three." In your statement: "A third of a quarter" is not a conditional upon it. Because it is connected to four, otherwise why is the movement of the hamza transferred to the ha'? He replied: That the wasl was made in the course of the endowment. And that is because he joined three with four, and with that he turned a lost ha'. ), This is what he intended, but his statement is short of the benefit of this meaning.

His saying - may God support him-: (contrary to the meem of God) The meaning of this phrase is that it is not permissible for the meem opening in "God's pain" to be transferred to it from the hamzat of God, as in "the third of a quarter", because when it arrived (( Pain)) by God, and the hamzat of God fell into the stairs with its movement, two residents met and

blamed God, so he moved the meem by opening for the residents, but it opened even though the fracture is the original to preserve the glory of God,[116/w] And fleeing from the kasra after the ya, this is what he meant in this place, but he was stoned unseen and he has no evidence, rather it is contrary to what the compiler said ( ), and the imams of al-Tays, and he declared in the Scouts: that Fath al-Mim is the movement of the hamza that was thrown upon it when it was dropped to indicate it ), as we mentioned in the chapter on the meeting of the inhabitants, and the star of the imams - may his secret be sanctified - said: And this is from the book is amazing, and that is because "pain" is a number of words like one, two, three, there is no difference between them, and it has been proven that the endowment ruling is taken care of in each of the number's words with evidence The heart of the lost ha' and the proof of the hamzat al-wasl in two, because there is no moral connection between the words, and if they are connected verbally, would ((pain)) be like this? And if in the names of the letters of the spelling were the hamzat al-wasl in the beginning and the feminine ta'at at the end, that would have been proven and turned into obligatory, as in the utterances of the number, as well as if you enumerate it towards: ((man)), ((woman)), ((camel)), ((mule)). ), you prove the hamzat al-wasl and the fluctuation of the ta'a, and they are from the evidence that each word is like the suspended sentence, but the heart of the ta'a is required, and deleting the hamzat al-wasl with the transfer of its movement to the preceding it is chosen, as it was passed in the convergence of the consonants, when it was proven that each word of the names of the letters of the alphabet In the judgment of the arrested, we said: )His words ended - may God exalt his station.

Then he referred to the sixth aspect, I mean: the addition of the thousand by saying:

And from the faces of the increase of the thousand in I, then we stood

The endowment for distraction is little in that it is said to him, so know his place of residence.( )

Sixth of the eleven faces: increase the thousand in ((I)) a statement of the movement; Because there is only a difference between movement and movement. )((Indeed)) the nasbih, which is the pronoun of the speaker, and it is only from those with [116/v] Science is masculine or feminine; Because talking about it makes no difference. Sibawayh said: Just as they explained the movement of the building with: ((Haa)) Al-Sakt. )They made it clear in two letters only with a thousand, and they are: ((I)), and ((Hayala)) This, I mean: The addition of the thousand in ((I)) is a waqf for the visuals) )As for the Kufis, the alif in it is the same word. ), and a thousand ((Hailah)) is likely to be instead of Tanween; Because one of his languages is: ((Hi him)). )And some Tai' stands for "I" with a ha' in place of a thousand, so he says: "It is" and it is little. Hatim said: "This is how I increase it." )As it appears in the chapter on substitution, the poet said:

If I knew, I would have to do it on his body, from a lot of confusion, that I am from him.( )

And some Arabs connect "I" with a thousand in wasl also in amplitude ( ), including:But the((( )per thousand according to the recitation of Ibn Aamer ( )And the most important thing is that they do not pray in the prayer, except in cases of necessity. He said:

I am the sword of the clan, so know me, praiseworthy, I have scattered slander( )

His saying - may God support him -: (Then we stood up), i.e., in order to increase the thousand in the last (I) was a waqf, and stood on (but we) with a thousand in the Almighty's saying;but God is my Lord((( ); Because ((I)) originally came after but, then the movement of the hamza ((I)) was separated into n and deleted, as in )The believers have prospered((( ), to indicate from the beginning of the matter that it is not the aggravated "but"; rather, its origin is: but I, and the origin of the speech is: I am God my Lord, and he is the pronoun of the matter, i.e.: But I am the matter, God is my Lord. )For if the aggravated "but" was, it would not be the pronoun of the matter. )The reality is after a separate nominative form, but rather on a connected object form, such as: ((but he is God

my Lord)). Also, the noun ((but)) cannot make the pronoun of “but” a matter omitted and the sentence after it, I mean: He is God my Lord: tell it, because deleting a pronoun The case is set weak, except with ((that)) if it is reduced, as mentioned in the grammar )And the proof of the alif in “I” is a bad and ugly link, such as his saying: “I am the sword of the clan” of the House as we mentioned, and as for the recitation of Ibn Aamir:but God is my Lord##[117/w] by saturating the aperture of the nun and linking it to its strength; Because this is to avoid confusion with the aggravated: ((but)), and to indicate its origin. ).

His saying - may God support him -: and his saying: (So know his home) means that the endowment with Ha’ is what the interrogative is after deleting its alphabet, if it is not a little slanted, as in the hadith of Abu Dhu’ayb: ((I came to the city and its people made a noise like the noise of pilgrims, they greeted Ihram, so I said: It was said: The Messenger of God - may God’s prayers and peace be upon him - perished. ), because if you omit the thousand from it, the omitted verb resembles the end of it, emphasizing or endowing, towards: ((he did not see it)), and ((ra)), then it is attached to it the silence after deleting its thousand, and the first is to stop it with the thousand that it had, I mean: On the interrogative “ma” that is not subjunctive, but if it is subtractive, then its ruling is far-fetched, and the Zamakhshari school of thought in al-Mufassal: that the distraction in the hadith of Abu Dhu’ayb is instead of a thousand “ma” interrogative and carried it to the accusative in the form of: “You come, you come.” (First, i.e.: He made it the hai-sikt, which was brought after the omission of the alif as a substitute from it ).

Then he referred to the seventh aspect, i.e.: appending the Ha’ al-Sukt by saying:

And the endowment brought a brilliance that binds him and his body and struck him and the likes of him.

And pass him by, and throw him, and attack him, O all-knowing boy, until he is steadfast.

And whatever you make of it is directed, you have no parsing or mixed with it.

So that was not permissible in the past, nor in the chapters, O Ahmad, or no man.

And it is permissible to join him here and these and the like, and we did well.( )

The seventh of the eleven facesAppending: Ha’ al-Sukuk to the person on whom it is suspended, and that I mean: Ha’ al-Sukuk considering its appendix to the person under arrest and its absence are of three types: obligatory, permissible, and impermissible.117/v]

### Search conclusion:

After I completed the investigation and study of this important research, I reached a set of results, the most prominent of which are:

1 - Sheikh Mohsen Al-Qazwini was interested in issues of morphological dispute, and he dealt with a large number of these issues in this book, whether the dispute was between the Basrians and the Kufic, or the dispute was between the doctrine itself, or what the Hijazis and the Tamimis differed in, or what one of the grammarians differed with jealousy.

2 - The research showed Sheikh Mohsin Al-Qazwini's great attention to the Qur'anic evidence in his explanation.

3- Despite the discrepancy in the attitudes of those who were late in citing the hadith.

4- Sheikh Muhsin al-Qazwini was more interested in poetic evidence than in prose, as is the case with all grammarians who used a lot of poetic evidence to reinforce their rules and strengthen their rulings.

6- Sheikh Muhsin Al-Qazwini followed the method of mixing the system with explanation, and he did not leave a strange word from the words of the system except to mention and clarify it, and this is apparent in his book.

7 - Sheikh Mohsin Al-Qazwini was not boring in his style, but rather he was the engine of the reader's enthusiasm, and attracted his attention.

8 - Sheikh Mohsin Al-Qazwini was not the owner of a particular doctrine, but was a

collector of all morphological opinions with his tendency or inclination in some issues and terminology to the Basri.

## Reference

- [1] Relishing beatings, from Lisan Al Arab, by Abu Hayyan Muhammad bin Yusuf bin Ali Al Andalusi (d.:745 AH), investigation: Rajab Othman Muhammad, Al-Khanji Library, Cairo, 1, 1418 AH / 1998 AD.
- [2] Flags of Hajr, by Sayyid Hashem bin Al-Sayyid Muhammad Al-Khass, Umm Al-Qura Foundation - Qom, i:2, 1418 AH.
- [3] Notables of the Shiites, by Mr. Mohsen Al-Amin Al-Husseini Al-Amili, investigation and graduation: Hassan Al-Amin, Dar Al-Tarifa Publications, Beirut - Lebanon, (Dr. T. I).
- [4] hope hope for global heat (T:1104 AH), investigation: Sayed Ahmed Al-Husseini, Al-Adab Press - Najaf, Al-Andalus Library - Baghdad, (Dr. T. T.).
- [5] Fairness in issues of disagreement between the grammarians: the Basri and the Kufic, by Abu Al-Barakat Kamal Al-Din Al-Anbari Abd Al-Rahman bin Muhammad bin Obaid Allah (T.:577 AH), the Modern Library, 1, 1424 AH / 2003 AD.
- [6] Al-Badi' in the Science of Arabic, by Ibn Al-Atheer Al-Jazari Al-Mubarak bin Muhammad bin Muhammad Al-Shaybani (d.:606 AH), investigation: Fathi Ahmed Ali Al-Din, Umm Al-Qura University - Makkah Al-Mukarramah, i: 1, 1420 AH.
- [7] The bride's crown from among the jewels of the dictionary, by Murtada Al-Zubaidi Muhammad bin Muhammad bin Abdul Razzaq Al-Hussaini Abi Al-Fayd (d.:1205 AH), investigation: a group of investigators, Dar Al-Hedaya, (Dr. T. T.).
- [8] men's translations, Ahmed Al-Hussaini, Al-Khiyam Press, Al-Marashi Najafi Library - Qom.1414 AH, (Dr. T. T.).
- [9] Preface the rules with an explanation of facilitating the benefits, for the military observer, Muhammad bin Yusuf bin Ahmed Muhib Al-Din Al-Halabi (t.:778 AH), investigation: Ali Muhammad Fakher and others, Dar al-Salam for printing - Egypt, 1, 1428 AH.
- [10] The Collector of the Statement in the Seven Readings, by Othman bin Saeed bin Othman bin Omar Abi Amr Al-Dani (d.:444 AH), University of Sharjah - UAE (The original book is master's theses from Umm Al-Qura University, and the letters were coordinated and printed at the University of Sharjah), i: 1, 1428 AH - 2007AD.
- [11] The Collector of the Explanation of Science and its Excellence, by Abu Omar Yusuf bin Abdullah bin Muhammad bin Abdul Barr Al-Qurtubi (d.:463 AH), investigation: Abu al-Ashbal al-Zuhairi, Dar Ibn al-Jawzi, Saudi Arabia, 1, 1414 AH - 1994 AD.
- [12] The argument for the seven readers For Abi Ali Al-Farsi Al-Hassan bin Ahmed bin Abdul Ghaffar (d.:377 AH), investigation: Badr Al-Din Kahwaji, and Bashir Guijabi, Dar Al-Mamoun for Heritage.-Damascus, Beirut, i:2, 1413 AH - 1993 AD.
- [13] the pretext To the classifications of the Shiites, by Muhammad Muhsin al-Tahrany, known as: (Aqa Buzurk), Dar al-Adwaa, i:3, Beirut, 1403 AH.
- [14] Al Janat Kindergarten In the Status of Scholars and Sadat, by Muhammad Baqir al-Mousawi al-Khawsari (d.:1313 AH), Ismailian Library - Tehran, 1390 AH, (d. i).
- [15] The Book of Happiness and the Ambassador of Benefit, by Alam Al-Din Al-Sakhawi Ali bin Muhammad bin Abdul Samad Al-Hamdani (d.:643 AH), investigation: Muhammad Al-Dali, Dar Sader, i: 2, 1415 AH - 1995 AD.
- [16] The Shafia in the science of morphology and calligraphy, by Ibn al-Hajib Othman bin Omar bin Abi Bakr bin Yunus Jamal al-Din al-Kurdi (d.646 AH), investigation: Saleh Abdul-Azim Al-Shaer, Library of Arts - Cairo, i: 1, 2010 AD.
- [17] Explanation of Ashmouni On the Alfiya of Ibn Malik, by Nur al-Din al-Ashmuni Ali bin Muhammad bin Issa Abi al-Hasan al-Shafi'i (d.:900 AH), Scientific Books House - Beirut, i: 1, 1419 AH - 1998 AD.
- [18] Explanation of the Declaration on the Clarification, by Khalid bin Abdullah bin Abi Bakr bin Muhammad Al-Azhari (d.:905 AH), Scientific Books House-Beirut, i:1, 1421 AH-2000AD.

- [19] Explanation of Al-Tasrif, by Abu Al-Qasim Omar Bin Thabit Al-Othmani (d.:442 AH), investigation: Ibrahim bin Suleiman Al-Bayami, Al-Rushd Library, i: 1, 1419 AH-1999 AD.
- [20] Explanation of the definition of Necessary Conjugation, by Ibn Iyaz (d.:681 AH), achieved by: Hadi Nahr, and others, Dar Al-Fikr for printing, publishing and distribution - Jordan, i: 1, 1422 AH / 2002 AD.
- [21] Explanation of Al-Radi on Al-Kafia, by Radhi Al-Din Al-Istrabadi, correction and commentary: Youssef Hassan Omar, College of Arabic Language and Islamic Studies - Garyounis University.1398 - 1978 AD.
- [22] Explanation of the joint, by Ibn Ya'ish Muhammad Ibn Ali Abi al-Baqa Muwaffaq al-Din al-Asadi al-Mawsili (d.:643 AH), presented to him by: Dr. Emil Badi' Yaqoub, Dar al-Kutub al-Ilmiyya - Beirut, i: 1, 1422 AH - 2001 AD.
- [23] Al-Makudi's explanation of the Millennium in the science of grammar and morphology, by Al-Mukudi Abi Zaid Abdul Rahman bin Ali bin Saleh (d.:807 AH), investigation: Dr. Abdul Hamid Hindawi, Al-Mataba al-Asriyya, Beirut, 1425 AH / 2005 AD.
- [24] Shafia Ibn al-Hajib, by Rukn al-Din, commentary Hassan bin Muhammad bin Sharaf Shah Al-Husseini Al-Istrabadi (d.:715 AH), achieved by Abd al-Maqsoud Muhammad Abd al-Maqsoud (PhD thesis), Religious Culture Library, 1, 1425 AH / 2004 AD.
- [25] Explanation of Shafia Ibn al-Hajib, by Muhammad ibn al-Hasan al-Radhi al-Istrabadhi Najm al-Din (d.686 AH) achieved by: Muhammad Nour al-Hassan, and others, Dar al-Kutub al-Ilmiyya, Beirut, 1395 AH/1975 AD, (Dr. i).
- [26] Explanation of the Book of Borders in Grammar, by Abdullah bin Ahmed Al-Fakihi Al-Nahwi (T:972 AH), investigation: Dr. Al-Mutawali Ramadan Ahmad Al-Damiri, Wahba Library - Cairo, i: 2, 1414 AH - 1993 AD.
- [27] Explanation of Sibawayh's book, by Abu Saeed Al-Sirafi Al-Hassan bin Abdullah bin Al-Marzban (d.:368 AH), achieved by: Ahmed Hassan Mahdali, and Ali Sayed Ali, Dar al-Kutub al-Ilmiyya - Beirut, i: 1, 2008 AD.
- [28] sahih The Crown of the Language and the Arabic Sahih by Al Jawhari Abi Nasr Ismail bin Hammad Al-Farabi (d.:393 AH), investigation: Ahmed Abdel Ghafour Attar, House of Science for Millions-Beirut, i:4, 1407 AH-1987 AD.
- [29] classes of Shiite notables, By Sheikh Agha Buzurg al-Tehrany, investigation: Ali Naqi Manzavi, p:1, Ismailian Publications Corporation Press, Qom, (d. T).
- [30] Eye, By Abu Abd al-Rahman al-Khalil ibn Ahmad al-Farahidi (d.:175h), Investigation: Dr. Mehdi Makhzoumi and d. Ibrahim Al-Samarrai, House and Library of Al-Hilal, (Dr. T. T.).
- [31] Al Marashi Index Western Heritage in the Manuscript Treasury, Library of Sayyid Marashi - Qom,1414 AH, (d. i).
- [32] The Ocean Dictionary, by Majd Al-Din Abi Taher Muhammad bin Ya`qub Al-Fayrouzabadi (d.:817 AH), investigation: Muhammad Naim al-Araqoussi, Al-Resala Foundation for Printing, Publishing and Distribution, Beirut, i: 8, 1426 AH - 2005 AD.
- [33] The book, by Sibawayh Amr bin Othman bin Qanbar Al-Harithi (d.:180 AH), investigation: Abdul Salam Muhammad Harun, Al-Khanji Library - Cairo, 3rd edition, 1408 AH - 1988 AD.
- [34] Revealing suspicions about the names of books and arts, by Haji Khalifa Mustafa bin Abdullah, writer Chalabi Constantinople (d.:1067 AH), Al-Muthanna Library-Baghdad,1941 AD (Dr. i).
- [35] Al-Kanash in the art of grammar and morphology, by Abu Al-Fida Imad Al-Din Ismail bin Ali bin Mahmoud bin Muhammad bin Omar bin Shahanshah bin Ayyub Al-Malik Al-Mu'ayyad, owner of Hama (d.:732 AH), achieved by: Riyad bin Hassan Al-Khawam, Al-Asriyya Library for Printing and Publishing - Beirut, 2000 AD, (Dr. i).
- [36] Lisan al-Arab, by Ibn Manzur Muhammad ibn Makram ibn Ali Abi al-Fadl Jamal al-Din al-Ansari (d.:711 AH), Dar Sadir-Beirut, i:3, 1414 AH.
- [37] Al-Mabsoot in the Ten Readings, by Al-Naysaburi Ahmed bin Al-Hussein bin Mahran Abi Bakr (d.:381 A.H.), Investigation: Subai' Hamza, Academy of the Arabic Language - Damascus, 1981 A.D., (Dr. i).

- [38] The meanings of the readings of Abu Mansour Al-Azhari Muhammad bin Ahmed Al-Harawi (d.370 AH), Research Center at the College of Arts - King Saud University, i: 1, 1412 AH - 1991 AD.
- [39] The authors' dictionary, for the case of Damascus, Omar bin Rida bin Muhammad Raghīb bin Abdul Ghani (d.:1408 AH), Al-Muthanna Library - Beirut, House of Revival of the Arab Heritage - Beirut, (Dr. T. T.).
- [40] The Key to the Exchange, by Abu Bakr Abd al-Qaḥer ibn Abd al-Rahman ibn Muhammad al-Jarjani (d.:471 AH), investigation: Ali Tawfiq Al-Hamad, College of Arts - Yarmouk University, Al-Resala Foundation - Beirut, 1, 1407 AH/1987AD.
- [41] knuckle On the art of syntax, by Abu al-Qasim Mahmoud bin Amr bin Ahmed al-Zamakhshari Jarallah (d.:538 AH), investigation: Dr. Ali Bu Melhem, Al Hilal Library–Beirut, i:1, 1993 AD.
- [42] Healing purposes In Explanation of the Sufficient Conclusion (Sharh Alfiya Ibn Malik), by Abu Ishaq Ibrahim bin Musa al-Shatibi (d.:790 AH), achieved by: Abdul Rahman bin Suleiman Al-Uthaymeen, and others, Institute of Scientific Research and Revival of Islamic Heritage at Umm Al-Qura University - Makkah Al-Mukarramah, i: 1, 1428 AH - 2007 AD.
- [43] grammatical intent In the explanation of the evidence of the explanations of the millennium, which is famous for the explanation of the major evidence, by Badr al-Din Mahmoud bin Ahmed bin Musa al-Ayni (d.:855 AH), investigation: a. Dr.. Ali Muhammad Fakher, and Prof. Dr.. Ahmed Muhammad Tawfiq Al-Sudani, and Dr. Abdul Aziz Muhammad Fakher, Dar Al Salam for Printing, Cairo, i: 1, 1431 AH - 2010 AD.
- [44] great pleasure in draining, Ibn Asfour Ali bin Mu'min bin Muhammad Abi Al-Hassan Al-Hadrami Al-Ishbiliyah (t.:669 AH), Library of Lebanon, i: 1, 1996 AD.
- [45] Publication in the Ten Readings, by Ibn al-Jazari Shams al-Din Abi al-Khair Muhammad (d.:833 AH), achieved by: Ali Al-Dabaa, the Great Commercial Press, Dar Al-Kitab Al-Ilmia, (Dr. T. T.).
- [46] Hobb In the explanation of the collection of mosques, by Jalal al-Din al-Suyuti Abd al-Rahman ibn Abi Bakr (d.:911 AH), investigation: Abdul Hamid Hindawi, Al-Tawfiqia Library–Egypt, (D.T. I).
- [47] Al-Wafidah Nizam Al-Shafia, by Al-Nisari, study and investigation: Hassan Ahmad Al-Othman, Meccan Library, Dar Al-Bashaer Al-Islamiyyah - Beirut, ed:1, 1415 AH-1995 AD.