

## **Ekhtiyarat Abi Hassan Taher bin Abdul Moneim Fii Osoul AL Qiraa't AL Thamani (AL Tadhkira Fii AL Qiraa't AL Thamani)**

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### **Abstract**

The researcher gives a brief introduction of the life of Imam Ibn Ghalboon, and then added the statement of his choices and his growing up, then the researcher stated the eight readings and their origin and the origins of his book in respect to the eight readings, followed by the order of the chapters and sections according to what recognized by the scholars of readings, the researcher's recommendations and results presented in the conclusion of the research.

### **Introduction**

Praise be to Allaah, who breaks the grain apart, prayer and peace be upon his prophet and his companions who sacrifice on the sake of Allah(swt). Allah says in the Holy (We have, without doubt, sent down the Message; and We will assuredly guard it [from corruption].). AL Higr 9  
Therefore, I hope to be one of them and joining the people of the Koran, and those who are devoted to it.

The most science that deserves to be cross someone's mind is the science that relates to the Holy Quran, Allah says (This is the Book; in it is guidance sure, without doubt, to those who fear Allah;) AL Baqara<sup>2</sup>.

This study is focusing on a famous book of readings in the eight readings, it is (Kitab AL Tadhkira) and the most famous writer of this art, Abul Hassan Taher bin Abdel Moneim ibn Ghalbon, he and his father were the most prominent in readings (Qira'at), and he was being taught by his father, Makki bin Abi Talib, and the student of the son of Ghalbon Othman bin Said al-Dani, so I have chosen this book of this science to focus on his choices in the readings that was investigated in his book mentioned above. This study includes: The Introduction,

Reasons for choosing the subject, objectives, importance, problem, questions, methodology and the limits of the study.

- **The first topic:** Biography of Ibn Ghalbon.
- **The second topic:** His choices and their origin.

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- **The third topic:** the choices of Ibn Ghalbon in AL Osool .
- **The conclusion:** The conclusions and recommendations.

### Reasons for choosing this topic:

As soon as you skim through (Kitab ALTadhkira ) which wasitten by Ibn Ghalbon, immediately you know and recognize that this is the distinguished Imam of the readings ( Qiraa't) because he was the student who was taught by the well known Imam Othman bin Said al-Dani, and people have received all of what he wrote with consent and acceptance; to recognize the choices of this Imam in the field of readings and its implications through his book -ALTadhkira- it is worthy of study and exploration of what contained inside, and is still the field of research in the science of readings, and this in itself motivated to search in this area and to reveal and pick up its pears and jewelers.

### Objectives of the study :

The purpose of this study is to follow the choices of Imam Abi Hassan Taher bin Abdul Moneim bin Ghalbon through his book (ALTadhkira) in the Eight Readings, and to investigate the implications of those choices.

### The importance of the study :

This study directs the choices of this Imam, and shows the acceptance and the satisfaction, people do read all what was chosen by Ibn Ghalbon today, the complexity of this study sometimes compared between the choice of Ibn Ghalbon and other scholars.

### The questions of the study:

The questions of this study arise from the following:

1. Are all the attributions of the ten well-known readers accepted?
2. Are all the choices that were mentioned by Ibn Ghalboun today acceptable or not?
3. Is all that reached us in the stomach of famous books read today or that some read it and the other?
4. What are the criteria for selecting the former imams?
5. What are the reasons and motives for choosing when imams ?.
6. What are the reasons that made what inside some of the books a return is not read today.

### Study Approach :

Follow the researcher to study this subject inductive and descriptive method; by tracking and extracting the choices of this imam from its mazanha,

and analyze and study a scientific study according to what is followed in scientific research.

### **The limits of the study :**

In terms of choice, the researcher depends on what the Imam Ibn Ghalebun chooses , but in terms of practical application, this study is applied to (Kitab AL Tadhkira) in the eight readings of Imam Ibn Ghalboun in the fundamentals of the readings that what his book has included .

### **Terms of study :**

- Letter: Each word has a difference way of reading among readers.
- Fundamentals: they are the steady whole rules as the disagreement among the readers about the two Hamzat in a word.
- Choice: Selection of a certain aspect of reading.

### **Previous studies :**

Some Imams stated previous studies in the selection of readings as the study written by Dr. Mustafa Al-Sulaimi entitled (AL Ekhtiyarat wa AL Enfiradatb ALWaridah fii Kitab Ghayat AL Nihaya Li Ibn al-Jazri), as well as what was written by Dr. Babiker Mohammed Tom, entitled (Ekhtiyarat AL Jubirimin khilal Kitabihi Kanz AL Ma'ani), and this study is based on what Ibn Ghalebun has chosen in his book (AL Tadhkira) in the eight readings, the researcher didn't find any study submitted in this topic.

### **The first topic : Who is Ibn Ghalbon**

His name is Tahir bin Abdul Moneim bin Ubaidullah bin Ghalbon, his nick name was Abu AL Hassana, and he was one of the distinguished scholars of readings.<sup>1</sup>

Ibn Ghalboun grew up in scholars scientific life because of the existence of the scientific atmosphere at that time, his father was one of the well-known scholars of reading, in which he wrote useful classifications, his son Ibn Ghalboun received the science at the beginning of his scientific life from his father, and then continued his scientific career.

Ibn Ghalboun was born in Halab and went to look for knowledge every were, then he went to Egypt with his father and lived there, as well he went to AL Bisra, he mentioned this in his books. Al-Dhahabi mentioned that Ibn Ghaleboun had gone to Baghdad he said: «Ibn Ghalboun went to Baghdad and met Abu Bakr al-Qai'tei there.<sup>2</sup> «Ibn Ghalboun learned from famous scholars such as his father, al-Husayn Ibn Khalawiyah, 'Atiq ibn Masha'allah,'

1- Ghayat AL Nihaya fii Tabagat AL Qura'a- Dar AL Kutub AL Ilmiya Beirut 1982.

2- Marifat AL Qura'a AL Kibar ala AL Tabaqat wa AL Asa'ar Beirut Lebanon 1997.

Abd Allah ibn al-Mubarak. And a number of scholars learned from him for example Al Dani Othman Ibn Saeed, Abu AL Fadle Abdul Rahman AL Razi, Abu Adu Allahi Mohammed Ibn Ahmad AL Guzwini and others<sup>1</sup>.

A number of scholars appreciated what he had done for example his student AL Dani Othman ibn Saeed who said about him: «We did not see any one at that time like him, in his understanding, knowledge and say the truth<sup>2</sup> we wrote about him a lot.» Ibn al-Jazri said: «He was a good scholar, trusted and his arguments are always the best.»<sup>3</sup>.

AL Dhahabi described him in his book( AL Eber ) he said: «Sheikh of the Egyptian Diyars in the readings»<sup>4</sup>

Ibn Ghalboun died in (399 ) after a scientific life full of science and knowledge at an old age, he left huge scientific wealth<sup>5</sup>.

### **The second topic: Definition of the term choice (AL Ekhtiyar) and its origin.**

The word choice in the language revolves around the presentation of one object over the other, and the choice means the selection of something<sup>6</sup>. Jaber bin Abdullah said: «The Messenger of Allah - may Allah bless him and grant him peace - teaches us Istikkara, as he teaches us a chapter from the Holy Quran.»<sup>7</sup>.

The meaning of the choice in respect to scientists' opinion which is not far from the linguistic meaning, which means that the reader choses one aspect of reading either it is common and spread or the reader thinks that it is the best of all styles of reading. Imam Makki bin Abi Talib said: «And those who chose a type of reading, they did so because they follow a certain group of others, and each one chose what he read and narrated as an aspect of choice ...»<sup>8</sup>. In the same sense, Imam Nafie said: «I looked at what two of them agreed upon and then I took, until I wrote this aspect of reading in these letters.»

Many of the Imams confronted to the selectio(AL Ekhtiyar), some of them gained success because Allah helped them, but the selections of others remained in the pages of books; and no one has gone through them.

1- Ghayat al Nihaya Ibn AL Jurzi 339 /1.

2- Marifat al Qura'a al Kibar Lil Dhahabi p.207.

3- Ghayat al Nihaya Ibn AL Jurzi 339/ 1.

4- AL Ibar fii Khabar mn Ghabar AL Hafidh AL Dhahabi Beirut 195/ 2.

5- Marifat AL Qura'a AL Kibar wa AL Ibar fii Khabar mn Ghabar.

6- AL Ibar fii Khabar mn Ghabar.

7- AL Sihah Taj AL Lugha wa Taj AL Arabia.

8- AL Ibana an Ma'ani AL Qira'at.Dar Nahdat Misr p.89.

The choice is only of those who are qualified and competent, it should not go beyond the limits of the chosen according to Imams, and it should not be against the congregation of the nation.

The choice has been attributed to Imams who are earlier times of peace such as Mujahid ibn Jabr, Talha bin Masbir, Qatada bin Da'ama and others.

The third topic: the choices of Ibn Ghalboun in the Principles.

The first question is the separation between the two chapters (Surah). Ibn Ghalebun said: «I also choose to follow Warsh, Ibn Amer and Abu Amr in five places, in which the Sura is connected with the next, for example Surat ALAnfal with Bra'a and AL Waqia with AL Hadeed.

#### **The second issue:**

The difference in (Mad AL Meem) at the beginning of Surat Aal Emran according to Warsh in particular, Ibn Ghalbon said : «Both of the reading styles are good, but I used both of them»<sup>1</sup>.

#### **The third issue:**

Contracting (Edgham) The letter Waw into what comes next or bringing it out, this can be presented in the verse (When they crossed the river,- He and the faithful ones with him ) AL Baqara 249. Ibn Gholboon said (what is true is the contraction (Edgham) and this was narrated by Ibn Omer). Some of the narrators did not agree about this point, some of them preferred the contraction of the letter Waw, others thought that it should be brought out. Mujahid is one of them he preferred bringing out the letter Waw, but Imam AL Shatibi did not agree with Mujahid

#### **The fourth issue:**

Contracting (Edgham) the letter Al-Hah into the letter Ayn: this can be presented in the verse «(Only he who is saved far from the Fire) ([Al-Imran: 185]. Ibn Ghalboun said: «Yazidi narrated that there should be a connection of the letter Ha'a into it the letter Ayn, or bringing it out»<sup>2</sup>.

The researcher believes that both of contracting the letter Ha'a into the letter Ayn or bringing it out is correct.

#### **The fifth issue:**

Contracting (Edgham) the letter Al-Hah into the letter Ayn « this can be presented in the verse «( Christ Jesus the son of Mary) ([Al-Nisa'a: 171]. And the verse (In that case there is no blame on either of them if they re-unite)» [Al-Baqarah: 230] Ibn Ghalebun said: AL Gasim bin Adul Warith, an Ibi Omer an Al-Yazidi, an Abi Amro narrated that the contraction is in

1- AL Tadhkira – Ibn Gholboon 71/ 1.

2- Hirz Val Amani – AL Shatibi (129- 130).

the verse (Christ Jesus the son of Mary) ([Al-Nisa'a: 171]. And the verse (In that case there is no blame on either of them if they re-unite) « [Al-Baqarah: 230] and others narrated that there were a bringing out of the letter Waw.

In the opinion of the researcher that the choice of Ibn Ghalbon in this matter is true.

The two faces were proved by the readers for this letter in al- Sousi from (tareg); the way of Al-Shatabiyya, and from Al-Duri and Al-Sousi from (tareg); way of Taybeh. Ibn Ghalbon chose (al-edgham);insertion, diphthongize .

But, (alja'mhor), the group of the scholars chose the manifestation, it was reported by Al-Duri in more than one hundred of the ways of his (126), and by Al-Sousi in more than twenty ways of his (28)<sup>1</sup>.

The twelfth question is: (edgham); insertion diphthongize, of Al-Ta'i in Al-Tha', and its manifestation from His saying: «(وَأَتُوا الزَّكَاةَ)» And give out al-zka't "[Al-Baqarah: 83] and He said: (التَّوْرَةَ); taura't, [al-jumu'ah: 5] it differed from them in them ... and it is taken to show in both places the light of the unclosing with the lightness of the (alif); before it»<sup>2</sup>.

In general, these two letters differed between insertion and manifestation in the (tareg); way of Al-Duri and Al-Sousi. However, in these two letters the selection of Ibn Habash, is (al-edgham);insertion. and the choice of the son of Mujahid, followed by Ibn Ghalbon, is manifestation. The selection of Ibn Ghalbon agrees with the most readers and methods, it was (111) from (tareg); way of Al-Duri and the in (23) way to al- Sossi.

The thirteenth question: (edgham); insertion of al-Ta'a and its representation, Ibn Ghalbon said there is difference in it, because ibn Mojahed took manifestation, while Dajuni took (al-edgham);insertion<sup>3</sup>. The general people of Baghdad took these two letters in manifestation, , and took Ibn Sha'tebi to al-Sousi<sup>4</sup>.

In the opinion of the researcher that the right to be for manifestation, due to the large of those who took it, contrary to the (edgham); insertion.

The fourteenth question: Mediation and extended the letter of extension and softness that comes after the clipping hamza Ibn Ghalboun said: «... and that Na'fee, may God have mercy on him, did not see the (eshba'); satisfaction of the extended letters of the extension which are after Hamza, like ; (آدم) A'dam

1- Ekhtilaf wegoh al-nashr, by Bashir Ahmed Ahmed, published by Dar Al Sahaba - Tanta - I / 1, 2009, p. 192.

2- Al-tazkera' Ibn Ghalbon 1/ 85.

3- Al-nashr in the ten readings of Ibn al-Jazari, 1/ 232.

4- Al-Bayan al-Dani, p. 177.

and others.»<sup>C</sup>

This type of extension is known as the extension of the (البدل) ; appositive, because the letter of extension is often changed from Hamza , and to the readers there are three degrees shortness, mediation, saturation, and these faces from the Warsh of Al-azrag (tareg), way Imam Shati said:

وما بعد همز ثابت أو مغير      فقصر وقد يروى لورش مطولا  
ووسطه قوم كآمن هؤلاء      آلهة آتت للآيمان مثلاً<sup>1</sup>

That means: After a constant (hamza) or vowel there is shortness and in Warsh it is length.

Ibn al-Jazri said:

.....  
مد له واقصر ووسط كنأى      وازرق إن بعد همز حرف مد  
فالآن أتوا إيء آمنتم رأى

**That means:** Azrag elongate , shortest, and meditate , after (hamza) letter, as in (نأى) (na'a); far

Ibn Ghalboun chose the shortness of apposition and denied the increase in its duration on the amount of shortness and invalidated it, , but the increase was received from imams such as Hzali and Aldani and Ahwazi and others.

In the opinion of the researcher that the right with the (jamhoor al owlma); majority of scientists who extended the character of the (ma'd) in that the increase on the minors; for its sophistication and frequency, and no face to deny it, as Ibn al-Jazri, contrary to what Ibn Ghalbon went to choose.

The fifteenth question: The extension and the lack of it when the first of the two hamzas is dropped in ; (جاء أمرنا); our order came , or when eases and makes it in between like; (هؤلاء إن); if these are.

Ibn Ghalbun said in the first: «Both sides are good, but I have read and I take it.» He said in the second, «Both sides are good, but I have not read and I take it».

Imam Al-Shatby permitted the two sides in this matter and did not indicate the cause of weighting he said:

وان حرف مد قبل همز مغير      يجز قصره والمد مازال أعدلاً

That means: if elongation letter comes before (hamza) ,it can be shortened also, it can be extended, and that is still fair.

Imam Ibn al-Jazri, considered presenting the face of the extension if it had a residual effect, and this should be done in the face of the facilitation and ease. He said in Taybat al-nashr:

والمد أولى إن تغير السبب      وبقي الأثر أو فاقصر أحب

In the opinion of the researcher that what Ibn al-Jazri went to is the

1- The ticket to Ibn Ghalboun p.



aspects of the matter and what Ibn Ghalbon, went to the remaining of hamza, because it increases strength for the reason, and dropping it weakening the reason.

The sixteenth question: easing (الهمزة); hamza or substituting it (ياء) as in (مستهزءون); the time of the (waqf); pause. It is permissible in the word, (مستهزءون); mockers three aspects: First: ease the (همزة), hamza in between, which is the doctrine of Sebwayeh, and the second face: replacing the hamza (ياء), ya' pure, which went to al-A'khfash, and the third: the deletion of hamza with the transfer of movement to (الزي); Zai Imam Shati said :

ابدلا والاخفض بعد الكسر ذا الضم	.....
حكى فيهما كاليا وكالواو اعضالا	بياء وعنه الواو عكسه

(The ticket to Ibn Ghalbon 1122/. Shatbyya House, House no. (208) Good publication of Ibn al-Jazri, House No. (174)

#### The ticket to Ibn Ghalboun

Ghaith Al - Nafa in the seven readings of the investigator on Nuri Sfaxi by Gamal al - Din Muhammad Sharaf, edition of Dar Al - Sahaba in Tanta, in 2004. P

Ibn Ghalboun chose the face of the ease and ruled out the substitution..

The researcher believes that both faces ease and substitution - in these words and the like is true and frequent receiving the acceptance .

The seventeenth question: Achieving the (الهمزة); hamza or moving its movement at the end of the pause, such as; (الأرض); land, and the achievement of hamza or ease it if they are medium as in; (بأيكم) byany , Ibn Ghalbon: «... and that they good<sup>1</sup>.»

Tibi said indicating this:

وقفا على مقرون أل لجمزة <sup>2</sup>	ومنع التحقيق دون سكتة
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In the opinion of the researcher not to read Hamza's and stood on without silence for violating the general consensus readers.

Al - Fath Al - Rahmani Explanation of the meanings of the meanings, Bhakbh Abdul Razek Ali Ibrahim, edition of Dar Dia - Tanta, I / 1, in 2003.

As for the mediating (همزة); hamzah, it is permissible to work on the two sides: And what Ibn Ghalebone has said is contrary to as I said above.

1- The measure of wishes and congratulations, House (245- 246).

2- The ticket to Ibn Ghalboun.(Published in the ten readings, to Shams al-Din Abi al-Khair Ibn al-Jazri, Mohammed bin Mohammed bin Yusuf, investigation: Ali Mohammed al-Dhnaa, publishing the largest printing press, 1 /487).



The eighteenth question: Replacement and facilitation and ease in, (همزة); hamza .

Ibn Ghalboun said: «... Hasham and Hamzah are replacing these, (همزات) Hamzat - in the pause, (Waqf) - the letters of which the movement of what preceded it ..... and the first saying is the best.»<sup>1</sup>

The book of the holy Quran went to portray (الهمزة); hamza as if it was moving in the form of movement before it, and came out of this section some words from that word (المأ), in chapter (المؤمنون); the believer and all that In chapter (النمل); ants.<sup>2</sup>

The author of al-dhman said:

مع أولى المؤمنين الملوأ في النمل عن كل ولفظ تفتوا

On this word, it is permissible to do five things:

- 1- Replace it (alif), a' on the analogy measurement.
- 2- Replacing it consonant, (wa'w), o with pure silence.
- 3- Replace it, (wa'w), o with eshmam.
- 4- Replace it, (wa'w), o with al-roa'm.
- 5- Ease it with al-roa'm.

Ibn Ghalboun tended to choose the face of the substitution, and the researcher believes that all five faces are correct, taken and read.

(The ticket to Ibn Ghalbon 1 / 162163-.

Al-Hieran Guide to the Supplier of Hazem, by Abu Ishaq Ibrahim bin Ahmed Sulaiman Al-Marghani Al-Tounsi Al-Malki, by Zakaria Omairat, published by Dar Al-Kuttab Al-Ulmia-Beirut-T / 2, 2012, p.

The nineteenth question: the pause with (الهمز); hama or (الياء); ya' in His saying of the word the: (تبوءا). Ibn Ghalboun said: «As for the hadeeth narrated by : Ubayd Allah from his father and all from Hobayra, he said that he paused, (تبوءا) with jaa'; (يا)»<sup>3</sup>.

The Persian said: Abu Taher told me: I asked Abu al-Abbas al-Ashnani about the pause (waqf), and he said: «Narrated by Habira, did not know it and denied it, and told me the pause (waqf), is like a link»<sup>4</sup>. Al-Shatby said in support of what al-Dani said and what Ibn Ghalboun chose:

مع المد قطع السحر حكم تبوءا بيا وقف حفص لم يصح فيحملا<sup>5</sup>

1- The ticket to Ibn Ghalbon 1 / 162- 163.

2- Al-Hieran Guide to the Supplier of Hazem, by Abu Ishaq Ibrahim bin Ahmed Sulaiman Al-Marghani Al-Tounsi Al-Malki, by Zakaria Omairat, published by Dar Al-Kuttab Al-Ulmia-Beirut-T / 2, 2012, p.

3- The ticket to Ibn Ghalboun, p. 168.

4- Al-Bayan al-Dani, p. 549.

5- Al-Shatibiya, House no. (751)..

In the opinion of the researcher that the choice of Ibn Ghalbon is correct in this matter, it should be taken.

The twentieth question: Returning the deleted,(الف); a' for meeting of two consonant like; (راء القمر) . Ibn Ghalboun said in al-tazkera: «The first face - the finest»).

All the readers agree on the returning,(الف); a' . Ibn Ghalboun explained his choice in which the public agreed with two signs:

- 1- Because not to return ,(الف); a' to the act prejudices by the deletion of its(لام),L and the movement .
- 2- That the readers have taken care of the presence of the(الساكنين); the two consonant .

Like the saying in (راء القمر) which is the choice of the son of Ghalbon.

The twenty-first question: Opening, unclose in[ra']; [r] or between the two words of: (فراق); parting and (الفراق); the parting (مراء) (ذراعا) (سراعا) (طهرا) (ساحران).

Ibn Ghalbon said in all this opening, unclose is good.<sup>1</sup>

The ancient scholars used (al-ft'h); opening, unclose to emphatic the pronunciation the letter (ra')..

After knowing the terminology of Ibn Ghalboun in lengthening and amplification we refer to the four questions above:

- 1- The first issue: the word (فراق) parting and so on.  
Warsh read the way of al-azrag in lighting the letter (ra').. if it is opened or clipped after the original. Imam Shatibi said:  
وما حرف الاستعلاء بعد فراؤه لكلهم التفتيح فيها تذلا
- 2- The second issue: the word (سراعا), rush this word falls under the rule of (al-targeg); attenuate for al-Azrag.
- 3- The third issue: the word (مراء)-hypocrite this word falls under the rule of the above one.
- 4- The fourth issue: the words (طهرا)- Ibn Ghulbun went to choose it to exaggerate it, and so recited al-Dani

Introduction to the Origins of Readings by Imam Abu Al-Asba :Abd Al-Aziz Bin Ali Al-Mutahi, by Tawfiq Ahmed Al-Abqari, published by Sheikh Al-Sheikh Heritage Library, 2004 edition, pp. 43 -44 (Al-Shatabiya, House No. 35)

(Published by Ibn al-Jazri, 2 / 73. Jamaj al-Bayan, p. 353). Summarizing the phrases in the sequence of references, by Imam Abi Hassan bin Khalaf

1- The ticket to Ibn Ghalbon, p: 223- 224 (Published in the ten readings of Ibn al-Jazri 2/ 68).

bin Abdullah bin Balima, by the investigation of Gamal al-Din Muhammad Sharaf, published Dar al-Sahaba - Tanta - p: 33.

(Al-Bayan al-Dani, p. 353). A summary of the phrases in the sequence of references, by Imam Abi Hasan Ibn Khalaf, p. 33.

Al-Bayan Mosque, p.353.

### Conclusion

Praise be to Allah, Who helped me to accomplish this research.

The best view of Imam Shatibee, where he said:

وبالله حولي واعتصامي وقوتي      وما لي إلا ستره متجللا  
فيا رب أنت الله حسبي وعدتي      عليك اعتمادي ضارعا متوكلا

This means:

And God is around me and my sit-in and my strength, I seek only His protection. O Lord, you are my God, my glory, and my promise to you, My dependence shall be on.

Viewing the choices of Ibn Ghalbon in his book al-tazkira', the researcher concluded his study by the following:

Ibn Ghaleboun's book is a major source of (qira't); readings today, especially as it was adopted by the scholar Ibn al-Jazri in his book (al-nashr); which is one of the most readable books today.

Ibn Ghalboun has mixed some of the letters of the origin, and put them in the (f'rsh); of the letters, in contradiction to the methodology that has been applied to them, in which the origins of the readings were mentioned first and then the letters were drawn.

Ibn Ghaleboun deposited his book a number of readings, which today are considered as abnormal readings, not used.

Ibn Ghalbun disagreed with the readers sometimes, as he did in preventing the triangulation of the Surah.

(Al-Shatabiya, House no. 9394-)

Finally, the researcher recommends the following:

Researchers should refer to the previous books and study them deeply to extract the treasures of knowledge. Hold comparison between the former writers to have a good opinion and their unique scientific direction.

Stand up with the (qira't); readings in the previous books to find out the causes of their anomalies and violations of what people today.

Study manuscripts in the field of (qira't); readings and achieve them for the benefit of researchers and students of science.

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