

The Impact of Quranic Readings on Kitab Al-Zahir by Abi Bakir Alanbari (Dead 328 H)

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Introduction

Praise be to God, Lord of the Worlds, and prayers and peace be upon our master Muhammad and his family and companions. As for what follows:

The Qur'anic readings are among the main sources that scholars took from their fresh sources after the Holy Qur'an, and recitation as defined by the scholars: "It is a science by which the method of pronouncing the Qur'anic words and the way to perform them is known in agreement and disagreement with attributing each aspect to its transmitter." Al-Anbari invoked it in his book Al-Zahir, with his invocation of the rest of the other evidence from the Noble Qur'an, the Noble Prophetic hadith, and the words of the Arabs (his poetry and prose).

In my research entitled "The Impact of Qur'anic Readings in Al-Zahir's Book of Al-Anbari", I dealt with the phonetic, morphological and semantic impact of Quranic reading through Al-Zahir's book. This study was divided into four sections

she :

The first topic: Al-Anbari's approach to presenting the Qur'anic reading.

The second topic: readings and sound.

The third topic: readings and exchange.

Fourth topic: readings and significance. I used in this research books of Qur'anic readings, books of interpretation and linguistic dictionaries.

And Praise be to Allah, the Lord of the Worlds.

boot:

Al-Anbari and his book Al-Zahir First: Al-Anbari (1):

Muhammad ibn al-Qasim ibn Muhammad ibn Bashar, Abu Bakr al-Anbari: "He who was the most knowledgeable of the people of his time in literature and language, and the most memorized of poetry and news." It was said: "He memorized three hundred thousand witnesses in the Qur'an: He was born in Anbar (on the Euphrates) and died in Baghdad. He used to frequent the children of the Caliph, who is satisfied with God, teaching them from his books (Al-Zahir) in the language, explaining the seven long poems of the pre-Islamic era, clarifying the endowment and the beginning in the Book of God Almighty, the wonders of the sciences of the Qur'an, the explanation of familiarities, the creation of man, proverbs and opposites, and the most ancient of his books. A strange hadith was said to be 45,000 papers, and Al-Amali, and he also dictated from his

books the book Al-Haʿat about a thousand papers, and Al-Kafi's commentary about a thousand papers. And the Book of Opposites and what is written in opposites is greater than it, and the Book of the masculine and feminine and no one's book is more complete than it. And the letter of the problem in which he responded to Ibn Qutayba and Abu Hatem al-Sijistani, and the book of the problem in the meanings of the Qurʿan reached Taha and dictated it for many years and did not complete it, and the explanation of the pre-Islamic seven hundred papers, and al-Kafi in grammar, and the book of lamas, and the explanation of preferences and the writer's literature. The grammar is clear. It is also explained in the manner, and the explanation of the poetry of Al-Nabigha. And explain the poetry of Al-Asha and explain the poetry of Zuhair. And the shepherd's poetry, and the shortened and elongated, and the book of letters, and the book of spelling. And the gatherings, and the birth of Abu Bakr Ibn Al-Anbari was on Sunday of the eleventh night of Rajab in the year two hundred and seventy-one, and he died on the eve of Eid Al-Adha in the year three hundred twenty-eight and it was said three hundred and twenty-seven."

He was a scholar of the Kufic grammar, a memorizer of the language, and an ascetic, humble and polite one of the Sunnis, and the most famous of his sheikhs was Abu Al-Abbas Thaʿlab and a group of the sheikhs. Al-Dar Qatni and

a group narrated from him. So they were good to himself, and he said: How can I not be upset! And keep everything that the treasury, and pointed to the cupboard filled with books

Abu Ali Ismail bin Al-Qasim Al-Qali mentioned: Abu Bakr bin Al-Anbari used to memorize three hundred thousand poetic verses in the interpretation of the Holy Qurʿan, in addition to memorizing one hundred and twenty interpretations.

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Abu al-Abbas Yunus al-Nahwi stated: Abu Bakr Ibn al-Anbari was a memorizer of language and poetry, and in memorizing a verse of the signs of God Almighty, he was the most memorized of people in that.

Second: His book Al-Zahir (2): Al-Anbari has a clear approach through his book, which is represented in the following matters:

1- Relying on the evidence of the linguistic and grammatical industry in writing his book, and these evidences include listening: the Noble Qurʿan, the Qurʿanic readings, the noble Prophet's hadith, the words of the Arabs, his

poetry and prose, analogy, and consensus.

2- Referring to linguistic issues, namely:

A - phonemic, such as: substitution, and diphthongs.

B - Morphological, such as: plurals, proportions, and diminutive.

C - semantic, such as: synonymy, verbal common, and antonyms. d- Grammar, such as: the issue of

pronoun recurrence, grammatical interpretation, and issues in accusative and prepositional.

1- Referring to the attributed and non-attributed Arabic dialects.

2- Relying on the sayings of linguists and grammarians from the visual and kufic schools.

The first topic

Al-Anbari's approach to displaying the Qur'anic reading

There is no doubt that there is a similarity in the method of linguists in invoking the Qur'anic reading, and if there is a difference, it may be slight. :

1- Reading rate:

Al-Anbari proceeded in attributing the Qur'anic reading to its owners in two ways:

The first: Attributing the reading to its owners, and an example of this is his saying: "Confinement according to the Arabs" is its origin: retention of speech, and its exit is narrow for him. And its origin is also: imprisonment and so is narrowness. The Almighty said: "Or they come to you, their chests are constricted" (3), meaning their chests are narrowed. Al-Hasan (4): "Straightening

their chests," meaning to narrow their chests.

The limitation is: juvenile retention, and as for families: urine retention.

And it was said: confine a man to confine him exclusively: meaning imprisoned and narrowed him down, and likewise confined by disease: meaning imprisoned. God Almighty said: "And if you are besieged, then guidance is not easy" (5) and the poet Qais Al-Majnun said (6):

"Should I not see, by God, your love inclusive... my heart is confined, I do not reach you"

It is said about the king: Haseer; Because he is imprisoned and hidden from people, and people hardly see him... (7).

And the other: not attributing the reading to its authors, and an example of that is his saying: In the word (Hasha) some Arabs say: Hashaah for so-and-so. They fall a thousand after the shin. (8) The reading of the letter in his dear book came in two ways. The Almighty said: "Say: God forbid" (9) and (God forbid). The meaning is one (10).

1- Direction of reading: Al-Anbari, in directing the Qur'anic reading, took two approaches:

The first: "Mentioning the Qur'anic recitation without guidance," as in the reading of "Guidance" and "My Disobedience." This is in his saying: "And his saying: „On my back, this is the language of my feet. IbnAbiIshaq (11) read: "These are sticks that I lean on" (12) and the Messenger, may God's prayers and peace be upon him, (13)

read: "So whoever follows my guidance, there is no fear for them" (14).

And the poet Abu Dhu'ayb (15) said: "They left my whims and embraced their passions... Then they were perforated, and on each side there was a slaying."

On the other hand (16):

"A skeleton goes around me...and stabs me in the back"

"If you do not avenge me for Okb... then you will never tell Sada." (17)

What is meant by: echoes, so I turned the AlifYaa to this language. On the authority of Abu Dawud, he said: (18):

"So give me your calamity, so that I may... reconcile you and elicit my intention."

It was said about the fur: "I did this Tai'i, because the Arabs used to break what preceded the ya addition in their saying: This is my servant, and this is my home. (19).

The other: mentioning the reading and directing it linguistically, as in his saying: "So-and-so has encroached upon so-and-so, and an enemy has transgressed against him: if he wronged him."

And the Almighty said: "An enemy without knowledge" (20) meaning: unjustly. And the reading of Al-Hasan (21): "An enemy without knowledge," and the reading of some of the readers (22) as Ya'qub Al-Hadrami said (23): Enemy, with an open eye, a closed dal and an emphasis on the waw, meaning: enemies, here he sufficed with the one from the plural (24).

1- Multiple readings of the Qur'an:

Al-Anbari sometimes mentioned several readings of a single Qur'anic word, for example, his saying: "The most evil in the speech of the Arabs: he is the arrogant.

"God has given you a grandfather with which to help...there is no grandfather but a young child who is despised."

"They did not signal in it if they were his allies... even if it was for a people other than them that they were evil."

Meaning: they blew. And it came in two languages: a worse liar, and a worse liar." The Almighty said: "The dhikr was thrown at him from among us, but he is a worse liar" (26) by breaking the shin, which is the common reading.

Al-Fara" (27) said: Sufyan bin Uyaynah told me on the authority of a man on the authority of Mujahid (28) that Mujahid recited: "Tomorrow they will learn (by Ya'a) from the worst liar" (29), with the added shin.

The reason for the annexation is the exaggeration in [his slander, so it became like their saying: "A wise man: if they want to exaggerate in] describing him with acumen, and a cautious man: if they want to exaggerate his description with caution." And to this meaning went those who recited: "And He made of them monkeys and pigs, and a servant of the tyrant" (30). It was narrated from al-Far" (31):

"My son, Lubna, is that your mother is a slave woman, and that your father is a slave." (32)

What is meant by: Abd, I added the ba to exaggeration. What is evident from all this is the following:

- Mention the languages contained in the word (Asher) with mentioning the Qur'anic readings indicating them.

- Referring to the proof of Quranic reading, as in his saying: Sufyan bin Uyaynah told me on the authority of a man on the authority of Mujahid that he recited.

- He referred to the grammatical defect in the kinetic transition from the fraction in (al-ushr) to the inclusion in (al-ushr).

- Strengthening Quranic reading in (Abd) with a poetic witness, as in the saying of Aws bin Hajar.

1- Repetition of the Qur'anic recitation:

The approach that Ibn al-Anbari drew on did not repeat the same Qur'anic reading in other places in his book, but in the rare few he used to repeat the same recitation. "The people of Paradise will see the people of the Most High, as you see the bright star on the horizon of the sky, and Abu Bakr and Umar are among them and the best" (34). He said: Five sayings were mentioned in the dwarf planet. It was said: a shining planet with the plucked signifier, and the accentuation of the yaa.

For broken with the tightening of the Z, and the star of the moon, in the open dal (35). Al-Anbari directed this reading in a morphological direction, as he said: "So whoever said: a shining planet, he said it is related to the moon, likened to it, because of its beauty and purity. .

And whoever mentioned: Dari", he said: It is a mistake with Al-Fara" (36): and with it came the recitation of Al-A"mash (37) and Hamzah, and a reason; This error according to Al-Farra is that it is

based on an actual weight, and this weight is not from Arab buildings, but is from foreign buildings such as: Muriq, and the like.

Sibawayh (38) said: "In the buildings of the Arabs: it is used, and the narrator is mentioned."

Abu Ubaid said: "The original word for dru"a: dru" (39), similar to Subuh and Quddus. He said: So they made the wawya, and the damma before it as a crumb, and they said: dru", he said: and similar to this from the words of the Arabs: a savage, a wrath.

And whoever said: Dari, he said, I broke the dal for the sake of the ya that came after the ra"... (40).

Al-Anbari repeated the same reading in another place in the book, except that he only mentioned the reading of "Duri"" and directed it linguistically (41). The second topic

Readings and sounds

This topic explains what happened to the Qur'anic readings from the change in the sounds, and the consequent expansion in the meaning, and it is divided into two parts:

First: readings and movements:

1- Verb and Verb:

An example of it in Al-Zahir is the saying of Al-Anbari: The word Al-Hubah: the action, and it is a great sin. As in the Almighty"s saying, "It was a great love" (42) and Al-Hasan"s reading (43): "It was a great love," in the open ha", and al-Fara" (44) said: "The love, with damm: the name, and the love with the conquest: the source" (45). . IbnManzur (46) said:"The hop, hop and

hob: Sin, repent, open, for the people of Hijaz, and Hohn, to include, to pretend, and God: Hobby and prests. traitors” (47).

1- Verb, Verb, Verb:

Among his examples in Al-Zahir is the saying of Al-Anbari: There are three opinions about Al-Hubbak:

Al-Habouk, the brilliance of the epidemic, is joined together, which is what the common people have gone to. Abu Malik Al-Ghafari (48) read: (Al-Habak), with a plucked ha” and a static baa”. Al-Hasan (49) recited: “Dhaat Al-Habek” with the broken ha” and the static ba”a (50). The Zubaidi has been separated by saying: I read: I read: with your love broke the hi and the hi, and the holes, and declined, and he said in the second that he was interfering with the two languages, and in the third he was negligent did not use, and like this was the duty of alert, he pointed out his sheikh quoted by the Shehab care. I said: The details of this are in the book “Al-Shawad” by Ibn Jana, he said: “The recitation of Al-Hasan Al-Habbak with BhumFassukoun, and Al-Habbak narrated from him in two parts.

And I love him, and to stop the hi, and stop the b. , And the impact of good deeds in it, a hippie in eggs, is said: Habiba Sand, and your grants, as well as your love for his methods, and what is your love. tall, and a woman of balz: that is, hefty, and his teeth were ink, As for your love, but it is overlooking and allowed, and what is your love. Their readers are broken, like a broken hi, wants to love you and understand the

image on the image of your love. , and lightning and lightning (51).

1- Active and passive:

Among his examples is that he mentioned that “what is impossible by breaking the meme means: cunning and punishment” as the Almighty’s saying: “And He is extremely impossible” (52). Meaning severe in cunning and punishment. Ibn al-Anbari mentioned: The Arabs say to a man: his money is impossible, with the open meme, meaning: the man has no sack. Al-Araj (53) read: “And it is very impossible” with the open meme. Ibn Abbas interpreted it as Al-Fath, and stated that the meaning: It is severely squinted. (54)

2- A verb, a verb:

Among his examples is his saying: “And Al-Quddoos: The one who is purified from children, partners, and companions. The Almighty said: “All that is in the heavens and whatever is on the earth praises God, the Holy King” (55), meaning: the pure. The meaning of glorifying God came: i.e.; God walks. And some Arabs say: Al-Quddus, with the open qaaf, and this is the reading of Abu Al-Dinar Al-Arabi (56).

The crown owner said: "The Sent, to include and tightened: from the names of God Almighty. Qidus and Snof, and the unlocked nuts, which pure disadvantages, bottoms or blessed, so came in the interpretation, about the cousin of all. unanimity” 57.

Hence, I say: The reading of the conquest and the inclusion do not deviate from the word’s connotation,

which gives the meaning of the pure, free from defects and shortcomings.

3- Verb, Verb, and Verb: Al-Anbari mentioned several readings in (Rabwah) in the Almighty's verse: "Like a garden with a mound" (58), when he said: And it contains seven sayings (59): a rabwah, with a mounded ra'a, and it is the view of the common people. And a mound, with broken ra'a, and this is what Ibn Abbas went to, and a reading came from him: "Like a garden on a hill" (60).

Abu al-Abbas chanted a fox:

"Of the two springs, you lived a thousand... for the distance from us, and the thunder began with you" (61)

Ribwa, the reading of Al-Ashhab Al-Aqili came: "Like a garden at Ribwa" (62). Al-Samin Al-Halabi, quoting from Al-Akhfash, said: "Al-Akhfash said: "And we choose the inclusion because nothing but usury is heard in the plural except usury," meaning that this indicates that the singular includes the fa", such as Burma and Buram, and Sur and Sur" (63).

And the other: readings and silences:

Among the investigations dealt with by Al-Anbari in Al-Zahir is the issue of the Hamz, which includes several topics:

- Achieving the Hamz:

The realization of Hamzah is a language of the tribes of Qais, Tamim, Asad and those around them, and it is a suitable dialect for the people of the desert, due to the vastness of the spaces in which they live. Al-Anbari has a pause with the Qur'anic readings related to this issue,

which becomes clear through the following words:

Al-Tanuush: Al-Anbari said about the meaning of their saying: "The people have interfered with each other." And the meaning of the enmity refers to fighting, i.e., each of them killed each other. A: I ate. The Almighty said: "And how can they quarrel from a far place"

(64) meaning that they have to partake of repentance, that is, how can they be approached with repentance!

It was said: 'Nash't 'an'ash 'Nash': meaning you were late. From this came the reading of Al-Qura (65): "And how for them to sing from a far place." Al-Farra" (66) said: "Encouragement: delaying. prodded"; As the Almighty said: "And when the Messengers are appointed" (67), the basic principle is: It was appointed, because it was activated from the time. And as they said this: the faces of Hassan, the original is: faces, and when the waw joined, it prodded" (69).

The baghoy pointed to this reading by saying: "Intensity and Hamza, read others with a net and net." It is also said ... and was told by Hamza from the liberation, a movement in slow down, said: The stereotypes of any: the meaning late, meaning where to them the movement in what they do not stunt in it "(70) which seems to me to read Hamz is different from others; Because there is a difference between the meaning of (naash) and (nush), Al-Gohary said:

"The nah"ish with the hamz: the delay and the distance. It is said to a man, if he

takes a man to take hold of his head and beard: shove him, shoves him (72). Badi: Al-Anbari mentioned that (Badi) may shriek, so you would be a beginning, and he argued that with a Quranic reading, as he said: God Almighty said: "And we do not see thee following you except those who are the most treacherous of us, the beginning of the opinion" (73) meaning: the beginning of the opinion. opinion (so they desired), and if they reached the end of it, they would not follow you.

The reading of (74) "Bady al-Rai" came without a hamz, meaning: they followed you in the apparent opinion, and if they thought about it, and followed their command, they would not follow you.

And the meaning may be: in our opinion, in the sense that the wicked follow you in what we have clear of them (75). Al-Jawhari said: "I began with something starting: I began with it, and I began the thing: I did it from the beginning. God began the creation and started them, meaning. And in its return and its beginning, and in its return and its beginning. It is said: His return goes back to its beginning, if he returns on the way he came from. Sitting, that is, he appeared.

Reclining: Al-Anbari mentioned a reading in the Almighty's verse: "reclining" and it is (reclining) when he said: and the stoop, in which there are two opinions: And it was said (79): Al-Mattak: Al-Zamaward, and he is what the common people call: Al-Bizmaward (80). The reading of Al-A"raj (81): "She used a bed for them" (82)" (83). It came

in Lisan Al-Arab: "Abu Raja" a Al-Attar read:

"I am moderated," he said, "I have to do, narrated, said the fur. Ibn Sayyidah said: Al-Mutak Al-Atruj, and it was said Al-Zamarud. Al-Jawhari said: "The origin of the tikka is zammward." The fur said: "He told me Sheikh of the people of Basra that he was complained, some said:" He is the most beautiful guardian, "he said. Abu Ubaidah Muammar bin Al-Muthanna said: "The reclining" is the tiger leaning on it, and he said: "People claimed that it was the citron." He said: This is the most void on earth, but it may be with the "reclining" that they will eat it (85).

What appears from these views is that the reading of the hamz means that which is relied upon for food, drink, or hadith, and the reading of the facilitator is the atrj.

• Facilitating the Hamz:

It is the language of the urban tribes who have moved away from the Hamz, because there is no need for it, as they live in a limited place, and tend to be easy. An example of it is the saying of Al-Anbari:

One of them: I did not warn you of a mistake in a hamz that is not the origin of the hamz.

And the other doctrine (87): that the original in it is: I don't know you, so I made the ya an alpha to open up what is before it, to the language of the one who makes each ya stunted before it an alpha slot, so he says: Peace be upon you. And the original: Duwaibah" (88). Al-Zubaidi

said: "As for the one who recites the hamz, it is a melody" (89). • Delete the hamza:

One of the investigations that Al-Anbari discussed in Al-Zahir that pertains to the hamza is the omission, and examples of this are his saying: "It is said: I saw an opinion, an opinion. And some readers from the Bedouins recited: "If you cross over to irrigation" (91)" (92). Al-Samin Al-Halabi said: "Abu Jaafar recited "The Vision" and its chapter "Al-Riyaa" by immersion, and that is because he turned the hamzah and wawa for its sukoon after a dhammah.

in the ya This reading for them is weak. Because the replacement is not necessary, it is as if there were no waw in view of the hamza" (93).

The third topic

Readings and exchange

First, the actions:

A- Change in movements:

- "You desert, and you deserted": Al-Anbari said: The Almighty said: "You are arrogant in the name of Samir, you desert" (94) meaning: you are arrogant in the ancient House of God, you desert the Messenger, may God bless him and grant him peace, and the Holy Qur'an when you are in the state of your age. It is possible that the meaning is: You are babbling at the time of your summer, because you are talking about the Messenger, may God's prayers and peace be upon him, and the Noble Qur'an in a way that does not cause them any fault. It will be in the status of abandonment of the patient. And it was said: Abandoning the patient, deserting

him: if he is delirium. And the reading of IbnMuhaisin (95) and others: "Displacement" came with the ta" al-Madmoumah, meaning: you speak with ugly words. And it was said: A man has been deserted: if he speaks with ugly words, which is taken from desertion, with the added distraction. Abu Nahik (96) also read: "Samra will desert you." So al-Samr, its plural: al-Samar, and the meaning: you will desert, like the meaning of: you will desert, with ta" al-Madmoumah (97). IbnManza said: "They are impressed say ugly, and they are trying to take care of him, and I read Ibn Abbas. And if it is read that you are deserted, then what you say is made to desert the man in his dream when he is delirious, that is, you say in him that which is not in him..." (98).

- "They atheist, they atheist":

Al-Anbari said: The atheist: the one who rejects the truth in the language of the Arabs. The Almighty said: "And leave those who deviate in His Names" (99), meaning: they are unjust in His Names. It was said: The one who enters the grave has had his sharpness, that is: I have put him in the grave, and his unit: the one for whom the grave is made. And it is said: If a man is a neighbor, it is said to him: Al-AhadwaLahad. It appears that al-had and lahd is not a single meaning according to some scholars. The reading of Abu Jaafar, Shaybah, Nafi", Asim and Abu Amr (they atheist) came in all of the Qur'an, and the reading of Yahya, Hamza, and Al-Amash (atheism) in all of the Qur'an" (100). Surat Al-Sajdah 101:

“Indeed, those who deviate from our verses,” and its reading in Surat An-Nahl 102: “The tongue of those who deviate toward Him.” Its meaning, according to him, is: they lean toward Him (103). Al-Jawhari said: “Ahadd in the religion of God, that is, he deviated from it and was just. There is a language in it” (104). He came in the tongue of the Arabs. "(105).

- “You wish, you wish”: Abu Bakr Al-Anbari mentioned: And mani: It is the water from which the child is born, and it comes out when the man’s desire is reached. The Almighty said: “Have you seen what you wish for” (106). Abu Al-Abbas told us he said: “Qa’anab Abu Al-Samal Al-Arabi recited (107): “What do you wish for” by Fath Al-Ta” (108). Al-Qurdabi said: "Two security languages and me, and what, and harm, Yemeni and Yemeni, and he is might, and he is, and he is, and he is, and he will see." (109). "(109)." (109). "(109). wet dreams" (110)

- “We graze, we frolic, he frolics”: Among this is the saying of al-Anbari, quoting from Abu Ubaidah: (111) He frolics: the meaning of having fun: And it came in the Almighty’s saying: “Send him with us tomorrow to frolic and play” (112) meaning: having fun and enjoying... and some of them read (113): “Send him with us tomorrow, so that we may graze and play.” Bunun, and TaaMaksura, meaning: We graze our camels. Abu Ubaidah (114: the reading of some of them (115): “Send him with us to graze”), with two open camels, meaning: our camels graze. grazing" (117).

b- The change in the consonants:

This section deals with the verbs that transformed from an abstract to a plural with a letter, and these verbs came in Al-Zahir as follows:

- Increase (verb) by doubling (verb): Al-Anbari mentioned the saying of Abu Ubaidah in the meaning of wide, so he said: The wide meaning: a lot of gifts in the words of the Arabs, who seeks what is asked, the Almighty. Qatadah read (118): “He encompasses everything in terms

of knowledge, meaning: He fills everything with knowledge... It is said that the wide: encompasses the knowledge of everything, from the saying of the Almighty: “All things are encompassed by knowledge” (119), meaning: He encompasses everything with knowledge. (120).

Another example is what was mentioned by Abu Bakr al-Anbari: The skilled skilled that produces abundantly is called the commanded skilled. It is mentioned in two languages: one commanded, and one commanded. It was said: God commanded it, and commanded it: if He made it many. The Almighty said: “And if we want to destroy a town, we command its affluent.” (121) In this there are three sayings: “One of them: that the meaning should be: We commanded them to obey, and they disobeyed.

And the third saying: That the meaning of our command is: We made them princes, from what the Arabs say: A prince is not commanded.

And the reading of Abu Othman Al-Nahdi (122): "We have commanded the affluent." And the reading of Abu Amr (123): "We have commanded the affluent," meaning: most of us are the affluent. Fur (125) has weakened this reading; Because the verb is an order, it does not go beyond an object.

Abu Zayd said: God commanded the sons of so-and-so, meaning: most of them. It is known in the words of the Arabs: He has commanded the people to command, so they are commanded: if they multiply..." (126) Al-Zubaidi transmitted in al-Taj on the authority of Ibn Sayyidah that "A command that it may be a third language." (127)

Another example is his saying: And the signification of khasef in the language of the Arabs is: to add one thing to another. It includes: Almkhsaf, and Alkhasaf. The Almighty said: "And they both began to cover themselves with sheets of Paradise" (128) meaning: some papers were joined together to cover the backs of their private parts.. The reading of Al-Araj (129) came: "they were clothed over them," with an open baya, and two broken ones.

And the recitation of Al-Hasan (130): "Yakhsafan," the open syllable, and the suffix being intensified, with the second suffus fractured.

"The original in these two readings is: to be distinguished, from: to be distinguished, to be distinguished. So the opening of the ya was thrown into the kha, and the t was immersed in the y, and they became a strong sah."

And the reading of: "Ikhfasan", with the breaking of the kha, based on the fragment of the thousand, is the meaning intended to be separated, and to be separated. Al-Akhfash (131) mentioned: "Al-Kha was broken because the residents gathered" (132). And there are two recitations that al-Anbari did not mention, which is the recitation of (Yakhsafan) by the akhef, which is the reading of Buraydah and Al-Zuhri, and it is also narrated on the authority of Al-Hasan and Al-Araj and Abu Amr recited "Ikhtiffan" with the sukoon of kha and Kasr al-Sad al-Mushaddah (133).

An example is what Al-Anbari mentioned: that the continuation of a man's tongue with lying, and his continuity in walking is called Al-Luq. It is the source of the verb. The reading of Aisha, may God be pleased with her (134): "When you meet him with your tongues" (135), with an open letter and a broken lam, meaning: your tongues continue to delve into it, and to lie about it.

And the recitation of the one who recites (136): "As you received it with your tongues," what is meant by you receiving it from one another.

And the reading of Al-Yamani (137): "When you meet him with your tongues", with a plucked ta'a, meaning: when you spread it and broadcast it (138). Al-Razi said. With the letter Abdullah bin Masoud" (139).

- Addition of (verb) by a thousand (subjective): Al-Anbari said: It was said: I made a date with a man whom I dated: meaning I promised him and he

promised me; Because she did her way, to be from two, as we say: I fought the man, I partnered with him, and I pledged allegiance to him. And it may be for one, as we say: You kicked the sandal, punished the thief, and God killed the infidel, meaning: God killed him. The Almighty said: "And when we promised Moses" (140), and a group of reciters read (141): "We promised Moses." Those who read: "We promised," attributed the action to God Almighty. And those who read: "Promise us" attributed the verb to the two, from God Almighty and from Moses, peace be upon him (142).

Second: Names:

- "Family, family": Al-Anbari said in the meaning of (Sabri has been dependent on him): that is; My patience was lost. It was said: The matter helped me provide for me. Meaning, he beat me. And the reading of IbnMasoud (143): "And if you fear a family, then God will enrich you from His bounty" (144) meaning: If you fear a trait, it will overcome you and provide for you (145). A source like a word from saying. As well. It is in love. It is likely to be for the explanation of his appreciation: immediately a family, meaning is a hard drive. It is said to him: Glory to me.
- "Al-Qasiyyah, Al-Qasisiah": Al-Anbari said: It is used to refer to a hard and hard heart in the sense, as well as hard and hard hearts. The Almighty said: "And We made their hearts hard" (147), and there was a reading in it: {Harden} (148). Al-Kisa'i and Al-Far' said: "Al-

Qasiyyeh and Al-Qusiyah are two languages with the same meaning."

Abu Ubaid (149): The word cruel was taken from cruelty, and not pure faith, and it was marred by streaks and doubts that called it cruelty. He said: It is in the status of a hard dirham, which is similar to and mixed with fraud, made of copper and others. He cited the saying of IbnMasoud: "I am not pleased that I have a debt to the one who comes to the priest with a hard-earned dirham" (150). He cited what Abu Zubaid (151) said describing the spatial impact on the stones:

"It has syllables in the silence of peace, as ... the stingers shrieked in the hands of the money-changers."

The fourth topic

Readings and indications:

- "Stress and dryness": Al-Anbari said: "God, the Mighty and Sublime, said: "As for the scum, it goes dry" (152). And Abu Amr bin Al-Ala" mentioned: It was said: It has dried up, meaning it boiled until its foam runs out, or it became static when it did not remain. Anything of its scum." Al-Far' (153) mentioned: "The desertion is what the valley dried up, i.e., he threw it." And the reading of Ruba bin Al-Ajaj (154): "As for the scum, it goes away in pieces." Its meaning is: it goes in pieces.
- Spy and feel: Al-Anbari said: The spy in Arabic is the one who searches for people's affairs, and the Arab scholars agreed that spying and feeling are synonymous with one meaning. Yahya bin AbiKatheer went that the

significance of spying is different from the indication of sensitivity to him. ...

Read Al-Hasan (156): "Some suspicion is a sin, and do not feel" in H..." (157) And it came in the interpretation of Al-Baydawi: "And do not spy and do not search for the faults of the Muslims, you do by palpating, given the meaning of the request." Like touching, and it was recited with H from the senses, which is the effect and purpose of palpation, and that is why it was said that the five senses are the senses (158).

- Her chastity and her passion: Al-Anbari said in their saying: So-and-so is sympathetic to so-and-so: meaning, love went with every sect. Al-Far' mentioned: "He is from the Sha'af, and Sha'af according to the Arabs is the tops of the mountains, and one of the Sha'af: Sha'fa: it is as if the meaning of: Sha'af by So-and-so: his love rose to the highest places in his heart..." Some of them went: "Sha'af is panic. The meaning is: he is terrified." Afraid, anxious..." Abu Raja' and Al-Hassan read (159): "He gave her love" (160), and all readers read (161): "He fell in love with her." So the meaning of passion here is that the love of Yusuf, peace be upon him, has entered the heart of a dear wife. Egypt. And the endocardium: its cover (162).

- Think about it, and think about it: Al-Anbari said: "A section of the scholars said (163): The meaning of the Almighty's saying: "So you kept deconstructing" (164): That is, you continued to marvel at what happened to you in your cultivation. An example of

this is the saying of the Most High: "And you continued to think" meaning: you kept regretting. And the reading of Abu Haram Al-Akli (165) came: you kept thinking.

Conclusion

After completing this research, it is necessary to mention the most important results that we have reached, including:

- Al-Anbari proceeded in attributing the Qur'anic reading to its owners in two ways: the first: the attribution of the Qur'anic reading to its owners, and the other: the non-attribution of the reading.
- Al-Anbari used to mention the Qur'anic recitation, and direct it linguistically, but sometimes he might depart from this matter by not directing this recitation.

Seeking the help of evidence from the Prophet's hadith and Arabic poetry to strengthen this or that reading.

The Qur'anic reading in Al-Zahir's book has phonemic, morphological and semantic functions. The morphological functions ranked first in terms of abundance, then phonetic functions, and semantics.

The Qur'anic readings mentioned by Al-Anbari in his book come sometimes with one meaning, and their significance may differ at other times.

Abu Bakr al-Anbari sometimes mentions several readings for a single Qur'anic word, and he proceeded not to repeat the same Qur'anic reading in other places in his book, and on rare occasions he would repeat the same reading.

- Abu Bakr Al-Anbari had a pause with the Qurʾānic readings related to the issue of achieving the hamza, facilitating it and deleting the hamza.

- Abu Bakr Al-Anbari in his book *Al-Zahir* cited Qurʾānic readings, in addition to that he cited the Holy Qurʾān and the Noble Prophetic hadith, and the words of the Arabs in poetry and prose. The Quranic readings in the book of *Al-Zahir* by Abu Bakr Al-Anbari had a prominent impact on the phonetic, morphological and semantic levels...etc. Our last prayer is that praise be to God, Lord of the Worlds, and blessings and peace be upon His faithful Messenger, and those who follow him until the Day of Judgment.

Margins:-

- (1) See: its translation in: *Al-Fihrist*: 82, *History of Baghdad*: 3/181, *Nuzhat Al-Albaa*: 181, *Al-Muntazim*: 6/311, *Inbah of Narrators*: 3/201, *Deaths of Notables*: 4/314, and *Biography of the Nobles*: 15/ 274, and for the sake of awareness: 1/212.
- (2) See his approach to *Al-Zahir*, for example, in: *Al-Zahir*: 1/5, 9, 25, 53, 125, 2/23, 91, 215, 285, 403.
- (3) *Women*: 90.
- (4) See: *Anomalies in the readings*: 28.
- (5) *Al-Baqarah*: 196.
- (6) *The House in Al-Zahir*: 1/419.
- (7) See: *Same*: 1/419.
- (8) See: *Same*: 2/288.
- (9) *Yusuf*: 31, and see the reading in: *Al-Sabʾah*: 348, and *Al-Muhtasib*: 1/341.
- (10) See: *Al-Zahir*: 2/288.
- (11) Look at the reading in *Shawaad*: 87, and *Al-Muhtasib*: 1/76.

- (12) *Taha*: 18.
- (13) See: *Exodus*: 5.
- (14) *Al-Baqarah*: 38.
- (15) *Diwan Al-Hadhiliyin*: 1/2.
- (16) *The House in Lisan Al Arab*: 1/626 (*Akab*) attributed to the *Al-Yashkari* sieve.
- (17) He is *Akb al-Lakhmi*, owner of *al-Numanibn al-Mundhir* prison, and *al-Samlah*: “the spear or the stick.” See: *Lisan al-Arab*: 1/626 (*Akab*)
- (18) The poetry of *Abu Dawad al-Ayadi*: 350.
- (19) See: *Meanings of the Qurʾān* 2/39-40.
- (20) *Al-An'am*: 10.
- (21) See: *Al-Muhtasib*: 1/226.
- (22) See: *gays*: 40.
- (23) See: *same*: 40.
- (24) See: *Al-Zahir*: 1/421.
- (25) *Al-Akhtal's Diwan*: 20.
- (26) *Moon*: 26.
- (27) See: *Meanings of the Qurʾān*: 3/108.
- (28) See: *Al-Muhtasib*: 2/299.
- (29) *Moon*: 26.
- (30) *Al-Maʿidah*: 60.
- (31) See: *Meanings of the Qurʾān*: 1/315.
- (32) He is *Aws bin Hajar*, as in his *Diwan*: 21.
- (33) *An-Nur*: 35.
- (34) The end in a strange hadith: 5/83.
- (35) See: *Al-Zahir*: 1/195.
- (36) See: *Meanings of the Qurʾān* 2/252.
- (37) See: *Al-Sabʾah*: 455, and *Al-Kashf*: 2/137.
- (38) *Book*: 2/326.
- (39) *Al-Zahir*: 1/196.
- (40) *Same*: 1/196.
- (41) *Same*: 2/309.
- (42) *Women*: 2.

- (43) Abnormalities of readings: 24.
- (44) Meanings of the Qurʿān: 1/68.
- (45) See: Al-Zahir: 1/6.
- (46) See: Lisan Al Arab: 1/340 (Hob).
- (47) Same: 1/340 (a hob).
- (48) Al-Muhtasib: 2/286.
- (49) Same: 2/286.
- (50) Al-Zahir: 1/342.
- (51) See: Crown of the Bride: 27/105-106 (your love).
- (52) Thunder: 13.
- (53) Perverts: 69.
- (54) Al-Zahir: 1/9-10.
- (55) Friday: 1.
- (56) See: Shawaad: 156.
- (57) See: Taj Al-Arous: 16/357 (Holy).
- (58) Al-Baqarah: 265.
- (59) See: Al-Zahir: 1/344.
- (60) See: Meanings of the Qurʿān and its syntax: 1/346.
- (61) He is Yazidibn al-Thuriya, his poetry: 66.
- (62) Perverts: 16.
- (63) Al-Durr Al-Masoon: 2/592.
- (64) Saba: 52.
- (65) See: Al-Sabʿah: 530.
- (66) Meanings of the Qurʿān: 2/365.
- (67) Al-Mursalat: 11.
- (68) Al-Kashshaf: 4/75.
- (69) Al-Zahir: 1/244.
- (70) Tafsir al-Baghawi: 6/407.
- (71) As-Sahah: 3/1020 (Nosh).
- (72) Same: 3/1020 (nashes).
- (73) Hood: 27.
- (74) See: Al-Sabʿah: 332.
- (75) See: The Problem: 358-360. See: Al-Zahir: 1/286
- (76) As-Sihah: 1/35 (started).
- (77) Same: 6/2278 (appeared).
- (78) It is the saying of Ibn Abbas as in Tafsir al-Tabari: 12/202.
- (79) See: Meanings of the Qurʿān/2/42. The zamoord: a food made of meat and eggs.
- (80) See: Al-Moarab: 221.
- (81) Reading of Ibn Abbas as in al-Tabari: 12/202.
- (82) Yusuf: 31.
- (83) Al-Zahir: 2/22.
- (84) Meanings of the Qurʿān: 2/42.
- (85) Lisan Al-Arab: 10/485 (Matt.)
- (86) Yunus: 16. And the reading in Al-Mohtaseb: 1/309.
- (87) The saying of AbiHatim as in Al-Bahr Al-Moheet: 5/133.
- (88) Al-Zahir: 2/169.
- (89) Crown of the bride: 38/42 (dry).
- (90) As-Sahah: (Dry).
- (91) Yusuf: 43. And see the reading in: Al-Ithaf: 54.
- (92) Al-Zahir: 2/194.
- (93) Al-Durr Al-Masoon: 6/505.
- (94) The Believers: 67.
- (95) See: Al-Muhtasib: 2/96.
- (96) See: Al-Shawaad: 98.
- (97) See: Al-Zahir: 1/363-364.
- (98) Lisan al-Arab: 5/253 (hijri).
- (99) Al-Aʿraf: 180.
- (100) The Seven: 298.
- (101) As-Sajdah: 40.
- (102) An-Nahl: 103.
- (103) See: Al-Zahir: 1/144.
- (104) Al-Sihah: 2/534 (to the limit).
- (105) Lisan Al Arab: 3/389 (limit).
- (106) The Incident: 58.
- (107) See: Al-Shawaad: 151.
- (108) Al-Zahir: 2/145.
- (109) Tafsir Al-Qurtubi: 17/216.
- (110) same: 17/216.

- (111) The metaphor of the Qurʿān: 1/303.
- (112) Joseph: 12.
- (113) It is the reading of Mujahid, Qatadah and Ibn Muhaisin, see: Al-Bahr Al-Mohet: 285.
- (114) The metaphor of the Qurʿān: 1/303.
- (115) Qatadah's reading as in Tafsir al-Qurtubi: 9/138.
- (116) Nafi' reading as in Al-Sab'ah: 345.
- (117) See: Al-Zahir: 2/28.
- (118) Looking at the reading in the ocean: 6/77.
- (119) Taha: 98.
- (120) Al-Zahir: 1/95.
- (121) Al-Isra: 16.
- (122) See: Al-Muhtasib: 2/16.
- (123) See: Zad al-Masir: 5/19.
- (124) See: Al-Muhtasib: 2/16.
- (125) See: Meanings of the Qurʿān: 2/119.
- (126) Al-Zahir: 1/405.
- (127) Crown of the Bride: 10/72 (order).
- (128) Al-A'raf: 22.
- (129) See: Al-Bahr Al-Moheet: 4/280.
- (130) See: Al-Muhtasib: 1/245.
- (131) See: Meanings of the Qurʿān (Al-Akhfash): 115.
- (132) Al-Zahir: 1/376-377.
- (133) Al-Kashf: 2/96, and Taj Al-Arous: 23/213 (Hasef).
- (134) See: Al-Muhtasib: 2/104.
- (135) An-Nur: 15.
- (136) It is the reading of the common people, as in Al-Mohtaseb: 2/104.
- (137) Same: 2/104.
- (138) See: Al-Zahir: 1/500.
- (139) Tafsir al-Razi: 23/342, and see al-Durr al-Masun: 8/390.
- (140) Al-Baqarah: 51.
- (141) The recitation of Abi Amr, and he recited the rest of the seven with a thousand. See: Al-Sab'ah: 154.
- (142) See: Al-Zahir: 2/129.
- (143) Al-Muhtasib: 1/287.
- (144) Al-Tawbah: 28.
- (145) See: Al-Zahir: 1/140.
- (146) Tafsir Al-Qurtubi: 8/107.
- (147) Al-Ma'idah: 13.
- (148) The reading of Hamza and Al-Kisa'i, see: Al-Sab'ah: 243.
- (149) See: Gharib al-Hadith: 4/69.
- (150) See: Gharib Hadith: 4/68.
- (151) His poetry: 119.
- (152) Thunder: 17.
- (153) Meanings of the Qurʿān: 1/62.
- (154) See: Al-Shawaad: 66.
- (155) Al-Zahir: 2/89.
- (156) Perverts: 163.
- (157) Al-Zahir: 1/370.
- (158) Tafsir al-Baydawi: 5/136.
- (159) See: Al-Muhtasib: 1/339.
- (160) Yusuf: 30.
- (161) See: Al-Muhtasib: 1/339.
- (162) See: Al-Zahir: 1/508.
- (163) It is the saying of al-Fara' in the meanings of the Qurʿān: 3/128.
- (164) Incident: 65.
- (165) See: Shawaad: 151.
- (166) See: Al-Zahir: 1/508.
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