

The difference in (al rasm), drawing, shaping sound in letters in the Quranic words, in which two readings came, from the first half of the Quran collecting, and guiding studying

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Abstract

Through my study the sciences of (qira't); readings, reciting I noticed some of the words that have written in two different ways and this is what made me chose this study in order to define the readings and the Quran and, (rasm) the drawing in which the Qur'an was written. The study included an introduction and four chapters, . The first: chapter is definition of readings, Ottoman (rasm). The second chapter: The difference in (rasm); drawing in the Quranic words in which there are two readings from the first Surat Al-Baqarah to the last Surat Al-Nisa`. Thirdly: The difference in (rasm); drawing in the Qur'anic words in which two readings were read from the first Surah Al-Ma`ida to the last Surah Al-A`raf. The fourth chapter: the difference in drawing in the words of the Quran, which contained two readings from the first Sura (al taubah) repentance, another Sura al-Isra.

Introduction

Praise be to God, and prayers and peace be upon our prophet. His households and his companions. The prophet (p.b.u.h), said: in meaning, “the best of you is the one who learned Quran and teaches it”².

The best of what one seeks, and is honored in this world is to serve the book of the Lord of the Worlds; that book which falsehood does not come from its hands and not behind it. God Almighty ensured the preservation of the Quran. Throughout the ages and ages and the development of Arabic writing and control, the quran remains a strong sign of the Status of God. indicating the greatness of God, and the companions of His Messenger, they took care of quran and collected its copies, until reached the generation of the followers. Scholars did their best to save the book of God from loss and distortion, they worked on the study of drawing and control and improvement, which we see before us to this day.

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2- Narrated by al-Tirmidhi in his Sunan in the section «section of the teaching of the Qur'an» H / 2907.

And it became necessary for specialists to stand on scientific sufficient and adequate study, , so as to take the hands of the nation.

Research problem:

- What is the Ottoman(rasm); drawing and its characteristics
- What are the Quranic words that were written with different ways to read them?

research goals:

- Defend Quranic readings(qira't) and readers
- To highlight the miracle of the quran
- To highlight the characteristics of Ottoman (rasm)

research importance:

The importance is that the student who studies the readings to know the Ottoman drawing (rasm) and rules, as well as to know the correct way to write the words of the quran according to the Ottoman drawing (rasm).

Research Methodology:

- The researcher follows the inductive method where he follows the words in which there are two readings and wrote two different verses in the Ottoman quran copy in the first half of the Qur'an.
- The researcher arranges the Quranic words in which two readings were given according to the order of the Holy Quran, for easy reference when necessary.
- The researcher mentions the Qur'anic readings contained in each word separately, and then draws each read with the ratio of each reading to its reader.
- The researcher controls the Qur'anic verses in the form of Haf's narration about Asim.
- Conclusion: Includes findings and recommendations.

Structure Search:

This research included an introduction and four topics followed by the conclusion of detailed indexes as follows:

- The first topic: Definition of readings, Ottoman drawing(rasm) .
- The second topic: the difference in drawing in the quranic words, which

contained two readings from the first Surat Al-Baqarah to the last Surat Al-Nisaa.

- The third topic: the difference in drawing in the words of the quran, which contained two readings from the first Surat Al-Maida to the last Surat Al-A`raf.
- The fourth topic: The difference in drawing in the Quranic words in which there are two readings from the first Surah Al-Tawbah, the last of the Isra.
- Conclusion: Includes findings and recommendations.
- Index of sources and references.

The first topic

Definition of Ottoman readings and drawing(rasm)

First : (qirats); Readings:

The readings;(qira'ts) is plural of reading,(qira') and reading is the source of the verb read. This is the act that comes in the sense of annexation and plural¹. The readings in the terminology have many definitions, including:

Definition of Imam Zarkashi: (the difference of words of revelation in the character of the letter and how to alleviate and tighten and others)².

Imam al-Dimiati defined it: (science that teaches the carriers agreement to the Book of God and their differences in the deletion fixing and movement and separation and connection and other pronouns and exchange and other hearing)³.

Imam Ibn al-Jazri defined it: (learned how to perform the words of the quran and the difference and attributed to each face to convey)⁴.

Second: alrasm and the quran copy(mashaf):

The drawing, (alrasm) in the Arabs language is meant the mark, and its origin is the effect, the effect of writing on the word, drawing everything, its effect. The quran,(mashaf) in the language: is the whole of the papers

1- Alsahah tag allogaIsmail bin Hammad al-Jawhari, Ahmed Abd al-Ghafoor Attar, 3 (1404 AH_1984), Dar al-Milliyun, Beirut, Lebanon, Chapter 1, Chapter 1 /64.

2- Al burhan fi olom al guran the Arabic Books Revival House, Issa Al-Babi Al-Halabi and his partners, 1 /318.

3- Ithaf fodlla al bashr (1419 AH 1998), Dar al-Kuttab al-Ulmiyya, Beirut, June 1, 1998, in the fourteenth readings, Ahmad bin Muhammad bin Abd al-Ghani al-Dimayati.

4- Mongid al mogreen Almnajjd reciter and the guide of the students, Ibn al-Jazri, 1, (1420 e_1999 m) Dar al-Kuttab al-Alami, Beirut, 1/9.

written between the two covers, that is: between the two skins _ then became a name for the papers in which the quran was written¹.

And summarize the above in: The (rasm);drawing of the quran(mashaf): is the markings engraved in it.

The conventional definition of (rasm)drawing: is what was written by the Companions of the quran and most acceptable to the rules of the standard drawing or drawing spelling, but what was contrary to things have been written on a specific basis².

The pedigree of Ottoman drawing to Othman bin Affan:

This drawing, called the Ottoman drawing (rasm), is related to the master of Usman ibn Affan (may Allah be pleased with him). This does not mean that he invented it on his own or contradicted in rasm that was placed before the Prophet peace be upon him, but it attributed to him because he published it and broadcast it in the horizons. That the transfer from the papers of our master Abu Bakr may Allah be pleased with him and it was with the companions, with the abundance of witnesses who testified that their mouths written in the hands of the Messenger of Allah peace be upon him³.

The second topic

The difference in(alrasm); drawing in the Quranic words in which there are two readings from the first Surah Al-Baqarah to the last Surat Al-Nisa`

surah Al-baqarh:

Allah Almighty Said : *(And they-Jews, Christians and pagans say; Allah has begotten a son children or offspring. Glorified)* [Al-baqarh :116].

The word {وقالو} they said, it wrote in al-mashaf al-Shami {قالو};(they said) without{و} wow before (they said), and wrote in the rest of the quran{وقالو} (and said) Bal waw⁴.

Readings ;(qira'at):

Ibn Amer (peace be upon him) recited {قالو};(galoo)they said; without{و} waw, so that the reading would be in accordance with the drawing of the Shami Mushaf, and the rest of the ten (and they) recited Balaw, to agree

- 1- Al-Badi in the drawing of the Mus`haf of` Uthman, Ibn Abdullah Muhammad ibn Yusuf al-Juhani, 1 (1998) Dar Eshbilia, Riyadh, 1/ 13.
- 2- Egaz Al alam of the followers of the Quran Imam, Shaykh Habib Allah ibn Yabi Shankiti, 1 (1972), Knowledge Library, 1 /10.
- 3- Dalel Al heran (2005), Center for Moroccan Cultural Heritage, Casablanca 1/ 12.
- 4- Al-Mugie in Amsar Mus'hafs, AboAmro Al-Dani, Osman Bin Saeed, Dar Al-fikr, Beirut,1/ 106.

with the rest of the Qur`an¹.

Orientation:

Whoever read without Fau, that he appealed, and who read Balaw, that the kindness of the sentence on the same². *ولفظ (ووصى) من قوله تعالى*. And this submission) [البقرة: to Allah islam was enjoined by ibrahim 132] User Name Remember Me?

I wrote in the Mus-hafs of the people of Medina and Al-Sham (and recommended) a thousand among the wawween, and wrote in the rest of the Qur`an (recommended) without a thousand³.

Readings:

Nafie, Abujaafar and Ibn Amer all read and (recommended) Bahmza open between (Alwawen); between the two o's with dilution of the (Sad), approval for the drawing of the quran Al Madani and Shami.

The rest of the ten read (and recommended) to delete the Hamzah with the tightening of the Sad and approval to rasm of the rest of the quran⁴.

Orientation:

That they are two languages, such as: {نزل-انزل}(hostel, down)⁵.

Surat Al-Imran: the word; {وسار عوا} (and hurried) Allah al Mighty said: (*and march forth in the way which ...*) [Al-Imran: 133].

Wrote in the Mus-hafs of the people of Madinah and Al-Sham (سار عوا) without waw before Sinai and in the rest of the Qur`an in Al-Waw⁶.

Readings:

Nafie, Ibn Amer and Abu Jaafar (سار عوا) deleted the waw, which is an approval for drawing rasm the Madinah and Shami script.

And read the rest of the ten (وسار عوا) to prove Waw, and this reading approval to draw the rest of the quran⁷.

- 1- Al-Mohazab in The Ten Readings, Mohamed Salem Muhaisin, P.1, (1994), Al-Azharia Colleges Libarary, Egypt, 1/ 70.
- 2- Published in the ten readings, Muhammad ibn Muhammad al-Jazri, I 2, Dar al-Sahaba, Beirut, 2 /242..
- 3- Al-kashf an Wogoh Al-Qiraat and its faultsand volumes, AbiMakki Mohamed Bin Abi Talib Al-Qaisi, P.1, (1/ 1989/ 260).
- 4- Ethaf fodla al bashr Abu Zarah Abdul Rahman bin Mohammed bin Zangla, investigation: Saeed Afghan, I 5 (1422 AH_2002), 1 /115.
- 5- Samir al-Talabeen, in the drawing and control of the illustrated book, Sheikh hyenas, I 1, Cairo Library, 1 /101.
- 6- Published in the ten readings, Muhammad ibn Muhammad al-Jazri, I 2, Dar al-Sahaba, Beirut, 2 /242.
- 7- Explains the increased path in the science of interpretation, Abdulrahman bin Ali bin Mohammed al-Jawzi, p. 3, Islamic Bureau, Beirut, 1/ 451.

Orientation:

Whoever reads without waw(و) that he is on the appeal, and who reads with (و) waw as well¹ on His saying: (*And obey Allah and the messenger...*) [Al-Imran: 132].

(الزبر -الكتاب) from His saying: (*then if they deny you...*) [Al-Imran: 184].

I wrote the two words in the Mus-hafs of the people of the Levant (Al-Zubair and Al-Bazab) with an increase of B in the two words.

Readings:

Ibn Amer read (وبالزبر) , which is an approval for the rasm drawing of the Shami Mushaf.

The rest of the ten read (والزبر والكتاب) which is an agreement to the rasm of the rest of the quran².

Orientation:

Both readings with the increase of (ب), or without it are well it is just like emphasizing and repetition³.

Surat Al Nisaa: the word;(قليل) of His words: (*and if we had ordered them (saying) "kill yourselves ..."*) [An Nisa: 66]

It was written in the Mus-haf al-Shami (قليل) and in the rest of the Mus-haf by al-Ra`eef⁴. (بالرفع)

Readings:

Ibn Amer read;(قليل) and this reading is approved to rasm draw of quran of the people of Syria. And the rest of the ten read (قليل), and this reading approval to draw the rest of the quran⁵.

Orientation:

Whoever reads with the name of the Prophet (peace and blessings of Allaah be upon him) said:

1- Tfseer zad al maseer, 1 /106.

2- Al mogni fi rasm al moshafin 1\106.

3- Al saba' fi al qira't imam abi bakr dar al sahaba beruit.

4- Al huja le abi zara 1\185.

5- Dalel al hayran cairo 1\221.

The third topic

The difference in(al rasm); drawing in the Quranic words in which there are two readings from the first Surat Al-Maida to the last Surat Al-A`raf.

The word (ويقول); and say from His saying: (*And those who believe will say...*) [Al Ma'idah: 53]

Wrote in the quran of the people of Medina, Mecca, and Sham (يقول) without waw.

And in the quran of the people of Kufa, Basra, and the rest of Iraq (ويقول) with wow¹.

Readings:

Narrated by Nafie, Ibn Katheer, Abu Jaafar, and Ibn Amer (يقول) by deleting the waw and raising the lame. This reading is approved to rasm draw the quran Medina and Mecca and the shami.

And read Abu Amr and Jacob (ويقول) fixing of the Waw, and the this reading approval to draw thequ of Basra.

And read the rest of the ten (and say) proof of the waw, and lift the non-reading this approval to draw the quran².

Orientation:

He who reads with (و) as to (ان ياتي), and who read with (و), they all accepted.

The word (يرتد), His word: (*O you who believe whoever from among you turns back from his religion....*) [Al Maidah 54], The word « Al-Sham (يرتد).

Wrote (يرتد) in the Mus-haf of Madinah and Al-Sham (يرتد) with two Ds. Abu Ubayd al-Qasim ibn Salam said: So I saw it in the imam of two Ds. and I wrote in the rest of the Qur'an³.

Readings:

Narrated by Nafie, Ibn Amer and Abu Jaafar, (يرتد), with two Ds. the first is broken, and the second is silent with the decipherment, and this reading corresponds to rasm drawing the quran of the people of the Madinah and the Al-Sham .

And read the rest of the ten (يرتد) one open tight on the imprint, and this reading approval torrasm draw the rest of the quran⁴.

1- Al kassshf 1\394.

2- Dalel al heran1\348.

3- Ethaf fodla al bashr 1\201.

4- Al mogne, 1/ 107.

Orientation:

Whoever recites the interpretation of the implication, that the ruling of the weak third act if the person entered it is permissible to impugn it, and who recites it in one place, that it is obligatory to imitate and recite the language of Tamim and to expel the language of the people of the Hijaz.

Al An`am chapter:

The words (وللدار) from His saying: (*and the life of this world is nothing but play...*) [Al-An;am: 32]

wrote in the quran of the people of the Al-Sham (ولدار) with one lam¹, and wrote in the other quran (وللدارو) with two lams (ls)².

Readings:

Ibn Amer recited (ولدار) with one (lam) , L and soften the (da`al),D was reduced and the (ta) was reduced from the (الآخرة),Hereafter.

And read the rest of the ten (وللدارو) with two Ls with the tightening of the dal, and this reading approval to rasm draw the rest of the quran³.

Orientation:

Whoever read with one lam and dragged (الآخرة), but that the non-beginning and (الآخرة) is added to it⁴.

Whoever recites Balamim and raises the tawah from the Hereafter, as if they are not beginning to follow the definition, and (the Hereafter) is raised as a «The word (انجانا) from His words: (Say (O Mohammad p,b,u,h)who rescues you from) [Al-An;am: 63]

Wrote (in the quran of the people of Kufa, a non-T, and wrote in all the quran (انجانا) Bia and T⁵.

Readings:

Asim, Hamzah, al-Kassa`i and Khalaf al-Tasir (انجيتنا) read a thousand verses after the non-J and non-T, with the words of the unseen. To draw the rest of the quran⁶.

Orientation:

Whoever read (انجانا)alef after the gym without J and T, that he is on the unseen, and who read (انجيتنا) with a static after the gym and then open T open, that the speech⁷.

1- Al nashr, 2/ 255.

2- Al monee in directing the ten readings, Mohammed Salem Moheisen, I 1, Medina 2 / (20_21).

3- Al nashr, 2/ 257.

4- 1/ 429.

5- Convincing, 1/ 107.

6- Al nashr.

7- Al mognie, 2 /54.

لفظ (شركاؤهم) من قوله تعالى: (وكذلك زين لكثير من المشركين قتل اولادهم شركاؤهم) [الأنعام:137].
Wrote (شركاؤهم);(their partners) in the quran of the people of Al Sham (شركائهم), and wrote in the other quran¹ (شركاؤهم).

Readings:

Ibn Amer read (زين) and recited (قتل) by raising Al-Lamm, and their children (اولادهم), by erecting the dal and their partners.

The rest of the ten (زين) read the opening of Zay and Al-Ya , and (قتل) the erection of the Lamm, and (اولاده) by reduction, (شركاؤهم) by lifting, and this reading is approved to draw the rest of the quran².

Orientation:

Whoever reads (زين) by combining the Zay and breaking the Z, and (قتل) by raising the LAM, as an effective deputy, and adding (اولادهم) to erect the DAL, as an act of it and (شركائهم) By opening the Zai and Ala, that it is built for the actor and (قتل) by erecting the ell, as an effect on him and (اولادهم) by reduction, on the addition (شركاؤهم) by lifting³.

Surah Al-A`raf:

Word,(تذكرون);remember from His words: (Say O Muhammad p,b,u,h to these idolaters pagan Arabs of your folk follow what has been sent down to you from your Lord ...Little do you remmmeber) [Al A`raf 3] wrote; (تذكرون);in the quran of the people of Al Sham (يتذكرون) , and wrote in the rest of the quran (تذكرون)⁴.

Readings:

Ibn Amer recited, read; (يتذكرون), and this reading is approved to the draw; (rasm),the shami. And Hafs, Hamza, Alksai, read the ten-readers; (تذكرون) ; this reading approval to draw the quran Kufi.

And read the rest of the ten (تذكرون) , and this reading approval for the drawing of the quran of Madeni, Mecayan and Besria⁵.

Orientation:

Those who read (تذكرون) are the origin⁶. The words (وما كنا) of His saying: (were it not that Allah had guided us...). [Al A`raf 43]

Wrote in the quran of the people of Al- Sham (ما كنا) without (و) and written in the other quran with (و)⁷.

1- Convincing, 1 /107.

2- Thberira facilitation in the ten readings, Ibn al-Jazri, 1, Dar al-Furqan, Beirut, 1/ 365.

3- Al kashf (453 _454).

4- Daleel al haywan, 1 /348.

5- Al mohazab, Mohamed Salem Moheisen, I 1, Cairo Library, Cairo, 1 /235.

6- Al kashf 1/ 460.

7- Samir Al-Talabeen, 1 /102.

Readings:

Ibn Amer read, (ماكنا) and this reading is approved to the draw (rasm), the Shami Mushaf. And the rest of the ten readers read; (وماكنا) and this reading approval to draw the rest of the quran¹.

Orientation:

Whoever reads (ماكنا) His saying goes: shown (Interpretation of the meaning): «And if he recites (and is able) to prove that he is on appeal.

He said (plural) from his saying: (*Were it not that Allah had guided us...*). [Al A'raf 43]

Wrote in the Mus-hafs of the people of Al sham (وقال الملا) by increasing F before (قال), and written in the rest of the quran (he said) without Fau².

Readings:

Ibn Amer recited. (وقال الملا) the F before (قال) and this reading is approved to RE draw the Shami Mushaf³.

And read the rest of the ten (قال الملا) without Fow before (he said), and this reading approval to draw the rest of the quran⁴.

Orientation:

He who read (وقال الملا) with an increase of (و) before (قال), that he had annexed on before it, and who read (قال) without Wau و before (قال) that he depended on moral connection⁵. Words (انجاكم) of His words: (*and remember when We rescued you from Fir'aun's*) [Al A'raf: 141]

Wrote in the quran of the people Al sham, (انجاكم), and written in all the quran (انجيناكم)⁶.

Readings:

Ibn Amer recited, (انجاكم), and this reading is approved to rasm draw the Shami Mushaf.

And the rest of the ten read (انجيناكم) and this reading approval to draw the rest of the quran⁷.

Orientation:

Whoever reads (انجاكم) and whoever reads (انجيناكم) they are same on the combination⁸

1- Al nishur,2 /269.

2- Al moghni,2 /128.

3- Al moghni,1- 107 / 108.

4- Al mihdhub,1/ 344.

5- Al kushf,1/ 467.

6- Daliyl alhayran,1 /315.

7- Al nishur,2/ 271.

8- Al moghni ,2 /156.

The fourth topic
**The difference in,(alrasm); drawing in the Quranic words
in which there are two readings from the first Surah Al-Taubah
to the last Surat Al-Isra**

Surah Taubah:

The word, (تحتها) from His words (*And the foremost to embrace Islam of the Muhajirun those who migrated from Makkah to AL-Madinah*) [Al-Taubah : 100]

Wrote in the quran of the people of Mecca (من تحتها) increased (من), and written in the rest of the rest (تحتها) without (من)¹.

Readings:

Ibn Katheer read (من تحتها) an increase (من) before (تحت) and this reading approval to draw the Makki quran .

And the rest of the ten readers read (تحت) by deleting (من) the (تحت), and this reading approval to draw the rest of the quran².

Attention:

The ten readers agreed to read by confirming (من) before (تحت) in the rest of the Quran except for the advanced position in which the dispute has occurred³.

The words (الذين) of His saying: (and as for those who put up a mosque by way of harm and disbelief and to disunite...) Al-Taubah [: 107] wrote in the quran of the people of the Madina and al Sham (الذين) without و, and written in all the quran (والذين)⁴.

Readings:

Nafie, Ibn Amer, and Abu Jaafar read (الذين) deleted the waw before (الذين) and this reading approval to draw the quran Madina and Sham.

And the rest of the ten read (والذين) recognized the Waw before, and this reading approval to draw the rest of the quran⁵.

Orientation:

Whoever reads with the deletion of the waw, that has resume the story of some hypocrites, and who read with(و), that he annexed to their advanced stories⁶.

1- Al mqnue,1/ 108.

2- Al nishur,2/ 280.

3- Al ikawkb aldry fi sharah tayibat abn aljizrii, muhamad sadiq qamhawy, almaktabat al'azhariat liltarathi, alqahirat,ta1(1432h,2011) 1 /331.

4- smir altaalibyn,1 /103.

5- almihdhub,1 /284.

6- alikawkb aldry fi sharah tayibat abn aljizry1/ 331.

Surah Yunus:

Word (يسيركم) He said: (*He it is Who enables you to travel through land and sea...*) [Younis: 22]

Wrote in the quran of the people of al Sham (ينشركم), and written in the other quran (يسيركم)¹.

Readings:

Ibn Ammar, Abu Jaafar read (ينشركم). This reading is approved to draw the Shami Mushaf.

And the rest of the ten read (يسيركم), and this reading approval to draw the rest of the quran².

Orientation:

Whoever reads (ينشركم) means diffusion , and Whoever reads (يسيركم), means walking³.

Al-Isra:

Word (قل) from His saying: (*Or you have a house of zukhruf like sliver or pure gold or you ascend into the sky ...*) [الإسراء: 93]

Wrote in the Mus-hafs of the people of Makkah and Al-Sham (قال) and wrote in the rest of the quran (قل)⁴.

Readings:

Ibn Katheer recited, and Ibn Amer (قال) and this reading Approval to draw of Makkah and Shami.

And the rest of the ten read (قل) by combining the Qaf and delete the thousand, and this reading approval to draw the rest of the Qur'an⁵.

Orientation:

Whoever reads (قال) he is telling what the Prophet (p. b. h) said in response to what the disbelieves (kuffaar) have asked, and who recites (قل) it is order from Allah to his Prophet (Muhammad) in response to what the infidels asked him⁶.

1- Al moghni,1/ 108.

2- Al nishur,2 /281.

3- Hjat alqara`at,1 /323.

4- Daliyl alhayran,1/ 352.

5- Al nishur,2 /309.

6- Al moghni,2/ 356 .

Conclusion

Praise be to God who made me to complete this research, which I do not claim that I have won the right, but I did my best effort, and God pleased me, and after this effort the researcher reached the following results:

- The science of discipline is not inhibition; it is the diligence of scientists to make it easier to read the Qur'an and its characters correctly, but the science of drawing is my stop for the Prophet peace be upon him.
- Discipline developed over time and took different forms and some people stuck to the old, which caused confusion and deception in the present time, while the science of painting maintained its form.
- Ottoman painting was able to preserve many of the languages without which I did not know and what has reached us.
- The words were written with different colors in the Ottoman Qur'an to agree to draw each Qur'an with the reading in which it reads, if all the Qur'an was written one drawing was not evidence of one of the two readings
- The ten readers agreed to read (before) before (below) the rest of the Qur'an except the advanced position in which the dispute, and all the Qur'an has met on the drawing (of) before (below) other than the advanced position

The researcher recommends the following:

- Forming an international scientific body from all countries of the world specialized in Quranic readings and their sciences, which will be a reference for the whole world in printing the Holy Quran in all its narrations. It is not permitted to print the Qur'an in the world except through it.
- The science of reading and science related to it (such as drawing the Qur'an and control the Qur'an, and the intervals) is a very rare science, so I recommend specialists in this area so much research in order to benefit and preserve this science

Sources and references

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- (2) Aalshah taj allughat wasahah alerbyt, iismaeil bin hammad aljwhri, thqyq: ahmad eabd alghafur etar, t3 (1404h_1984m), dar almalayin, birut, lubnan.
- (3) Alburhan fi eilm alqurani, badr aldiyn muhamad bin eabd allh bin bihadar alzrkshi, tahqiq: muhamad abu alfadl iibrahim, t1, dar iihya' alkutub alarabiati, eaysi albabi alhalabii washuraka`ahi.
- (4) Iithaf fudala` albashar fi alqara`at alarbet eashr, `ahmad bin muhamad bin eabd alghaniu aldimiyati, tahqiq :ans maharat, ta1(1419ha_m1998),

- dar al kutub aleilmiat , bayrut,
- (5) Manjud almuqarayiyn wamurshid altaalibayni, abn aljizri, ta1, (1420h_1999m) dar al kutub aleilmiat , bayrut.
 - (6) Albadie fi rusim masahif euthamana, abn eabdallah muhamad bin yusif aljihni, t1(1998m) dar iishbilya , alriyad.
 - (7) Iiqaz al`aelam liwujub iitbae almashaf al`iimam, alshaykh habib allah bin yabi alshnqyty, t1(1972m) , maktabat almaerifa.
 - (8) Dalil alhiran eali mawrid alzaman fi faniyi alrasm waldibta, iibrahim almuraghinii altuwnisii , tahqiq : ebd alsalam albkary, t1(2005m) , markaz al turath althaqafii almaghribii , aldaar albayda.
 - (9) Almuqanae fi rusim masahif al`amsari, abu eamrw aldaani , euthman bin saeayd, ta1, dar alfikru, birut.
 - (10) Almuhadhab fi alqara`at aleashr limuhamad salim muhsin, t2 ,(1994m), maktabat alklyat al`azhriat, misr.
 - (11) Alkashf ean wujuh alqara`at waealalaha wahajajiha, abi maki muhamad bin abi talab alqisi, t1 , (1989).
 - (12) Iithaf fudala` albashar fi alqara`at alarbet eshr, `ahmad bin muhamad albna aldmyaty, t1, maktabat alklyat al`azharia.
 - (13) Alhujat alqaraa`at li`abi ziret eabd alrahmin bin muhamad bin zanjalat, thqyq: saeid al`afghani, ta5(1422ha_2002m).
 - (14) Samir alttalibayn, fi rusim wadabt alkitab almubin , alshaykh aldbaee, t1, maktabat alqahr.
 - (15) Alnashr fi alqara`at aleashr , mhamad bin muhamad aljzry, t2, dar alshabt, bayrut.
 - (16) Tufasir zad almasir fi eilm altafsiri, eabd alrahmn bin eali bin muhamad aljwzy, t3 , almaktab al`iislami, bayrut.
 - (17) Alsabeat fi alqara`ati, al`imam abi bikr ahmad bin mwsy bin aleabbas bin mjahd, t2, dar alsahhabat , bayrut.
 - (18) Tafsir fath alrahmini , lilealimi, t2 , (1419h) dar alkutabi, bayrut.
 - (19) Iibraz almaeani min harz al`amanifii alqra`at alsbe, al`imam eabd alrhmn bin ismaeyl, almaeruf baby shamt, t3 , dar alshabt, bayrut.
 - (20) Almaghniu fi tawjih alqara`at aleashri, muhamad salim muhsin, t1, almadinat almunawara.
 - (21) Tahbir altaysir fi alqara`at aleashr , abn aljizri, t1, dar alfurqan , bayrut
 - (22) Almuhadhab fi alqara`at aleishrat, muhamad salim muhiasin, t1, maktabat alqahrt, alqahr.
 - (23) Alkawkab aldry fi sharah tayibat abn aljizrii, muhamad sadiq qamhaway, almaktabat al`azhariat liltarathi, alqahirat, ta1(1432h, 2011) 1 /331.