Morphological Research between Rukn Al-Din Al-Istrabadi and Al-Khader Al-Yazdi in their Explanations on Al-Shafia

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Arab scholars have embarked on rooting linguistic grammar at its four levels: the morphological, grammatical, phonological, and semantic level, and their first books were comprehensive of all of this, as there is no separation between them as we see this clearly in the book Sibawayh and Al-Muqtazib, and others, except that the subsequent stages of time in which the Arabs lived required nature Science is authorship in careful specialization, this is on the one hand, and on the other hand: it was a difficult matter that made many authors make a chapter for him in the end of their books, and these and other circumstances made some scholars need to compose complete books on exchange, such as healing and fair, except that This Its huge texts were marred by a lot of difficulty and ambiguity, which made many linguists have to explain these texts, so a new stage of authorship appeared to us, namely annotations. Among the famous texts: Al-Shafiyyah, which is an author in the science of exchange. The explanation was covered by explanation, detailing, commenting, explanation, acceptance and approval.I presented two important explanations in my estimation, and I presented controversial matters that showed the opinions of the explanation, and showed their agreement and their difference to what Ibn Al-Hajib went to in his shafi after presenting this to the opinions of scholars, and thus he sheds light on opinions that did not get a lot of interest from researchers and scholars in studying a budget. Before delving into the presentation of this, it is necessary to define, even briefly, the owner of the hospital and the owners of the explanation who are the subject of the study.

Key words: *Morphological, Rukn Al-Din Al-Istrabadi*

Biography of Ibn Al-Hajeb

He is Abu Amr Jamal Al-Din Othman bin Abi Bakr Al-Maliki known as Ibn Al-Hajib (1). Ibn al-Hajib was born in the city of Esna in 570 AH (2) in Upper Egypt, and the reason for his nickname was Ibn al-Hajib that his father was the owner of Prince Izz al-Din al-Salahi, uncle Salah al-Din al-Ayyubi (3). He traveled and traveled between Damascus and Egypt, and settled in Egypt, and the stage of authorship and publishing of sciences began because he was an encyclopedia of knowledge, as he was a jurist and reader familiar with the sciences of the Qur'an (4). He has many books compiled by researchers and scholars, and it is published and known (5).

Biography of Rukn al-Din AL –Astrabadi

He is the master (6) Abu al-Fadhil (7) Rukn al-Din Abu Ali al-Hassan (8) bin Ahmed bin Sharafshah al-Alwini al-Husayni al-Istrabadi (9), and Rukn al-Din is a lineage established by most books of biographies (10). He was born in Estrabad in the year 715 AH, and he left in many places, including Maragh, in search of the Arabic sciences and the Noble Qur'an, as he moved to Baghdad and other cities. He has many scientific literature on what has been known about his scientific standing (11), including this explanation that we are going to study and show his opinions with a balanced study.

Biography of the Alkhudar Alyazdii

The biographies and biographies did not contain any information about this scientist, and he is certain, as the investigator of Sharh al-Shafiyya al-Shafiyyah al-Khidr al-Yazdi mentioned, Dr. Hassan Ahmad al-Othman, but he inferred and suggested that the year of his birth and death was and is still unknown, but he was able to confirm that the year of completion of his book The explanation of Shafi Ibn Al-Hajib in the science of conjugation and calligraphy was in the year 720 AH, and the saying has been detailed in his books, literature and qualities adequately (12).

The Meme Source

The Mimi source in terms of naming did not know the linguistic studies of the first generation of grammarians, and they dealt with him through a derivation of speech only, as Sibawi went on by saying that if you want the source, you build it on the weight of (activated) and that in a thousand dirhams a striker is intended to strike (13) And, as God Almighty says: {Where is the escape} (14). What is clear is that the naming in terms of the term came late from the time-bound grammarians, so Ibn Hisham defined it as the starting source with extra for non-

reactivity such as striking and killing because it is a source in fact and is called the meme source (15).

The meme source differs from the source because it bears self (16). The meme source is formulated from the trinity as described by Ibn Al-Hajib ((The source comes from the abstract trio and also on a single measure as a killer and a striker, and as for the honored, the aide, and others, they are so fire that the desertion made them a gathering of honor and aid)) (17).The objections to his speech revolved between supporters and opponents of Shari'ah's commentaries, and they are many, and we allocate among them the rukn aldiyn Astabadi (d. 716 AH) and Al-Khidr al-Yazdi (d. 720 AH). Al-Hajeb is not a matter of scarcity, but rather an anomaly, as he said that generosity, generosity, suffering, and help are honored so that it comes from the door of homosexuality (18). As for Khidr Al-Yazdi, Ibn Al-Hajeb agreed, usually, honored and assisted by Bab Al-Nader as described by Ibn Al-Hajib (19).

Mngenik: The people of Arabia differed in this word in terms of their origin, wazn, and gender. Al Khalil bin Ahmed al-Farahidi went as far as being Arabized and not from Arabic (20), and Ibn Manzur went on to say that she was expressing Persian [whoever accuses you] in the sense of what I need and is feminine; invoked by saying Poet:

Manjuq ibn Bin left me with a distance from the sparrow when he flies (21).Sibuye considered it a name according to the weight of (Fennel), meaning that the m is the origin and the extra is the first noun, and it is the same as (Antares) adjective, and they protested that the noun if it was an origin is not permissible; M is with her because he does not meet in the names or in the attributes that are not based on the verbs increased in the first of which are two successive plus letters (22). And to this doctrine went Al-Mazni (23), Al-Mubarrad (24), Al-Sarraj (25), Abu Ali Al-Nahwi (26) and Ibn Jani (27).

As for the other saying, which is the opinion of the scholars of Kufa, they agreed with Alkhlil that it is an Arabization, and this saying is attributed to the exile (28) and that it was narrated by a manjun (Palaw)(29). It seems that the Arabic sources recounted the fleeing (hang them with the catapults, we embrace them, and embrace you by the catapults) (30).

Al-Marzouqi went on to explain the saying of the mourning that the meme is excessive in verb and noun in the name (31), while the owner of the joint mentioned another opinion of the mourning and he did not see the mim in this way, and he thus confirms the saying of the mourning with the originality of mim and noun (32). As for Ibn Al-Hajib, it has been assumed that the weight of (catapult) with the three possibilities is an explanation, and a verb (33), and he left it without weight. As for Khidr al-Yazdi in an explanation of Ibn al-Hajib's saying, we see it in accordance with what the owner of the Shafi'a went in adopting the

Sibawayh doctrine (34) after refuting all the opinions that were accepted and which went to the corner of the religious scholarship to what Sibawayh and Ibn Al-Hajib went to (35).

Wazn (Hamarash)

Sibawayh and the audience of grammarians are of the view that (Hamarash) is based on the weight of (verb) and is few in the words of the Arabs (36), that is, weakening of the eye and means the repetition of M, the second meme is superfluous. As for the second saying, which is the saying of Al-Akhfash, according to which there is no weakening in its eye, rather that its origin (Hanmarsh), the noun is turned into a meme, then the meme is inserted into the meme, and this is what deluded those who said weak. It is the presence of (verb) in which noone (37) appears. As for Ibn Al-Hajib, he mentioned the difference of opinions regarding that (38). As for the explanations, they have tended to the opinion of Sibawayh, which is the right thing for them, so this green Yazdi goes to say: The first correct, and the proof for it is that honoring is an indication that it is often real, and secondly that the letters in which there is a conflict between increase and authenticity governs its increase (39). And to what Al-Yazdi went to, the rukn aldiynAl-Istrabadi agreed with that (40).

Wazn (Human)

Ibn al-Hajib mentioned a dispute between the Arab scholars regarding the weight of (a human being) and mentioned in it the weight of (an actor) and (snakes), so the visionaries see that (the human being) is a word derived from human beings or human beings (41), so he will see that his original letters are hamzah, nun and sine. It is from the human and the last hamza is original, for this is its weight (in effect) because it carries the meaning of human and domestication (42).

Abu Hayyan mentioned the words of Abu Omar Al-Shaybani on the agreement, as he has it (an act) and its origins: hamza, noon and sine (43). As for the fugitive, he mentioned two sides, that he (doers) who forgot or whoever forgot, the hamzah has original or more, and this means that it is derived from the broken human hamza (44).

And the opinion of the Kufi that it is derived from (forgetfulness), I deny the explanation of Al-Shafi'ah, as Al-Khader Al-Yazdi suggests that Sibawayh is proven not to accept the opinion of the Kufis that he is from forgetfulness And to that, the rukn aldiyn scholar ship went, as he says: (The first is the right thing)) (45) .

Wazn (Siriya)

From the vocabulary in which the scholars disagreed about their origin and weight, it was said that it is (actual) of the secret, which is sexual intercourse and concealment, and that the fact that a person is pleased with it, and this saying is upon him by most linguists (46), and the ruler of it came to the ratio as they said in the ratio to eternity and to the easy land Easy (47). And he went to this opinion from the explanations in question is the cornerstone of the religion Alastrabadi, saying that the fact that their secret is more appropriate than being from the woman and it is the second opinion that was said in it (48). The other commentator, Al-Khidr Al-Yazdi, expressed reservations about this opinion and said that ("there is consideration for the verdict to be virtually non-existent, as the commentators also ruled wrongly for the coming of a glow, which is the love of sparrow. They said planet Dre)" (49), and this was proven by Sibawayh (50) As for the other opinion that was said about it, Al-Khidr Al-Yazdi also replied by saying that because as the secret agrees, it also agrees that it is a secret, and it is an option, so it is not likely to be one of the two things over the other, but rather because the choice of its master is closer to mind and earlier (51).

Wazn (Mawuwana)

The language books mentioned the dispute in the origin of the derivation (provisions), and the linguists divided into sections according to each opinion and its evidence from the first grammarians. As for those who came after them, it was more likely to one of these views, Sibawayh went on to say that it is derived from a man who bluntly agreed to it and he is the apparent (52)) . There are those who went to the conclusion that it is derived from the Un, and this is what Sahib went to The correctness, and the ounce is the weight, and therefore its weight (activated) and its origin is (safe), so the movement of the Waw was transferred to the hamzah and it became a ration (53). While the fugitive went to the fact that it is from the eye, which is fatigue, and the moral occasion between it and fatigue is constant and verbal, it has a weight (activated) and it is originally on that, and its origin (mina), so I moved the movement of Y to the hamza, and turned the Wawa (54), and this is counterproductive because it must be turned The annexation of what preceded it was a fragment to remain on the safe side. If it had been from (where) at Sibawayh, it would have been said (a hundred) (55), and the two men went towards the opinion of Sibawayh and accepted them for him, so Rukn Al-Din said that the first is the facets.

Replacing the Hamza in (Ajer)

Ibn al-Hajib mentioned the provisions of replacing the two hamzats if they occurred in one word, and what the Arab scholars agreed on, stating in it provisions and striking examples, by saying that the hamzas in a word if you inhabited the second hamza had to be overturned as

in (Adam) and (Ait), which is the matter of (came)) And (Othman) then we see him removing the word (ajar) from this ruling (56), because, as an actor claims, I do not do, and he justifies this output which is that his present (leasing) is not (leasing), and the other thing is that the constant is that (leasing) is present Another, then it has to be built from the (Ager) trio, not the (Ager) which is (I do) (57). As for the two explanations, they rejected these evidences one by one, and their response to them on the first opinion was that it does not have to be (reward) a source (I do), and that is permissible to be shared between (an actor) and (I do) and the first source (effective) And their response to the second opinion is that he does not believe that his source does not come on (rent); And its third evidence is repeated by saying that we do not recognize that it is imperative for a reactor from the trio and that it is a steady standard (58). Then Al-Astrabadi went to the opinion that (Ajer) is shared between (an actor) and (do) (59).

Wazn (Batnan)

Arab scholars have determined the increase that occurs in the word, which is either to come from a substitution of the V-fabrication like our saying (mention and flourish) and they are based on the weight of (fabricate), as the original in them is: (grow up and flourish) (60), or that the increase in the word is replaced by another letter (61), Or by a literal or literal increase in the original letters of the word, such as our saying of the word (Jafar) over the weight of (verbs) or as a result of repeating one of the letters of the word, and at that time he repeats what corresponds to it in the balance (62).

What concerns us here is the word "batin". Ibn Al-Hajib went to that it is of the weight of (verbal) and is unique to him (63), and he mentioned evidence that the coming of (falsehood) in the buildings of the masses is too much and that (verb) did not come, but attaching it to Qurtas is weak with him. Because (Qurtas) breaks the endowment while (invalidity) by annexing fulfillment, and the other thing is that (Batnan) is the opposite of (Dhahran) by annexing and Al-Noun is excess in (Dhahran), it is also excess in (Batnan) (64), and to this view the commentator Rukn al-Din went to Al-Estrabadi according to the opinion of Ibn Al-Hajib (65), and Al-Khader Al-Yazdi went along with the same opinion in agreement with them (66).

Sub-Letters

Arab scholars talked about the original letters, which are twenty-nine letters, except that they branched into two parts attached to them. Some of them are desirable letters, which are: Hamzah between three, and light noon towards: you have, and a thousand tilt, and lam al-Takhim, and Al-Sam like Zay, and Shan as algem (67). These letters produce from the syrups of the original letters a sound other than their type (68), and this speech applies to the

unauthorized letters, which are: Alsad such as Alsin, and Altaa Kaltaa, and Alzaa as Talaa, Wafaa Kalbaa, and the weak antibody, and Al Kif as Jameem (69). What matters to us from the reprehensible is (the gym): the kef that is like the jim and the jim that is like the kef, since Ibn El-Hajeb said that they are one thing and he does not verify that it is other than the kef that is like the jim (70). As for Al-Astrabadi, he disagreed with Al-Musannaf, so he went on to say that each of them is a stand-alone origin and not one thing (71). Kef, which is like a gym, is the language of the people of Yemen, southern Iraq and southern Egypt, and they are many. They say in (sentences): (Camel), and in (before) : (Cable), and in (grave): (caper) (72). As for what is sufficient, as you say in (Hell): (Hell), and it is also present in the dialects of some of the congregations, but what matters is that it is irreplaceable and everyone comes in its place (73). As for the other commentator, he went towards his approval of Ibn Al-Hajeb, as they are one thing (74).

Excess in (y'ajja) and (m'ajj)

The Arabic scholars differed on the origin of the words (Ijjj) and (ijjj), which are: the first is the name of a place, and the second is folk (75). So, Sibuyeh sees that ya is in the "rage" of the gender of the letter, otherwise they are slaughtered in (activated) and (he does) and the guardian is here as a threat (threatening) (76). This is what Arab scholars recognized and followed. Ibn Yaish said the same saying that Mim (Majaj) is Mimim (threatening) and they are fundamentals, and if they were otherwise, it is necessary to slaughter, as in (Mefr) and (headquarters) and the weight in them (act) (77).

Ibn Asfour also supported the same saying, as he affirmed that what indicates the authenticity of the LGBT in the (Majaj) and (threatening) that if the LGBT was excessive, then it is necessary to slaughter, then we say: a cradle and a lizard, indicating its authenticity (78). And this is what Ibn al-Hajib went to by saying that (he is agitating) and (agitating) if the ya is excessive, then it must be an aftermath of the origin, and if it becomes an origin in which it is required to be slurring, then indicating that it is attached to the attachment (79). As for the explanations of Al-Shafiyyah, he gave each of them their opinion. The Greens of Al-Yazdi went to adopt the year of the derivation in the first and the anomalous manifestation in the second (80), protesting with the evidence mentioned by himself and detailing it, as he said that (Mujj) is a door (threatened), and therefore it is not a suspicion of derivation It is on the manifestation of it, while (stoke) on the suspicion of manifestation (81).

Five-Dimensional Reduction

Arab scholars differed regarding some of the authentications of the five-dimensional name reduction, as the ruling is independent, like miniaturization and its ruling on analogy, omitting the fifth letter, and what is left of it minimizes the weight of (effective), as you say

in (Quince): Seferj, and to this is Sibuyeh gold (82), and there is a section Another group of scholars went on it, according to some of the tribes. They tend to delete the letter that is from the letters of the extra, even if it is original because it was likened to the addition, and it is deleted as we say in (Farzadaq): Faziqq, deleting the signifier for its similarity in the Ta which is one of the letters you asked for ((83)).

Al-Zamakhshari concluded that the Arabs omit the likeness of the hyperboloid (84). The cooler violated what Sepoyeh went to in deleting the extra word, saying: ((And he who said in Fizeeq did not say in Harsh Jahiris even if the auspicious is the letters of the extra because they are far from the end of the word))(85).

As for Al-Sharhan, they agreed to Sibawayh completely and in detail. Rukn Al-Din Al-Istrabadi said that the first of these views is the first, because he is less omitted and kept it on (Va'il) with Noon is the fourth letter and because it indicates the magnifier (86). As for the alkhudar alyazdi went on to stoke that it was based on the derivation (87).

The Difference in the Name of the Truffle Plural

Hebron mentioned that truffle is a plural noun for (truffle) as is the case in a rider and a passenger, and Sibuyeh went on to make this term in the section of what is a name that falls on everyone, it was not broken (88), because the rider did not break on him a passenger and even if we were drafted we said a ride and an ambassador even One broke upon him in order to return it in miniaturization, and like that truffle and forehead, and this is what the Hebron claimed, may God have mercy on him (89).

Ibn Yaish went to that (90), while the scholars of Kufa went to the opposite and that he collected one cracking in a bit (91), and Al-Radhi objected to this statement, arguing with evidence from it: on the level of the word that if this word was plural and not on the formula of the plural of oligarchs, then it must respond To the singularity and the predominance of the reminder over the pronounced abstract from the V, as it is not permissible for a palm tree to be squeaked, but in terms of meaning, because the abstract from the V is located on the singular and the fold (92). Ibn Yaish went on to say that these names are the names of the genus of an association, but they are separated from their similarities, since the rest of the word T is not found in its sole except in fullness and durability, because the T in its singular is a rare type (93).

While the cornerstone of the religious scholarship went by saying that (truffle), (truffle), (truffle), and (repose) are opposite (dates) and (dates), because (recruiting) and (repentance) are not lost to one and (truffles) and (repentance) With Alta for non-one and is one of the rarities (94).

However, we see that Al-Yazdi vegetables contradicts that these terms are not plurals, because they were not famous that one of them is constructive, and if it was famous, it would become one of the buildings of the multitudes, but rather the names of plurals (95).

Inclusion of Lam Non-Known of raa

The scholars of Arabic went on to state that the lam and knowledge should be included in the sun letters, which are Nun, R, D, Z, Z, Seen, Zaa, Zaa, Tha, Dhal, Dhad and Shan (96).

As for Sibawayh, it is necessary to integrate it due to the large number of roses with these letters, which are close to the lam in the exit, which is the tip of the tongue (97).

As for the non-knowledge, it was a matter of contention in it, and it is whether Lam and Woeel. So, Sibuyeh sees that it is - that is, the lame - if it is not known, because slurring is better and not being included is a permissible Hijaz language (98).

While we find that the cooler said permissibility of slurring and not slurring in some of them better (99). And to that, Ibn Aish went on to accept that it is permissible or not, and the indecision in some letters is stronger than some (100).

As for the explanations of Al-Shafiyyah, the rukn aldiyn scholarship went into detail in this with examples, as he sees that the indecision of the unknown knowledge is a duty in (Bel Ran) and permissible in the rhymes, and here gives us a more accurate detail and the removal of the illusion (101).

And to that alkhudar alyazdi went, as he sees that the illiterate lam is being obligated in (even ran) and permissible in the rhymes (102), because Sibawayh said that if it is not to blame the knowledge towards: whether or not it is said, slurring in some of them is better, as we have said. haraiyt said it is better(103), while the Sharhan said it is obligatory in one place and it is permissible in another.

Wazn (sahnwn)

In this word, Arab scholars have two opinions: The first opinion says that (Sahnoun) is an opaque eye in the original, and it is attached to a bird or that the waw and noun are excessive, and the other opinion (Sahnoun) is not permissible because it is not found in the words of the Arabs (104).

And the coolant went on to say that it is not permissible to weigh (verbs) by opening, as there is only a sap (105). Ibn Geni holds that an olive tree is effective because of its abundance in

speech (106). On the other hand, Al-Jawaliq asserted that Sa'fouq's adam, because he sees that (verbs) are not in the words of the Arabs except for one word mentioned in Al-Hajjaj's words (107):

Of the family of Saffouk and other followers, Greedy people do not get overwhelmed (108) As for Al-Sharhan, the rukn aldiyn scholarship is that the weight of (Sahnoun) is (verb) and it is much in the words of the Arabs and not (verbs), and here he objected to the owner of the healing by not (verb) and not scarcity (109). As for Al-Khader Al-Yazdi, he agreed with his opinion (110).

Results

1- The study focused on highlighting an important aspect of the primary language, which is morphological construction.
2- The study was presented to one of the types of linguistic authorship which is the annotations on the texts
3- Al-Sharh adhered to one method and went through all the joints of the words that Ibn Al-Hajib wrote in Al-Shafi'ia, and both of them take Ibn Al-Hajib's words and proceed to his explanation.
4- We found that explaining the rukn aldin alaistirbadhiis more comprehensible and easier, while the explanation of Al-Khidr Al-Yazdi contains something of lengthening, philosophy and sometimes delusion.
5- Both explanations show many of the opinions of Arab scholars.
6- Al-Sharhan followed the method of digression by mentioning the evidence.
7- Al-Sharhan disagreed with Ibn Al-Hajib in many locations, and they agreed with him on more issues. They also differed between them, and they also agreed on many issues.

Notes

1. wafayat al'aeyan: 2/213 bitusrufu, wamirat aljanan: 4/114 bitasraf.
2. tabaqat alshaafieit: 3/365 bitusrf, wabn alhajib alnahway: 36 bitasrif.
3. alnujum alzaahirt: 6/110 bitasraf.
4. alqara'at alshaadhat: 1/44 bitusruf, wabn alhajib alnahway: 259 bitasrif.
5. abn alhajib alnahway: 509 wama baedaha bitasraf.
6. tabaqat alshaafieit: 9/417 bitasraf.
7. hadiat alearifina: 1/283 bitasraf.
8. tabaqat alshaafieit: 9/417 bitasraf.
9. muejam almulafin: 3/196 bitasraf.
10. 'aeyan alshiet: 23/141 bitusrf, washarah alshaafiat lirkun aldin: 1/22 bitasrif.
11. shadharat aldhahb: 6/35 bitusrif, wahadiat alearifina: 1/283 bitasraf.
12. sharah alshaafiat lilyazadi: 1/69 wama baedaha bitasraf.
13. alkitab: 4/87 bitasraf.
14. surat alqiamati: 10 bitasrif.
15. sharah shudhur aladhahb: 384 bitasrif.
16. maeani al'abniat: 98 bitasrif.
17. sharah alshaafiat lilradi: 1/170 bitasraf.
18. sharah alshaafiat lirkun aldin: 1/303 bitasraf.
19. sharah alshaafiat lilkhadr alyazadi: 1/280 bitasraf.
20. jamahrat allghat: 2/110 bitasraf.
21. allisan (jnaq): 1/338 bitasraf.
22. alkutab: 4/293 wa309 bitasraf.
23. almansf: 1/146 bitasraf.
24. almuqtadb: 1/59 bitasraf.
25. al'uswl fi alnahw: 3/237 bitasraf.
26. almasayil almushklt: 502 bitasrf.
27. sharah almlwki: 188 bitasrif.
28. sharah almafsl: 9/153 bitasraf.
29. almaerb: 307 bitasraf.
30. almaerb: 307 bitasraf.
31. sharah khamasiat almarzafy: 4/1879 bitusrf, walmamte: 1/254 bitasraf.
32. sharah almafsl: 3/153 bitasraf.
33. sharah alshaafiat lilradi: 2/344 bitasraf.
34. sharah alshaafiat lilyazadi: 2/621 bitasraf.
35. sharah alshaafiat lirkun aldin: 2/604 bitasraf.
36. alkitab: 4/269, 278 bitusrif, wasaru sinaeat al'iierab: 1/347 bitasrf, wal'iinsaf: 2/788 bitusrf, walairtashaf: 1/111 bitasrf.
37. alkhasayis: 2/52 bitusrf, walmamte: 1/139 bitasraf.

38. sharah alshaafiat lilradi: 3/52 bitasraf.
39. sharah alshaafiat lilyazadi: 2/637 bitasraf.
40. sharah alshaafiat lirkun aldin: 2/367 bitasraf.
41. sharah alshaafiat lilradi: 2/449 bitasraf.
42. alktab: 4/259 bitusrf, walmqtdb: 1/33, wa4 / 13 bitusrufi, walfuruq bayn alhuruf alkhamisat: 864 bitusrifi, waitilaf alnasrat: 2/90 bitasrf.
43. alzaahr: 1/488 bitasraf.
44. sharah alshaafiat lilyazadi: 1/608 bitasraf.
45. sharah alshaafiat lirkun aldyn: 1 / 597-598 bitasraf.
46. al'uswl fi alnahw: 3/342 bitusrf, wasar sinaeat al'iierab: 2/757 bitasraf.
47. sharah almafsl: 10 / 24-25 bitasraf.
48. sharah alshaafiat lilaitisirabadi: 2/601 bitasraf.
49. sharah alshaafiat lilyazadi: 1/613 bitasraf.
50. alkitab: 4/268 bitasraf.
51. sharah alshaafiat lilyazadi: 1/613 bitasraf.
52. alkutab: 4 / 348,349 bitusrf, wal'uswl: 3/349 bitusruf, walnakt: 2/1170 bitasraf.
53. alsahah: 1/227 (awn) bitasraf.
54. almansf: 1/301 bitasraf.
55. alkitab: 4/348 bitusrf, walmamte: 1 / 253-255 bitasraf.
56. sharah alshaafiat lilradi: 3/52 bitasraf.
57. sharah alshaafiat lilrudi: 3/54 wama baedaha bitasrifa, walmahkm: 7/338 bitasraf.
58. sharah alshaafiat lirkun aldin: 2/706 bitusruf, washarah alshaafiat lilyazadi: 2/782 wama baedaha bitasraf.
59. sharah alshaafiat lirkun aldin: 2/706 bitusruf, washarah alshaafiat lilyazadi: 2/783 bitusrf, walmahkm: 7/338 bitasraf.
60. almansf: 2 / 339-340 bitasraf.
61. altasrif almilawki: 48 bitasraf.
62. sharah alshaafiat lilradi: 1 / 18-19 bitasraf.
63. sharah alshaafiat lilradi: 1/17 bitasraf.
64. sharah alshaafiat lilradi: 1/17 bitasraf.
65. sharah alshaafiat lirkun aldin: 1/183 bitasraf.
66. sharah alshaafiat lilyazadi: 1/149 bitasraf.
67. alkitab: 4/432 bitasraf.
68. almuqtadb: 1/194 bitasraf.
69. sharah alshaafiat lilrudi: 3/257 bitusruf, wal'iidah: 2 / 483-484 bitasraf.
70. sharah alshaafiat lilradi: 3/257 bitasraf.
71. sharah alshaafiat lirkun aldyn: 2 / 922-923 bitasraf.
72. jamhrat allghat: 1/5 bitusrf, washarah almafsl: 10/127 bitusrf, walmamte: 2/666 bitasraf.
73. sharah alshaafiat lirkun aldin: 2/923 bitasraf.
74. sharah alshaafiat lilyazadi: 2/993 bitasraf.

75. sharah alshaafiat lirkun aldin: 2/648 bitasraf.

76. alkutab: 4/309, 313 bitasraf.

77. sharah abn yaeish: 9/149 bitasraf.

78. almamte: 1 / 249-250 bitasraf.

79. sharah alshaafiat lirkun aldin: 2/648 bitasraf.

80. sharah alshaafiat lirkun aldin: 2/648 bitasraf.

81. sharah alshaafiat lilyazadi: / 693 bitasraf.

82. alkitab: 3/448 bitasraf.

83. almiqtadb: 2 / 249-250 bitusrf, allame fi alearabit: 336 bitasraf.

84. sharah almafsl: 1/572 bitasraf.

85. almiqtadb: 2 / 249-250 bitasraf.

86. sharah alshaafiat lirkun aldin: 2/327 bitasraf.

87. sharah alshaafiat lilyazadi: 2/693 bitasraf.

88. alkitab: 3 / 624-625 bitasraf.

89. alkitab: 3 / 624-625 bitasraf.

90. sharah almafsl: 5/21 bitasraf.

91. al'iidah: 1/550 bitasraf.

92. sharah alshaafiat lilradi: 2/145 bitasraf.

93. sharah abn yaeish: 5/571 bitasraf.

94. sharah alshaafiat lirkun aldin: 1/478 bitasraf.

95. sharah alshaafiat lilyazadi: 1/465 bitasraf.

96. almiqtadb: 1 / 213-214 bitusrf, walmamte: 2 / 692-693 bitasrf.

97. alkitab: 4/457 bitasraf.

98. alkitab: 4/457 bitasraf.

99. almuqtadb: 1/213 bitasraf.

100. sharah almafsl: 10/141 bitasraf.

101. sharah al

102. shaafiat lirkun aldin: 2/949 bitasraf.

103. sharah alshaafiat lirkun aldin: 2/949 bitasraf.

104. sharah alshaafiat lilyazadi: 2/1023 bitasraf.

105. alkitab: 3/68 bitusrf, waltakmlat: 516 bitasrf.

106. almuqtadb: 2/127 bitasraf.

107. alkhasayis: 3/103 bitasraf.

108. almaerb: 219 bitasraf.

109. 'adab alkatb: 111 bitusarif, wa'iislah almntq: 244 bitasrif.

110. sharah alshaafiat lirkun aldin: 1/178 bitasraf.

111. sharah alshaafiat lilyazadi: 1/146 bitasraf.

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