

Works by Aḥmad Fāris Ash-Shidyāq

Books

(Chronological Thematical Order)

We attempt to shed light on the complete works of Aḥmad Fāris Ash-Shidyāq relying on Buṭrus al-Bustānī's encyclopedia *Dā'irat al-Ma'ārif* ("The Encyclopedia of Knowledge"), and on Philippe De Tarrazi's *Tārīkh Aṣ-Ṣaḥāfah Al-'Arabiyyah* (*The History of Arabic Journalism*), and on what was offered by Būlus Mass'ad, and by other researchers such as Yūsuf Ass'ad Dāghir, 'Imād Aṣ-Ṣulḥ, Fawwāz Ṭrābulsī, 'Azīz Al-'Azma, Father Camille Ḥushaymah, and whom we will refer to in the footnotes.

➤ Literature:

1. *Lamm al-Qarūd fī Dhamm al-Yahūd*. (*A Compilation of Contumelious in the Vituperate the Jews*) In Arabic, classical poetry, Manuscripts, 1832¹.
2. *Qaṣīdat Zārat Su 'ūd* (*Su 'ūd Visited: A Poem*). In Arabic, classical poetry, published. In this poem, Ash-Shidyāq praises Aḥmad Pacha, the Bey of Tunis. Printed in Arabic by 'Alī al-Ḥajjār; Gustav Dugat, a member of the Asian Association in Paris, translated it to French wrote a commentary on it and published it in Bineteay Printing Press, 1851, in 61 pages². "it was published with a German translation in ZDMG, (The German-Asian Association) bulletin, 5; 250³.

¹ Ṭrābulsī, Fawwāz, and Al-'Azma, Azīz, *Aḥmad Fāris Ash-Shidyāq*, p. 408, "it is a long poem that mocks some of the Old Testament's parts."

² Same reference, page 409.

³ Ḥushaymah (S.J.), Father Camille, "Aḥmad Fāris Ash-Shidyāq" in *Al-Mu'allifūn Al-'Arab Al-Masīḥiyūn min Qabl al-Islam ilā Akhir al-Qarn al-'Ishrīn*, (*The Arab Christian Writers from before Islam until the end of the 20th Century*), vol. V., Beirut: Al-Mashriq, first edition, 2013, p. 358. Further reference: Dāghir, Yūsuf As'ad, *Maṣādir Ad-Dirāsah al-Adabiyyah*, Vol. II, *Al-Fikr Al-'Arabi Al-Ḥadīth fī Siyar A'lāmihī, Ar-Rāḥilīn*, (1800-1955), Beirut: Lebanese University Publications, Literary Studies Department, 7, 1983, p. 460.

3. *As-Sāq 'Alā as-Sāq fī ma huwa al-Fāryāq aw Ayyam wa Shuhūr wa A 'wām fī 'Ajām al-'Arab wal-A 'jām.* (*Leg on leg, which is the Fāryāq, or the days and months and years among the Arabs and the Foreigners*) In Arabic, autobiography, published in Paris, first edition, Benjamin Dupart, Librairie de L'Institut, 1855. 712 pages¹.
4. *Al-Ḥamdulillah* (*Praise to God*). In Arabic, classical poetry, printed in London, 1857².
5. *Muqaddimat Diwān Aḥmad Fāris* (*"The Prolegomena to Aḥmad Fāris' Poetry"*). In Arabic, literary analysis, published in Istanbul in 1860³.
6. *Tuḥfat An-Nuẓẓār fī Gharā'ib al-Amṣār wa 'Ajā'ib al-Asfār* (*A Gift to Those Who Contemplate the Wonders of Cities and the Marvels of Travelling*) by Ibn Baṭṭūṭah. In Arabic. Edited with an introduction (Travel Literature), published in Istanbul, 1862.
7. *Al-Wāsiṭah fī Ma'rifat Aḥwāl Malta* (*The Means to the Know about Malta*). In Arabic, descriptive literature (customs and traditions), printed in Tunisia, first edition, 1866⁴.

¹ The book was republished twice in Egypt: the first was by Maktabat al-Arab (The Arabs' Library) owned by Yūsuf Tūmā al-Bustānī, and it was printed at Ra' masīs printing press in May 1919; the second time was by Al-Maktaba At-Tijāriyyah owned by Mustaphā Muḥammad, and it was printed at Al-Funūn Al-Jamīla (The Fine Arts) printing press, in Nile Palace Bridge, and it does not include the publisher's introduction nor a date (Al-Khāzin, Nasīb Wuhiyyah, "Hathā al-Kitāb" (This Book), in *As-Sāq 'Alā As-Sāq fī mā Huw al-Fāryāq (Leg over Leg)*, Al-Ḥayāt Library Publications, 1966, p. 52). Then, Al-Ḥayāt Library in Beirut republished it in 1966, based on the original edition published in 1855 in Paris. Al-Ḥayāt's edition is the one we relied on here and as reference for the biography of the author. Furthermore, it was republished for the fifth time in Beirut in 1982, free from "lingual digressions" (Aṣ-Ṣulḥ, 'Imād, *Aḥmad Fāris Ash-Shidyāq, Athāruhu wa 'Aṣruhu (Aḥmad Fāris Ash-Shidyāq, His Influence and Era)* Op. cit., p. 253, footnote 20). René Khawwām translated it into French under title "Fāris Chidyāq: *La Jambe sur la Jambe*, Roman Phebus, Paris 1991, 742 pages); it was also translated into English by Humphrey Davies in four volumes: the first and second in 2013, the third and fourth in 2014 and was published by New York University Press.

² Aṣ-Ṣulḥ, 'Imād, *Aḥmad Fāris Ash-Shidyāq, Athāruhu wa 'Aṣruhu (Aḥmad Fāris Ash-Shidyāq, His Influence and Era)*, p. 253. Aṣ-Ṣulḥ adds, in footnote 21 of the same page that it is a booklet that has "the signature of Antonios Al-Amyūnī and it belongs to Ash-Shidyāq and consists of four poems praising the noblemen of Tunisia, and mentioning the news of assigning him to establish a newspaper in Tunisia."

³ Same reference, same page. Aṣ-Ṣulḥ mentions, in footnote 22 of the same page, that the introduction was originally handwritten in Al-Awqaf Library in Baghdad. This introduction was mentioned in Butrus Al-Bustānī's *Encyclopedia of Knowledge*, 10th section, page 430; it was also mentioned that Ash-Shidyāq printed it at the end of his life, and gifted Al-Bustānī a copy of it. The book is a unique text as it includes a critique of poetry not done by any of the Arab writers before, and he did not wish to publicize it before completing the printing of his poetry, but it happened nonetheless.

⁴ Aṣ-Ṣulḥ, 'Imād, *Aḥmad Fāris Ash-Shidyāq, Athāruhu wa 'Aṣruhu (Aḥmad Fāris Ash-Shidyāq, His Influence and Era)* Op. cit., p. 253.

8. *Kashf Al-Mukhabba* ‘ *An Funūn Europpa* (Revealing What is Hidden in Europe’s Arts). In Arabic, descriptive literature, (customs and traditions), printed in Tunisia, first edition, 1866¹.
9. *Al-Muwāzana bayn Abī Tammām wal-Buḥturī* (The Comparison between Abi Tammām and Al-Buḥtur”) by Abi al-Qāsim Al-Amadī. In Arabic, editing with an introduction (literary criticism), published in Istanbul, 1870.
10. *Sawt ar-Radīf fī Shi‘r ash-Shayh Naṣīf*. (The parallel view in Sheikh Nassif’s Poetry) In Arabic, literary critique, published in Istanbul, 1871².
11. *Aḥāsīn Al-Maqāl fī Maḥāsīn ash-Shimal*. (The Good texts in the cream of the north) In Arabic, descriptive literature, published in Istanbul, 1871³.
12. *Rasā’il Al-Khawarizmi* (Khawarizmi’s Letters). In Arabic, editing with an introduction (letters), published in Istanbul, 1879.
13. *Rasā’il Badī‘ Az-Zamān* (Badī‘ Az-Zamān’s Letters) by Badī‘ Az-Zamān Al-Hamathāni. In Arabic, editing with an introduction (letters), published in Istanbul, 1880.
14. *Muṣāri‘ Al-‘Ushshāq* (The Lovers’ wrestler) by Ibn al-Sarraj (tales on those struggling in love). In Arabic, editing with an introduction (tale), published in Istanbul, 1883.
15. *Al-Maqāma al-Bakhshīshiyah aw As-Sultan Bakhshīsh*. In Arabic, Al-Maqama literature, published. R. Arnaud published it with a French translation, Algeria, Imprimerie de P. Fontana, 1893, in 46 pages, (The print is extracted from *Al-Jawā’ib*)¹

¹ Hushaymah (S.J.), Father Camille, “Ash-Shidyāq, Salim,” in *Al-Mo’alifoun al-Arab al-Masihiyoun min Kabl Al-Islam ila Akher Al-Karn Al-Ishrin*, (The Arab Christian Writers from before Islam until the End of the 20th Century), fifth section, p. 358. Trābulṣī and Al-Azmah mention in their book about Ash-Shidyāq that *Al-Wasita fi Maarifat Malta* and *Kashf Ul-Mokhabba ‘an Funoun Europpa* were published in one book: “the first edition: Tunisia, Al-Matabaa Ar-Rasmiyya (Official Printing Press), 1863 or 1865, 386 pages. The second edition, expanded and revised: Constantinople, 1867, 361 pages. It is also speculated that Ash-Shidyāq wrote them in 1862.” (Trābulṣī, Fawwāz, and Al-Azmah, *Aḥmad Fāris Ash-Shidyāq*, op. cit., p. 409)

² Aṣ-Ṣulḥ, ‘Imād, *Aḥmad Fāris Ash-Shidyāq, Athāruh wa ‘Asrnh* (Aḥmad Fāris Ash-Shidyāq, His Influence and Era) Op. cit., p. 253.

³ Same reference, p. 253. Aṣ-Ṣulḥ adds in footnote 29 of the same page, based on issue 531 in *Al-Jawā’ib*: “About this book, Ash-Shidyāq said: it is a message through which I mention what I saw from German beauties hidden from us.”

16. *Falsafat at-Tarbiyah wal-Adab* (“*The Philosophy of Pedagogy and Literature*”). In Arabic, influential quotes, (selected wisdom quotes from his *Al-Jawā’ib*), published by Muḥammad Alī Al-Ḥattāb, Cairo, 1924.
17. *Mukhtarāt min Fāris Ash-Shidyāq* (“*Selections from Fāris Ash-Shidyāq*”). In Arabic, newspaper articles, published, (an offprint from *Kanz ar-Raghā’ib*), Beirut, Sādir Library, 1963².
18. *Rasā’il Rasā’il Aḥmad Fāris Ash-Shidyāq Al-Mahfouza fil-Archive Al-Watani At-Tunisi* (*Aḥmad Fāris Ash-Shidyāq’s Preserved Letters in the National Tunisian Archive*). In Arabic, letters (in a book), published, and edited by Moḥammad Sawa’i, first edition, Beirut, The Arab Institute for Studies and Publishing, 2004, p. 170, (a text of letters Manuscript and printed from p. 78 to p. 122, in addition to three pages numbered as (i, ii, iii), which make up the introduction of the book in English).
19. *Diwān Shi’r*, (*A Poetry Collection*). In Arabic, classical poetry, published and found at Mr. Charles Camille Ash-Shidyāq, Aḥmad Fāris Ash-Shidyāq’s cousin.
20. [*Waqā’i’ min Shabābi Al-Bākir*], [*Chronicle of my Early Youth*]. In Arabic, Autobiography, published,
A small printed book containing facts from his early life in a number of verses of poetry accompanied by prose explanations showing the occasion in which they were mentioned.³
21. *Nuṭq as-Sīf (as-Sitt) bi ad-Durar wal-Yawāqūt* (*Woman Talk in Jewels and Rubies*)⁴. In Arabic, al-Maqama (novel in rhymed prose), Manuscript.

¹ Trābulṣī, Fawwāz, and Al-Azmah, Azīz, *Aḥmad Fāris Ash-Shidyāq*, op. cit., p. 410. Aṣ-Ṣulḥ mentions on p. 253 the publication date to be 1895.

² Trābulṣī, Fawwāz, and Al-Azmah, Azīz, *Aḥmad Fāris Ash-Shidyāq*, op. cit., p. 410.

³ Sheikh Charles Camille Chidiac, a relative to Ahmed Fares, residing in the Great Chidiac residence in the town of Ḥadath, Beirut, has a copy of this book that we have seen and we have not been able to know more details about its title, publication date, and location.

⁴ We adopted the title mentioned above because we found it more plausible. Aṣ-Ṣulḥ, ‘Imād, mentioned in his book, *Aḥmad Fāris Ash-Shidyāq, Athāruh wa ‘Aṣruh* (*Aḥmad Fāris Ash-Shidyāq, His Influence and Era*) Op. cit., p. 251, “As-sīf” instead of “Aṣ-ṣīf” saying that it is a Maqama

22. *Majmū‘at Rasā‘il* (A Compilation of Letters). In Arabic, letters (in a book), Manuscript. “It consists of 80 letters sent to his friends, family, and governors in Istanbul, Egypt, Tunisia, Syria, and Lebanon.¹”
23. *Rasā‘il al-Maqrīzī wa Ibn al-‘Adīm wa Yāqūt wa ath-Thu‘alibī wa Ibn Sīnā* (The Letters of Al-Marqīzī, Ibn al-‘Adīm, Yāqūt, Ath-Thu‘alibī and Avicenna). In Arabic, edited with an introduction (letters), published.
24. *Al-Rawḍ an-Nāḍir fī Abyāt wa Nawādir*. (Green meadows in Verses and Rarities) In Arabic, influential quotes; unavailable.
25. *Kitāb fī Tarājīm A‘yān al ‘aṣr*² (The Book on Biographies of the notables of the Era) In Arabic, biography; unavailable.
26. *Al-Maghna li-Kulli Ma ‘nā* (The Richness in every Episteme)³. In Arabic, vertical poetry; unavailable.

➤ Religion

27. *Ṣalīb al-Masīḥ* (The Cross of Christ), (a book of hymns). In Arabic, spirituality, published in Malta, 1836⁴.
28. *Mumāḥakāt At-Ta‘wīl fī Munaqadāt al-Injīl* (Discussions on the Interpretations of the Bible’s Discrepancies). In Arabic, religious critique, edited and published, by Muḥammad Aḥmad ‘Amayra, 2007¹.

(novel in rhymed prose) attributed to Ash-Shidyāq’s praise of Prince Bashir II, the National Library in Paris, (Aṣ-Ṣulḥ, same page, footnote 1). Furthermore, Trābulṣī and Al-Azmah mention this writing of Ash-Shidyāq under a different title: *Nuṭq as-Sit bil Durar wal-Yawaqīt*, saying that it is “a Maqama about issues on language and poetry” (Trābulṣī, Fawwāz, A-Azhma, Azīz, *Aḥmad Fāris Ash-Shidyāq*, op. cit., p. 409).

¹ Aṣ-Ṣulḥ, ‘Imād, *Aḥmad Fāris Ash-Shidyāq, Athāruh wa A‘Aṣruh*, (*Aḥmad Fāris Ash-Shidyāq, His Influence and Era*) Op. cit., p. 252.

² Al-Bustani, Boutros, *Dā‘irat Al-‘ulūm* (*Encyclopedia of Knowledge*), 10th section, p. 430; whereby the writer mentions that Ash-Shidyāq did not complete writing it, and that he showed him some of it in Astana, and that did not know “what time had done to him.”

³ “A poetry book that contains 22000 verses of valuable poetry, which he edited in 1882”; Būlus, Mass‘ad, *Fāris Ash-Shidyāq*, op. cit., pp. 45-46.

⁴ Aṣ-Ṣulḥ, ‘Imād, *Aḥmad Fāris Ash-Shidyāq, Athāruh wa A‘Aṣruh* (*Aḥmad Fāris Ash-Shidyāq, His Influence and Era*) Op. cit., p. 252; also in the same reference: p. 41, and footnote 58 on p. 234.

29. *Al-Masā'il Al-Mufakhama fil-'Aqā'id Al-Mubhamah*² (*The Glorified Matters in Ambiguous Doctrines*). In Arabic, religious critique, unavailable.
30. *I'irāqāt Injīl Sharīf*³ (*Objections in an Honorable Bible*), religious critique, unavailable.
31. *Nabdha Shā'qah fī ar-Radd 'Alā Muṭrān Ar-Rūm fī Malta* (*An Eloquent Response to the Christian Bishop in Malta*)⁴. In Arabic, religious critique, unavailable.
32. *Al-Mir'āt fī 'aks at-Tawrāt*⁵ (*The Mirror in Reflecting the Torah*). In Arabic, religious critique, unavailable.
- **Sociology:**
33. *Irtibāṭ At-Tammadun bi Dīn il-Islam*⁶ (*Urbanization's Relation to Islam*). In Arabic, Sociology, Manuscript.
- **Language:**
34. *Al-Bakūrah al-Shahiyyah fī Nahū al-Lughah al-Inglīziyyah* (*The First Appetite in English Grammar*). In Arabic and English, language, (morphology and syntax), published, first edition, Malta, 1836, 104 pages; second edition, Istanbul, Al-Jawā'ib Printing Press, 1881.

¹ Hushaymah (S.J.), Father Camille, "Ash-Shidyāq, Salim," in *al-Mu'allifūn al-'Arab al-Masīhiyyūn min Qabl al-Islam ilā akhir al-Qarn al-'Ishrīn al-Mu'allifūn al-'Arab al-Masīhiyyūn min Qabl al-Islam ilā akhir al-Qarn al-'Ishrīn*, (*The Arab Christian Writers from before Islam until the End of the 20th Century*), fifth section, op. cit., p. 358. Furthermore, De Tarrazi mentions in the first chapter of his book *Tārīkh Aṣ-Ṣaḥāfah Al-Arabiyya* (*The History of Arabic Journalism*), on p. 97, the book *Lā Ta'wīl fil Injīl* (*There is no misinterpretation in the Bible*), in a number of Ash-Shidyāq's unprinted works, which might also be *Mumāḥakāt At-Ta'wīl fil Munāqadāt al-Injīl* (*Discussions on the Interpretations of the Bible's Discrepancies*).

² Same reference, p. 72 and 251.

³ Same reference, p. 252.

⁴ Mas'ad, Būlus, *Fāris Ash-Shidyāq*, op. cit., p. 46.

⁵ "An apocalypse of around 700 pages that he completed in a fine manner, unprecedentedly done by anyone as such, and he began working on it during his translation of the Torah in London [...] and he completed it during the final stage of his life, and he instructed his son Salim not to have it published before his death": Mas'ad, Būlus, *Fāris Ash-Shidyāq*, op. cit., p. 45.

⁶ Trābulṣī, Fawwāz, and Al-Azmah, Azīz, *Aḥmad Fāris Ash-Shidyāq*, op. cit., p. 408. Also refer to what was mentioned about this writer in 'Imād al-Aṣ-Ṣulḥ's book, p. 236, footnote, 87; where he mentions the title as: *Mabda' fī Bayān Irtibāṭ At-Tammadun bi Dīn-il-Islam* (*A Principle in the Report of the Relation of Urbanization to Islam*)

35. *Al-Laṭīf fī Kul Ma'nā Zariṭf*¹ (or *Ṭarīf*). (A Collection in all Beautiful (or Humorous Episteme) In Arabic, language (morphology and syntax), the first part is printed, the second is Manuscript, only the first part was printed first in Malta, 1839, 297 pages; second print was in Istanbul, Al-Jawā'ib Printing Press, 1882, 212 pages, published. The second part is still Manuscript.
36. *Al-Muḥāwara al-Unsiyyah fil-Lughatayn Al-Arabiyyah wal-Ingliziyyah* (The Humanistic Dialogue in English and Arabic). In Arabic and English, language (morphology and syntax), printed, first edition, Malta, 1840 (1836 according to 'Imād al-Aṣ-Ṣulḥ), 188 pages; second edition, Istanbul, 1881.
37. *Al-Ajwiba al-Jaliyyah fil-Uṣūl An-Naḥawiyyah* (The Clear Answers to Syntactical Origins). In Arabic, language (morphology and syntax), published. (a summary of the Archbishop Jirmanus Farḥāt's book *Baḥth al-Maṭālib*), Malta, 1841.
38. *Takhṭi'at al-Muṭrān At-Tutunjī* (The sinfulness of Archbishop Tutunji). In Arabic, queries on language (on Archbishop al-Tutunji's translation of the holy book's verses), published, (diaries to The Bible Society to Foster the Knowledge of Christianity), Malta, 1843².
39. *Sanad ar-Rāwī fī-Ṣarf al-Faransāwi* (The Narrators Bases in French Grammar). In French and Arabic, language (morphology and syntax), published, French-Arabic. *French Grammar as Used by the Arabs and Algerians, of Tunisia, Morocco, Egypt, and Syria* by Gustav Dugat and Sheikh Fāris Ash-Shidyāq. (in collaboration with the Orientalist Gutav Dugat, a member of the Asian Association), Paris, 1854, in 128.

¹ This is how the title was mentioned in Būṭrus Al-Bustānī's *Encyclopedia of Knowledge*, 10th section, p. 430; and in *Tārīkh Aṣ-Ṣaḥāfah al-Arabiyyah* (The History of Arabic Journalism), 1st section, p. 96, by Philip De Tarrazi; and by other researchers including Dāghir, Trābulṣī, Hushaymah, and many others. But "Ṭarīf" was mentioned instead of "Zharīf" by Aṣ-Ṣulḥ, 'Imād, p. 252, and other researchers.

² Same reference, p. 253.

40. *Sirr al-Layāl fil-Qalb wal-Ibdāl*, Arabic, language (letters and their replacement), first part published, the second is Manuscript, the first was printed in Istanbul, the Ottoman printing press, 1867, in 609 pages; the second part is still Manuscript.
41. *Ghaniyyat Aṭ-Ṭālib wa Maniyyat Ar-Rāghib fiṣ-Ṣarf wan-Naḥū wa Ḥurūf al-Ma'ānī*. Arabic, language (morphology and syntax), published in Istanbul, Al-Jawā'ib printing press, first edition 1871, in 288 pages; the second edition was revised and printing by his son Salim, Istanbul, Al-Jawā'ib printing press, 1888, in 178 pages; another print: Lahore, India, 1898, in 275 pages¹.
42. *Taṣwīb Siham At-Taghlīṭ 'alā Qatr al-Muḥīṭ* (*Redirecting the erroneous arrows to the Ocean*). In Arabic, queries on language, published, Istanbul, 1871².
43. *Ḥawādī at-Ta'līf fī Takḥī'at Ibrāhīm bin Nāṣīf*. (*On the Writings of Ibrāhīm son of Nāṣīf*) In Arabic, queries on language, published in Istanbul, 1871³.
44. *Kanz al-Lughah* (*The Treasure of Languages*), a dictionary in Arabic, Persian, and Turkish, lexicons, published in Beirut, 1876.
45. *Durrat al-Ghawwāṣ fī Awhām al-Khawwāṣ* (*Jewels of the seeker in the private fantasies*) by Qāsim bin Alī al-Ḥarīrī. In Arabic, editing with an introduction (language), published in 1881.

¹ Trābulṣī, Fawwāz, and Al-Azmah, Azīz, *Aḥmad Fāris Ash-Shidyāq*, London – Beirut – Cyprus, Riad al-Rayes for Books and Publications, first edition, 1995, p. 410.

² Mentioned in Al-Jawā'ib, issue 567 (based on: Aṣ-Ṣulḥ, 'Imād, *Aḥmad Fāris Ash-Shidyāq, Athāruh wa A'Aṣruḥ* (*Aḥmad Fāris Ash-Shidyāq, His Influence and Era*), Beirut, Lebanon, "Printing for Publishing and Distributing Co." second edition, 1987, p. 253)

³ Mentioned in Al-Jawā'ib, issue 567 (based on: Aṣ-Ṣulḥ, 'Imād, *Aḥmad Fāris Ash-Shidyāq, Athāruh wa A'Aṣruḥ* (*Aḥmad Fāris Ash-Shidyāq, His Influence and Era*), op. cit., p. 253); and Ibn Nassif who is mentioned above is Sheikh Ibrahim, the son of Sheikh Nassif al-Yaziji. Furthermore, Trābulṣī and Al-Azmah mention in their book about Ash-Shidyāq, p. 410, a book by Ash-Shidyāq entitled: *Solwan el-Shajī fir-Radd Ala Ibrahim al-Yaziji*, published in Astana, by Al-Jawā'ib printing press, 1872. But the fact is that this book is for the Egyptian journalist Mikhā'il 'Abdul Sayyid, (1860-1913), who established Al-Waṭan Newspaper, in Cairo, 1877; and in it he is exposed to the owner Al-Jinan Newspaper, and lifts the lingual accusations that Ibrāhīm al-Yazijī made against Ash-Shidyāq, and he defends the latter.

46. *Al-Jasūs ‘Alā al-Qamūs* (*The Dictionary Spy*). In Arabic, queries on language, published. In it, Al-Fayrūz-‘Abādi was critiqued and Ash-Shidyāq wrote an introduction for it about the Arabs’ classification of lexicons. It was printed in Istanbul, Al-Jawā’ib printing press, 1882, in 690 pages.
47. *Moqadimma wa Hawāmish Tawḏīhiyyāh li Lisān al-‘Arab Li Ibn Manẓūr* (*Introduction and Footnotes for the Arabs’ Tongue by Ibn Manẓūr*). In Arabic, edited with an introduction (lexicons), published in Cairo, Al-Būlāq printing press, (the introduction was written in 1883), in 20 sections, (1883-1889)¹.
48. *Al-Tuḥfah al-Bahiyyah* by aṣ-Ṣanhājī, known as Ibn Ajurrūm. In Arabic, edited with an introduction (language), published in Istanbul, 1884.
49. *Ash-Shidyāq wal-Yazijī*. In Arabic, queries on language, published, (a collection of scientific, literary, and lingual queries and debates between the giants of the Renaissance in 1871, and Ash-Shidyāq published his article in Al-Jawā’ib and al-Yazijī published his in al-Jinān. It includes a detailed introduction considered to be an extensive study about each one of them; it also offers a research on the qualifications of literature, poetry, and debates), edited with an introduction by Father Antonios Shiblī, Jūnyah, Al-Mursalūn Al-Lubnaniyīn printing press, 1950, in 350 pages.
50. *Nuzhat At-Ṭarf fī ‘ilm aṣ-Ṣarf*² (*The Pleasure of looking into the Science of Morphology*). In Arabic, edited with an introduction (language), published.
51. *Majmū‘ah fī An-Naḥū* (*An Anthology in Syntax*), edited with an introduction (language), published.

¹ Trābulṣī, Fawwāz, and Al-Azmah, Aẓīz, *Aḥmad Fāris Ash-Shidyāq*, op. cit., p. 410.

² Aṣ-Ṣulḥ speculates (p. 132) that this book and the three other books: *Majmū‘ah fī An-Naḥū*, *Jinān al-Jinās fī ‘ilm al-Badī‘*, *Rasā’il al-Maqrīzī wa Ibn al-‘Adīm wa Yāqūt wa ath-Thu‘ālībī wa Ibn Sīnā*, “are a collection of academic books, and they could be the belongings he had during his teaching days in Malta;” he adds (p. 241, footnote 7) that “most of these books were used in teaching at high-schools up until the end of the Ottoman Era.”

52. *Jinān al-Jinās fī ‘ilm al-Badī’*. In Arabic, edited with an introduction (language), published.
53. *Al-Nafā’is fī Inshā’ Ahmad Fāris*¹. In Arabic, language (rhetoric and style), unavailable.
54. *Al-Ajrūmiyyah*². Language (morphology and syntax), in Arabic, unavailable.
55. *Al-Taqnī’ fī ‘ilm al-Badī’*³. In Arabic, language (rhetoric and style), unavailable.
56. *Muntahā al-‘ajab fī Khaṣā’iṣ Lughat al-‘Arab*⁴ (*The Utmost Fascination with the Characteristics of the Arabs’ Language*). Language (rhetoric and style), in Arabic, unavailable⁵.

¹ Boutros Al-Bustani, *Encyclopedia of Knowledge*, 10th section, p. 430. Further reference: De Tarrazi, Philip, *Tārīkh Aṣ-Ṣaḥāfah-il-Arabiyyah (The History of Arabic Journalism)*, 1st section, op. cit., p. 97.

² Same reference, p. 97.

³ Same reference, same page. Further reference: De Tarrazi, same reference, p. 98.

⁴ “It was a large book which he spent long years in writing, whereby he looked for the meanings of every letter of spelling [...]” But he it was burned when his house is Astana caught fire: Al-Bustānī, Būṭrus, *The Encyclopedia of Knowledge*, 10th section, op. cit., p. 430.

⁵ Ash-Shidyāq published a chapter in *Al-Jawā’ib Newspaper*, No. 30, 12/20/1861. It was republished by the *Tunisian pioneer*, No. 28, second year, on 01/29/1862.