

Received: May 2023 Accepted: June 2023

DOI: <https://doi.org/10.58262/ks.v11i02.064>

## The Variant Recitations of Imam Muhammad Al-Baqir (Peace Be Upon Him) Collection and Study

Rusul Sahlb Khudha Lr<sup>1</sup>, Nidal Hanash Shubar Al-Saadi<sup>2</sup>

### Abstract

*It's safe to say that the science of recitation is considered one of the most honorable form of science, and it shall be the most deserving science to write about; because it's revolves about the Qur 'an, and it reconciles people to many aspects of its inimitability, and the pens of scholars competed in presenting and facilitating its recitations, so we reached a huge amount of books in this science, between a brief spread, and another spread, and the directions of scholars in their classification, some of them took care of the report of the validity of the recitations and the statement of their rulings, and some of them took care of codifying and attributing them, and some of them took care of collecting their methods, editing and directing them, so one found them in order to complete and complete and through my tour in the books of interpretation and the sciences of the Holy Qur 'an –during the stages of my study - to draw my attention to many recitations that were read by the Compan and followers, and use them as testimonies based on some issues and their rulings, and inferring them in the books of the Qur 'anic sciences and others: my title was:(Imam Muhammad al-Baqir's recitations, compilation and study), so I tracked them, collected them and chose five of each type and studied them, and the statement of those who read them and attributed them to their sources from the fundamental sources, and the statement of the frequency of them, and the anomaly, and compared them to the recitations of the ten imams – who unanimously accepted their readers and responded below them, and all this is in a desire to serve the book of God Almighty, as well as the seriousness of this subject, I – according to my knowledge - did not study those who singled out the recitations of Imam Muhammad al-Baqir, peace be upon him.*

### Research Methodology

In my research, I took this inductive approach, by collecting the recitations of Imam Muhammad al-Baqir from the impact of the descriptive approach by indicating the guidance of these recitations.

### Detailed Scientific Methodology

1. I was committed to writing the Quranic verses on the Ottoman drawing, according to the Quran set on the Hafs on the authority of Asim, and there was no Controversial who had seized it in shape.
2. When I mention the frequent recitations of Imam al-Baqir, I remember from each reading who agreed with him from among the ten poor imams, and in the anomaly I do not mention who agreed with him.
3. The noble hadiths that were mentioned in the text came out, and they were attributed to their original modern sources. What was true was that I was satisfied with them. If they did not come out of the four Sunnahs and I was satisfied with them, then if they did not come out of the four Sunnahs and I was satisfied with them, then if they did not come out of the balance of the hadiths books, I would be satisfied with a source of them.
4. I did not translate for the Scholars mentioned in the research, the most famous of them; and the limited search pages.

<sup>1</sup> College of Education Ibn Rushd - Department of Quran Sciences Email: russul.s@ircoedu.uobaghdad.edu.iq

<sup>2</sup> University of Baghdad Iraq Email: nidhal.shabar@ircoedu.uobaghdad.edu.iq

5. Known for strange words in search as well as countries. Al-Qalam magazine (scientific - refereed periodical.
6. It is set in a way that needs to be set, as if it is an illusion of an unintended meaning or potentially two meanings.
7. The aforementioned poetic verses were extracted from their original sources.

### **Segmentation of the research:**

I have made this research on three sections, preceded by an introduction, and end it with a conclusion. As for the first section, I made it to introduce Imam Muhammad al-Baqir (peace be upon him), in which I addressed: his name, lineage, origins, creed, and the praise of scholars on him, and his death, and I made the second section for his frequent recitations, and I made the third section for Controversial recitations, and in the end I summarized the most important findings in this study. (Aşkın, 2022)

## **The first section: The Biography of Imam Muhammad al-Baqir**

### **First: His name, lineage, surname and birth**

It is: Imam Muhammad bin Ali bin Al-Hussein bin Ali bin Abi Talib, Abu Jaafar Al-Baqir Al-Alawi N Al-Fatimi, Al-Madini, and his mother Umm Abdullah Fatima bint Al-Hassan bin Ali bin Abi Talib, may Allah be pleased with them all<sup>(1)</sup>.

He was known by his nickname Abu Ja 'far, which is the name of his eldest son, Abu Ja 'far al-Sadiq, and he was known only by <sup>(2)</sup> a nickname of several titles, and this indicates his good manners, the most famous of which is Al-Baqir, but he was called Al-Baqir; because he dived deeply into science, that is, he expanded<sup>(3)</sup>, and he was born in Medina in the year 56 A.H. <sup>(4)</sup>.

### **Second: His Upbringing**

Imam Muhammad al-Baqir grew up in the house of knowledge, piety and righteousness, in the house of his father Zain al-Abidin, an imam of the holy city of Medina and a scholar of its scholars. The city was full of scholars from the companions and senior followers, and his father stayed for nearly twenty years, which had a great impact on the life of Imam Muhammad al-Baqir, and his upbringing was good education at the hands of his father. His father was keen on him, and he was very much advised and guided him, unlike what he was learning from his father from the sciences of Sharia and Islamic ethics <sup>(5)</sup>.

### **Third: His Firm faith**

Imam Muhammad al-Baqir is one of the Scholars of the Followers of the Sunnah. He was a follower of the guidance of the Messenger of Allah following his impact as a Muslim. As for his position on the two sheikhs, it is the position of the Followers of the Sunnah as he is not. He was an imam of the Followers of the Sunnah. He was a lover of them and a purifier for them. He hated them, and it was proven from the narratives that indicate this, including: about Muhammad bin al-Fadil about Salim bin Abi Hafsa. He said : I asked Ayah Ja 'far Muhammad Muhammad bin Ali and Ja 'afar bin Muhammad about Abu Bakr and Omar. They said to me : O Salim : Take them and be healed of their enemies; they were Imams Huda<sup>(6)</sup>. (Haugstvedt, 2023)

---

<sup>(1)</sup> Sources of its translation : The end goal: (2/202), the ornament of the saints and the classes of the chosen ones (3/180), the deaths of notables (4/174), regular in the history of nations and kings, (7/161), gold nuggets, (2/72)?- Tahdhib al-Kamāl (26/136), biography of the nobles' Scholars (4/401), the gentle masterpiece in the history of the honorable city (2/543).

<sup>(2)</sup> See : Famous scholars of Egypt (1/130), the anterior and the nickname (1/160).

<sup>(3)</sup> See : Picnic of the Babs in the titles (1/110). (1/42) Completion in raising suspicion (1/173), Tahdhib al-Kamāl (33/19), and the deaths of notables (4/174).

<sup>(4)</sup> See : Tahdhib al-Tahdhib (9/351), Biography of the Nobles' Media 4/401), Goal of the End (2/202), Gold Nuggets (2/72).

<sup>(5)</sup> See : Imam Abu Jaafar Al-Baqir, his narrations and opinions in the books of interpretation of the aphorism and the purified Sunnah –collectively, study, graduation and commentary - Master Thesis(17).

<sup>(6)</sup> Date of Damascus: (54/285).

About Bassam bin Abdullah Al-Sayrafi, he asked Abu Jaafar, what do you say about Abu Bakr and Omar? He said : By God, I will take care of them and ask forgiveness for them, and I did not realize any of the people of my house except when he took care of them <sup>(1)</sup>, and about Abdullah about Jaber said : I asked Abu Jaafar Muhammad bin Ali, may God have mercy on him: Was any of the people of the house insulting Abu Bakr and Omar? Moaz Allah said: Nay, he takes charge of them and they ask forgiveness for them and they have mercy on them<sup>(2)</sup>.

#### **Fourth: The Praise of Scholars**

Scholars have praised Imam Muhammad al-Baqir, a great praise, mention here some of that: Muhammad ibn al-Mankadir said, "I did not see anyone prefer Ali ibn al-Hussein until I saw his son. One day I wanted to bite him and he preached to me "<sup>(3)</sup>, and Abu Al-Na'im Al-Asbahani said:" Among them is the present Zakir Al-Khasha Al-Sabir, Abu Jaafar Muhammad bin Ali Al-Baqir, he was a descendant of the prophethood, and one of those who gathered according to religion and paternity, spoke of symptoms and dangers, and the spread of tears and tears. He forbade water and privacy<sup>(4)</sup>, and Sheikh Al-Islam bin Taymiyyah said: "Abu Jaafar Muhammad bin Ali, of the choice of the people of science and religion, and it was said : Al-Baqir was named because he is the cow of the world<sup>(5)</sup>, and he also said after Al-Baqir mentioned his son Al-Sadiq:" There is no doubt that these are the lords of Muslims, the imams of religion, and their words of sanctity and fate and what their ilk deserve. "<sup>(6)</sup>. (Taddeo et al., 2022)

#### **Fifth: His Death**

Imam Muhammad al-Baqir died in Al-Hamima<sup>(7)</sup>. He was transferred to Medina, and buried in Al-Baqi 'next to his father and his father's uncle, Al-Hassan bin Ali<sup>(8)</sup>,

As for the year of his death it was not really clear when, according to the most correct statements in 114AH, which was mentioned by Al-Hafiz Ibn Hajar, where he said: "It is more correct that he died in the year fourteen: because Al-Bukhari said: Abdullah bin Najm told us about Ibn Ayniyah about Jaafar bin Muhammad. He said that my father died in the year fourteen." <sup>(9)</sup>

#### **The second: Imam Muhammad Al-Baqir's frequent recitations**

First reading: In the saying of the Almighty, Indeed, We have sent you, [O Muhammad], with the truth as a bringer of good tidings and a warner, and you will not be asked about the companions of Hellfire. [Al-Baqarah: 119]

Reading: Al-Baqir Muhammad bin Ali read in a novel, and Nafi, Ya 'qub, and Abu Ja 'far agreed (not to be questioned)<sup>(10)</sup>, and the the majority of scholars read: (not to be questioned)<sup>(11)</sup>.

Reading guidance: As for reading : (and not to be asked), it is a boot on the prohibition<sup>(12)</sup>, the glass said: "There are two words on our language guidance: that the command of God leaves the matter,

---

<sup>(1)</sup> Ibid.

<sup>(2)</sup> History of Damascus : (54/284) Mesmat al-Nujum al-Awali in the news of the first and successive (2/393).

<sup>(3)</sup> See : Discipline Discipline (9/301).

<sup>(4)</sup> The pious arena and the layers of guardians (3/180).

<sup>(5)</sup> Curriculum of the Year (4/50).

<sup>(6)</sup> See : Curriculum of the Year (5/193).

<sup>(7)</sup> Al-Hamima: To break up the miniaturization of the truth, the country was the land of purchase from the works of Amman on the outskirts of the Levant. It was the house of Bani Al-Abbas, and also a village in Batin that passed from the suburbs of Mecca between Samarwa and Al-Barbara, with an eye and vinegar. See: Dictionary of Countries for Al-Hamawi (2/307).

<sup>(8)</sup> See : Fayyit al-Aayyin (4/174), Al-Wafi in Deaths (4/77).

<sup>(9)</sup> See : Discipline Discipline (9/351).

<sup>(10)</sup> See : Al-Mabsoot in the ten recitations: (1/135), the title in The seven modes of recitation (1/71), Tafsir Al-Qarmati (2/92) / publishing (2/221), Dictionary of Recitations (1/184).

<sup>(11)</sup> See : Previous sources.

<sup>(12)</sup> See : Jama Al-Bayan Al-Tabari (2/558), Hajjat Al-Qiraat by Ibn Zanjilah (111), Tafsir Al-Qarmati (2/92).

and the prohibition may be a word, and the meaning is to glorify their punishment" <sup>(1)</sup>, and the Qurmati said: "There are two sides, one of them: he forbade the question about who disobeyed and disbelieved in the living, because he may change his condition and move from disbelief to faith, and from disobedience to obedience, and the second, which is the most obvious, is that in the question about who died for his disbelief and disobedience, magnification of his condition and a hardening of his own" <sup>(2)</sup>, but for the public reading: (and not to be asked) on the news, in the sense : O Muhammad, We sent you with the truth as a bearer and a warner, so you reported what you sent, but you should report and warnoxify, and you are not responsible for whoever disbelieved him of the truth, and he was from hell. <sup>(3)</sup> (Brunner & Tao, 2023)

It is twofold, one of which is that (not to be asked) is an appeal, as if to say: and you do not ask about the Companions of Hell, as the Almighty said [al-Ra 'd:40]

The second aspect: at once, so the meaning will be, and We sent you not to ask about the Companions of Hell<sup>(4)</sup>.

Ibn Khalawiyah said: "As for whoever joins Ta, he made it do what his doer did not name; and whoever opened it made it an act of doing."

The second reading: In his saying "For each [religious following] is a direction toward which it faces. So race to [all that is] good. Wherever you may be, Allah will bring you forth [for judgement] all together. Indeed, Allah is over all things competent." [Al-Baqarah: 148].

Reading : Al-Baqir acquitted Muhammad bin Ali, who is its master, and Ibn Amer agreed with him <sup>(5)</sup>, and read the public (Mawliyah)<sup>(6)</sup>.

Reading guidance: As for reading : (is a direction toward which it faces) by opening the Lam to an effective name, unless the subject is named, and the conscience on this reading is for one, that is, each one of the people has a kiss, the one is its master, that is, it is spent on it, in the sense that it is directed to it <sup>(7)</sup>, and as for reading the public (is a direction toward which it faces), that is: God Almighty gives the people of each religion the kiss that you want, that is, He is the master of that entity and has its guardian: The meaning : Every nation has a kiss that you turn to, from you and from others<sup>(8)</sup>. Al-Qurtubi said: "It is the conscience of the name of God Almighty, even if he is not mentioned, as it is known that God Almighty is the author of this, and the meaning: Every owner of the Qiblah of God's kiss has its masters. <sup>(9)</sup>.

There are (he) three sayings : One of them: It is preferred to Allah the Most High, the meaning of Allah is its masters, that is: He ordered them to go to it, and the second : It returns to the mulli, the meaning is its mulli himself, so (he is) the conscience of each, and the third : He returns to the house, said Mujahid, the command of each people, to reach the Kaaba, in the sense of the two recitations is convergent<sup>(10)</sup>.

The third reading : In his saying: "Al nesaa : 94O you who have believed, when you go forth [to fight] in the cause of Allah, investigate; and do not say to one who gives you [a greeting of] peace "You are

<sup>(1)</sup> The meanings of the Qur'an and its syntax for glass (1/200).

<sup>(2)</sup> Tafsir Al-Qarmati (2/92-93).

<sup>(3)</sup> See : The argument of the recitations of Ibn Zanjilah (112).

<sup>(4)</sup> See : The Argument for Reading : Ibn Zanjilah (112).

<sup>(5)</sup> Al-Hajjah ibn Khalawiyah (1/87).

<sup>(6)</sup> See : Al-Sabea (1/172), Al-Mabsouh from the ten recitations (1/137).

<sup>(7)</sup> See : The Seven (1/172), which is exalted from the ten recitations (1/137).

<sup>(8)</sup> See : Tafsir Al-Qurtubi (2/164), Fatah Al-Qadeer (1/181), Dictionary of Recitations (1/312).

<sup>(9)</sup> See : Lisan Al-Arab (15/414), (Mado Wali), Al-Kashaf (1/205), Fath Al-Qadir (1/181).

<sup>(10)</sup> See : Zad Al-Maseer (1/122).

not a believer,” aspiring for the goods of worldly life; for with Allah are many acquisitions. You [yourselves] were like that before; then Allah conferred His favor upon you, so investigate. Indeed Allah is ever, with what you do, Acquainted."

Reading: Al-Baqir read Muhammad ibn Ali ( ) in Hamza, and the second meme was opened and approved by Ibn Wardan, and Abu Ja 'far<sup>(1)</sup>. The the majority of scholars read: Believing in humming and breaking the second meme <sup>(2)</sup>.

Reading guidance: As for reading the second meem in Hamza, and opening the second meem, the name of an object, that is: We do not believe you in yourself, it is safe <sup>(3)</sup>, and as for reading the the majority of scholars : believing in Hamza and breaking the second meem, the name of a doer, of faith<sup>(4)</sup>.

The fourth reading: In his saying,O you who have believed, when you go forth [to fight] in the cause of Allah, investigate; and do not say to one who gives you [a greeting of] peace “You are not a believer,” aspiring for the goods of worldly life; for with Allah are many acquisitions. You [yourselves] were like that before; then Allah conferred His favor upon you, so investigate. Indeed Allah is ever, with what you do, Acquainted. [ Al-Ma 'idah: 6]

Reading : Al-Baqir Muhammad ibn 'Alī read: (?) by reduction, and Ibn Kathīr, Abu 'Amr, Abu Bakr' Asim, Hamzah, Abu Ja 'far and Khalaf agreed with him, and Ya 'qub, Hafs, Ibn 'Amer, Nāfi', and al-Kisā'ī read : And your feet with the meme<sup>(5)</sup>

Reading guidance: As for reading : ( ) by lowering, in kindness to the heads, in the saying of the Almighty, which is an argument for the Imam Shiites <sup>(6)</sup>, and their argument in that is what was told from Ibn Abbas that he said, "Ablution is two washes and two wipes" <sup>(7)</sup>.

The Shiite said: "Jibril descended by anointing, do you not see that he neglected what was anointed, and anointed what was washed in tamim"<sup>(8)</sup>, and this reading, the Imam Shiites obligated to anoint the two men<sup>(9)</sup>, supporting it with what Abu Dawood brought out from the hadith of Ibn Abi Aws al-Thaqafi : "That he saw the Messenger of Allah? He came as a shamah <sup>(10)</sup>, performed Ta 'if – so he performed ablution, and wiped his soles and feet. " <sup>(11)</sup> Imam al-Shawkani said: As for those who are positive to wiping - they are the Imamis – they did not come with their fear of the Book and the Sunnah, which are frequent in word and deed, under the pretext of a tone, and they made reading the monument a sympathy for the place of his saying: ( ) ( ). <sup>12</sup>

Al-Zamakhshari mentioned in Al-Kashaf that the reason for mentioning washing and wiping in the legs is the death of extravagance, because the legs are suspected of this<sup>(13)</sup>.

However, Al-Tabtabaei mentioned many arguments in directing the verse to the meaning of wiping without the meaning of washing. He even directed that reading the monument also benefits wiping,

<sup>(1)</sup> See : Al-Kashaf (1/552), the brief editor (2/96), Zad for Walking (1/453) The Ocean Sea (4/32), publishing(2/251).

<sup>(2)</sup> See : Previous sources.

<sup>(3)</sup> See : Al-Kashaf (1/552), the brief editor (2/96), Zad Al-Masir (1/453), Tafsir Al-Qurtubi (3/428), publishing (2/251).

<sup>(4)</sup> See the same sources.

<sup>(5)</sup> See : The Seven (243,242), the parsing of The seven modes of recitation and their causes (1/143), the argument to the nephews (129), the Meccan disclosure (1/406-407), the brief liberation (2/163),Zad al-Masir(1/512), Taqṣir al-Qurtubi (6/96), the surrounding sea (4/194).

<sup>(6)</sup> Al-Bayan Complex looks at Tabarsi (2/167).

<sup>(7)</sup> I did not stand on the graduation of the monument, but Al-Hafiz bin Hajar Al-Askalani pointed out his weakness in Fath Al-Bari (1/322).

<sup>(8)</sup> Frequent recitations and their impact on Muhammad Al-Hish (244).

<sup>(9)</sup> See : Islamic Jurisprudence and its Sharia Evidence for Al-Zujaili (1/376), quoting Al-Mukhtaṣar Al-Nafi fi Fiqh Al-Imāmiyyah (30).

<sup>(10)</sup> Al-Kadamah: The canal, or the mouth of the valley, which is here the name of a place in Taif, see : Lisan Al-Arab : (12/521), (Kadam material).

<sup>(11)</sup> See : Sunan Abu Dawood : Book (Purification) : Chapter: (Wiping over socks) : No.: (160), (1/41). The Albanian Imam Sahih said about him : The same source.

<sup>(12)</sup> Nubul al-Awtar (1/190).

<sup>(13)</sup> See : Al-Kashaf (1/611).

not washing, and that the verb : "touching" may exceed without B, so the estimation of the phrase : "wipe your heads and feet ", so I followed B with the heads; to indicate that wiping is difficult, and the legs remained on the monument, which is the original<sup>(1)</sup>.

The right thing to say –without redundancy - is what the scholars of Al-Amasar say: that washing is the duty in the two men, and it is permissible in the Almighty's saying: (ﷻ) by chastising the worker closest to the neighborhood, which is in the first meaning: As it is said : "This is a burrow of ruined lizards," so it carries "ruined" on the closest, which is "Z", but in the first meaning it is "burrow" <sup>(2)</sup>.

The washing of the two men was also a corner in ablution, in accordance with the frequent reading ( ), and for the flowers of the correct conclusive texts in the purified year, in support of this and in support of it <sup>(3)</sup>, some of which were taken out by Al-Bukhari in his Sahih by Abdullah bin Omar, who said: "He failed the Messenger of Allah in his travel, so we realized that we were tired of the age, so he made us perform ablution, and wipe on our legs, so he cried out at the top of his voice : "Woe to the butts from the fire, two or three times"<sup>(4)</sup>.

It is also about Amr bin Yahya from his father. He said: Abdullah bin Zaid : Tell us how did you see the Messenger of Allah (peace and blessings of Allaah be upon him) performing tawwa? "He called Bor out of water, so he competed on his hands, so he washed them three times, then he inserted his hand into the paper, so he rinsed and scattered three times from one room, then he inserted his hand, so he scooped it, so he washed his face three times, then he washed his hands to the elbows twice, then he took water with his hand and wiped his head, so he turned around and kissed, then he washed his feet." He said : "This is how I saw the Prophet perform ablution" <sup>(5)</sup>, and other than these two hadiths many support that the two men should be washed in the books of the six year, which does not leave the slightest thing in the preponderance of these two opinions, but to read : (and your feet) Kah by erecting the Lam: In affection for: ' [Al maeda: 6].

Then the meaning will be: Wash your faces and your hands to the elbows and your feet to the heels, and wipe your heads. In this reading, it is older and later, which is permissible in classical Arabic, because wow is for the absolute plural, and it does not require the arrangement as stated **in the** Almighty's saying: O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow [in prayer]." [Al-Imran: 43] and kneeling before prostration.

As a result of the disagreement between the two recitations, the reading of the reduction carries on wiping over the slippers, and this is also proven by frequent conversations <sup>(6)</sup>.

The fifth reading: In the words of the Almighty: Have you made the providing of water for the pilgrim and the maintenance of al-Masjid al-Haram equal to [the deeds of] one who believes in Allah and the Last Day and strives in the cause of Allah ? They are not equal in the sight of Allah. And Allah does not guide the wrongdoing people. " Al tawbah: 19"

Reading: Al-Baqir Muhammad bin Ali read: (Sakaya Al-Hajj) and Abu Jaafar N and Ibn Wardan agreed with him, and Ibn Jamaz <sup>(7)</sup>, and Al-Baqir Muhammad bin Ali read: "And the Umrah of the mosque and Abu Jaafar agreed with him, and Ibn Jamaz, and Ibn Wardan other than him, and the the majority of scholars read: ( ) and ( ) <sup>(8)</sup>.

<sup>(1)</sup> See : Al-Mezan's interpretation of Al-Tabtabai (5/224-225), and see: Detailing the issue in Al-Bayan Mosque for Al-Tabari (682081), Fath Al-Taqrir (2/26-279).

<sup>(2)</sup> See : Frequent recitations and their impact on Muhammad al-Habash (244).

<sup>(3)</sup> See : previous source.

<sup>(4)</sup> Sahih Al-Bukhari : Book (Ablution) : The door of washing the feet and not wiping on the feet) : No. (163), (1/44).No.

<sup>(5)</sup> Sahih Al-Bukhari : Book (Ablution), Chapter: (Ablution in Light) : Number: (199),(1/55).

<sup>(6)</sup> See : The Conquest of the Almighty (2/27).

<sup>(7)</sup> See : Al-Kashaf (2/256)N Al-Bahr Al-Muheet (5/388), Tafsir Al-Qurtubi(8/91), and Publishing(2/278).

<sup>(8)</sup> See : Previous sources.

Reading guidance: As for reading : () and (): They are two sources, towards : maintenance and prevention, and self-preservation, so I need to delete (B) from the first, that is: the people of Basqaya, or deletion from the second, that is: as an act of security, and as for reading (the watering of the pilgrim), and (the overhaul of mosques): he collected a leg and collected Amer dignity and archers, and the maker and workmanship(1).

The sixth reading: In the saying of the Almighty: And We sent not before you [as messengers] except men to whom We revealed from among the people of cities. So have they not traveled through the earth and observed how was the end of those before them? And the home of the Hereafter is best for those who fear Allah ; then will you not reason? "Yusuf: 110"

Reading: Al-Baqir Muhammad ibn 'Alī read: (∴) By annexing the Kaf and relieving it is broken and approved by Asim, Hamza,

Al-Kasa 'i, Khalaf, and Abu Ja 'far <sup>(2)</sup>, and Ibn Kathir, Ibn Amer, Nafi ', Abu Omar, and Ya 'qub () recited the annexation of the Kaf and the breaking of the <sup>Zah</sup> (3).

Reading guidance: As for reading the attenuation (), it made him mean that the messenger thought that they had lied about what the messengers had brought to them, so the suspicion is in the sense of doubt, and the suspicion is in the people, that is: Even if the messengers despaired of the faith of the people, the people thought that the messengers lied about what they had promised of victory and victory <sup>(4)</sup>

As for the reading of the emphasis () on the construction of the effect, it was carried on the meaning that the messengers were met by their people with falsehood, so they thought in the sense of certainty, that is, they were convinced that the nations had lied to them as a lie that would not be issued by faith after that. Then they prayed for them, and there the punishment of extirpation was revealed to them, and on the reading of Ibn Abbas : When they weakened and overcame, they thought that they had broken God's promise of victory, and appreciation : Even if the messengers despaired and thought that they had lied about what they had brought to them from revelation, our victory came to them <sup>(5)</sup>.

The third section : Imam Muhammad Al-Baqir's Controversial recitations

First reading: In the saying of the Almighty, O you who have believed, do not kill game while you are in the state of ihram. And whoever of you kills it intentionally – the penalty is an equivalent from sacrificial animals to what he killed, as judged by two just men among you as an offering [to Allah ] delivered to the Ka'bah, or an expiation: the feeding of needy people or the equivalent of that in fasting, that he may taste the consequence of his deed. Allah has pardoned what is past; but whoever returns [to violation], then Allah will take retribution from him. And Allah is Exalted in Might and Owner of Retribution. [ Al-Ma 'idah: 95]

Reading: Al-Baqir Muhammad bin Ali (Dhu 'Adl) reads <sup>(6)</sup>, and the the majority of scholars reads: () thousand after ()

On the duality<sup>(7)</sup>, and his appreciation on the will of gender, that is: This is a team with justice or a ruler with justice, <sup>(8)</sup> Abu Al-Fath said: "There is no (Dhu); because one is sufficient in governance; his

<sup>(1)</sup>He looks at the surrounding sea (5/288).

<sup>(2)</sup> See : Al-Taysir (99), Al-Kashaf (2/501), Al-Mujazzir (3/287), The Ocean Sea (6/33), Publishing(2/299), Fath Al-Qadeer (3/100), Dictionary of Recitations (4/357).

<sup>(3)</sup> See : Al-Taysir (99), The Ocean Sea (6/335), and Publishing(2/296).

<sup>(4)</sup> See : Al-Muhtaseb (1/350), Al-Kashaf (2/510), The Ocean (6/335), Fath Al-Qadeer (3/100).

<sup>(5)</sup> See : Hajjat Al-Qiraat (399), Al-Muhtaseb (1/350), Al-Kashf (3/10), Al-Kashef (2/510), Al-Mahrir Al-Wajiz (3/288), Al-Bahr Al-Muheet (6/235), Fath Al-Qadeer (3/100), and Al-Durr Al-Bahri (352).

<sup>(6)</sup> See : Al-Mahstab (1/219), Mukhtaṣar ibn Khalawiyah (35), Al-Kashaf (1/679), Ḥāshiyat al-Shihāb al-Khafājī (3/282), Spirit of Meanings, (1/25), Dictionary of Recitations (2/341).

<sup>(7)</sup> See : Al-Kashaf (1/679), Shehab Al-Khafajī's Entourage (3/282), Rouh Al-Alani, (1/20).

<sup>(8)</sup> See : Al-Tabiyān fī Ṭ-rāb Al-Qur'ān li-al-Ka'brī (1/461).

punch wanted a meaning from; that is: He is judged by him who amends, and who are the two, as they are for the one, <sup>(1)</sup>. Towards his saying: We are like who, O wolf, will become <sup>(2)</sup>, and as for the reading of the the majority of scholars : () in thousandths after wow on technology<sup>(3)</sup>, that is, two just judgments from Muslims<sup>(4)</sup>.

The fifteenth reading: In the words of the Almighty God Almighty: Say, "I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine – for indeed, it is impure – or it be [that slaughtered in] disobedience, dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], then indeed, your Lord is Forgiving and Merciful." [Al-An 'am: 145]

Reading: Al-Baqir Muhammad bin Ali read "feeding him" by tightening the eye and breaking the eye <sup>(5)</sup>,

The the majority of scholars read: "He feeds him" by opening the door, keeping quiet, and opening the eye<sup>(6)</sup>.

Reading guidance: As for reading : "He feeds him," a present tastes, that is, I used to eat him<sup>(7)</sup>, and as for reading : "He feeds him," by tightening the ta and breaking the eye : the same meaning is used, and the origin of the word "feeds him," so I replaced it with ta, and rang the word <sup>(8)</sup>.

The second reading: In the saying of the Almighty

They ask you, [O Muhammad], about the bounties [of war]. Say, "The [decision concerning] bounties is for Allah and the Messenger." So fear Allah and amend that which is between you and obey Allah and His Messenger, if you should be believers. [Al-Anfal: 1] Reading: Al-Baqir Muhammad ibn Ali reads "They ask you the Anfal" by dropping the preposition "from", and the the majority of scholars reads ()<sup>(9)</sup>.

Reading guidance: "They ask you about Anfal" : So the meaning is: They ask you about Anfal, and therefore "about" in the reading of the the majority of scholars interpreting it; because there is no need to call for it, and it is true that this reading, carries the will of the preposition, "about", and that deleting the letter, is a meaning, easier than increasing it for other than the emphasis, and reading "They ask you about Anfal" in the sense of: They ask you about Anfal for whom it is for? Or about the rule of Anfal, but they asked about its rule, because it was forbidden to the nations before them<sup>(10)</sup>.

Ibn Jinni said: "This reading in the monument leads to the reason for the other reading, which is : "On Anfal, " because they asked him about it.

In response to her request, and using her situation: Is her request justified? If you say : Is it better to make her delete the preposition even as if he said : They ask you about the preposition? When he deleted the preposition, as he said: I commanded you to do what you were ordered to do, before : This is an anomaly, but poetry bears it. As for the Qur'an, it chooses for it the clearest of languages, and if it has come, then the most obvious is what we have presented<sup>(11)</sup>

The third reading: In the words of the Almighty God, And [He also forgave] the three who were left behind [and regretted their error] to the point that the earth closed in on them in spite of its vastness

<sup>(1)</sup> See : Al-Muhtaseb (1/219).

<sup>(2)</sup> And Sadr al-Bayt : You cheat, because Qatni does not betray me, look : Diwan Al-Farzadq: (1/628).

<sup>(3)</sup> See : Spirit of Meanings (1/25), Dictionary of Recitations (2/441).

<sup>(4)</sup> See : Guidance of sound mind (3/80), Spirit of Meanings(4/25).

<sup>(5)</sup> See : The parsing of the Holy Quran by Al-Akbari (1/545), Tafsir Al-Qurtubi (7/123).

<sup>(6)</sup> See : The parsing of the Holy Quran for Al-Akbari (1/545), and Tafsir Al-Qurtubi (7/123).

<sup>(7)</sup> See : The parsing of the Holy Quran by Al-Akbari, (1/545), Tafsir Al-Qurtubi (7/123), The Ocean Sea (4/673).

<sup>(8)</sup> See : The Ocean Sea (4/673), Tafsir Al-Qurtubi (7/123), the problem of parsing the Holy Quran(1275).

<sup>(9)</sup> See : Al-Muhtasib (1/272), Zad Al-Masir (2/187), The Ocean Sea (5/269), Dictionary of Recitations (3/257).

<sup>(10)</sup> See : The surrounding sea (5/269), Al-Durr Al-Mahsoun (5/555), Zad Al-Masir (2/187).

<sup>(11)</sup> See : Al-Muhtaseb (1/272).



and their souls confined them and they were certain that there is no refuge from Allah except in Him. Then He turned to them so they could repent. Indeed, Allah is the Accepting of repentance, the Merciful. [Tawba: 118]

Reading: Al-Baqir Muhammad ibn Ali read: "They disagreed"<sup>(1)</sup>, and the the majority of scholars read () <sup>(2)</sup>

Reading guidance: As for reading "Disagree" by reducing the meaning of the perpetrator, that is, they left the invaders in the city and did not agree with them to invade<sup>(3)</sup>. Abu al-Fatah, the son of Jinni, said, " Whoever reads (disobeying) its meaning is returned to that; that is, if they disobeyed it, they stayed, they left there."<sup>(4)</sup>

As for the reading of the the majority of scholars : () and based on the effects tightened behind him, he succeeds him <sup>(5)</sup>, and in the meaning of () two words : One of them : They failed to repent, said Ibn Abbas, and Mujahid, so the meaning is: They failed to repent of God to my father Lababa and his companions if they did not submit as those subjected. The second : They succeeded in the battle of Tabuk, said Qatada, and their hadith is graded in the repentance of Ka 'b ibn Malik<sup>(6)</sup>.

Fourth reading: In the saying of the Almighty: And there is no creature on earth but that upon Allah is its provision, and He knows its place of dwelling and place of storage. All is in a clear register.[Hud: 5]

Reading: Al-Baqir Muhammad ibn Ali read: "Tathununi" with Ta, as well as () He read it with uplift <sup>(7)</sup>, and Al-Baqir Muhammad ibn Ali read

"They will dissuade me" <sup>(8)</sup>, and the the majority of scholars read (they will dissuade).

Reading guidance: As for reading: "Thutuni" with Ta: on the weight of an effect, which is an act of the breasts, and a twofold present on the weight of an actor, it means : exaggeration in bending the breasts, as the Arabs say: the solution of the thing, the solution: if they exaggerate in describing it as sweet, and as saying: the grasses of the earth, the solutions of the world, and so on <sup>(9)</sup>.

Doesn't Allah kill al-tulul <sup>(10)</sup> al-bawaliyah	And he killed your memory of the old years
And saying what you don't get	If it is not better for me if it is not for me

Abu al-Fath : "As for (Tathnoui), it has the effect of doing, as he said : This is one of the buildings of exaggeration to refine the eye, as he said: Grass the country, and if there is a lot in it, it is said: Grass, and created, the sky for the rain : If the emirate of that is strengthened, and the cheeks

Poetry : If it is long and relaxed <sup>(11)</sup>, and the fur said: "It is in Arabic as a bend and it is from the verb : Do it <sup>(12)</sup>, and the Shihab said: "It is one of the more buildings placed for exaggeration because it is said a solution. If I want to exaggerate before my solution and it is necessary, their breasts are effective, and its meaning involves or deviates<sup>13</sup> eloquently, which is on the previous meanings in the reading of the the majority of scholars, and reading with the feminine plural (). As for reading: "Bend me", it is on the weight of "Thunununi" and () by lifting a mention of the meaning of the plural without the group, and

<sup>(1)</sup> See : Al-Muhtaseb (1/306), Zad Al-Masir (2/308), The Ocean Sea (5/519), Dictionary of Recitations (3/474).

<sup>(2)</sup> See : Al-Muhtaseb (1/305), The Ocean Sea (5/519), Al-Durr Al-Mahsoun (6/136).

<sup>(3)</sup> See : The Ocean Sea (5/519), Al-Durr Al-Mahsoun (6/136).

<sup>(4)</sup> See : Al-Muhtaseb (1/306).

<sup>(5)</sup> See : The Ocean Sea (5/519), Al-Durr Al-Mahsoun (6/136).

<sup>(6)</sup> Al-Masir increased (2/308).

<sup>(7)</sup> See : Mukhtasar ibn Khalawiyah (59), Al-Kashaf (2/279), Al-Muhrr Al-Wajiz (3/150).

<sup>(8)</sup> See Al-Muhtaseb (1/318), The Ocean Sea (6/122), Al-Durr Al-Mahsoun (6/285).

<sup>(9)</sup> See : Antara Diwan (96).

<sup>(10)</sup> Al-Tuhli: People from the antiquities of the House, and the person of everything that is seen: The surrounding dictionary, Chapter I (1/1026).

<sup>(11)</sup> See : Al-Muhtaseb (1/319).

<sup>(12)</sup> See : The Meanings of the Qur'an (2/3).

<sup>(13)</sup> See : Hashi Shihab Al-Khafaji (5/69).

because feminization is metaphorical, so the reminder of the act is considered an active interpretation with tears, and its feminization is considered an active interpretation of the group, and it can be interpreted before the bend, it is bent and it is bent to the the majority of scholars (reading<sup>1)</sup>, it is a reading on the the majority of scholars (it is a weak plant), and it is bending, and it is bending to the right, and it is bent, and it is bent, and it is bent, and it is bent to the Muslims bent, and<sup>2</sup> it is bent.

The fifth reading: In the words of the Almighty, [But] he said, "I will take refuge on a mountain to protect me from the water." [Noah] said, "There is no protector today from the decree of Allah, except for whom He gives mercy." And the waves came between them, and he was among the drowned. Hud: 42]

Reading: Al-Baqir Muhammad bin Ali read: "His son" by opening a book without a thousand, and the the majority of scholars read: "Sonhu" connects this writing to Wu<sup>(3)</sup>.

Reading guidance: As for reading : "His son" in the opening of the H without a thousand: Meaning: " Her son" is added to the conscience of his wife, so he was satisfied with the opening on the thousand; to alleviate, as he was satisfied with the embrace of "Wu" in the reading of "his son" <sup>(4)</sup>.

As for Taqwa, you will eat it... Or to sell it in some arakib, the son of a jinn said: "As for" his son ", he wanted her son, as is recounted by Urwah in what he read : " Her son "; I mean : the son of his wife; because she was mentioned in his saying, " Glory be to Him "[Hud: 40], so he deleted the thousand by dilution, as a reading by those who read:" Yusuf: 4]<sup>(5)</sup>.

As for reading : (Abinho) by including distraction and connecting the writing to Wu: it is the eloquent Fascist language, and what is meant by the son of Noah from his crucifixion, which is the saying of the the majority of scholars of interpreters and the the majority of scholars as the son of a species for his crucifixion<sup>(7)</sup>.

## Conclusion:

### It contains the most important findings and recommendations

Praise be to Allah, Lord of the Worlds, and prayers and peace be upon our master Muhammad, and upon his family and companions, and after:

After God granted me the completion of this study, and I was proud to live with it's details for a while, I would have liked if it had been prolonged if it had not been for the shortness of life and the shortness of time, and what would have made man throw away the knowledge if he had spent all his life, I turn to him Almighty to make this work acceptable purely to his generous face, and to admit me to the gardens of bliss, and to improve my conclusion that He is the most generous responsible and the greatest hope. Then I refer to the most important findings and recommendations that appeared to me through this study, which are as follows :

- 1) Imam Muhammad al-Baqir is one of the Scholars of the Followers of the Sunnah ; he was a liability, not a novelty, in addition to being an example of asceticism and piety.
- 2) The recitations of Imam Muhammad al-Baqir do not deviate in their sections from the recitations of the honorable followers in general, some of which are frequent and odd.

<sup>(1)</sup> See : The brief editor (3/150), Zad Al-Masir(2/258), The Ocean Sea (6/122).

<sup>(2)</sup> See : Al-Kashaf (2/463), Al-Bahr Al-Muheet (6/121), Al-Durr Al-Mahsoun (6/284).

<sup>(3)</sup> See : Al-Muhtasib (1/322), Mukhtaṣar ibn Khalawiyah (60), Al-Kashaf (2/269), Al-Muhtasib (3/173).

<sup>(4)</sup> See : the surrounding sea (6/157), the spirit of meanings (6/206), al-Durr al-Masoun (6/328).

<sup>(5)</sup> It is a reading by Ibn Amer, Abu Jaafar, and Al-Araj, See : The Ocean Sea (6/236), Publishing (2/293).

<sup>(6)</sup> calculated (1/322-323).

<sup>(7)</sup> See : Brief Editor (3/173), Keys to the Unseen (17/301), The Ocean Sea (157).

- 3) Imam al-Baqir is a mediator in the recitation of recitations.
- 4) Imam Muhammad al-Baqir's recitations reached thirty-five, of which thirteen were frequent recitations, and twenty-two were anomalous recitations.
- 5) Imam al-Baqir was singled out with two anomalous recitations: (so Allah came among them) and (and hardly explains).

### **Recommendations and suggestions:**

I recommend graduate students who specialize in recitations to enter into this art, which is the guidance of abnormal recitations, as the field of studies in it is still fertile, and it needs skilled students to go through it, so they extract its treasures, and may God bless our master Muhammad and all his family and companions.

### **References**

- Al-Bahr Al-Muheet fi Al-Tafsir: Muhammad bin Yusuf bin Ali bin Yusuf bin Habban Atheer Al-Din Al-Andalusi (d. 745 AH), Tah: Sidqi Muhammad Jameel, I: 1430AH, Dar Al-Fikr, Beirut
- Al-Bayan Complex in the Interpretation of the Quran, Al-Fadl bin Al-Hassan Al-Tabarsi, (d. 548AH), 1st Edition Dar Al-Murtada, Beirut – Lebanon, 1427 AH - 2008AD.
- Al-Durar Al-Bahira : Hisham Abdel Jawad, 2nd Edition: 2010, Al-Dar Al-Alamiya, Beirut.
- Al-Durr al-Maṣūn fī ‘Ulūm al-Kitāb al-Maknūn: Aḥmad ibn Suf ibn ‘Abd al-Daym, known as al-Samīn al-Ḥillī Abū al-‘Abbās Shihāb al-Dīn (d. 957 AH), Tah: Aḥmad ibn al-Kh
- Al-Kashaf on the facts of the mysteries of revelation and the eyes of gossip in the faces of interpretation : Mahmoud bin Omar Al-Zamakhshari, Jarallah Abu Al-Qasim (d. 538AH), 3:407AH, Dar Al-Kitab Al-Arabi, Beirut.
- Al-Mizan fi Tafsir Al-Quran, Muhammad Hussein Al-Tabtabai, 1st Edition Al-Alami Foundation, Beirut, Lebanon, 1417AH- 1997AD.
- Al-Muhasab fi T'bin 'Ahwaz al-Qira'at wa-al-Ilahat 'an: Uthman ibn Jinī, Abū al-Faḥ (d. 1372AH), 1920-1999 AD, Ministry of Endowments, Supreme Council for Islamic Affairs.
- Al-Muheet Dictionary: by Muhammad ibn Ya 'qub al-Fayrouz Abadi Majd al-Din Abu Tahir (d. 817AH), Tah: Al-Th5 Rath Investigation Office at Al-Resala Foundation, under the supervision of: Muhammad Na'im al-Arqousi, I: 1429AH-2005AD, Al-Resala Foundation, Beirut-Lebanon.
- Al-Tibyān fī I'rāb Al-Qur'ān: 'Abd Allāh ibn al-Ḥusayn ibn 'Abd Allāh al-Akbari Abū al-Baqā' (d. 616 AH), Tah: 'Alī Muḥammad al-Bajāwī Isā al-Bābī
- Al-Wafi by Deaths : Salah Al-Din Khalil bin Ibik bin Abdullah Al-Safadi (d. 467AH), Tah: Ahmed Al-Arnaout and Turki Mustafa, I: 1420AH-2000AD.
- Aşkın, A. C. (2022). Categories of Otherness in the Discursive Construction of National Identity During an Internal Conflict: Turks and Politically Organized Kurds in the Print Media. *Kurdish Studies*, 10(2), 85-102. <https://kurdishstudies.net/menu-script/index.php/ks/article/view/182/156>
- Brief Editor: Abdul Haqq bin Ghalib bin Abdul Rahman bin Attia Al-Andalusi Abu Muhammad (d. 542AH), Tah: Abdul Salam Abdul Shafi, 1: 1922AD, Scientific Books House, Beirut.
- Brief on the affairs of the Qur'an by Ibn Khalawiyah, about its publication: Braggaster, 1934AH, Al-Rahmaniya Printing Press, Egypt.
- Brunner, L. R., & Tao, W. W. (2023). Artificial intelligence and automation in the migration governance of international students: An accidental ethnography. *Journal of International Students*, 14(4). <https://doi.org/10.32674/jis.v14i4.5762>

- Completion in lifting the suspicion of the recombinant and the different in names, cauterization and genealogy: For Saad to the king, Abu Nusayr Ali bin Haibatullah bin Jaafar bin Makula(d. 475 AH), I 1:1411AH - 1990 AD, Dar Al-Kutub Al-Ilmiyya Beirut - Lebanon.
- Deaths of notables and news of the children of the time : Ahmed bin Mohammed bin Abi Bakr bin Khalkan Abu Al-Abbas Shams Al-Din, Tah: Ihsan Abbas, I 1: 1994, Dar Sader n Beirut.
- Dictionary of Countries : Yaqout bin Abdullah Al-Roumi Al-Hamawi Shihab Al-Din Abu Abdullah (d. 666AH), 2nd Edition: 1990AD, Dar Sader, Beirut.
- Dictionary of Recitations : Abdul Latif Al-Khatib, 2: 122AH - 2002AD, Dar Saad Al-Din, Damascus, Cairo.
- Disciplining Discipline : Ahmed bin Ali Hajar Al-Asqalani (d. 852 AH),1st Edition: Regular Encyclopedia of India – Hyderabad – Dekan.
- Diwan Al-Ashi: Maimun bin Qais bin Jandlin bin Tha 'laba Al-Wa 'ili, known as Aashi Qais Abu Basir (52 BCE-7 AH = 57-929AD).
- Diwan Al-Farzadq: Humam bin Ghalib bin Sa 'aa bin Najiya bin Oqal bin Mohammed bin Sufyan bin Majash bin Darm, Abu Firas (38 AH-658 AD) (110AH-728AD), control : Ali Faour,1 : 1407 AH-1987 AD, Scientific Books House, Beirut – Lebanon.
- Diwan Al-Nabiqa Al-Dhubiani, Explanation and Presentation : Abbas Abdul Sater, 3 : 1416AH - 1999AD, Scientific Books House Beirut - Lebanon.
- Diwan Al-Ra 'i, 1st Edition: 1401AH-1980AD, Franz Steiner in Wiesbaden - Beirut, German Institute for Oriental Research – Beirut, Lebanon.
- Diwan Amer Al-Qais : By Amer Al-Qais bin Hajar bin Al-Harith Al-Kindi (d. 545 AD), 2nd Edition: 1925AH-2004AD, Dar Al-Maarefa, Beirut.
- Diwan Antara, I: Literature 1893, Beirut.
- Diwan Zuhair bin Abi Salma, Dar Sader, Beirut-Lebanon (DT).
- Famous scholars and scholars of the countries: Muhammad bin Habban bin Ahmed bin Habban bin Muath bin Temple of Tamimi, Abu Hatem Al-Darmi (d. 354AH), Tah: Marzouq Ali Ibrahim, 1: 1411AH-1991AD, Dar Al-Wafa, Mansoura.
- Fath Al-Bari Explanation of Sahih Al-Bukhari: Ahmed bin Ali bin Hajar Al-Asqalani (d. 852AH), Dar Al-Maarifa, 1379AH, Beirut -Lebanon.
- Fath Al-Qadeer : For Muhammad bin Ali Al-Shawkani Al-Yemeni (d. 1250 AH), 1: 1414AH, Dar Ibn Kathir, Dar Al-Kalam Al-Tayeb, Damascus, Beirut.
- Hajjah of the recitations: Abdul Rahman bin Mohammed bin Zangel Abu Zaraa, Tah: Saeed Al-Afghani, 2:1402AH-1982AD, Al-Resala Foundation, Beirut.
- Haliya al-Awliya wa Tabaqat al-Asfiyya : For Ahmed bin Abdullah bin Ahmed bin Ishaq al-Asbahani Abu Naim (d. 430AH), 1394-1974 AD, Al-Sa 'dah, next to the Governorate of Egypt.
- Haugstvedt, H. (2023). A Flying Reign of Terror? The Who, Where, When, What, and How of Non-state Actors and Armed Drones. *Journal of Human Security*, 19(1), 1-7. <https://doi.org/10.12924/johs2023.19010001>
- History of Damascus: Ali bin Al-Hassan bin Hibat Allah, known as Ibn Asakir Abu Qasim (d. 571AH), Tah: Amr Al-Amroui, 1415AH- 1990AD, Dar Al-Fikr.
- Imam Abu Jaafar Al-Baqir: His narrations and opinions in the books of exegesis in the aphorism and purified Sunnah, Master's thesis, collection, study, graduation and commentary of the researcher: Ahmed bin Abdullah bin Abdul Rahman Al-Amoudi, supervised by : Prof.Dr. Mansour bin Awn Al-Abdali, Prof.Dr. Ahmed bin Nafi Al-Lorai, 1920AD, Umm Al-Qura University – Faculty of Law and Fundamentals of Religion, Makkah Al-Mukarramah.
- Islamic Jurisprudence and its Evidence, Wahba bin Mustafa Al-Zuhaili, Dar Al-Fikrin Syria-Damascus, (DT).
- Lisan Al-Arab : For Muhammad bin Makram bin Ali, Abu Al-Fadl, Jamal Al-Din Ibn Manzoor Al-Ansari (d. 711AH), 3: 1414AH, Dar Sader, Beirut.

- Mīnḥāj al-Sunnah al-Nabawīyah fī Nukhb al-Kadiriyyah: Aḥmad ibn ‘Abd al-Ḥalīm ibn ‘Abd al-Salām Ibn Taymiyyah Taqī al-Dīn Abū al-‘Abbās (d. 728AH), Tah: Muḥammad Rashād Salīm, 1: 1406AH-1989AD, Imām Muḥammad ibn Sa
- Nuggets of gold in the news of gold : Abdul Hay bin Ahmed bin Imad Hanbali, Abu Al-Falah (d. 1089AH), Tah: Mahmoud Al-Arnaout, 1:1406 AH-1989 AD, Dar Ibn Kathir, Damascus, Beirut.
- Picnic of the Bab in titles : Ahmed bin Ali bin Mohammed bin Ahmed bin Hajar Al-Asqalani Abu Al-Fadl, (d. 852 AH), Tah: Abdulaziz Mohammed bin Saleh Al-Sudairi, 1: 1409 AH -1989 AD, Al-Rashad Library – Riyadh.
- Regular in the history of nations and kings : Abdul Rahman bin Ali bin Muhammad Al-Jawzi Jamal Al-Din Abu Al-Faraj (d. 597AH), Tah: Muhammad Abdul Qadir Atta Mustafa Abdul Qadir Atta 1: 1912-1992AD, Scientific Books House, Beirut.
- Revealing the faces of The seven modes of recitation and their reasons and arguments : Makki bin Abi Talib Al-Qaisi Abu Muhammad (d. 437AH), Tah: Mohieddine Ramadan, 4: 1407 AH - 1987AD, Al-Resala Foundation – Beirut.
- Ruh al-Ma 'ani fī Tafsir al-Quran al-Azim wa al-Sab 'al-Mathani : Mahmoud bin Abdullah al-Husseini al-Alusi Shihab al-Din, (d. 1270AH), Tah:Ali' Abd al-Bari 'Attayah, 1: 1415AH, Dar al-Kutub al-Ilmiyyah, Beirut.
- Sahih Al-Bukhari : For Muhammad bin Ismail Abu Abdullah Al-Bukhari, Tahh: Muhammad Dahir bin Nasser Al-Nasser,1 :1422AH, Dar Tawq Injah
- Samat Al-Nujoum Al-Awali in the news of the first and successive: Abdulmalik bin Hussein bin Abdulmalik Al-Assami Al-Maliki (d. 1111AH), Tah: Adel Ahmed Abdulmawgood Ali Muhammad Moawad, 1 : 1419AH - 1998AD, Dar Al-Kutub Al-Ilmiyyah – Beirut.
- Sunan Abi Dawud / Investigator and Albanic Commentary by Suleiman bin Al-Ashath bin Ishaq bin Bashir bin Shaddad bin Amr Al-Azdi Al-Sistani(d. 275AH), Tah: Muhammad Muhyieddin Abdul Hamid, Modern Library, Saida – Beirut.
- Taddeo, G., de Frutos Torres, B., & López, M. C. A. (2022). Creadores y espectadores frente al desorden informativo online. Efectos de la producción de contenidos digitales en competencias informativas. *Comunicar: Revista científica iberoamericana de comunicación y educación*, (72), 9-20. <https://doi.org/10.3916/C72-2022-01>
- Tahdhīb al-Kamāl fī Asmā’ al-manīl: Yūsuf ibn ‘Abd al-Raḥmān Yūsuf, Abū al-Ḥajjāj, Jamāl al-Dīn ibn al-Zakī Abī al-Kadā’ī al-Māzī (d. 742 AH), Tah: Bashār ‘Awwād Ma‘rūf, 1: 1400 AH - 1980 AD, Al-Risāl
- The biography of the nobles' media, and by the margin of the rulings of men from the balance of moderation in the criticism of men: Muhammad bin Ahmed Al-Dhahabi Shams Al-Din Abu Abdullah (d. 748AH), Tah: Shuaib Al-Arnaouty, 3 : 1405 AH-1985 AD, Al-Resala Foundation, Beirut.
- The end goal in the layers of readers: Muhammad bin Muhammad bin Al-Jazari (d. 833 AH), Tah: Bergstrasser, 1: 1427 AH-2006 AD, Ibn Taymiyyah Library, Beirut – Lebanon.
- The Latifi Masterpiece in the History of the Holy City: Muḥammad ibn ‘Abd al-Raḥmān ibn Muḥammad ibn Abī Bakr ibn ‘Uthmān ibn Muḥammad al-Shakhāwī Shams al-Dīn Abū al-Khayr (d. 902 AH), 1st Edition: 1414AH - 1993from the Scientific Books of Beirut – Lebanon
- The Meanings of the Qur 'an : Yahya bin Ziyad Al-Farra Abu Zakaria (d. 207AH), 3: 1403AH-1983 AD, World of Books, Beirut – Lebanon.
- The meanings of the Qur 'an: Ibrahim bin Al-Sari bin Sahl, Abu Ishaq Al-Jaj (d. 311AH), Tah: Abdul Jalil Abdo Shalabi, 1: 1408-1988AD, World of Books, Beirut.
- The parsing of The seven modes of recitation and their causes, by Al-Husseini bin Ahmed bin Khalawiya, Tah: Abdul Rahman Al-Othaimeen, 1, 1413AH, Al-Khanji Library, Cairo.

The problem of parsing the Quran : Lamki bin Abi Talib, Tah: Dr. Hatem Saleh Al-Damen, Al-Resala Foundation, 2nd Edition, 1405AH, Beirut-Lebanon.

Title in The seven modes of recitation : Abu Taher Ismail bin Khalaf bin Said Al-Maqra Al-Ansari Al-Sarqusti (d. 455AH), Tah: Zuhair Zahid, Khalil Al-Attiyah (Faculty of Arts – Basra University, World of Books, Beirut.

Zad Al-Masir in the Science of Interpretation : Abdul Rahman bin Ali bin Muhammad Al-Jawzi Jamal Al-Din Abu Al-Faraj (d. 1597), Tah: Abdul Razzaq Al-Mahdi, 1422AH, Dar Al-Kitab Al-Arabi, Beirut – Lebanon.