

# THE READING AND ITS ORIGINS WITH NAFI' AND ASIM IN THE PART THIRTY

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**ABSTRACT:** Opinions have varied about the seven famous readings of the Qur'an that are most commonly known among people. A number of Sunni scholars have maintained that all of them have been reported through uninterrupted transmission (tawatur) from the Prophet (peace be upon him and his progeny). This is sometimes assumed to be the most common view among them. It has been maintained, on the authority of al- Subki, that the readings reported by uninterrupted transmission are ten in number. Some of them have gone so far as to assert that whoever maintains that the seven readings of the Qur'an need not be reported by uninterrupted transmission has committed an act of disbelief.

## I. INTRODUCTION

Praise be to God who revealed to the slave of the book an insight to the most cherished, and deposited in it the arts of science and wisdom the wondrous, and made it the most important of books, and the most abundant knowledge, and tormented rituals, and conveyed it in the discourse, an Arabic Quran without a crooked or creature, without suspicion or suspicion. I bear witness that there is no god but God alone, who has no partner, the Lord of Lords, whose daily life meant faces and subjugated to His majesty the necks, and I bear witness that Muhammad is his servant and his Messenger, who was sent from among the most honorable peoples and the most honorable people, to the best nation with the best book, lasting prayer and peace until the next day. As for after:

From the mercy of the Almighty God Almighty in his creation, He revealed the Noble Qur'an in seven letters, made it wide in languages, and disposed of the readings, and his Messenger, may God's prayers and peace be upon him, communicated it to his companions, may God be pleased with them as it was revealed, and authorized them to read and recite it in terms of utterance as they heard it from him and approved them. On him, then they reach him to those after them, the next one takes it from the previous one, until his chain of transmission, may God bless him and grant him peace, relates to it. The Almighty, may He be glorified and exalted, had ensured before that that he had memorized it, so he said: { Indeed, We have brought down the Remembrance and for Him to preserve them } <sup>(1)</sup>, so that this Qur'an will be an illuminating light in the methods of its rhetoric, and a source for their spiritual and moral approach to the two manifestations of life. It is astonishing that the Noble Qur'an has been the subject of Muslim attention since ancient times, and that is why there have been various types of authorship in its rulings, interpretation, rhetoric, language, expression and reading.

Therefore, among these many sciences in this great book, I limited myself to the science of readings and the efforts of some readers in it, because it is the most prominent research in the sciences of the Qur'an. Hence, the title of the research came (The Reading and Its Origins with Nafi 'and Asim in the Thirty Part) The research plan consisted of two topics and a conclusion other than this introduction, relying on the books of readings, interpretation, language, hadith, and others, asking the Almighty God Almighty for payment and success.

### The first topic

#### Definition of the fundamentals of readings The first requirement

#### Origins language and idiom First: the origins of the language:

**Origins:** the origin: the hamza, the al-saad, and the lam, three origins that are far apart from each other: one: the basis of the thing, the second: the snake, and the third: what was from the day after the evening.

**As for the first:** the original is the origin of the thing. Al-Kasaei (d.189 AH) said in their saying: "There is no basis for it nor a chapter": The basic principle is the subject, and the chapter is the tongue. As for the second: the authenticity is the great serpent. And in the hadith of the antichrist: (as if his head is an origin) <sup>(2)</sup>. As for the third: the original is after the evening, and its collection is an original and origin <sup>(3)</sup>. The original: the bottom of everything, and its collection is fundamentally, and it is not broken otherwise, and it is the origins, it is said: the original origin) . <sup>(4)</sup>

And it was said: the original: (a phrase for what is lacking and not lacking in others) <sup>(5)</sup>.

**Second: Principles in the term:**

It is what someone else builds on, and it is not built on others, and it was said: It is what is proven by himself, and others build on it. <sup>(6)</sup>

**The second requirement Reading is a language and a convention**

**First: Reading in a language:**

A collection of recitation, which is a source of reading that reads reading and the Qur'an <sup>(7)</sup>. Recitation is the singular of the readings, and its meaning is plural and joining, and it is the term in meaning, and from it they say: What I read this camel is intact, and what I read as a fetus, that is, it did not include a child in its womb <sup>(8)</sup>. And I read the book reading and Quran, meaning: I gathered it together and joined some of it. Abu Ubaidah said: (He called the Qur'an because he collects the surahs and joins them, and Almighty says: { We must gather it and recite it }. <sup>(9)</sup> that is, collect it and recite it) <sup>(10)</sup>. And I use (recitation) to mean (recited). Abu Al-stay said: (I read the book as a recitation or a Quran in the sense of reciting it) <sup>(11)</sup>. And a man of readers: meaning well-read from a people of Qari'is. <sup>(12)</sup>

**Second: Reading Idiomatically**

As for reading idiomatically, scholars have known several definitions, including the definition of Imam Abu Hayyan al-Andalusi by saying: (How to pronounce the words of the Qur'an) <sup>(13)</sup>, and Al-Zarkashi defined it by saying: (The different words of the revelation mentioned in writing letters, and how they are reduced, heavy and other) <sup>(14)</sup>, and the imam knew it Ibn al-Jazari said: (How to perform the words of the Qur'an and their differences is attributed to its transmitter, and it must be received and verbalized, because the readings are things that can only be judged by hearing and speaking) <sup>(15)</sup>, and al-Damiati defined them by saying: (The recitations are a knowledge from which the transmitters of the Book of God Almighty know and their difference of deletion, verification, movement, sedation, separation, wasl, and other pronouncements ...) <sup>(16)</sup>, and Tahanawi defined it: (Reading is to recite the Qur'an, whether it is a recitation by reciting consecutively or performing by taking from the sheikhs. And reads) <sup>(17)</sup>, And Al-Suyuti defined it by saying: (The disagreement is if it is one of the seven imams or so and the narrations and methods agree on it is recitation) <sup>(18)</sup>, and Al-Zarqani defined it: (A doctrine that one of the imams of the reciters goes to, in contradiction to others in pronouncing the Holy Qur'an, with the agreement of the narrations and methods of it.) <sup>(19)</sup> And Dr. Khalil al-Samarrai says: (Qur'anic readings: it is knowing the aspects of the pronunciation of the words of the Noble Qur'an that the Prophet, may God's prayers and peace be upon him, uttered, or which were read in his presence or presented to him, may God's prayers and peace be upon him. Whether it is proven that it is transmitted repeatedly and becomes definitively proven, or if it is transmitted by means of the ones <sup>(20)</sup>.

In sum, the recitation is known with many definitions, some of which are consistent with others, and others differ between brevity and redundancy, however, it usually leads to one point, which is that reading is pronouncing the words of the Holy Qur'an as pronounced by the Prophet, peace and blessings of God be upon him, spoken before him and approved with the agreement of the conditions stipulated. Scholars put it in accepting reading.

**The third requirement**

**The emergence of the science of readings and the seven reciters**

The science of readings, like other sciences, passed through stages that led to its development and prominence, since it began with the revelation of the Qur'an using the seven letters, until it acquired a well-studied, well-documented science with its principles, origins and elders, and every stage it went through in which a group of scholars who contributed to the development of this science emerged. In this request, I will try to briefly present these stages, as follows:

**First:** the readings during the Prophet's era and beyond.

**Second:** the readings in the recording phase.

First: The Readings in the Prophet's Era and the Rightly Guided Caliphate Our noble Messenger took the matter of reading the Qur'an and teaching it to its

The Muslim wants to read companions, and hadiths have been mentioned about him

the Qur'an, teach it, and read it to those after them. And from it what Al-Bukhari provided on the authority of Othman bin Affan on the authority of the Prophet (The best of you is to learn the Qur'an and its knowledge) <sup>(21)</sup>,

and Imam Abu Abd al- Rahman al-Salami, the venerable Tabi'i (d. 128 AH), when he narrates this hadith, says: (This is the one who held me my seat this), and refers to The place where he sits in the Kufa Mosque teaches

and reads the Qur'an, and he is a follower of Majestic Al- Qadr with great knowledge, with the need for people to benefit from what he knows, and from what is mentioned in the virtue of the Qur'an is what was narrated from the Prophet when he said: (Whoever is occupied by the Qur'an and remembers my question, I give him the best of what I give to the questioners) <sup>(22)</sup>. He also narrated from him, his saying (If the best of you is to learn the Qur'an and teach it) <sup>(23)</sup>, and he used to recite the Qur'an to his companions, and invite some of them to present to him the surah from the Qur'an as he did with Abi bin Kaab, Abdullah bin Masoud and other companions.

And the Prophet has drawn up a method for his companions to memorize, read and learn the Qur'an, as mentioned by Abu Abd al-Rahman al-Salami by saying: To another ten, so that they learn what it has of work, so they said: We learned knowledge and work together. <sup>(24)</sup> And God Almighty singled out this nation with the Qur'an, and made of them whatever his family wants, for saying: (God has worthy of people, it was said: Who are they, O Messenger? God? He said: They are the people of the Qur'an, they are the people of God and his character". <sup>(25)</sup>

The people of the Qur'an and its carriers are trustworthy imams who renewed it, and exerted themselves in mastering it. They received it from the Prophet letter by letter, and they did not neglect it movement, silence, confirmation or omission, so some of them memorized all of it, and some of them memorized most of it, and some of them memorized some of it, and all This was during the time of the Prophet, and some of them were specialized in reading and reciting the Qur'an and were famous for it, and among the most prominent of them were Abu Bin Kaab (D.20 AH), Abdullah bin Masoud (D. 32 AH), Othman bin Affan (D. 35 AH), and Ali bin Abi Talib ( D. 40 AH), and Zaid bin Thabet (D. 45 AH), They are the ones on whom the ten imams were recited, and there is no doubt that reading and reciting the Qur'an during his time was distinguished by the license of the seven letters. And when the Prophet died, he took the matter after him, the most deserving of the people, Abu Bakr Al-Siddiq, So the Companions fought during his reign the people of apostasy and the companions of Musaylimah the liar, and he killed many of the Companions and the reciters, so I was advised that he should collect the Qur'an in one Qur'an for fear that he would go. Zaid bin Thabit ordered to collect the Qur'an in one Qur'an, and it was with Abu Bakr until he passed away, then with Omar bin Al-Khattab until he died, then at Hafsa). <sup>(26)</sup>

And when the succession of Othman bin Affan Hudhaifa bin Al-Yaman attended the Armenian and Azerbaijani conquest, and he saw people differing in the Qur'an, and one of them said to the other that my reading is more correct than your reading, so this scared him. <sup>(27)</sup>

Othman sent to Hafsa, may God be pleased with her, that he sent us with the Qur'an to copy it and then we returned it to you, so I sent it to him, so he ordered both: Zaid bin Thabit, Abdullah bin Al-Zubayr, Saeed bin Al-Aas, and Abdul Rahman bin Al-Harith bin Hisham, to copy the Qur'ans, and he said to them: If you and Zaid differed about something, write it in the language of the Quraysh, but it was revealed with their tongue.) So he wrote several copies of the Qur'an, then he directed a Qur'an to Basra, and he sent with him an expert reader who reads people in it, so he was with this Qur'an, Amer bin Qais (d. Al-Mughira bin Shihab al-Makhzoumi (d. 91 AH), and he sent a Qur'an to Kufa, and with him Abd al-Rahman al-Salami (d.74 AH), and he sent a Qur'an to Mecca, and with him Abdullah bin al-Saib (died within the range of 70 AH), and he held a copy for himself, which is called "the Imam Mushaf", Zaid bin Thabit ordered people to read the Qur'an of Madinah, so the impeccable nation agreed on what was included in these Qur'ans, and left what contradicted them, whether more or less, and substituting one word for another of what was permitted for them to expand on them, and they did not prove to them a certain proof that it is from the Qur'an. <sup>(28)</sup>

### **Second: the readings and the recording stage**

Situations in the nation were renewed, and the deletion expanded, and the falsehood almost wore the truth, so the scholars of the nation among the diligent people rose up and collected letters and readings, and attributed the faces and narrations, and distinguished the right from the famous from the anomalous, with the origins of their readings and the pillars of their chapters, yet it is not possible to name exactly the first book put in The science of Qur'anic readings. It is not easy to determine the age in which the codification began, but what appears to be the composition in it began at an early time, accompanying the emergence of codification in other sciences of the Qur'an. Thus, as time advances, there is more authorization in this science on what we find with Yahya bin Al-Mubarak Al-Yazidi (202 AH), Yahya bin Adam (203 AH), Yaqoub Al-Hadrami (205 AH), Al-Waqdi (209 AH), and others. <sup>(29)</sup>

Some have argued that the first book to be written in the science of readings and its news reached us was Yahya bin Ya'mar (90 AH), and it was said that the first one who wrote it was Aban bin Tghlab al-Kufi (D.141 AH),

and accordingly, the first half of the second century will be the beginning of the composition in the readings, and it was said that the first person who recorded in the readings was Abu Ubayd al-Qasim bin Salam (D. 241 AH), then Ibn Jubair al-Kufi, then Ismail bin Ishaq al-Maliki, the companion of Qaloon, then Abu Jaafar Muhammad bin Jarir al-Tabari, then Abu Bakr Muhammad bin Ahmed bin Omar, then Abu Bakr bin Mujahid (d.324 AH), then people in his era and after it composed In the types of readings - comprehensive, brief, singular, and extensive - and the imams appeared in the recitations counted<sup>(30)</sup>.

And the reciters at that time had multiplied and dispersed in the country and spread, behind them nations after them nations, and their classes and characteristics were known, some of them were the arbitrator of recitation known for the narration and know-how, and some of them were limited to one of the descriptions, and many because of that difference, and the control was less and the breach widened, so the scholars repelled that through Their books, and that Imam Abu Bakr Ahmad bin Musa bin Mujahid (may God have mercy on him) mastered this through his book "Seven in the Readings", which he said in its beginning: (And the reading that people in Madinah, Makkah, Kufa, Basra and the Levant have is the reading that they received from their parents who received and rose Through it in all of Egypt from these regions a man who took from the followers of the followers gathered private and public to recite it, and walked his way in it, and adhered to his doctrines according to what was narrated on the authority of Omar bin Al-Khattab, Zaid bin Thabit and others, that they said: (Recitation is Sunnah. As you find it)<sup>(31)</sup>.

The investigators of the scholars mentioned that the merit of reading is a good control in distinguishing what is based on the readings and what is proposed, so they said: (Every reading helped by the line of the Qur'an with the correct transmission in it, and its coming on the eloquent from the language of the Arabs, then it is a valid and considered reading), so if one of these pillars is missed All three, I call it an abnormal or weak reading.

Classifications of the imams abounded in respectable and odd readings, and most of them were chosen to limit the mention of the seven imams of the regions, and they were the ones on whom Ibn Mujahid was unanimously agreed before the three hundred or so. Seven letters), and another saying that Othman bin Affan wrote seven of the Qur'ans and directed them to the regions, making the number of readers more than the number of copies of the Qur'an.<sup>(32)</sup>

The seven reciters are:

- 1- Abu Abdul Rahman Nafeh bin Abi Naim (d.169 AH), the reader of the people of Madinah.
- 2- Abdullah bin Katheer (d.120 AH), the reader of the people of Makkah.
- 3- Abu Bakr Asim bin Abi Al-Najoud (d.128 AH), the reciter of the people of Kufa. 4- Hamza bin Habib Al-Zayyat (d.189 AH), a Kufa reciter.
- 5- Ali bin Hamza al-Kasai (d.189 AH), the reciter of Kufa and Baghdad. 6- Abu Amr Ibn Al-Alaa (d. 154 AH), the reader of Basra.
- 7- Abdullah bin Amer Al-Hasabi (d. 118 AH), the reader of the Levant.

The reason for choosing these people was that he took upon himself not to narrate except from those who were known for their exactness and honesty, and longevity in accompanying reading and consensus on taking from him and receiving from him, so what he wanted was not accomplished except with these seven alone, otherwise the imams of reading do not count, and some of them are for a greater and greater extent mentioned<sup>(33)</sup>.

### **The second topic**

#### **The faces of the agreement between Nafi 'al-Madani and Asim al-Kufi, and the difference in their readings**

##### **The first requirement: the object of agreement**

##### **Surah Al- Naba:**

God Almighty said: ((“They do not hear falsehood in it nor a liar (35)).

The two Imams Nafi 'and Asim agreed in reading the word and (( not a liar )), by emphasizing the signifier<sup>(34)</sup>.

**Surah Al-Nazi'at:**

- 1- The Almighty's saying: (( Only you are a warner of those who fear it (45) They agreed to read Munzir without intending the letter R <sup>(35)</sup>).
- 2- The Almighty's saying:( Has there reached you the story of Moses(15))

They agreed from this verse to the end of the surah by sincerely reading the end of it Al-Fath <sup>(36)</sup>, and what is meant By: (the endowment on the alif switched from the Tanween without the switch from the Z) <sup>(37)</sup>.

**Surah Al-Mutaffifin:**

- 1- The Almighty's saying:( No! Rather, the stain has covered their hearts of that which they were earning (14)).

They agreed to read, by opening the R without tilting <sup>(38)</sup>.

- 2- The Almighty's saying:( You will recognize in their faces the radiance of pleasure (24))

They agreed to read the words You know with the opening of the T and the breaking of the R'A, and the radiance with the accusative <sup>(39)</sup>

**Surah Al-Inshiqāq**

The Almighty's saying:( [That] you will surely embark upon [i.e., experience] state after state (19))

They agreed to read the word to ride by joining the B <sup>(40)</sup>.

**Surah At-Takwīr**

- 1- The Almighty's saying:( And when the seas are filled with flame (6)). They agreed to read the word to ride by joining the B <sup>(41)</sup>.
- 2- The Almighty's saying:( For what sin she was killed (6)). They agreed to read the word was killed, by diluting the T <sup>(42)</sup>.
- 3- The Almighty's saying:( And when the pages are spread [i.e., made public] (10)).

They agreed to read the word published, reducing the shin <sup>(43)</sup>.

**Surah Al-Infitar**

The Almighty's saying:( It is the Day when a soul will not possess for another soul [power to do] a thing; and the command, that Day, is [entirely] with Allah(19) ).

They agreed to read the word Day, in the accusative of the meme <sup>(44)</sup>.

**Surah Al-Burūj**

The Almighty's saying:( Honorable Owner of the Throne(15) ). They agreed to read the word "Majeed", by raising the sign <sup>(45)</sup>.

**Surah Al-A'la**

The Almighty's saying:( And who destined and [then] guided (3) ).

They agreed to read the word "Fate", with an emphasis on the signifier, and also agreed in this surah to recite the end of it sincerely Al-Fath <sup>(46)</sup>.

**Surah Al-Ghashiyah**

- 1- The Almighty's saying:( They will [enter to] burn in an intensely hot Fire (4) ).

They agreed to read the word (pray), by opening the T <sup>(47)</sup>.

2- The Almighty's saying:( Indeed, to Us is their return (25) ). They agreed to read the word "their offense," by lightening the E <sup>(48)</sup>. **Surah Al-Fajr**

1- The Almighty's saying:( And [by] the even [number] and the odd(3). They agreed to read the word and, opening the W <sup>(49)</sup>.

2- The Almighty's saying:( But when He tries him and restricts his provision, he says, "My Lord has humiliated me (16) ).

They agreed to read the word and assessed, by diluting the sign <sup>(50)</sup>.

3- The Almighty's saying:(So on that Day, none will punish [as severely] as His punishment (25) And none will bind [as severely] as His binding [of the evildoers].(26)

They agreed to read my words: "He shall not be tormented", or "He shall not be assured", by the breaking of humiliation and supplication <sup>(51)</sup>.

### **Surah Al-Balad**

1- The Almighty's saying:( He says, "I have spent wealth in abundance." (6) ).

They agreed to recite the word " abundance ", by diluting the B <sup>(52)</sup>.

2- The Almighty's saying:( It is the freeing of a slave (13) Or feeding on a day of severe hunger (14) ).

They agreed to read the words to jaw, and or to feed, to lift <sup>(53)</sup>.

3- The Almighty's saying:( Over them will be fire closed in (20) ).

Nafi 'and Asim recited the novel Hafs ( Musada), with al-Hamz, and Asim read Abu Bakr's narration without a humming "Musaddah" <sup>(54)</sup>.

### **Surah Al-Shams**

( By the sun and its brightness (1) And [by] the moon when it follows it (2) And [by] the day when it displays it (3) And [by] the night when it covers [i.e., conceals] it (4) And [by] the sky and He who constructed it (5) And [by] the earth and He who spread it (6) And [by] the soul and He who proportioned it (7) And inspired it [with discernment of] its wickedness and its righteousness (8) He has succeeded who purifies it (9) And he has failed who instills it [with corruption].(10) Thamūd denied [their prophet] by reason of their transgression (11) When the most wretched of them was sent forth (12) And the messenger of Allāh [i.e., Ṣāliḥ] said to them, "[Do not harm] the she-camel of Allāh or [prevent her from] her drink." (13) But they denied him and hamstrung her. So their Lord brought down upon them destruction for their sin and made it equal [upon all of them].(14) And He does not fear the consequence thereof.(15).

Imams Nafi 'and Asim read the end of this surah faithfully, Al-Fath, without inclination <sup>(55)</sup>.

### **Surah Al-Layl**

The Almighty's saying:( So I have warned you of a Fire which is blazing(14) ).

They agreed to recite the word wake up, and recite it lightly without accentuating the dha'a <sup>(56)</sup>.

### **Surah Al-'Alaq**

The Almighty's saying:( Because he sees himself self-sufficient (7) ).

They agreed on extending the hamza in "that he saw it", as they agreed in reciting the end of this surah sincerely Al-Fath <sup>(57)</sup>.

**Surah Al-Qadr**

The Almighty's saying:( Peace it is until the emergence of dawn (5) ). They agreed to read the word, by opening the lam <sup>(58)</sup>.

**Surah Al-'Adiyat**

The Almighty's saying:( By the racers, panting (1) And the producers of sparks [when] striking (2) And the chargers at dawn (3) ).

They agreed on reading and the racers, the producers, and the chargers, by breaking the T <sup>(59)</sup>.

**Surah Al-Takathur**

The Almighty's saying:( You will surely see the Hellfire (6) ).

They agreed to recite to see, by opening the Taa <sup>(60)</sup>.

**Surah Al-Humazah**

The Almighty's saying: ( Who collects wealth and [continuously] counts it (2) ).

They agreed to recite the which by reducing al-zal <sup>(61)</sup>.

**Surah Al-Naba:**

**The second requirement: faces of difference**

1- The Almighty's saying: ( And the heaven is opened and will become gateways (19) ).

The two imams differed in the recitation of and it "opened", so Nafi 'read "it was opened," meaning by emphasizing the letter t. As for Asim, he read and "opened" light without accentuating the letter ta <sup>(62)</sup>.

2- The Almighty's saying: ( the Lord of the heavens and the earth and whatever is between them, the Most Merciful. They possess not from Him [authority for] speech (37) ).

They differed in the reading of the words "Lord" and "Merciful", so Nafi read by raising the two names, and Asim read by lowering the two names <sup>(63)</sup>.

1- The Almighty's saying: ( They are [presently] saying, "Will we indeed be returned to [our] former state [of life] (10) Even if we should be decayed bones (11) ).

The two imams differed in the reading of the words na and then. Imam Nafi read with an interrogation in the first, anna, and the report in the second, "if" with one hamz, and Imam Asim read na and then) whispering (two sighs) <sup>(64)</sup>. The Almighty's saying: valley of Tuwā, (16) ). ( When his Lord called to him in the sacred. The two imams differed in the recitation of folded, so Nafi recited without Tanween, and Asim recited tanween <sup>(65)</sup> .

2- The Almighty's saying: (And say to him, 'Would you [be willing to] purify yourself (18) ). They differed in the recitation of zakat, so Nafi recited "zakat zayy" with emphasis on zai, and Asim read "zakkat light zay. <sup>(66)</sup>

**II. CONCLUSION**

Praise be to God deserving of praise, and blessings and peace be upon our master Muhammad, who is the leader of the banner of glory, and upon his family and companions.

From the above, the most important results that have been reached through this research can be summarized as follows:

1- The recitations were known by many definitions, some of which are consistent with others, and others differ between brevity and excessiveness, but it usually flows into one point, which is that reading is pronouncing the words of the Holy Qur'an as pronounced by the Prophet, may God's prayers and peace be upon him. Scholars accept reading.

2- The science of recitations, like other sciences, passed through stages that led to its development and prominence. It began from the time of the revelation of the Qur'an with the seven letters, until it acquired a well-studied, well-documented science with its principles, origins and elders.

3- The scholars have a great role in preserving the legacy that our honorable Messenger, may God's prayers and peace be upon him, left us. The prophets did not inherit a dirham or a dinar, but rather they inherited knowledge. Those who contributed to the development of this knowledge, and in communicating it to those who come after them with all sincerity and honesty, and as they heard it from those before them, and this is the concern of the scholars of this nation.

4- One of the great rulings that represent the divine intention is that the Qur'an be preserved in multiple and varied readings, even though the Qur'an is one, and these readings are agreed on their validity and frequency on the authority of the infallible Prophet, may God bless him and grant him peace.

### **III. SOURCES AND REFERENCES AFTER THE HOLY QURAN**

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