

**"A treatise on mentioning the fundamentals of reading
al-Kasaei, with novel Al-Duri and Abi Al-Harith"**

**University of Anbar / College of Education for Girls /
Department of Quranic Sciences**

**By Imad al-Din Ali bin Ali bin Mahmoud Al-Astrabadi
He was alive in the year 995 A.H.**

-Study and investigation-

Assistant Professor Dr. Ahmed Abdel SattarShalal.

In the name of Allah the Merciful

Introduction.

Praise be to God, and may peace and blessings be upon our Prophet Muhammad, his family and all of his companions.

And after:

The knowledge of the readings, when it is related to the Book of God Almighty, is an understanding, inference and a statement, It was one of the most honorable and greatest of sciences, The knowledge of Qur'anic readings has won this honor in terms of its subject matter and the severity of its need, It is the sciences most attached to the Book of God Almighty, but it is the way to understand the Holy Qur'an. There is a close relationship with other Islamic sciences, dependent on it and returning to it.

The predecessors of this nation realized the status of this knowledge in religion, and the most honorable house descended from them, And a group of them emptied for him, so they finished their lives in order to obtain and establish them, and they walked to spread it and make it known to people. Their statement was the best statement, and there is no doubt that the intentions of the scholars, past and present, made great efforts in researching this science and extracting its great components that are still a reference for all future generations.

In understanding the Noble Qur'an and reaching the true meaning of the intent of God Almighty in His noble verses from this standpoint and others, the knot of resolve after relying on God Almighty in a research project in a manuscript investigation of Qur'anic readings (A treatise on mentioning the fundamentals of reading Al-Kasaei, with my novels Al-Douri and Abi Al-Harith) by Imad al-Din Ali bin Ali bin Mahmoud al-Istrabadi was alive in the year 995 AH and he directed it. The research was divided into two parts:

The first section: the academic section: It includes two topics:

The first topic: Introducing the author through his biography and scholarly work.

The second topic: Description of written copies, and my methodology in the investigation: It includes:

First: Description of handwritten copies:

Second: Methodology in the investigation:

The second section: It included the verified text:

In conclusion, I ask God Almighty to make this work purely for His gracious face in my life, and for knowledge that he will benefit from it after my death.

The first Section

The first topic: Definition of the author

The name:

Imad al-Din Ali bin Imad al-Din Ali bin Najm al-Din Mahmoud bin Ali bin Hassan bin Majd al-Din al-MakkiAl-Hamwi.

His lineage:Al-Hamwi - relative to his great-grandfather Hamawiyyah - Al-Bahr Abadi originally, the Asturabadigenerative, the Mazandrani dwelling, Al-Jarjani and then Al-Qazwini, the reciter Al-Mujawd, The speaking jurist, the rhetorical speaker, called Imad al-Din Ali al-Sharif.

His elders:

1. Mr. Hussein Al-Husseini Al-Astrabadi Al-Jarjani Al-Khatib Al-Muqri, known as Mr. Al-Maghribi, In (Al-Hair Al-Husayni) in (Karbala), in the month of Rajab in the year 943 AH, he narrated "Al-Tayseer," and "Al-Shatibiya," and Asim's recitation from the novels of Shubah and Hafs, From the Sheikh Muhammad bin Muhammad Al-Maghribi in the city of the Messenger of God, may God bless him and grant him peace, on the authority of Ibn al-Jazari. And he narrated the ten readings from him through "publishing", On the authority of Sheikh Ahmad Al-Kilani in (Meccathe glory), On the authority of Ibn Al-Jazari, its attribution mentioned in "Publishing".
2. Mr. Hussein Al-Husseini Al-Jarjani. He took the ten readings from him.
3. Sheikh Muhammad bin Taher Al-Asbahani took from him the ten readings. And they are on the authority of Al-Hafiz Taher Al-Asbahani, on the authority of Ibn Al-Jazari.
4. Ahmed bin Hisham Al-Yamani.
5. Mubarak bin Abdullah Al-Hindi, and both are on the authority of Ibn Al-Jazari.
6. Shams al-Din Muhammad bin Ahmad al-Maliki, the judge in Basra, narrated on his authority on the authority of Abu al-Khair, on the authority of his father, Ibn al-Jazari.
7. And he took the fourteen readings on the authority of his father, Imad al-Din Ali bin Mahmoud al-Hamawi, from al-Hafiz Taher al-Asbahani, on the authority of Ibn al-Jazari.

His travels and his request for knowledge:

And he traveled to many countries; Of which:

1. Makkah.
2. Medina.
3. Najaf.
4. Damascus, and where you learn it in the readings. Musnad al-Sham and its reciter Burhan al-Din Ibrahim bin Muhammad al-Emadi al-Dimashqi, known as IbnKasbai (954-1008, or 1017 AH).
5. The Turkish city of Kutahya was taken on the authority of Sheikh Jamal al-Din Muhammad bin HusamDaddah (Husam al-Din) Al-Ayathlogi Al-Othmani Rumi Al-Hanafi (died after 986 A.H.), He is the author of "Al-Mu'in fi Sharh Harz al-Amani" and "MughniAl-UsulinJami 'Al-Usul" in the Ten Recitations, and he authorized it in the ten recitations. In the year 973 AH, and accompanied him on his travel to (Makkah Al-Mukarramah).

His disciples:

1. He took from him his grandson Muhammad Amin Al-Astrabadi.
2. Muhammad bin Ahmed bin Taj al-Din bin Mikael al-Husayni al-Hazarjirini, and he authorized it in the year (977 AH).
3. Muhammad Taher al-Husseini al-Qari.
4. Ali Hafez Taher Al-Asfahani.
5. Moez El-Din Ahmed, famous for Mawlana Bell.
6. Abdul-Jabbar al-Qazwini, and he authorized them in (Qazvin) at the end of Jumada al-Awwal in the year 987 AH.
7. He authorized the narration (DoaaBarakat Al-Sebaa) attributed to Ali bin Musa Al-Ridha to Salik Al-Din Muhammad II bin Muayad bin Muhammad in the city of (Yazd) in the month of Dhu al-Hijjah in the year 988 AH, and others.

Hisplase at the sultan:

One of the scholars of the state of the shah was Tahmasb, the son of the shah, Ismail bin Haider al-Safawi al-Musawi, Who ruled Persia from (930 - 984 AH), and made (Qazvin) his capital, and was greatly admired for him, He was alive in the year (995 AH), and it seems that he died in the late tenth century AH.

His books and his classifications:

Classify simple and concise books on intonation, drawing, readings ... and others;

His compositions are in Arabic:

1. Guiding minds, in reciting the Qur'an.
2. Insight on drawing the Qur'an.
3. A message in explaining the path of collection on what was taken from his sheikhs on the authority of Ibn Al-Jazari.
4. Necessary in intonation.
5. The origins of the readings of Nafi ', IbnKatheer, Abu Amr, IbnAmer, Hamza, and Al-Kasai from Al-Shatibiya Road.
6. Attribute to him "HashiatonTayyibatAl-nashr", The correct view is that it is one of the copies of his "Hashiat on Al-Jazari's introduction".
7. Attributed to him: a book on the readings of the ten.

His compositions are in Persian:

1. "Al-tahafuhAl-shaahiuh", or "TahfuhShahi" in the intonation of the Qur'an.
2. Statement of exits the letters.
3. The difference of the ten reciters in Surat Al-Fatiha and Al-Ikhlās was compiled by Shah Tahmasb.
4. A reader's masterpiece.
5. "Emad Al-Quraa and Jamal Al-Iqra" he began to compose it in the month of Shaban year (985 AH), and he completed the first part (the department of assets) in the middle of Shaban in the year (985 AH), and from the second part (the section of furniture) in the Sultanah House (Qazvin) in the beginning of the month of Sha'ban year (986 AH).

6. A treatise on Reading Asim from Via Shatibiya, containing an introduction, three chapters, and a conclusion, which he wrote with a petition. The wife of Shah Tahmasb bin Shah Ismail, or his daughter.
7. Intonation of the Qur'an, or elect "TahfuhShahi" and others.¹

A treatise on mentioning the fundamentals of reading al-Kasaei, with novel Al-Duri and Abi Al-Harith.

He collected it with a petition from the answer to his petition, obligatory, Eliminate his need is a necessary imposition, and the shortcut was adopted, And leave the lengthening and repetition.

The second topic: Definition of the manuscript

First: Description of handwritten copies There are - as far as I know - eight handwritten copies.

The first copy: It is preserved in the library of the Grand Ayatollah Akai Gilgaivani in the Iranian public city (Qom), Under the number: (1763/4 group), in six pages, within a total of (177-182) pages, the number of its lines: (19) lines, It was copied in Karbala in the year (970 AH), in the handwriting of Ahmed bin Ali bin Hassan al-Shami al-Amili.

The second: preserved in the library of the Islamic Consultative Assembly in the Iranian city (Tehran), under the number: (2/5846), In five papers, within a total of (6B - 10B) pages, the number of its lines: (15) lines, written in the eleventh century AH as an estimate. The third: preserved in the Al-Hakim Public Library in the Iraqi city of (Najaf), under the number: (7/1821), in nine pages, within a total of (177-182) pages, the number of lines: (14) lines, Size: (19.3 x 14 cm), in the handwriting of Muhammad ibn Husayn Daraqah Quli Baghmirani residing in Isfahan on the date of Friday, the seventh of the month of Rabi 'al-Thani, in the year fourteen and one hundred after a thousand (1114) inhabitants of the school of Hakim al-Malik, the late and the late, a copy that has been achieved.

The fourth: preserved in Al-Marashi Najafi Library in the Iranian city of Qom, under the number: (5682/2), in four sheets, in a total, from a sheet (3B - 6B), the number of lines: (15) lines, size: (20 x 13 cm), written by Muhammad Ghadeer Ibn Mir Fathallah al-Husni al-Husayni, in the city of (Isfahan), between the years (1027-1029 AH).

The fifth: preserved in the Central Library of the University of Tehran, under the number: (3323/6), in five sheets, in a total, from a sheet (189 A - 193 L), the number

⁽¹⁾From the sources of his translation: "Al-Ma'in in Sharh hraz al-Amani" al-Ithlugi for 3a, And a margin for 3b-4a (quoted by Maghni Al-Osoul by Al-Ayathlogi), And Irshad Al-Qari by Mustafa Al-Tabrizi (died after 1088 A.H.), The National Library of Iran copy, No. (4246/2) for 157A, The reciters' ticket by Muhammad Sadiq Al-Qari (d. After 1088 AH), Copy of the Islamic Consultative Assembly, No. (556 S / 14702) for 2A - B, Latif Al-Samar (Ibn Kasbai's translation) 1/224, and Khalasat Al-Athar (Ibn Kasbah's translation) 1/35, Riyadh scholars 4 / 153-154, and notables of Shiites 1/545, 8/246, 299, Al-Dhari'a 1/105, 3 / 371-373, 444-445, 4/75, 418, 5/274, 6 / 36-37, 57, 134, 7/219, 222, 8/187, 11/137, 174 232--233, 14/140, 15/117, 17/53, 54, 55-56, 57, 18/158, 19/135, 170, 21/367, 23/94, and Dictionary of Authors 7/152.

of lines: (12) lines, size: (17 x 10 cm), And the written text: (10 x 5 cm), written by MirzaQuliDarmaniFarahani, within the year (1042 AH).

The sixth: It is preserved in the Library of the college of Law at the University of Tehran, under No. (204/7), in four papers, in a collection, from a paper (83 B - 86 A), written by Ahmad bin Shaban, on the twenty-fifth of Jumada al-Thani (1074 AH).

The seventh: preserved in the Al-MarashiNajafi Library in the Iranian city of Qom, under the number: (13883/5), in six papers, in a total, from a sheet (46 B - 51 A), the number of lines: (15) lines, size: (12) X 6 cm), written by Saif Allah Al-Qari, at the end of Muharram (1096 AH).

The eighth edition: It is preserved in the Central Library at the University of Tehran, under the number: (4475 / 2F), and it is in the form of pictures from the copy of Aqai Hajj SayyidAbi al-FadlSaeedRayhan al-Yazdi.

Review.

1. The Unified Index of Iranian Manuscripts - Prepared by Mustafa Drayati 4 / 307-308 - Center for Documents and National Library, Islamic Republic of Iran - Tehran - First Edition - 1390 AH / 1432 AH / 2011 CE.
2. A Scout of Indexes and Description of Arabic Manuscripts in Fars Libraries, or The Subject Index. For Arabic manuscripts in the libraries of the Islamic Republic of Iran (Qur'anic Sciences - Section One: Reading and Tajweed) pg. 226-Prepared by Dr. Muhammad Baqir al-Husseini Al-iranian, called (Hajjati), a professor at the University of Tehran, and director of the Department of Qur'an and Hadith Sciences at the College of Islamic Theology and Knowledge - published with the help of the Islamic Cultural Revolution's Documents - Tehran - SoroushNafsat -First Edition - 1370 AH. 1412 H. Q.

Kashshaaf al-Fares - Mr. Muhammad BaqirHijati, p. 226:

Its lines: 19 A treatise on mentioning the fundamentals of reading al-Kasaei, with novel Al-Duri and Abi Al-Harith (Message in) 19 lines by Imad Al-Din Ali QariAstrabadi (Live in the early 11th century AH.) The translation of his condition is read in the same section, below (Guiding the minds to the intonation of the Qur'an: Imad al-Din Ali Qari Ester Abadi) See T: 10th or 11th century AH. Emad al-Din Qari has prepared this treatise on the principles of recitation of Ali ibnHamza'sKasa'i, one of the seven reciters, according to the narration of Wabi al-Harith. the beginning :[Mentioning the fundamentals of reading al-Kasaei] In the name of God, the Compassionate, the Merciful, praise be to God, Lord of the worlds. . As for after this, this is (A treatise on mentioning the fundamentals of reading al-Kasaei, with novel Al-Duri and Abi Al-HarithCollected by a petition from his answer inevitably, and relieving himself is obligatory..And I, the servant Imad al-Din Ali bin Imad al-Din, on the EstrabadiAnjam,In that, it occurred as the Almighty said: (And whoever does that) [The message is completed].

Second: The method of realizing the manuscript: It is customary to achieve any manuscript that must be shown in the manner and image that its owner wants, In order for him to benefit from it in the best way, and this requires the fulfillment of his text, Documenting the texts contained therein, while adhering to the author's approach, This is what I did in this manuscript marked (A treatise on mentioning the fundamentals of reading al-Kasaei, with my novel Al-Duri and Abi Al-Harith) and summarizes my methodology in the investigation as follows:

1. I copied the manuscript and wrote it on the path of contemporary dictation.
2. Commentary, if required, on the verified text.
3. put numbers at the end of each page of the manuscript, which are denoted by the face (A) and B (back).
4. I translated the informing contained in the manuscript and the sources of the translation.
5. Documenting the texts contained in the manuscript and returning it to its original fluorescence, on which the author relied.
6. Take a consistent approach to using parentheses and their shapes as follows:
 - A- The square brackets of what is added to the original from a copy (b) or from a source referred to by the author [].
 - B- The two crescent brackets to limit the verses.
7. I did a brief study of the author and the manuscript before the edited text.

The second section: the verified text

In the name of Allah the Merciful.

[And by God I seek help]¹

Praise be to God, Lord of the worlds, and peace be upon the best of the prophets Muhammad, and his good family.

This is A treatise on mentioning the fundamentals of reading al-Kasaei, with novel Al-Duri and Abi Al-Harith². Collected by petition. From the answer to his petition was inevitable, And spend his will who is necessary. And it adopted the shortcut. And leave the lengthening and repetition³, With the help of God, And success is only from [except with God⁴], and preservation [Except by]⁵. I trust him and he is the Lord of the Great Throne.

And I am the lesser servant Imad al-Din Ali bin [Imad al-Din] (8) Ali al-Estrabadi, so know, may God assure you, that Al-Kasaei is Ali bin Hamzah Al-Kufi, the grammatical one, and his name is Aba Al-Hassan.

⁽¹⁾In (c): The sit-in is overflowing, Generosity» a lot.

⁽²⁾In (c): "Abu al-Harith and al-Douri" and it has a melody. And Abu Al-Harith is: Laithibn Khalid, the father of Al-Harith Al-Baghdadi, and it was said: Al-Marwazi. Al-Muqari is a major reciter in Baghdad. He recited to Abu al-Hasan al-Kasaei, and took the letters from: Yahya al-Yazidi and Hamzaibn al-Qasim al-Ahwal. And he issued the reading, and the people carried it from him. And he had confidence in what he conveyed. He died in 240 AH. See: The History of Islam (5/905), the end goal of Tabaqat al-Reciters (1/290).

⁽³⁾What is between sign [] is not in (b).

⁽⁴⁾Increase of (c).

⁽⁵⁾In (c): "By God."

He was told Al-Kasaei because he was enter in the state of Ihram in Al-kisa¹. He died in Dunionia², It is one of the villages (Al-Ray) when he went to Khurasan with Al-Rashid in the year eighty-nine and one hundred, He recited to Hamza bin Habib Al-Zayyat³, Isa bin Omar Al-Hamdani⁴, Muhammad bin AbiLayla,⁵ and others from the Kufic Sheikhdome, except that the material of his reading. And adoption in his news On the authority of Hamzah on the authority of Jafar al-Sadiq⁶, "peace be upon him"⁷, Abu Muhammad Suleiman bin Mahran al-Amash⁸, Muhammad bin Abd al-Rahman bin AbiLayla al-Qadi⁹, Mughira bin Muqsim¹⁰, and others on the authority of IbnMasoud¹¹ on the authority of the Prophet, Peace be upon him and his family.

⁽¹⁾Clarification of the suspect by IbnNasir al-Dimashqi (7/331), Tahdheeb al-Tahdheeb by IbnHajar (7/276), in the view of al-Waa'i by al-Suyuti (2/162).

⁽²⁾In (c): «In Dunboyneh». perhaps the correct thing is what was stated in "Fatalities of the notables" by IbnKhallikan (3/296): «Rnibuih» and similarly stated in Al-Thiqaat by IbnHibban (8/457), and "SiyarAalam al-Nubala 'by al-Dhahabi" (9/134).

⁽³⁾reciter, Abu Amara, narrated on the authority of Habib bin AbiThabit, Al-Hakam bin Otaiba, Yazid bin AbiZiyad, and others, and on him: Ibrahim bin Harasa, Al-Ahos bin Jawab and others. Ahmad bin Hanbal, IbnMu'in, al-Ajali and IbnHabban, IbnSaad and others,Ibn al-Jazri said: To him the imamate became in reading after Asim and al-A'amash.And he was an imam, an argument of trustworthy satisfied, He appreciates the value of Allah's book and realizes with the statutes, Aware of Arabic, he preserved the hadith, he had no analogy, he died in Helwan in the year six, and it is said: the year fifty-eight and a hundred.See: TabaqatIbnSaad (6/385), Ibn Al-Jazari, The Purpose of the End (1/261),Al-Mazzi, Tahdheeb al-Kamal (7/314), IbnHajar, Tahdheeb al-Tahdheeb (3/27-28).

⁽⁴⁾In (b): «Al-Nahdi» and wrote before him in the footnote: «Al-Hamdani».

He is: Isa bin Omar Al-Asadi, their master Al-Kufi, Abu Omar known as Al-Hamdani Al-Muqira, The good slave,The author of the letters, he took the reading as a presentation on: Talha Bin Masraf, Asim, and Al-A'amash, Al-Dani said it, and he recited to him: Al-Kasaei, Ubayd Allah Ibn Musa and others, and the reciter of the people of Kufa in his time was with Hamzah.On the authority of Sufyan al-Thawri, he said: I realized Kufa and what is in it I read from Issa al-Hamdani, he died in the year 160 AH. See: The History of Islam (4/177), The Grand History of Al-Bukhari (6/397).

⁽⁵⁾In (c): «evidence». Perhaps the correct thing is: Muhammad bin AbiLayla as in the deaths of notables (4/179), History of Islam (11/214).

⁽⁶⁾Jaafar bin Muhammad al-Baqir bin Ali Zain al-Abidin bin al-Husayn al-Sibt, al-Hashemi al-Qurashi, Abu Abdullah, "nicknamed the Sincere": the sixth of the twelve imams of the Imamate, He was evacuated from the followers. And he has a high status in science. He took a group of them, including Imams Abu Hanifa and Malik, and "nicknamed the Sincere": Because he was never known to lie. He has news with the caliphs from the Banu al-Abbas and he was bold on them, A headache by right. He has a collection of in a book Epistles, mentioned in Kashf al-Zhanun, it is said that Jabir bin Hayyan collected them.It is said that Jabir bin Hayyan collected it. His birth and death in Medina in the year 148 AH. See: The History of Islam by al-Dhahabi (9/216), "Majma 'al-Adab by Ibn al-Foti (2/487) al-A'lam al-Zirkali (2/126).

⁽⁷⁾[C / 1].

⁽⁸⁾Suleiman bin Mahran Al-Asadi Al-Kahili Abu Muhammad Al-Kufi Al-A'mash, narrated on the authority of: Al-Hakam bin Otaiba and Hakim bin Jubayr, and narrated from him: Jarir bin Abdul Hamid, and Jarir bin Hazem,Confidence saves. He knows the readings [of reading] devout but it conceals flaw,He died in the year forty-seven or forty-eight and a hundred, and his birth was in the first year of sixty-one, the group narrated to him. Taqreeb al-Tahdheeb (p. 254), Tahdheeb al-Kamal in name of men (12/76).

⁽⁹⁾progression

⁽¹⁰⁾Al-Mughira bin Muqsim al-Dhaby, their master, Abu Hisham al-Kufi, sign [] jurist, was said: He was born blind. He narrated on the authority of Ibrahim Al-Nakha'i, Samak Bin Harb and others, and on his authority Al-Thawri. And add to him bin Qudamah and others, And it was confirmed by Al-Ajali, Al-Nasa'i, Abu Hatim and others. He died in 136 AH. See: Tahdheeb Al-Kamal Al-Mazi (28/397), SiyarAalam Al-Nubala (6/10).

⁽¹¹⁾Abdullah bin Masoud bin Ghafil bin Habib al-Hudhali Abu Abd al-Rahman, one of the first former scholars and one of the most senior scholars among the Companions, He emigrated the two emigrations, and witnessed "Badr", and all the scenes are with the Messenger of God "may God bless him and grant him peace", He was known for his many virtues and morals, and Omar commanded him over Kufa, He narrated on the authority of the Prophet - may

And he has¹ narrated by them, including the famous and approved two, Hafs [Omar al-Douri Al-nahway]², And Al-Layth Abu Al-Harith Bin Khalid Al-Baghdadi³, The symbol for Al-Kasai is from [the neglected 'Ra' letters⁴, And from Al-Douri A dual⁵ "Ta", (From above)⁶, And the symbol of Abu Al-Harith letter the neglected 'seen'⁷.

Then⁸ know and may God bless you: that he has the "basmallah"⁹ between the two surahs, with the three faces of the people of the "basmallah"¹⁰ [177]¹¹.

And a separate tide. And replacing the 'hamza'¹² with the word (wolf)¹³ (Ya)¹⁴ as it occurred while in Surat Yusuf in three places, ["Al-dhiyb", and you are "Al-dhiyb", And what a Aldhiby"]¹⁵, and the like¹⁷.

And be Tilted in four places:

The first: every 'Alif'¹⁸ tends to be a turn of 'Ya'¹⁹, And it 'Lam'²⁰ whether from nouns towards (Alhudaa), and from verbs towards [Ftalaqaa]²¹.

It has two possibilities: a halt in²³ towards (hudaa and Aftra)²⁴, And analogues of what is, [nunnation]²⁵, And in the connection by Al-Fateh.²⁶ only.

God's prayers and peace be upon him - and Umar bin Al-Khattab, and narrated from him: Masruqibn Al-Ajda and Abu Wael brother, who died in the year thirty-two or three. Narrated to him "Tahdheeb Al-Kamal in Name of Men (16/121), The injury in distinguishing the Companions (4/198), Approximation Al-Tahdheeb (p.: 323).

(1) Fell from (c).

(2) Not in (c). It was defined previously.

(3) It was defined previously.

(4) 'Ra' One of the letters of the Arabic language.

(5) A dual from of a noun or a verb in Arabic language "it means: Two at in time".

(6) Not in (c).

(7) 'seen' One of the letters of the Arabic language.

(8) Increase from (b).

(9) "basmallah" Arabic word it means: "In the name of Allah the Merciful".

(10) "basmallah" Arabic word it means: "In the name of Allah the Merciful".

(11) See: "Itthaf" the Virtues of Humans (1/26), the shining candle (1/123), highlighting the meanings (1/34), and the dura al-madiyya (1/160).

(12) 'Hamza' One of the Arabic letters means: "A glotta stop"

(13) [B / 7 / A].

(14) 'Ya' One of the Arabic letters.

(15) "Al-Dhiby" A word in the Arabic language and its meaning: "wolf"

(16) Fell from (b).

(17) The Almighty's saying (the wolf ["Al-dhiyb"] will eat it) is original in the wolf Al Hamz, and it is from their saying: The wind intensified [tadha'abat[if it came to you from every way, It reads 'Ya' on dilution, Seen: dictate what is in it Al-Rahman (2/50).

(18) 'Alif' one of the Arabic letters.

(19) It was defined previously.

(20) 'lam' one of the Arabic letters.

(21) "Ftalaqaa" A word in the Arabic language and its meaning: "He received"

(22) Seen: the complete in the ten readings. And forty plus it (1/328).

(23) (9) not in (b).

(24) In (c): "and muftarana". It means: slandered.

(25) nunnation: the addition of a final -n- to words (mostly in pronunciation only) as in the Arabic language.

(26) One of the signs of diacritics in the Arabic language

The second: Every 'Alif'¹ tends to be marked with a 'Ya'². Such as: Moussa , Eisaa , yaAisfaa, yaAisfaa, and ³yaHasratay⁴⁵ Only five words, and they are: (ealaa 'on' , iilaa 'to', hataa 'even, 'even, ma zakaa].⁶

The third: "Alif"⁷ shortened tends to feminization like [Salwaa and hudaa⁸, uwlaa⁹ , dunyaa , , 'ihdaa, dayzaa , kusalaahawayaa]^{10 1112} .

The forth: Inclined every deficient 'wow'¹³ from The abstract triple and If¹⁴. is added to it, then it is also tilted as: [dhukanaa and aibtalaa]^{15 16} .

Fall in with the four positions 'fa, wow' and it tends from the Fatah¹⁷ a major tilt of what is 'ra', It is in Yunus and Hood¹⁸, Yusef, Ibrahim, Hajj¹⁹ and Al-Raad.

It is also tilted with a major tilt 'toh' the Fatah²⁰ from { ['ltoh' 'ha', 'toh' 'seen' , 'toh' 'seen' 'meem'and 'ya' from ['ya' 'seen'] and 'ya' from [khyes] and 'ha' From [khyes]²¹. 'Hha' from [alhawamim]Seven}^{22 23} .

And inclines the pre-"Ta" Feminization if it is a letter²⁴ [fajathataynablidhud shams].²⁵

'fa'²⁶ toward a vicegerent "khalif", 'jeem' toward intimates "walayjah" , 'tha' toward Three "thlathuh" , 'ta' toward [

⁽¹⁾It was defined previously.

⁽²⁾It was defined previously.

⁽³⁾Not in (b).

⁽⁴⁾Highlighting the meanings (1/29), "Athaf al-Fadhila" al-Bishr (1/104), Facilitation in the Ten Recitations (1/40), Persuasion in the Ten Recitations (1/124).

⁽⁵⁾'yaaisfaa' and 'yahasratay' : A word in the Arabic language and its meaning: Oh my sorry and my heartbreak.

⁽⁶⁾Perfection in the Sciences of the Qur'an (1/247), inking for ease in the ten readings (1/239), publishing in the ten readings (2/37).

⁽⁷⁾It was defined previously

⁽⁸⁾(C): "pious."

⁽⁹⁾[C / 2].

⁽¹⁰⁾[uwlaa, dunyaa, ihdaa, dayzaa, kusalaa]: A word in the Arabic language and its meaning: [first , world, one, unfair, lazy].

⁽¹¹⁾In (b): «Sawaya», and it is proven correct.

⁽¹²⁾Defending the Virtues of Humans (1/104),Publication in The Ten Readings (2/62),The Qur'an points by Abu Amr al-Dani (p. 189).

⁽¹³⁾one of the Arabic letters.

⁽¹⁴⁾In (b): "if."

⁽¹⁵⁾[dhukanaa and aibtalaa]A word in the Arabic language and its meaning: [immolate and afflict].

⁽¹⁶⁾The conversion of the virtues of the ten (1/104), the flowering of the flower (1/53), the shining candle (1/191).

⁽¹⁷⁾It was defined previously.

⁽¹⁸⁾Increase from (b).

⁽¹⁹⁾In (b), (c): «and stone».

⁽²⁰⁾It was defined previously.

⁽²¹⁾Highlighting the meanings (2/166), Athaf the Virtues of Humans (1/121), published in The Ten Recitations (2/81).

⁽²²⁾A group of Arabic letters.

⁽²³⁾The Shining Candle (2/520), Facilitation in the Ten Recitations (1/124), Collector of Al-Bayan in the Seven Recitations (4/1548).

⁽²⁴⁾B / 7 / B

⁽²⁵⁾Perfection in the sciences of the Qur'an by al-Suyuti (1/248), al-Badoor al-Zahira (1/32), and persuasion in the seven readings (1/143).

⁽²⁶⁾What is between "almaekufina" is an increase from (b).

suddenly "baghtah"], 'zay' toward [stern "aeiza"], 'ya' toward [fear "khashya"], 'nun' toward [the Paradise "aljana" and 'ba' toward grain "hubah"]¹, 'lam'toward [nights "laylah"], 'thal' toward [delicious "latha"], 'wow' toward [hardness "qaswa"], 'dal' toward [waiting period "eudah"], 'sheen' toward [immortality "alfahisha"], 'meem' toward [a mercy "rahma"], 'seen' toward [the Holy "almuqadasa].²

Or a letter, from the letters (Akhr) provided that what precedes it is 'ya' (sukoon)³ or (kasra)⁴ without disagreement⁵.

The Hamza⁶ is after 'Al-Ya' toward (178) [the jungle "al'ayka"]⁷, And after (kasra) toward [a [a hundred "miaya"]⁸, 'kaf' is after 'ya' toward [the jungle "al'ayka"], and after (kasra) toward [the angels "Almalayika"]⁹, 'ha' is after (kasra) toward [gods "Aliha"]¹⁰. [his Countenance "wijha].

It did not fall after 'ya' (sukoon), 'ra' is after (kasra) toward [the hereafter "alakhira"], And after "ya' toward [a great "kabira"]¹¹, And in¹², The remainder of the letters from the twenty-nine that are the right of compression¹³(error hardening)¹⁴, 'hha' toward [Scorching "lawaaaha"], 'qaf' toward [strength 'taqa'], 'daad' toward [a Garden "rawda"], silver "fida"], 'Ghayn' toward [at coloring "sibgha"], perfect "belghah"], 'toh' toward [abundantly "basta"], Repentance "hota"], 'ayn' toward [seven "sbeh"], 'saad' toward [hunger "makhmasa"], exclusively " khalisa"], 'kha' toward [a blast "nafkha"], deafening sound "alsaakha"], 'Thoh' toward [the admonition "maweithoha"] and Alef is not originally inclined towards prayer and zakat.¹⁵

And the letters (akhar) if the condition is missing, then the hamza is toward [a woman "aimra'a"], 'kaf' toward [The fork "alshawka"], 'hha' toward [foolishness "safaha"], 'ra' toward [a regret "hasra"], And the sides of the opening and tilting, And this inclination I mean the inclination of "ta" feminization of the characteristics of Al-Kasaei [in the endowment]^{16, 17}.

⁽¹⁾The conversion of the virtues of mankind (1/123), published in the ten readings (2/95).

⁽²⁾See: Highlighting the meanings (1/328), Perfection in the Sciences of the Qur'an (1/248), "Al-Budoor Al-Zahir" (1/32), the luminous candle (2/435).

⁽³⁾sukoon: One of the signs of diacritics in the Arabic language.

⁽⁴⁾kasra: One of the signs of diacritics in the Arabic language.

⁽⁵⁾See: Highlighting the meanings (1/328), Perfection in the Sciences of the Qur'an (1/248), "Al-Budoor Al Zahir" (1/32), the shining candle (2/435).

⁽⁶⁾In (b): «and Al-hamz».

⁽⁷⁾In (b) and (c): [AT Figure like that of a bird "kahayya."].

⁽⁸⁾The Shining Candle (2/436).

⁽⁹⁾The Shining Candle (2/436), Highlighting meanings (1/340).

⁽¹⁰⁾The Shining Candle (2/436), Highlighting meanings (1/340).

⁽¹¹⁾In (c): "The Great." The luminous candle (2/436), highlighting the meanings (1/340).

⁽¹²⁾[C / 3].

⁽¹³⁾In (b): "Confused."

⁽¹⁴⁾The Shining Candle (2/543).

⁽¹⁵⁾[B / 8 / A]. See: publication in the ten readings (2/96).

⁽¹⁶⁾An increase from (b).

⁽¹⁷⁾Highlighting the meanings (1/341), facilitation in the seven readings (1/46), persuasion in the seven readings (1/144).

And melons pronunciation [was said, Gimmickry¹, is brought, execrable, and (will) be driven, you will, absorbed] Where signed², L. G. agreed with him.³

[What is meant by melon. Mixing movement with movement means (Kasrah) by (Dammah)]⁴.

It should be noted that the readers differed on the plural 'meem' if after it there is a (sukoon)⁵, Abu Amr breaks the 'meem' if the preceding it is 'hha' And it is before the 'distraction', your sukoon or kasrah, The rest shall be included and follow the 'ba' by 'meem'⁶.

[And increase]⁷In a picture he was breaking the 'meem' Abu Amr and with them [thoh].⁸

If it was before 'hha', 'ya' toward [the fighting them "ealayhimalqital] and [Their reasons "bihimal'asbab"].^{9,10}

Likewise, "hha" stands for a self, ie [joyful beauty] In Surat An-Naml [camels "jimālatun"] In Surat Al-Mursalat [when there (was) no longer], any on [when there was no longer time for being saved!] in Surat Sad¹¹. And also 'hha' stands for [(far-(fetched), far-(fetched)], The two letters in Surat Al-Mu`minun¹², Agreed. [179] In the endowment, 'hha' [(far-(fetched), far-(fetched)]¹³, And 'Bahaa' also stood for each feminine 'ta', whether it was written with 'ta' or 'hha', And I wrote 'ba' from 'hha'¹⁴ feminization in the specific topics, And He has mercy in the seven places¹⁵, and I also commanded in seven places, and blessed in eleven places¹⁶.

And she deeds in the five¹⁷ places, and cursed them in the two places, I disobeyed, and spoke to your Most Beautiful Lord in Surat Al-A'raf, The Forever Endures, a joy of the eye, Nature God, a pungent tree, and a Garden bliss, And the daughter of Imran.¹

⁽¹⁾Not in (c).

⁽²⁾In (c): "they fell."

⁽³⁾Not in (b). See: highlighting the meanings (1/107), the title in the seven readings (1/8), publication in the ten readings (2/237).

⁽⁴⁾What is between sign [] is an increase of (c).

Al-Ragheb said: "Melons prepare the lips for pronouncing (Dammah). But he does not pronounce it to warn against (Dammah) what came before it. Or the enclosure of the arrested letter that sign [] cannot feel.

⁽⁵⁾In (b): "consonant" and the proven correctness.

⁽⁶⁾Highlighting the meanings (1/111), published in The Ten Readings (2/122).

⁽⁷⁾An increase from (c).

⁽⁸⁾Not in (b).

⁽⁹⁾What is between sign [] is not in (c).

⁽¹⁰⁾Highlighting the meanings (1/112), the shining candle (1/146), the increase in charity in the science of the Qur'an (4/235).

⁽¹¹⁾[c / 4]. See: highlighting the meanings (1/379), the conversion of the virtues of people (1/139), the intention to summarize what is in the guide in the endowment and the beginning (1/5).

⁽¹²⁾At the Virtues of Humans (1/403), Al-Badour Al-Zahira (1/241), Al-Tayseer in the Seven Readings (1/53).

⁽¹³⁾In (c): Al-Bazzi

⁽¹⁴⁾(b / 8 / b).

⁽¹⁵⁾At the Virtues of Humans (1/137), the increase and charity in the science of the Qur'an (3/454).

⁽¹⁶⁾At the Virtues of Humans (1/138), the shining candle (1/217). The scholar Zakariya Al-Ansari said: "(The grace) was written in 'ba' except in eleven places, 'ba' and it and remember God blessings you one Surat Al-Baqara, And one in the family of Imran. Remember, God's blessings be upon you in Surat Al-Ma'idah, And change the blessings of God and transgress the blessings of God in Abraham and the blessings of God and thank and bless God in Surat An-Nahl and the blessing of God in Surat Luqman, and remember the blessings of your Lord in Surat Al-Tur. See: The intention is to summarize what is in the guide '(1/6).

⁽¹⁷⁾Guidance from the Reciter (2/466).

Likewise, “ba” stood with what he disagreed with among its members and gathered if it was read by individuals, toward: {The word of your Lord} in Surat Al-An'am and others, and {verses for those who ask} and {the bottom of a well}.²

Likewise, he stands on "O my father" in Surat Yusuf and Maryam, Al Qasas and Saffat³. Diphthong (bal, hal, 'lam' when it is eight letters :[ta, tha, zay, seen, daad, toh, thoh, noon,], It specializes (bal) five of them, namely [zay, seen, thoh, toh, daad].⁴

Is is concerned with 'tha'⁵ and they share 'ta' and 'noon'⁶, toward: 'ta' toward [Do ye disapprove of us "haltanqimunminaa"], (should) come to them⁷, 'tha'toward [Are not the disbelievers paid for "halthuibalkufaar"], 'zay' toward [but(is) made fair-seeming "balzuyin"]⁸, 'seen' toward [but has enticed you "balsawalat"], 'daad' toward⁹ [but going astray "baldaluu"], 'toh' toward [but Allah set a seal "baltabae"], 'thoh' toward [but you assumed "balzanantum"], 'noon' toward [but follow 'balnatabie']¹⁰ (Fa) agreed with Ta, Tha and Seen,¹¹. And he differed from it in [but Allah set a seal "baltabae"].¹²

And diphthongize 'ta' Feminization consonants at six letters, namely [tha, jeem, thoh, seen, saad, zay, tha] towards: 'ta' [was long the Thamud "baeidatthamud"], 'jeem' toward [are roasted their skins "nadijatjuluduhum"], thoh toward [that dealt unjustly "kanatzalima"] [180], 'seen' toward [A grain of corn which produces seven ears "anbatatsabesanabil"]¹³, 'saad' toward [surely (would) have been demolished Cloisters "lahudimatsawamie"], 'zay' toward [it subsides we will increase them "khabatzidnahum"], it agreed with him in all (h, f).¹⁴

diphthongize 'ya'¹⁵ at 'fa' toward [or gets victory Soon shall "aw yaghlibwasawf"]¹⁶, [And if thou wonderest, then wondrous "wa'iinta'jabfae'ajab"], [And whosoever does not repent], it agreed with him in all (h)¹⁷.

⁽¹⁾ Athafil the Virtues of Humans (1/22), the shining candle (1/218), publication in the ten readings (2/147), and the complete one in the ten readings (1/136).

⁽²⁾ The conversion of the virtues of mankind (1/41), publication in the ten readings (2/6), and persuasion in the seven readings (1/296).

⁽³⁾ Highlighting the meanings (2/199), Athafil the Virtues of Humans (1/22), Al Bedoor Al Zahira (1/177), Facilitation in the Seven Recitations (1/53).

⁽⁴⁾ Athafil the Virtues of Humans (1/41), The Seven in the Readings (1/120), The Shining Candle (1/174).

⁽⁵⁾ In (c): “ta”.

⁽⁶⁾ In (B): “noon and ta”.

⁽⁷⁾ In (c): “they are accused.”

⁽⁸⁾ [c / 5]

⁽⁹⁾ An increase from (c).

⁽¹⁰⁾ [B / 9 / A].

⁽¹¹⁾ Ittihaf "The Virtues of Humans (1/41), published in the ten readings (2/6) Persuasion in the Seven Readings (1/296).

⁽¹²⁾ Highlighting the meanings (1/269), Athafting the Virtues of Humans (1/42), and Al Badour Al Zahir (1/102).

⁽¹³⁾ not in (b).

⁽¹⁴⁾ Publication in the Ten Recitations (2/4), Jami` al-Bayan in the Seven Recitations (2/625), Ziyadat and Ihsan in the Sciences of the Qur'an (4/14).

⁽¹⁵⁾ In (b): «static».

⁽¹⁶⁾ In (b) and (c): «it will».

⁽¹⁷⁾ Not in (b), see: highlighting the meanings (1/274), the shining candle (1/518), publishing in the ten readings (2/9).

At 'meem' in ¹ who punish "min yueadhib" On the position of Surat Al-Baqarah, [And ride with us] In Surat Hood, he agreed with him in Surat Al-Baqarah ((H), (F)) ² without disagreement on them, and in Surah Hood (H) and (N) also (thah) without disagreement.

diphthongs the letter 'fa'³at the letter 'ba' toward: We (could) cause to swallow them "nakhsifbihim" It did not happen to others, diphthongs the letter 'tha' at the 'thal' toward [he lolls out his tongue "yalhath min dhlk" In Surat Al-A'raf, (Ha, Zay, wow, neem, Lam) agreed with lightness (noon)⁴, and diphthongs the letter 'dal' at the letter 'tha' toward : Whoso desireth desireth the reward "wamanyuridthawab" Where he signed and agreed. (ha, kaf, dal, fa) ⁵.

and diphthongs the letter 'thal' at the letter 'ta' toward: then threw it "fanabadhtuha" From SuratTaha, it agree. (ha, fa, wow, lam)) ⁶.

and diphthongs the letter 'thal' at the letter 'tha' toward: seek refuge "euthat" In SuratGhafir and Surat Al-Dukhan, (ha, fa, wow tha, noon), it agreed ⁷.

and diphthongs the letter 'tha'⁸ at the letter 'ta' toward: did you remain "labithtum", and you remained "labitht", How it came agreed with (ha, kaf, fa, tha), and diphthongs the letter 'tha' at the letter 'ta'⁹ toward: you are made to inherit "awrthtumuna" in Surat Al-A'raf and Surat Al-Zukhruf, agree. (ha, fa, lam, meem)¹⁰.

and diphthongs the letter 'dal' at the letter 'thal' toward (Kaaf Ha YaAin Sad) it mentioned and agreed with (ha, fa, kaf, wow) ¹¹. and diphthongs the letter 'noon' at the letter 'wow' toward Yā, Seen .By the wise Qur'ān¹², agree at (tho, wow, lam)¹³.

And it differed from that (Ha, Meem) and by diphthongs was cut in Shatibiya¹⁴ and Al-Tayseer¹⁵ for Warsh '(wow, sad, wow, meem)¹.

⁽¹⁾Not in (c).

⁽²⁾not in (b).

⁽³⁾In (c): «Al-Tha'.

⁽⁴⁾An increase from (c).

⁽⁵⁾See: Ittihaf 'The Virtues of Humans (1/43), Facilitation in the Seven Recitations (1/37), and Ziyada and Ihsan in the Sciences of the Qur'an (4/15).

⁽⁶⁾Highlighting the meanings (1/276), Ittihaf 'The Virtues of Humans (1/44), the shining candle (1/178).

⁽⁷⁾[c / 6] See: Show the meanings (1/276), Ittihaf 'The Virtues of Humans (1/44), the argument in the Seven Recitations (1/314).

⁽⁸⁾(b / 9 / b)

⁽⁹⁾What is between sign [] is not in (b).

⁽¹⁰⁾Highlighting the meanings (1/276), Ittihaf 'The Virtues of Humanity (1/44), and Al Badour Al Zahira (1/131).

⁽¹¹⁾Ittihaf 'The Virtues of Humans (1/44), Perfection in the Sciences of the Qur'an (1/255), the Seven in the Readings (1/406).

⁽¹²⁾Increase from (c).

⁽¹³⁾Ittihaf 'The Virtues of Humanity (1/44), Al Badoor Al Zahira (1/288), Al Hujjah in the Seven Recitations (1/297), The Shining Candle (2/431).

⁽¹⁴⁾It is called: Harz al-Amani and wajahaltihani, In the seven readings (of the seven), It is the well-known poem: "Al-Shatibiyya" by Sheikh Abi Muhammad: Al-Qasim Bin Fara Al-Shatibi, sign [], deceased: in Cairo in the year 590, Haji Khalifa said: "He has many explanations, the best and most accurate of which are: Explanation: Sheikh Burhan al-Din: Ibrahim bin Omar al-Jabari, who died in the year 732, Thirty-two and seven hundred, which is a well-known useful explanation called: (Treasure of meanings)." See: Kashf Al-Zonoun (1/646).

⁽¹⁵⁾Facilitation in the Seven Recitations, by Imam AbiAmr: Othman bin Saeed bin Othman Al-Dani, deceased: in the year 444, forty-four and four hundred, The first: (Praise be to God who is always alone, 000 etc.), It is a summary that includes the seven madhhabs of the reciters in Al-Amar, and what became famous and spread from the narrations and methods of the following. He mentioned two narrations about each of the readers, and he has an explanation for Abu Muhammad: Abd al-Wahid bin Muhammad al-Bahli, who died: in the year 750, fifty and

And the letter 'noon' toward : Noon. By the pen "nun walqalam" and it agreed (thot,² wow, lam)³. And it differs from (hha, nun, ha, meem) and nun also when 'meem' toward: Ta, Seem Meem: the first of Surat Ash-Shuara and Surat Al-Qasas, succeeded by (Farth)⁴.

And diphthongs the letter 'dal' to (Certainly) at eight letters toward [thal, thoh, (181) daad, jeem, sheen]⁵, and hyacinth letters 'thal' toward : Certainly we have created], 'thoh' toward: certainly wronged, 'daad' toward: certainly gone, 'jeem' toward: certainly brought you, 'sheen' toward :Certainly he has impassioned her, 'seen' toward: Certainly you asked, 'sad' toward: And We have certainly diversified, 'zay' toward [And We have certainly beautified]. It agree. (ha, wow, fa) without disagreement (1).

And diphthongs the letter 'thal' to (when) in five latter, toward (ta, dal, sad, seen, zay. 'ta' toward: when he disassociated, 'dal' toward: when had been entered, 'sad' toward: [when we have explained], 'seen' toward: when you heard it, 'zay' toward: [when was made fair-seeming]⁶. And when eyes grew, Agree (Ha, wow, Lam)⁷ without disagreeing with them.⁸

And they are⁹ concerned with al-Kasai with such and such¹⁰, his narration also pronounced he give it live "ahya" which is¹¹ not preceded by wow towards: then He gave your life "fa'ahyakum", [And whoever gives it life "waman 'ahyaha" , And then gives it life "wathama 'ahyaha" but we said give it live, which is not preceded by wow, Because the precedents are in Waw, and it is not one of the specialties of Al-Kasai, but Hamzah¹² agreed.

And [(of) my dream, the vision, pleasure ,their sins, (in) their life, as he should be feared¹³ , And certainly has guided me, made me forget it (In Surat Al-Kahf), disobeys me, and has enjoined (on) me, and He has given me, it follows it, He spread it, He stretched it], In both of his novels, the movement of the hamzah from ask and what came from his expression: Ask at the town, But ask Allah, So He asked them, So they asked. If it is before (seen, fa, wow).¹⁴

As for the league, especially the word: And hasten or We hasten, they hasten, your Creator, Their ears, their transgression, (are) the ships, [it covers and blazing thirst Contrary to them.¹⁵

seven hundred, and another explanation by saying: by Omar bin al-Qasim al-Ansari, the famous: by saw. See: Kashf Al-Zonun (1/520).

First: (Praise be to God Maysar Al-Asir 000 etc.)

His name: (Al-Badr Al-Mawir).

⁽¹⁾In (c): "Abu Bakr and IbnDhakwan."

⁽²⁾In (c): «thot».

⁽³⁾Publication of the Ten Recitations (1/362), Inking for Facilitation of the Ten Recitations (1/448).

⁽⁴⁾Ittihaf "The Virtues of Humanity (1/45), The Shining Candle (1/388), published in the Ten Recitation (2/21).

⁽⁵⁾In (c): "thal, thoh, daad, jeem, sheen, seen, Sad, and Zay."

⁽⁶⁾[C / 7].

⁽⁷⁾(b / 10 / a).

⁽⁸⁾Highlighting the meanings (1/261), Ittihaf "The Virtues of Humans (1/40), the seven readings. (1/119).

⁽⁹⁾In (b) and (c): "and from what".

⁽¹⁰⁾In (b): "Either with me."

⁽¹¹⁾Not in (b), (c).

⁽¹²⁾Ittihaf "The Virtues of Humans (1/22), the argument in the seven readings (1/73), the seven in the readings (1/147).

⁽¹³⁾Highlighting the Meanings (1/297), Jami` al-Bayan. In the Seven Readings (3/961).

⁽¹⁴⁾Highlighting the meanings (1/298), Itihaf "The Virtues of Humanity (1/106), the title in the Seven Readings (1/6).

⁽¹⁵⁾Highlighting the meanings (1/325), Ittihaf "The Virtues of Humans (1/106), the seven in the readings (1/216).

And titans, the Irresistible, Your vision, my stay, and my living, Lantern [182], My guidance and directing. Which is before the extreme 'ra' broken as fire and sight¹ and the Irresistible and the word unbelievers by 'ya' where it occurred².

And if he repeats the 'Ra' as the righteous³, and the decision and the wicked, Kasaei tends it to to its perfection^{4, 5}.

On his authority, Abu Al-Harith especially 'Lam' Jussive(to pronounce the final consonant (of a word) without a vowel) this. Where it occurred as the Almighty said: {And who does that}.⁶

It was completed [with the help of God and his good conciliation. It was transmitted from a line in which it was mentioned that it was copied from the compiler MullaImad al-Din Ali bin Imad al-Din Ali al-Estradadi]⁷.

Sources and references.

1. *Highlighting the meanings from Harz al-Amani in the Seven Readings, authored by: Abd al-Rahman bin Ismail bin Ibrahim, publishing house: Mustafa al-Babi al-Halabi Library Company - Egypt, edited by: Ibrahim AtwaAwad.*
2. *"Athaf the virtues of humans in the fourteen readings", Written by: Shihab Al-Din Ahmed bin Muhammad bin Abdul Ghani Al-Damiati, Publishing House: Scientific Books House-Lebanon 1419 AH 1998AD, first edition, edited by: AnasMahra.*
3. *Perfection in the Sciences of the Qur'an, authored by: Jalal al-Din Abd al-Rahman al-Suyuti, Publishing House: Thought House - Lebanon - 1416 AH - 1996 CE, first edition, edited by: Saeed al-Mandoub.*
4. *The Infection in Distinguishing the Companions, authored by: Ahmed bin Ali bin Hajar Abu al-Fadl al-Asqalani al-Shafi'i, Publishing House: Dar Al-Jeel - Beirut - 1412 - 1992, Edition: First, edited by: Ali Muhammad Al-Bajawi.*
5. *Al-Alam, the author: Khair al-Din bin Mahmoud bin Muhammad bin Ali bin Faris, Al-Zarkali al-Dimashqi (deceased: 1396 AH), Publisher: Dar al-Alam for millions, edition: fifteenth - May 2002 AD.*
6. *Al-Iqna'a in the Seven Recitations, Author: Ahmed bin Ali bin Ahmed bin Khalaf al-Ansari al-Gharnati, Abu Jaafar, known as Ibn al-Badesh (deceased: 540 AH), publisher: Dar of companions heritage.*
7. *Dictating what Al-Rahman has in terms of parsing and readings, authored by: Abu Al-Baqi` Abdullah Bin Al-Hussein Bin Abdullah Al-Akbari, Publishing House: The Scientific Library - Lahore - Pakistan, edited by: Ibrahim AtwaAwad.*

⁽¹⁾not in (c).

⁽²⁾Highlighting the meanings (1/299), Ihtaf "The Virtues of Humans (1/22), publishing in The Ten Recitations (2/38).

⁽³⁾[B / 10 / B].

⁽⁴⁾[C / 8].

⁽⁵⁾Highlighting the meanings (1/325), Ittihaf "The Virtues of Humans (1/234), Facilitating the Seven Recitations (1/43).

⁽⁶⁾Highlighting the meanings (1/275), facilitating the seven readings (1/37), and the seven readings (1/123).

⁽⁷⁾Between this mark [] is not in (b). And in (c): «This message was accomplished with the grace of God, the Glorious King, at the hands of the weak in need of God Almighty Muhammad Hussain bin DarkahQali, O Ghamrani, resides in Isfahan on the date of Friday, the seventh of the month of Rabi 'al-Thani, in the year fourteen and one hundred after a thousand residents of the school of Hakim al-Malik,' the late forgiven»

8. *Al-Bedoor al-Zahira "In the Ten Frequent Recitations from the Paths of Al-Shatibiya and Al-Durra - Abnormal Readings and Their Directive from the Arabic Language, Author: Abd Al-Fattah Bin Abdul-Ghani Bin Muhammad Al-Qadi (deceased: 1403 AH), Publisher: house Arabic books, Beirut – Lebanon.*
9. *"Bughyatalwaeati" On the classes of linguists and grammarians, authored by: Jalal al-Din Abd al-Rahman al-Suyuti, Publishing House: The Modern Library - Lebanon / Saida, edited by: Muhammad Abu al-Fadl Ibrahim.*
10. *History of Islam and the deaths of celebrities and flags, authored by: Shams al-Din Muhammad bin Ahmad bin Othman al-Dhahabi, Publishing House: Arab Book House - Lebanon / Beirut - 1407 AH - 1987 CE, Edition: First, Edited by: Dr. Omar Abdel Salam Palmyra.*
11. *The Great History, authored by: Muhammad bin Ismail bin Ibrahim Abu Abdullah al-Bukhari al-Jaafi, publishing house: Thought House. Investigation by: Mr. Hashem al-Nadwi.*
12. *"Tahbir Al-Tayseer" in the Ten Recitations Author: Shams al-Din Abu al-Khair Ibn al-Jazri, Muhammad bin Muhammad bin Yusuf (deceased: 833 AH), the investigator: Dr. Ahmad Muhammad Mufleh Al-Qudah, Publisher: Dar Al-Furqan - Jordan / Amman, First Edition, 1421 AH - 2000 AD.*
13. *Definitions, authored by: Ali bin Muhammad bin Ali al-Jarjani, publishing house: Arab Book House - Beirut - 1405, Edition: First, Edited by: Ibrahim Al-Abyari.*
14. *Tawqir al-Tahdheeb, authored by: Ahmed bin Ali bin Hajar Abu al-Fadl al-Asqalani al-Shafi'i, Publishing House: Dar al-Rashid - Syria - 1406 - 1986, Edition: First, Edited by: Muhammad Awamah.*
15. *Tahdheeb al-Tahdheeb, authored by: Ahmad bin Ali bin Hajar Abu al-Fadl al-Asqalani al-Shafi'i, Publishing House: Thought House - Beirut - 1404-1984, first edition.*
16. *Tahdheeb Al-Kamal, authored by: Yusef Bin Al-Zaki Abdul Rahman Abu Al-Hajjaj Al-Mazzi, Publishing House: Al-Risalah Foundation - Beirut - 1400-1980, Edition: First, Edited by: Dr. Bashar Awad is known.*
17. *Clarification of those suspected of controlling the narrators' names, genealogies, surnames and their kinship, authored by: Ibn Nasir al-Din Shams al-Din Muhammad bin Abdullah bin Muhammad al-Qaisi al-Dimashqi, Publishing House: Al-Risala Foundation - Beirut - 1993 AD, first edition, edited by: Muhammad Naim al-Erqsousi.*
18. *Al-Tayseer "In the Seven Readings", authored by: Imam Abu Amr Othman bin Saeed bin Othman bin Saeed bin Amr Al-Dani, Publishing House: Arab Book House - Beirut - 1404 AH / 1984AD, Edition: Second, Edited by: Otto Trezel.*
19. *Al-Thiqaat, authored by: Muhammad bin Hibban bin Ahmed Abu Hatim al-Tamimi al-Basti, Publishing House: though house - 1395-1975, Edition: First, edited by: Mr. Sharaf al-Din Ahmad.*
20. *Jami al-Bayan in the Seven Readings, Author: Othman bin Saeed bin Othman bin Omar Abu Amr al-Dani (deceased: 444 AH), Publisher: University of Sharjah - Emirates, (The origin of the book is master's letters from Umm Al-Qura University and the letters were coordinated and printed at the University of Sharjah), Edition : First, 1428 AH - 2007 CE.*
21. *The argument in the seven readings, the author: Al-Husseini bin Ahmed bin Khalaweyh, Abu Abdullah (deceased: 370 AH), the investigator: Dr. Abdel Aal Salem Makram, Assistant Professor, Faculty of Arts - Kuwait University, Publisher: Dar Al-Shorouk - Beirut, Fourth Edition, 1401 AH.*

22. *Al-Durra Al-Madiah "In the three complete readings of the ten, the author: Shams al-Din Abu al-KhairIbn al-Jazri, Muhammad bin Muhammad bin Yusuf (deceased: 833 AH), the investigator: Muhammad Tamim al-Zu'bi, publisher: Dar al-Huda, second edition, 1421 AH - 2000 CE.*
23. *The increase and charity in the sciences of the Qur'an, the author: Muhammad bin Ahmad bin SaeedAl-Hanafial-Makki, Shams al-Din, known as his father, Aqeelah (deceased: 1150 AH), the investigator: The origin of this book is a collection of master's university theses for research professors: (Muhammad SafaaHaqqi, Fahd Ali Al-Andas, Ibrahim Muhammad Al-Mahmoud, Musleh Abdul-Karim Al-Samdi, Khaled Abdul-Karim Al-Lahim), Publisher: Research and Studies Center, University of Sharjah, UAE, Edition: First, 1427 AH.*
24. *Sire "The Flags of the Nobles," authored by: Muhammad bin Ahmad bin Othman bin Qaimaz al-Dhahabi Abu Abdullah, publishing house: The Resala Foundation - Beirut - 1413, edition: ninth, edited by: Shuaib Al-Arna`out, Muhammad Naim Al-Arqsousi.*
25. *"AlshumeatAlmdyh"by publishing the Seven Pathological Readings, authored by: Abu Al-SaadZain Al-Din Mansour Bin Abi Al-Nasr Bin Muhammad Al-Tablawi, Publishing House: Al-Rashed Library - Saudi Arabia / Riyadh - 1423 AH - 2003 AD, Edition: First, Edited by: Dr. Ali Syed Ahmed Jaafar.*
26. *Al-Tabaqat Al-Kubra, authored by: Muhammad Bin Saad Bin Manea Abu Abdullah Al-Basri Al-Zahri, Publishing House: Dar Sader – Beirut.*
27. *The title in the seven readings, the author: Abu Taher Ismail bin Khalaf bin Said, the reciter al-Ansari al-Zarqasti (deceased: 455 AH), the investigator: (Dr. ZahidZahid - Dr. Khalil al-Attiyah), (Faculty of Arts - Basra University), Publisher: The World of Books, Beirut, Publication year: 1405 AH.*
28. *The end goal in the layers of readers, the author: Shams al-Din Abu al-Khairibn al-Jazri, Muhammad bin Muhammad bin Yusuf (deceased: 833 AH), the publisher: IbnTaymiyyah Library, Edition: On Me, it was published for the first time in 1351 AH c. Bergstrapper.*
29. *Al-Kamil in the forty-plus readings, the author: Yusuf bin Ali bin Jabara bin Muhammad bin Aqeel bin Sawadah Abu al-Qasim al-Hudhali al-Yashri al-Maghribi (deceased: 465 AH), investigator: Jamal bin al-Sayyid bin Rifai al-Shayeb, publisher: Sama Foundation for Distribution and Publishing, Edition: First , 1428 AH - 2007 AD.*
30. *The Seven in the Readings book, authored by: Abu Bakr Ahmad bin Musa bin al-Abbas bin Mujahid al-Baghdadi, Publishing House: Dar al-Ma'arif - Egypt - 1400 AH, 2nd edition, edited by: ShawqiDhaif.*
31. *Revealed suspicions on the names of books and the arts, authored by: Mustafa bin Abdullah al-Constantini al-Rumi al-Hanafî, Publishing House: the scientific books - Beirut - 1413 - 1992.*
32. *Collector of Arts in the Dictionary of Titles, Author: Kamal al-Din Abu al-FadlAbd al-Razzaqibn Ahmad, known as Ibn al-Fouti al-Shaibani (deceased: 723 AH), Investigator: Muhammad al-Kazim, Publisher: Printing and Publishing Corporation - Ministry of Culture and Islamic Guidance, Iran, Edition: First, 1416 E.*
33. *Arbitrator in Qur'an Points, authored by: Othman bin Saeed Al-Dani Abu Amr, Publishing House: Dar Al-Fikr - Damascus - 1407, Edition: Second, Edited by: Dr. Azza Hassan.*
34. *Al-Maqsad: To summarize what is in the guide in the endowment and the beginning, the author: Zakaria bin Muhammad bin Ahmed bin Zakaria al-Ansari, Zain al-Din Abu Yahya al-Suniki (deceased: 926 AH), Publisher: Dar al-Mushaf, second edition, 1405 AH - 1985 CE.*

35. *Publication in the Ten Readings, the author: Shams al-Din Abu al-Khair Ibn al-Jazri, Muhammad ibn Muhammad ibn Yusuf (deceased: 833 AH), Investigator: Ali Muhammad al-Dabaa (died 1380 AH), Publisher: The Great Commercial Printing Press [Photography Darthe scientific books].*
36. *Hidayat al-Qari to Tajweed the words of al-Bari, the author: Abd al-Fattah bin al-Sayed Ajami bin al-Sayyid al-Asas al-Masri al-Masri al-Shafi'i (deceased: 1409 AH), Publisher: Taibah Library, Medina, 2nd edition.*
37. *The deaths of notables and the news of the sons of time, authored by: Abu al-Abbas Shams al-Din Ahmad bin Muhammad bin AbiBakr bin Khallkan, Publishing House: Dar al-Thaqafa - Lebanon, edited by: Ihsan Abbas.*