

The difference in the structures of verbs in the Quranic readings in the book Sharh al-Hidayah by Imam al-Mahdawi (d. 440 AH)

Prof. Dr. Saheb Munshid Abbas and Bidaa Musa Rashid

Al-Muthanna University / College of Education for Humanities - Department of Arabic Language
bidaamusaa@mu.edu.iq.

How to cite this article: Saheb Munshid Abbas, Bidaa Musa Rashid (2024) The difference in the structures of verbs in the Quranic readings in the book Sharh al-Hidayah by Imam al-Mahdawi (d. 440 AH). *Library Progress International*, 44(3), 21665-21670.

Abstract:

This research aims to examine the differences in the structures of verbs in the Quranic readings, in an effort to understand the structure of the verb, in terms of abstraction and increase, and how this type of words is generated; to understand the engineering of the Arabic word in terms of the nature of the structure of the elements that form it, through examples selected from the book (Sharh al-Hidayah) by Imam al-Mahdawi (d. 440 AH).

Keywords: verb structures, Quranic readings, book (Explanation of Al-Hidayah)

Introduction

There is no doubt that the book (Sharh Al-Hidayah) by Imam Al-Mahdawi (d. 440 AH) represents a broad text for linguistic studies in general, and morphological studies in particular; because this book possesses valuable texts that enrich and saturate the study with many examples, and this is what made the researcher undertake to delve into studying the texts of this book, according to the rules of Arabic morphology, so the choice fell - in this research - on the structures of verbs, and their morphological direction; to understand the structure of the Arabic word and the nature of its parts, so the research came in three axes, the researcher dealt with the study of the simple triliteral verb and the chapters of its present tense, in the first and second axis came in the difference in the structure of verbs augmented with a letter, and the third axis is what more than one letter was added to its original letters, and this requires the researcher to contemplate and scrutinize the Quranic readings in the book (Sharh Al-Hidayah).

- The difference in the structures of verbs between the triliteral verb forms other than the :The first requirement . augmented and its present tense forms

.The difference in structure between the verb (say) and the verb (sa

God Almighty said: {Or you should have a house of gold or you should ascend into the heaven. And we will never believe in your ascension until you bring down to us a book.} We recite it . Say, "Exalted is my Lord Am I anything but a human messenger?" (Al-Isra': 93)

Al-Mahdawi said: Whoever reads (said) then it is a report from the Prophet, may God bless him and his family .⁽ⁱ⁾ and grant them peace, and whoever reads (say) then it is on the command

".Ibn Amer and Ibn Kathir read: "He said

.⁽ⁱⁱ⁾ The rest read (say) without an alif

The reading of {qul} is in the form of (ful), an imperative verb from the verb (qāla, yaqūlā), and its root is (yaqūl) with a damma on the waw. The waw was deleted due to the meeting of two quiescent letters, and its As .⁽ⁱⁱⁱ⁾ vowel was transferred to the letter before it, then the hamza was deleted due to the lack of need for it for the reading of {qāla}, it is in the form of (fa`ala). A past tense verb, from the verb (). Its root is () and the So, is every word that the tongue .^(iv) waw was changed to an alif because of the openness of what preceded it says, and it is speech in order. It was said that is about good and evil, and is in evil in particular. The Arabs say

What is meant by the Almighty's saying: { Say Glory be to Him .^(v) about a man () if he has a fluent tongue My Lord } meaning it is a description of the state of the Messenger, may God bless him and his family, and that he is a human being and it is not within the power of humans to do things that are not within Their energy .The two readings have the same meaning, and {Say } indicates an order and {said} indicates news .^(vi) .”The difference in the structure of the verb () between the fatha and kasra of the letter “nun

God Almighty said: {He said: And who despairs of the mercy of God? Their Lord ! There is none but those . astray

(Al-Hijr: 56)

.Al-Mahdawi said: “(Yaqantu) and (Yaqnitu) are two languages. It is said (Qanita yaqantu and Qanat yaqantu) Whoever reads (Yaqantu) with a kasra on the noon, I make it sounder because they agreed that (Qanatu) {Ash-Shura: 28} is with a fatha on the noon. As for whoever reads (Yaqantu), it is possible that he combined the two languages, so he read the past tense (Qanat yaqantu), and the future tense according to the language (Qanat .^(vii) (yaqantu

”.Abu Amr, Al-Kisa'i, Ya'qub, Al-A'mash, and Al-Yazidi read “Yaqnitu” with a kasra on the “nun

.^(viii) The rest read {yaqnatu} with the opening of the letter noon

Reading { } with the opening of the letter “nun”, on the pattern of () from (,) from (), and it was said that it is .^(ix) the common language of the people of Najd, and it means (despair)

As for the reading with { } with a kasra on the noon, it is from () with a fatha on the noon () with a kasra on the noon, like (), and it was said that it is the language of Asad and the people of Hijaz. The opening of the They are two .^(x) () past and future tenses is not permissible unless it contains a throat letter such as () and .^(xi) languages that have intermingled, and that is () in one language and () in another language

There is a third language (Yaqnut) with a damma on the letter “nun” and it is the language of Tamim, and it and (Qanat) with the opening of the letter “nun” indicates despair of ,^(xii) .was narrated as an anomaly And what is meant .^(xiii) something, and Qanatah means he despaired of it, and despair is the loss of goodness by the Almighty's saying: {And whoever despairs of the mercy of his Lord} is that whoever despairs of the mercy of Allah Almighty except those who have abandoned hope in Allah Almighty and have strayed from .^(xiv) the path of righteousness

Dr. Ibrahim Anis believes that: (The only verb that surprised the later linguists in the verbs of the Qur'an is (qanat yaqnat), because it was mentioned in the Qur'an with an open 'ayn in the past and present tenses, and it does not contain any throat letter, and there is no doubt that this verb in this form belongs to the Quraish dialect , although the dictionaries mentioned other ways, and there is no doubt that one of them is the one that .^(xv) (belongs to the Quraish dialect

- The second requirement: The difference in structures between verbs augmented by a letter

.The difference in structure between (tus'a'ir) and (tus'a'ir)

God Almighty said: {And do not turn your cheek [in contempt] toward people and do not walk through the earth ,exultantly. Indeed

Allah does not love anyone who is arrogant and boastful. (Luqman: 18)

Al-Mahdawi said: {Tus'ir} and {Tus'a'ir} are the same. The meaning of {Do not turn your cheek away from people} is do not show your face or act arrogantly towards them. (Sa'ar) is a disease in camels that affects their .^(xvi) head and face

.Asim, Ibn Kathir, and Ibn Amir read {tus'ayr} without a doubled alif

.^(xvii) The rest read {tusā'ir} with a light alif

The reading of {tusaa'ir} is in the form of (tufa'il) and it is the present tense of the verb (sa'ar) augmented by As for the reading of .^(xviii) one letter, which is doubling the letter 'ayn. The meaning is to tilt the cheek {tusaa'ir}, it is in the form of (tufa'il) and it is the present tense of the verb (sa'ar) augmented by an alif, and They are two languages: {tusaa'ir} is .^(xix) the meaning is to turn away from people in contempt and arrogance .^(xx) the language of Banu Tamim, and {tusaa'ir} is the language of the people of Hijaz, like (da'afa' and da'fa) The difference in meaning between the word with a .^(xxi) It is said (sa'ara and sa'arra) derived from (sa'ar) doubled 'ayn and the word with a preposition is that (tus'ayr) is for exaggeration and multiplication, (tufa'il) And (sa'r) is the inclination of the cheek .^(xxii) indicates that the doer showed that its origin is obtained by him So what is meant by .^(xxiii) in particular, and sa'arra and sa'arra khedh, meaning he inclined it out of arrogance ,the Almighty's saying: {And do not turn your cheek away} is that this is said to the arrogant, do not be arrogant so ,^(xxiv) so you expose your face and incline your cheek to people in contempt and haughtiness towards them .However, (tus'ayr) has a meaning of exaggeration .^(xxv) the meaning between the two readings is close

- The third requirement: The difference in the structures of the trilateral verb augmented by two letters and . three

.The difference in the structure of the verb () between stressing the letter taa and stressing it

God Almighty said: {But they were not able to show it , nor were they able to conceal it .} To Him { A tunnel (Al-Kahf: 9) } . {

Al-Mahdawi said: “The original in both readings is (ista’ataw), so whoever stresses the ta’ has assimilated the ta’ into the ta’, and in this reading it is far-fetched, because it combines two quiescent letters, and they are two letters of safety, and this is rarely used.” It only comes in the necessity of poetry. Whoever lightens the letter “ta” due to the dislike of two similar^(xxvi) “ta” has deleted the letter “ta” because it is of the same type as the letter“ letters coming together

.Hamza alone read {istā’awu} with emphasis on the ta

.^(xxvii) The rest read {istā’u} with a light ta

) Reading with {istā’u} with a light ta’, a past tense verb from the present tense verb (yāstī’). The root of istā’a) is (istā’a) from the root (istaf’ala). The ta’ was deleted for the sake of lightening because assimilation was difficult, so it became (istā’a) with a kasra over the hamza. The hamza was opened and cut off, as an Sibawayh (d . 180 AH) said: “They said (yasti’) when it was frequent, because they disliked .^(xxviii) exception moving the seen, and this was more appropriate since it was redundant. They found the ta’ with the ta’ heavy in (yasti’), and they disliked merging the ta’ with the ta’ so that the seen would be moved, and it is never moved, so they deleted the ta’. And whoever said (yasti’) only added the seen to ata’a yati’, and made it a meaning that (atawa’a yuta’u itiwa’a , so he is ,^(xxix) ”substitute for the sukoon of the position of the ‘ayn muta’i’un and muta’u’un, so when the movement of the “waw” was transferred to the “ta”, it was changed with the fatha to an “alif” and with the kasra to a ya’, so it became: ata’a yati’i itiwa’a, so he is muta’i’ and .^(xxx) ”muta’a, then the “seen” was substituted for the movement of the aforementioned “waw

It was also read { sā’tā’u } by .^(xxxi) It was said that (istā’a) is a language of the Arabs, meaning (istā’a) ,As for the reading {istā’a’u} with a shaddah on the ta’, it is a past tense verb .^(xxxii) replacing the sin with a sad So ability is the capacity , which is the ability .^(xxxiii) 'and its root is (istā’a), as the ta' was assimilated into the ta to do something, and ability is specific to humans, while capacity is general, so a camel is said to be able to What is meant by the Almighty's saying: {And they were not .^(xxxiv) carry its load, and it is not said to be able able to } To Him {An-Naqba } means that they were able to climb and rise above the mound that was a barrier It seems that the reading {istā’u} is more eloquent, as the .^(xxxv) between them and the people below them .^(xxxvi) reading {istā’u} implies distance and dislike, because it combines two quiescent letters

:Conclusion

- 1- It was noted that all of Al-Mahdawi’s (d. 440 AH) grammatical instructions were based on consistent grammatical rules, and were not based on rare or deviant opinions
- 2- The verb structures were at the forefront in the book Sharh Al-Hidayah, followed by the plural structures followed by the derivatives and sources structures
- 3- Anmar Al-Mahdawi’s (d. 440 AH) style in morphological guidance is characterized by deliberation and deliberation in issuing rulings and dealing with linguistic and morphological issues, as he does not limit the issue to what he has of knowledge, but rather makes the issue subject to evidence
- 4- The difference in the structure of the word and its spelling in the Quranic readings leads to a difference in its pronunciation, and thus leads to a diversity in understanding and meaning, which leads to clarity of meaning
- 5- The trilateral verb forms are not subject to a fixed measure, due to the diversity of dialects
- 6- The diversity of dialects does not lead to a difference in meaning, but rather to understanding and confirming the meaning

:Sources and references

- The Holy Quran
- A Gift to the Virtuous of Mankind on the Fourteen Readings, Ahmad bin Muhammad bin Al-Banna Al-Damiati (d. 1117 AH), edited by: Ali Muhammad Al-Daba’, Dar Al-Nadwa, Beirut, Lebanon, 1407 AH, 1987 AD. Al-Mashhad Al-Hussaini Library. Also called: (The Ultimate Wishes and Delights in the Sciences of Readings), another edition: edited by: Dr. Shaaban Muhammad Ismail, Alam Al-Kutub
- The Grammar of the Qur’an, Abu Ja’far Ahmad ibn Muhammad ibn Ismail al-Nahhas (d. 338 AH), edited by Al-Nahda Library, Dar Alam al-Kutub, 1405 AH, 1985 ., 2nd ed ,Dr. Zuhair Ghazi Zahid
- The Grammar of the Seven Readings and Their Reasons, Abu Abdullah Al-Hussein bin Ahmad bin Khalawayh Al-Hamadhani (d. 370 AH), edited by: Abdul Rahman bin Suleiman Al-Uthaymeen, 1st ed., Al-Khanji Library Cairo, 1413 AH, 1992 AD ,

- .Highlighting the meanings of the amulet of desires, Imam Abdul Rahman bin Ismail known as Abu Shama (d AH), edited by: Mahmoud Abdul Khaliq Jado, 1st ed., Islamic University, Medina, Saudi Arabia, 2002 665 :AD. Another edition: edited by: Ibrahim Atwa Awad, Dar Al-Kotob Al-Ilmiyyah. Another edition: edited by Sheikh of Qurra Ibrahim Atwa, Egypt
- Explanation of the Stop and Start, Muhammad bin Al-Qasim bin Muhammad bin Bashir, Abu Bakr Al-Anbari (died: 328 AH), edited by: Muhyi Al-Din Abdul Rahman Ramadan, Academy of the Arabic Language in .Damascus, 1390 AH - 1971 AD
- The structures of the augmented verb, its morphological meaning and its rhetorical dimensions in the Holy .Quran, Zahra Khafif, University of Skikda, Algeria, (a research published on one of the websites)
- Differences in morphological structure in Quranic readings, Bushra Abdullah Qaddouri, Master's, College of .Education for Human Sciences, University of Diyala, 2012
- Al-Bahr Al-Muhit in Interpretation, Abu Hayyan Muhammad bin Yusuf bin Ali bin Yusuf bin Hayyan Athir .Al-Din Al-Andalusi (d. 745 AH), edited by: Sidqi Muhammad Jamil, Dar Al-Fikr - Beirut, 1420 AH
- Al-Burhan fi Ulum al-Quran, Abu Abdullah Badr al-Din Muhammad ibn Abdullah ibn Bahadur al-Zarkashi (d. 794 AH), edited by: Muhammad Abu al-Fadl Ibrahim, 1st ed., Dar Ihya al-Kutub al-Arabiyya, Issa al-Babi al-Halabi and his partners (then photographed by Dar al-Ma'rifa, Beirut, Lebanon - with the same page numbering), 1376 AH - 1957 AD
- Tahbir al-Taysir fi al-Qira'at al-'Ashr, Shams al-Din Abu al-Khair Ibn al-Jazari, Muhammad ibn Muhammad ,ibn Yusuf (d. 833 AH), edited by: Dr. Ahmad Muhammad Muflih al-Qudat, 1st ed., Dar al-Furqan - Jordan Amman, 1421 AH - 2000 AD. Another edition: its footnotes were written and corrected by a group of scholars .under the supervision of the publisher, Dar al-Kutub al-'Ilmiyyah, Beirut
- Al-Tahrir wa al-Tanwir (Liberation of the Right Meaning and Enlightenment of the New Mind from the Interpretation of the Glorious Book), Muhammad al-Tahir ibn Muhammad ibn Muhammad al-Tahir ibn Ashur .AD 2000 al-Tunisi (d. 1393 AH), 1st ed., Arab History Foundation, Beirut, Lebanon, 1420 AH
- .The Argument for the Seven Readers, Al-Hasan bin Ahmad bin Abdul Ghaffar, originally Persian, Abu Ali (d AH), edited by: Badr Al-Din Kahwaji and Bashir Juwajabi , reviewed and proofread by: Abdul Aziz 377 - Rabah and Ahmad Youssef Al-Daqqaq, 2nd ed., Dar Al-Mamun for Heritage - Damascus - Beirut, 1413 AH .AD 1993
- :Jami' al-Bayan 'an Ta'wil Ayat al-Qur'an, Abu Ja'far, Muhammad ibn Jarir al-Tabari (d. 310 AH), edited by Mahmoud Muhammad Shakir, which ends with an interpretation of verse 27 of Surat Ibrahim, Dar al-Tarbiyah .wa al-Turath - Makkah al-Mukarramah
- Zad Al-Masir in the Science of Interpretation, Imam Abu Al-Faraj Jamal Al-Din Abdul-Rahman bin Ali ,Muhammad Al-Jawzi Al-Qurashi Al-Baghdadi (d. 597 AH), edited by: Abdul-Razzaq Al-Mahdi, 1st ed .Islamic Office, Dar Ibn Hazm, Beirut, Lebanon, 1423 AH - 2002 AD
- The Seven in Readings, Abu Abdullah Al-Hussein bin Ahmad bin Ahmad bin Musa bin Mujahid Al-Tamimi .(d. 324 AH), edited by: Dr. Shawqi Dayf, 2nd ed., Dar Al-Maaref, Cairo, Egypt, 1400 AH
- Explanation of Shafiyyah Ibn al-Hajib, Sheikh Radhi al-Din al -Istrabadi (d. 686 AH), edited by: Muhammad .Nur al-Hasan and his colleague, Dar al-Kutub al-Ilmiyyah, Beirut, 1395 AH. 1975 AD
- ,Explanation of the Detailed, Muwaffaq al-Din Abi al-Baq'a' Ya'ish bin Ali bin Ya'ish al-Mawsili, (d. 643 AH) .edited by: Dr. Emil Badi' Ya'qub, 1st ed., Dar al-Kutub al-Ilmiyyah, Beirut – Lebanon, 1422 AH - 2001 AD
- Explanation of Al-Hidayah in Guiding the Readings, Abu Al-Abbas Ahmad bin Ammar Al-Mahdawi (d. 440 .AH), edited by: Dr. Hazem Saeed Haidar, Al-Rashd Library: Riyadh: 1st ed. 1995
- Explanation of Tayyibat al-Nashr in the Ten Readings, Shihab al-Din Abu Bakr Ahmad ibn Muhammad ibn Muhammad ibn al-Jazari al-Dimashqi (d. 835 AH), edited by: Sheikh Anas Mahra, 2nd edition, Dar al-Kutub .al-Ilmiyyah, 1420 AH - 2000 AD
- Al-Sihah, the Crown of Language and the Correct Arabic, Ismail bin Hammad Al-Jawhari (d. 400 AH), edited .by: Ahmed Abdel Ghafour Attar, Dar Al-Kitab Al-Arabi Press, Egypt, 1377 AH
- Ghayth al-Nafi' in the Seven Readings, Ali bin Muhammad al-Safaqi (d. 1118 AH), edited by: Ahmad .Mahmoud Abd al-Samee' al-Hafyan, Dar al-Kutub al-Ilmiyyah
- :Al-Qamoos Al-Muhit, Majd Al-Din Abu Tahir Muhammad bin Yaqub Al-Fayruzabadi (d. 817 AH), edited by Heritage Investigation Office at Al-Risala Foundation, supervised by: Muhammad Naim Al-Arqasus, 8th .edition, Al-Risala Foundation for Printing, Publishing and Distribution, Beirut - Lebanon, 1426 AH - 2005 AD
- The Complete Book of Readings and the Forty Additional Hadiths, by Yusuf bin Ali bin Jabara bin Muhammad bin Aqil bin Sawada Abu al-Qasim al-Hudhali al-Yashkari al-Maghribi (d. 465 AH), edited by: Jamal bin al- .Sayyid bin Rafa'i al-Shaib, 1st ed., Sama Foundation for Distribution and Publishing, 1428 AH - 2007 AD

- Uncovering the Faces of the Readings, Their Causes and Arguments, Abu Muhammad Makki bin Abi Talib .Al-Qaysi (d. 437 AH), edited by: Dr. Muhyi Al-Din Ramadan, Taha, Al-Risala Foundation, Beirut, 1418 AH .AD 1997
- :Kanz al-Ma'ani bi Sharh Hirs al-Amani, Muhammad ibn Ahmad al-Mawsili (Sha'la) (d. 656 AH), edited by - Dr. Muhammad Ibrahim al-Mashhadani , Al-Azhar Library for Heritage, Egypt , Al-Muthanna Library Baghdad (and its image is from several Lebanese publishing houses, with the same page numbers, such as: Dar (Ihya al-Turath al-Arabi, Dar al-Ulum al-Hadithah, and Dar al-Kutub al-Ilmiyyah
- The Tongue of the Arabs, Muhammad bin Makram bin Ali, Abu al-Fadl, Jamal al-Din bin Manzur al-Ansari - al-Ruwaifi'i Al-Ifriqi (d. 711 AH), Al-Hawashi: by Al-Yaziji and a group of linguists, 3rd ed., Dar Sadir . Beirut - 1414 AH
- The Concise Editor in the Interpretation of the Noble Book, Abd al-Haqq ibn Ghalib ibn Atiyah al-Andalusi (d. 546 AH), edited by: Abdullah ibn Ibrahim al-Ansari, Sayyid Abd al-Aal al-Sayyid Ibrahim, the traveler al-Farouq, and Muhammad al-Shafi'i Sadiq, publications of the Qatari Ministry of Endowments and Islamic Affairs, and another edition: edited by: Abdullah ibn Ibrahim al-Ansari and Sayyid Abd al-Aal al-Sayyid .Ibrahim, Dar al-Kitab al-Islami
- :AH), published by 370) A summary of the anomalies of readings from the book Al-Badi', by Ibn Khalawayh .Bergstrasser, Al-Rahmaniyah Press, Egypt, 1934 AD
- Meanings of Readings (Readings and the Grammarians' Reasons for Them), Muhammad bin Ahmad bin Al- ,Azhari Al-Harawi, Abu Mansour (d. 370 AH), edited by: Dr. Eid Darwish, Dr. Awad Al-Qawzi , 1st ed Research Center in the College of Arts, King Saud University, Kingdom of Saudi Arabia, 1412 AH - 1991 .AD. Another edition: edited by: Ahmad Farid Al-Mazidi , Dar Al-Kutub Al-Ilmiyyah
- The meanings of the Qur'an and the interpretation of its grammatical problems, Muhammad ibn al-Mustanir , al-Basri (Qatrab) (d. 220 AH), narrated by Ahmad ibn Saeed al-Dimashqi, edited by: Muhammad Laqriz .University of Hadj Lakhdar Batna, Algeria, scientific thesis, 1436 AH
- :The Meanings of the Qur'an, Abu Jaafar al-Nahhas Ahmad ibn Muhammad (d. 338 AH), edited by .Muhammad Ali al-Sabuni, 1st ed., Umm al-Qura University - Makkah al-Mukarramah, 1409 AD
- 'The Meanings of the Qur'an, Abu Zakariya Yahya bin Ziyad bin Abdullah bin Manzur al-Dulaimi al-Farra ,(d. 207 AH), edited by: Ahmad Yusuf al-Najati , Muhammad Ali al-Najjar, and Abd al-Fattah Ismail al-Shalabi .1st ed., Dar al-Masryia for Authorship and Translation - Egypt
- .Dictionary of Readings, Dr. Abdul Latif Al-Khatib, 1st ed., Dar Saad Al-Din, Damascus 1422 AH 2002 AD
- .From the Secrets of Language, Dr. Ibrahim Anis, 3rd ed., Anglo-Egyptian Library, Cairo, 1966
- Vocabulary in the strange words of the Qur'an, Abu al-Qasim al-Husayn ibn Muhammad al-Raghib al-Isfahani .(d. around 425 AH), edited by: Muhammad Sayyid Kilani, Dar al-Ma'rifah, Lebanon (no date)
- Explained in the Faces of Readings and Their Causes, Imam Nasr bin Ali bin Muhammad Abi Abdullah Al-Shirazi bin Abi Maryam (d. 565 AH), edited by: Dr. Omar Hamdan Al-Kubaisi, 1st ed., Charitable Society for .the Memorization of the Qur'an, 1414 AH - 1993 AD

ⁱ⁾ .See: Explanation of Al-Hidayah: 390 (

ⁱⁱ⁾ :See: The Seven in Readings: 385, Al-Tabsirah: 257, Al-Muharrir Al-Wajeez: 5/545, Tahbeer Al-Tayseer (.Al-Nashr in the Ten Readings: 2/309, Ithaaf Fadala Al-Bashar: 2/205, Dictionary of Readings: 5/121 ,440

ⁱⁱⁱ⁾ .See: The Meanings of the Readings and Their Reasons: 2/101, Explanation of Al-Mufasssal: 5/441 (

(^{iv)} .See: Al-Munsif: 285, Sharh Al-Mufasssal: 5/437-438. Al-Tahrir wa Al-Tanwir: 15/211

^{v)} .See: Lisan al-Arab (saying): 11/573-574 (

^{vi)} .See: Al-Hujjah li al-Qur'an al-Sab'ah: 5/122, Al-Mawdah: 769, Al-Burhan fi Ulum al-Quran: 1/395 (

^{vii)} .See: Explanation of Al-Hidayah: 376 (

^{viii)} See: I'rab al-Quran (by al-Nahhas): 2/242, Mukhtasar fi Shawadh al-Quran: 75, I'rab al-Qira'at al-Sab'i wa (.I'l-Ilhum: 1/346

(^{ix)} .See: Al-Mawdah: 723, Kanz Al-Ma'ani: 2/365

^{x)} See: Jami' al-Bayan: 14/85, Kanz al-Ma'ani: 2/365, Ibrah al-Ma'ani min Harz al-Amani: 3/306, Mu'jam al- (.Qira'at: 4/567

^{xi)} .See: The Meanings of the Readings and Their Reasons: 2/71 (

^{xii)} .See: Dictionary of Readings: 4/567 (

(^{xiii)} See: Tahdheeb al-Lughah (Qanut): 9/25, Al-Mufradat fi Gharib al-Quran (Qanut): 685, Al-Qamoos Al-Muhit .(Qanut): 684

^{xiv)} .See: Jami' al-Bayan: 14/85 (

(^{xv)} From the secrets of language: 52-53, see: The difference in morphological structure in Quranic readings .(Master's thesis): 28

^{xvi)} .See: Explanation of Al-Hidayah: 471 (

- ^{xvii}) .See: Al-Kamil fi al-Qira'at al-'Ashr: 617, Ibrha' al-Ma'ani min Harz al-Amani: 4/85, Tahbir al-Taysir: 508 (.Ghayth al-Nafi': 993
- ^{xviii}) See: The Meanings of the Qur'an (by Al-Nahhas): 5/287-288, The Structures of the Augmented Verb and (.Its Morphological Meaning (Research): 111
- ^{xix}) .See: Al-Jami' li Ahkam al-Quran: 16/480, Al-Mawdah: 1015, Ma'ani al-Quran (by al-Farra'): 2/328 (
- ^{xx}) See: Al-Kashf 'an Wujooth al-Qira'at al-Sab': 2/188, Kanz al-Ma'ani: 2/529, Lahajat al-Arab fi al-Qur'an al- (.Karim : 139
- ^{xxi}) .See: Al-Tahrir wal-Tanwir: 21/166 (
- ^{xxii}) See: The Meanings of the Qur'an (by Al-Zajjaj): 4/198, Explanation of Shafiyyah by Ibn Al-Hajib (Al- (.Radhi): 1/99
- ^{xxiii}) .See: Al-Sahah (Sa'r): 2/712, Lisan Al-Arab (Sa'r): 4/456 (
- (^{xxiv}) .See: Al-Bahr Al-Muheet: 8/416, Al-Tahrir wal-Tanwir: 21/166
- ^{xxv}) .See: Al-Muharrir Al-Wajeez: 7/51-53 (
- ^{xxvi}) .Explanation of Al-Hidayah: 404 (
- (^{xxvii}) :See: The Meanings of the Qur'an (by Qatrib): 862, A Summary of the Unusual Readings: 85, Al-Kashshaf .Zad Al-Masir: 5/193, Sharh Taybat Al-Nashr (by Ibn Al-Jazari): 271, Ithaaf Fadala Al-Bashar: 2/227 ,615
- ^{xxviii}) ,See: Explanation of Stopping and Starting: 1/151-201, Uncovering the Faces of the Seven Readings: 2/81 (.Explanation of Shafiyyah of Ibn al-Hajib (may God be pleased with him): 2/379-380
- ^{xxix}) .The book: 4/483 (
- ^{xxx}) .Building paving: 393-398 (
- ^{xxxi}) .See: Al-Kashshaf: 2/748, Dictionary of Readings: 5/311 (
- ^{xxxii}) .See: The Meanings of the Qur'an (by Al-Akhfash): 2/80 (
- ^{xxxiii}) :See: The Meanings of the Qur'an (by Al-Zajjaj): 3/312, The Disclosure of the Faces of the Seven Readings (.Al-Mawdah: 804 ,81/2
- (^{xxxiv}) .See: Lisan al-Arab (volition): 8/242
- ^{xxxv}) .See: The Meanings of the Qur'an (by Al-Nahhas): 4/295, Jami' Al-Bayan: 15/410-413 (
- ^{xxxvi}) .See: Al-Kashf 'an Awwab al-Qira'at al-Sab': 2/81 (