

The Scholars' Approaches Towards Directing Quranic

**Hussein Ali Abdullah Al-Thulaia¹, Mohd Atarahim Bin Razali¹,
Mohammad Ishaque Husain², Ahmed Mohammed Ahmed Al-Haddar¹**

¹*Department of Al-Qura'an and Sunnah, College of Contemporary Islamic Studies, Universiti Sultan Zainal Abidin*

²*Centre of Da'wah & Islamic Civilization, Faculty of Islamic Contemporary Studies (FKI) University Sultan Zainal Abidin (UniSZA)
Email: husseinali@unisza.edu.my*

The Quran, the sacred word of Allah Almighty, was revealed to the Prophet Muhammad (peace be upon him) in seven different dialects to facilitate its learning and understanding among people of various backgrounds, including the young, the elderly, men, and women. These dialects also served to provide mutual clarification. Over time, some of these modes, or more accurately, parts of them, evolved into the recognized recitations (qira'at) attributed to specific renowned reciters. With the expansion and diversification of Islamic sciences, many reciters emerged who lacked a proper understanding of the directing (tawjeeh) of these recitations, leading to significant challenges. The importance of directing is rooted in its direct connection to the Quran. This study aims to elucidate the different aspects of the qira'at and distinguish between them. The researcher adopted a descriptive analytical methodology for this purpose. The study's main findings include that the Qur'an was revealed to the Prophet (peace be upon him) in seven different dialects to facilitate its recitation for different people, e.g. the weak, the elderly and people with limitations. Directing Quranic Recitations (tawjeeh) includes language, grammar, exegesis (tafsir), scripts and other aspects, with the primary approach being the interpretation of the Qur'an by the Qur'an itself. The general consensus advocates the use of directing to explain the Quranic Recitations, while those who disagree with this view are going against the practices of the companions of the Prophet (may Allah be pleased with them). It is not imperative that the linguistic basis be strong in order to use it to directing the recitations; even if it is weak, it is permissible. If the meanings of two recitations differ significantly, they are considered as two different verses of the Qur'an.

Keywords: Guidance, Recitations, Quran.

1. Introduction

Praise be to Allah, the Lord of all worlds, the Most Merciful, the Most Compassionate, Master of the Day of Judgment. May peace and blessings be upon the noblest of the prophets and messengers, our Master Muhammad, and upon his family and all his companions. I bear witness that there is no god but Allah, alone without partner, without rival, and without equal; the One, the Eternal Refuge, who neither begets nor is born, and there is none comparable to Him. Glory be to my Lord, who has no equal; He is obeyed and thanked, disobeyed yet forgives. What is secret to Him is as clear as what is manifest; what is lawful is what He has made lawful, and what is forbidden is what He has made forbidden. The religion is what He has prescribed, and to Him belongs all praise and favour.

I bear witness that Muhammad is Allah's servant and His Messenger, His chosen one from among His creation, and His beloved. May my Lord's peace and blessings be upon him and his family. Allah sent him as a mercy to the worlds, fulfilling the trust, advising the nation, removing the distress by Allah's will, eliminating darkness, and leaving us on a clear path, its night like its day, none deviates from it except the doomed. We ask Allah to reward him on our behalf with the best reward given to a prophet on behalf of his nation. May Allah be pleased with his family, his companions, and those who follow them in goodness until the Day of Judgment.

Allah Almighty has made it easy for His servants by revealing the Quran in seven dialects to alleviate the burden on the Ummah of Muhammad (peace be upon him) and as a mercy to them, considering the elderly, the weak, and the young. The wisdom behind revealing the Quran in these dialects was to lighten the burden on people. Over time, the science of Quranic recitations evolved into its present form.

In the early days, Arabs read the Quran and understood its meanings because they were masters of the language and its origins. They instinctively understood the differences between the various recitations, and thus began the science of tawjeeh (directing and guiding), which examines the recitations and their aspects.

After the era of the Companions, many scholars served this science with great dedication. In those times, there were linguist reciters who combined knowledge of language and recitation, earning significant recognition among linguists, such as Al-Kisai, the reciter of Kufah, and Abu Amr, the reciter of Basrah, both known for their strong command of the language.

However, later generations saw reciters who did not understand what they were reciting or the differences between the recitations. In the earlier times, it was a flaw for a reciter not to know the language, as reciters were also linguists, jurists, exegetes, and scholars of hadith. But as times changed and sciences branched out, you would find reciters with no substantial knowledge of language or jurisprudence, focusing solely on recitation. Therefore, the researcher found it important to address the topic of tawjeeh in this context.

Problem Statement:

Due to the difficulty many students of Qur'anic recitation face in understanding the differences between the various recitations, and the challenges university instructors encounter in explaining these differences to students, especially non-Arabic speakers, the

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researcher felt the need to write about the guidance and explain its types.

Question:

What are the types of guidance for Qur'anic recitations according to the scholars in this field?

Objective:

To elucidate the types of guidance according to the experts in Qur'anic recitations.

2. Literature Review

- Sources for the Science of Guidance for Qur'anic Recitations: This article was published in the Tafsir Forum on 6/4/1433 AH - 26/5/2012 AD, originally presented as a working paper at the Fourth Graduate Studies Forum at the Islamic University, sponsored by the Department of Qur'anic Recitations in collaboration with the Tafsir Center in Riyadh.
- The Science of Justifying Qur'anic Recitations: Its History and Sources: Published in the Rāshikhūn Journal on September 3, 2021, Volume 7, Issue 3 by Prof. Dr. Salem Al-Zahrani.
- Directing the Quranic Recitation by Imam ibn Miqdam (d. 354 AH): A Collection and Study - The Farsh of Surat Al-Baqarah as a Model: By Dr. Amna Jumah Saeed Qahaf, published in the Islamic University Journal for Sharia Sciences, DOI: 10.36046/2323-056-202-002.
- Modes of Qira'at Qur'aniyyah: The Development and Importance: By Mohd A'tarahim Mohd Razali, Issa Moussa Ramdan Shehata, Nor Hafizi Yusof, Mohamed Fathy Mohamed Abdelgelil, Abdillah Hisham Ab. Wahab, Wan Khairul Aiman Wan Mokhtar, published in the Asian Journal of Civilizational Studies (AJOCS), Volume 2, Issue 3, 2020.

Upon reviewing recent literature, it is evident that these articles generally address the concept of guidance broadly, whereas this article focuses on the types and legal rulings of these guidance.

Conceptual and Linguistic Definition

Tawjeeh (direction or guiding) in language: The root letters "waw," "jeem," and "noon" indicate solidity in something. "Wajjaha" (وجهه) means to direct something towards a certain direction, with the root form "wijhat" (وجهة) meaning direction. An example from traditional usage is when farmers dig under a cucumber or watermelon and then lay it down¹.

Terminological Definition: Tawjeeh refers to a field that explains the various aspects of Quranic recitations (qira'at) in terms of language and exegesis, and identifies the preferred recitations. It is also known as 'Reasons for the Recitations,' 'Evidence for the Recitations,' or 'Arguments for the Recitations.' However, it is preferable to use the term "tawjeeh" to avoid implying that the validity of a reading depends solely on the correctness of its reasoning².

¹ Al-Razi, Ahmad ibn Faris ibn Zakariya al-Qazwini. (1997). Mu'jam Maqayis al-Lughah. Damascus: Dar al-Fikr. 6/89.

² Al-Dawsari, Ahmad ibn Sa'id ibn Hamad. (1429 AH). Mukhtasar al-'Ibarat li-Mu'jam Mustalahat al-Qira'at. Riyadh: Dar al-Hadarah lil-Nashr. 1st ed. 1/50.

Some define it as the science that examines Quranic Recitations from phonetic, morphological, grammatical, rhetorical, and semantic perspectives. It is also known as 'Arguments for the Recitations,' 'Reasons for the Recitations,' 'Knowledge of Recitations in Theory,' and 'Jurisprudence of Recitations'³.

The science of Tawjeeh includes several topics, such as:

- Grammatical Tawjeeh
- Morphological Tawjeeh
- Phonetic Tawjeeh
- Tawjeeh of the Differing Meanings of Words

Regarding the field of exegesis (tafsir), Tawjeeh concerns what relates to meaning. If the meaning varies due to the recitation, it falls under tafsir. If the variation does not concern meaning, it lies outside the scope of tafsir⁴.

Scholars have noted that understanding the reasons behind Quranic recitations and clarifying the rationale adopted by each reciter is a noble discipline. It reveals the grandeur and richness of meanings. Eminent scholars have devoted works to this field, including:

- "Al-Hujjah" by Abu Ali al-Farisi
- "Al-Kashf" by Makki ibn Abi Talib
- "Al-Hidayah" by Al-Mahdawi

These works contain many valuable insights. Additionally, scholars have written about the guidance of rare recitations, with notable works including "Al-Muhtasib" by Ibn Jinni and other books by Abu al-Baqa and others⁵.

The science of Tawjeeh al-Qira'at originated during the era of the Companions of the Prophet, may Allah be pleased with them all. It has been narrated from Aisha, Ibn Abbas, and others. Numerous books have been authored on this subject, including:

- "Ihtijaj al-Qurra" by Al-Mubarrad (d. 286 AH)
- "As-Sab'ah bi-'Ilaliha al-Kabirah" by Ibn Muqsim (d. 368 AH)
- "Ma'ani al-Qira'at" by Abu Mansur al-Azhari (d. 370 AH), which has been critically edited and published in multiple volumes and includes Tawjeeh al-Qira'at
- "I'rab al-Qira'at as-Sab' wa-'Ilaluha" and "Al-Hujjah fi al-Qira'at as-Sab'" by Abu Abdullah al-Hussein ibn Ahmad Ibn Khalawayh al-Hamadhani (d. 370 AH)
- "'Illal al-Qira'at" by Abu Mansur Muhammad ibn Ahmad al-Azhari (d. 370 AH)

³ Majmu'at min al-Asatidhah wa-l-Mukhtasin. (2002). Al-Mawsu'ah al-Qur'aniyyah al-Mukhtasah. Al-Majlis al-A'la lil-Shu'un al-Islamiyyah. 366.

⁴ Al-Tayyar, Dr. Musaid ibn Sulayman ibn Nasir. (1434 AH). Anwa' al-Tasneef al-Muta'alliqat bi-Tafsir al-Qur'an al-Karim. Dar Ibn al-Jawzi. 3rd ed. 129.

⁵ Al-Zarkashi, Abu 'Abdullah Badr al-Din Muhammad ibn 'Abdullah ibn Bahadir. (1376 AH). Al-Burhan fi 'Ulum al-Qur'an. Dar Ihya al-Kutub al-'Arabiyyah. 1st ed. 1/339.

- "Al-Hujjah li al-Qurra' as-Sab'ah" by Abu Ali al-Hasan ibn Abd al-Ghaffar al-Farsi (d. 377 AH)
- "Al-Muhtasib fi Tabyin Wujuh Shawadhdh al-Qira'at wa-al-Idah 'Anha" by Abu al-Fath Uthman ibn Jinni (d. 392 AH)
- "Hujjat al-Qira'at" by Abu Zur'ah Abd al-Rahman ibn Muhammad ibn Zanjilah (d. circa 403 AH)
- "Al-Kashf 'An Wujuh al-Qira'at as-Sab'" by Abu Muhammad Makki ibn Abi Talib al-Qaisi (d. 437 AH)

Linguists and exegetes, such as the famous commentator Ibn Jarir al-Tabari (d. 310 AH), were notable for their work on directing the Quranic recitations. In his exegesis, "Jami' al-Bayan 'An Ta'wil Ay al-Qur'an," al-Tabari focused on the various recitations of the Quran, explaining each one in terms of language and supporting them with evidence from poetry and prose. However, he sometimes criticized and rejected some recitations, claiming they contradicted linguistic and grammatical principles. This methodological error arises because it is impermissible to reject recitations with established transmission. Extensive studies have shown that the grammatical rules established by linguists are insufficient to encompass all that is found in the Arabic language⁶.

There is a significant issue regarding the scholars' opinions on the guidance of Quranic recitations (Tawjeeh al-Qira'at). Scholars have two main schools of thought on this matter:

The first school permits and endorses it, suggesting that a scholar of Quranic recitations should be knowledgeable about their various aspects along with their grammatical parsing.

The second school prohibits it, among whom is Shaykh Saeed Al-Afghani. They argue that Quranic recitations serve as a basis for grammatical rules, not the other way around. It is often said by some scholars that the Quran is authoritative over language, and not language over the Quran. The more accepted view, and Allah knows best, aligns with the first opinion.

⁶ Al-Qudah, Muhammad Ahmad wa Akharun. (2001). Muqaddimat fi 'Ulum al-Qira'at. Amman: Dar Ammar. 1st ed. 202.

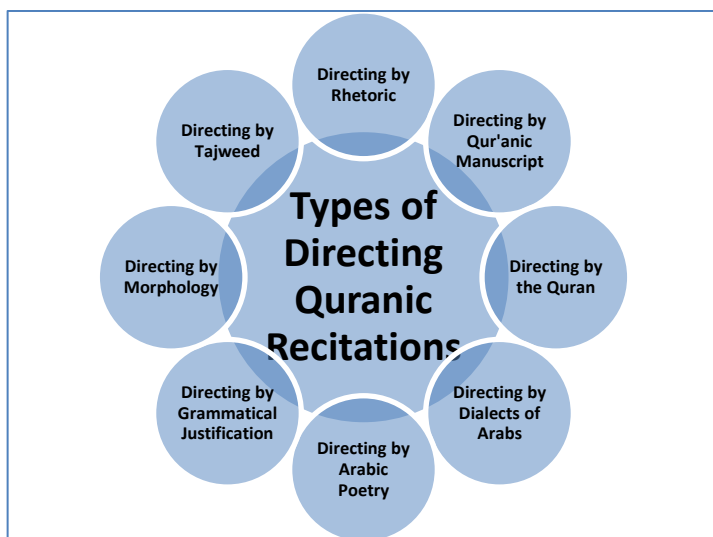


Figure 1: Types of Guidance of Quranic Recitations

Types of Guidance of Quranic Recitations

First: Through the Quran itself, as seen in Surah Al-Baqarah in the verse: "Then Satan caused them to slip from it and removed them from that [condition] in which they had been. And We said, 'Go down, [all of you], as enemies to one another, and you will have upon the earth a place of settlement and provision for a time.'" (Surah Al-Baqarah: 36)⁷. In this verse, there are two Mutawatir recitations: the first being "فَأَزَلَّهُمَا" (fazallahuma) and the second being "فَأَزَلَّهُمَا" (fazaalahuma) with an additional alif after the zay. Ibn Zanjala, may Allah have mercy on him, explained the reading of the majority, which is the first reading, using the Quran. He said, "And the rest read 'فَأَزَلَّهُمَا' from 'زَلَلْتُ' (I slipped), meaning someone else caused them to slip, indicating that he made them err from the right path to the wrong one. And the proof is in the verse: 'Indeed, Satan only caused them to slip'⁸. The act is attributed to Satan because they erred due to his deception."⁹

Through the Sunnah, as in the verse: "How will We reassemble them?" (Surah Al-Baqarah: 259). Ash-Shawkani, may Allah have mercy on him, mentioned that Al-Hakim narrated and authenticated from Zaid bin Thabit that the Messenger of Allah (peace be upon him) read "كيف ننشزها" (kayfa nunshizuha) with a zay, meaning "We raise it." From this, the meaning of the reading with a zay is "We raise it," and from it is "an-nashz," which means the elevated part of the land, indicating that some parts are raised to others.¹⁰

Other methods include referencing the manuscripts of the Companions and using anomalous recitations. An example of guidance from the manuscripts of the Companions is found in the verse "until they purify themselves"¹¹. Ash-Shawkani, may Allah have mercy on him, said:

⁷ Surat al-Baqarah: 36.

⁸ Surat Aal-Imran: 155.

⁹ Ibn Zanjalah, 'Abd al-Rahman ibn Muhammad Abu Zura'ah. (1982). Hujjat al-Qira'at. Beirut: Dar al-Risalah. 94.

¹⁰ Al-Shawkani, Muhammad Ali. (1414 AH). Tafsir Fath al-Qadir al-Jami' bayna al-Riwayah wa-l-Dirayah. Damascus - Beirut: Dar Ibn Kathir. 1st ed. 1/94.

¹¹ Surat al-Baqarah: 222.

"Do not approach them until they purify themselves." Nafi', Abu Amr, Ibn Kathir, Ibn Amir, and Asim in the narration of Hafs read it with a silent ta and a dammah on the ha, while Hamza, Al-Kisai, and Asim in the narration of Abu Bakr read it as "يَطْهَرْنَ" (yattahharna) with a tashdid (doubling) on the ta and a fathah on the ha and a tashdid on it. In the manuscript of Ubayy and Ibn Mas'ud, it is read as "ويتطهرن" (wayatahahharna)¹². The scholars explained the strong recitation "يَطْهَرْنَ" (yattahharna) with a tashdid on the ta and a fathah, which is the recitation of Hamza, Al-Kisai, and Asim, and this is also in the manuscript of Ubayy and Abdullah. The original is "يتطهرن" (yatatahahharna) and "يَطْهَرْنَ" (yatohurna) with a lightening, a present tense of "طَهَرَ" (tahara), which is the recitation of the others¹³.

Second: Directing the recitations with the dialects of the Arabs. For example, in the verse "ولا يحزنك"¹⁴, it is read with an open ya and a damma on the zay (yuhzinuka), and with a damma on the ya and a kasra on the zay (yuhzanuka). The argument for those who read with an open ya (yuhzinuka) is that it is derived from "حزن يحزن حزناً" (hazina yahzunu haznan), while the argument for those who read with a damma on the ya (yuhzanuka) is that it is derived from "أحزن يحزن حزناً" (ahzana yahzinu haznan), although "إحزاناً" (ihzanan) has not been heard even though the grammatical analogy requires it¹⁵.

In the verse: "We said, 'Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance - there will be no fear concerning them, nor will they grieve.'"¹⁶, there are two recitations: "هُدَايَ" (hudaya) and "هُدَايَا" (hudayya). The difference between the recitations is that they are both Arabic dialects meaning "guidance." "هُدَايَا" (hudayya) is formed by changing the alif into a ya and merging it with the ya of the first-person pronoun, as it is impossible to read the letter with kasrah before the ya, because it is a letter that does not accept harakah. This is the dialect of Hudhayl, who convert the alif maqsurah (ending with an alif) into a ya and merge it with the ya of the first-person pronoun¹⁷.

Third: Directing the recitations through Arabic poetry. This method is frequently used by the scholars to support both the recitations and the language in general. An example of this is found in the verse: "And likewise, to many of the polytheists, their partners have made the killing of their children seem pleasing in order to bring about their destruction and to confuse them in their religion. And if Allah had willed, they would not have done so. So, leave them and that which they invent."¹⁸. In this context, Ibn 'Amir's recitation is supported by poetry.

Al-Baghawi explains: "Ibn 'Amir read it as 'زين' (zayyana) with a damma on the zay and a kasra on the ya, 'قتل' (qatlu) with a fatha on qaf, and 'أولادهم' (awladahum) with a kasrah on ha, making 'شركائهم' (shuraka'ihim) in the genitive case, as though he said: 'زين لكثير من المشركين قتل', separating the verb from its subject with the object, which is the children. This is similar to the poet who said:

فَرَجَّجْتُهُ مَتَمَكِّنًا ... زَجَّ الْقُلُوصِ أَبِي مَرَادَةَ

¹² Al-Shawkani, Fath al-Qadir, previously mentioned reference, 1/259.

¹³ Al-Abyari, Ibrahim ibn Isma'il. (1405 AH). Al-Mawsu'ah al-Qur'aniyyah. Cairo: Mu'assasat Sijil al-'Arab. 5/102.

¹⁴ Surat Aal-Imran: 176.

¹⁵ Ibn Khalawayh, al-Husayn ibn Ahmad. (1401 AH). Al-Hujjah fi al-Qira'at al-Sab'. Beirut: Dar al-Sharq. 4th ed. 116.

¹⁶ Surat al-Baqarah: 38.

¹⁷ Al-Andalusi, Muhammad ibn Yusuf, known as Abu Hayyan. (2001). Tafsir al-Bahr al-Muhit. Beirut: Dar al-Kutub al-'Ilmiyyah. 1st ed. 1/322.

¹⁸ Surat al-An'am: 137.

Meaning: 'I spurred it decisively... like the spurring of my camel's driver, Abu Mazadah.'

This poetic structure justifies the grammatical arrangement used in Ibn 'Amir's recitation¹⁹.

Fourth: Grammatical Direction or syntactic reasoning is frequently used by scholars, with numerous examples. Scholars might say a recitation is in the nominative case, while another is in the accusative case, or that a word is a subject, sometimes an object, or a predicate of an implied subject.

For instance, in the verse: "Indeed, Allah is not timid to present an example—that of a mosquito or what is smaller than it."²⁰. Scholars have said about the phrase "مَا بَعُوضَةً" in its accusative form that there are three possible explanations:

1. "ما" is an additional word and "بعوضة" is an appositive to "مثلاً".
2. "ما" is an indefinite noun in the accusative case, and "بعوضة" is an adjective for "ما", serving as an adjective because it means "small".
3. According to Al-Kisā'ī and Al-Farrā', it means: "an example, be it as little as a mosquito or bigger," where "بين" (between) is omitted, and "بعوضة" is in the accusative case because of its position²¹.

Similarly, in the verse: "And fear a Day when no soul will suffice for another soul at all, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be aided."²². There are two recitations of "يَقْبَل" (yugbal): in the third person and second person forms. Those who read it in the second person form do so because "الشفاعة" (intercession) is feminine. Those who read it in the third person form do so because the feminine is implied, and both forms are permissible due to the feminine nature of "شفاعة". Another direction is that when the verb is separated from the subject, using the masculine form is permissible. Al-Baghawi explains: "ولا يقبل منها شفاعة" is read by Ibn Kathir, Abu 'Amr, and Ya'qub with the second person form due to the femininity of "الشفاعة", while others read it with the third person form because "شفاعة" and "شفع" are synonymous, thus allowing both masculine and feminine forms."²³

Furthermore, scholars also discuss direction in relation to tajweed (rules of Qur'anic recitation) and manuscripts.

Fifth: Directing through morphology, which relates to the structure and pattern of the word. This is frequently addressed in the books of exegesis and guidance. For example, in the verse: "And fear Allah, through whom you ask one another, and the wombs."²⁴

Regarding the word "تَسْأَلُونَ" (you ask one another), those who pronounce it with a doubled consonant ("تَسْأَلُونَ") imply "تَتَسَاءَلُونَ" (tatasa'aloona), merging the 't' (ت) into the 's' (س), which is a smooth merger due to their articulation points and both being whispered sounds. Those

¹⁹ Al-Baghawi, Abu Muhammad al-Husayn ibn Mas'ud ibn Muhammad ibn al-Farra' al-Shafi'i. (1997). Ma'alim al-Tanzil fi Tafsir al-Qur'an. Dar Taybah li-l-Nashr wa-l-Tawzi'. 4th ed. 3/193.

²⁰ Surat al-Baqarah: 26.

²¹ Al-Nahhas, Ahmad ibn Muhammad ibn Yunus al-Muradi al-Nahwi. (1421 AH). I'rab al-Qur'an. Beirut: Dar al-Kutub al-Ilmiyyah. 1st ed. 1/39-40.

²² Surat al-Baqarah: 48.

²³ Al-Baghawi, Ma'alim al-Tanzil fi Tafsir al-Qur'an, previously mentioned reference, 1/112-113.

²⁴ Surat al-Nisa: 1.

who pronounce it with a single consonant ("تَسَاءَلُونَ") omit the 'ta' of the original form "تَتَفَاعَلُونَ" (tatafa'aloona) due to the closeness of the sounds, simplifying it by removal.²⁵

This morphological direction relates to the structure of the word, involving the addition or omission of letters. The rule of thumb here is that an increase in the structure (additional letters) generally implies an increase in meaning.

Sixth: Directing through Tajweed (the rules of Quranic recitation). Scholars often use arguments related to Tajweed in their guidance. An example of this is found in the verse: "فِيهِ هُدًى" (in it is guidance)²⁶.

This phrase can be read with either assimilation (idgham) or clear pronunciation (izhar). The direction for assimilation is the similarity of the two letters. Assimilation occurs for two reasons: either the letters are identical or they are close in articulation. Identical letters, such as the same letter repeated, naturally merge together. Letters close in articulation, like "qaf" (ق) and "kaf" (ك), "meem" (م) and "ba" (ب), or "lam" (ل) and "nun" (ن), are also merged to ease pronunciation.

Assimilation is favoured because pronouncing identical or closely articulated letters separately can be burdensome, so assimilation lightens the effort without removing any letters. Conversely, the argument for clear pronunciation is that it adheres to the original form of the word, maintaining its full phonetic value. Clear pronunciation is the fundamental rule, and assimilation is a secondary rule. However, if the first letter is silent due to a grammatical or contextual reason, assimilation is preferred over clear pronunciation²⁷.

Seventh: Rhetorical guidance. Scholars often use rhetorical direction, employing various rhetorical devices such as iltifāt (shifting the point of view), conjunction and disjunction, and other rhetorical arguments. This type of direction is extensive and warrants detailed research. An example is found in the verse:

"But they will never wish for it, ever, because of what their hands have put forth. And Allah is Knowing of the wrongdoers. And you will surely find them the most greedy of people for life, [even] more than those who associate others with Allah. One of them wishes that he could be granted life a thousand years, but it would not remove him in the least from the [coming] punishment that he should be granted life. And Allah is Seeing of what they do."²⁸

In this context, Ya'qub reads "تَعْمَلُونَ" (ta'malun - "you do") with the pronoun of direct address. This recitation involves iltifāt, shifting from the third person to the second person. The context of the verse, "But they will never wish for it" suggests the third person, making "they do" the expected continuation. However, the shift to direct address makes the message more general and inclusive, emphasizing the warning. Without this rhetorical shift, the meaning conveyed would be less comprehensive²⁹.

Eighth: Directing through the Qur'anic manuscript. In many works on exegesis and Qur'anic

²⁵ Al-Farsi, Al-Hujjah li-l-Qurra' al-Sab'ah, previously mentioned reference, 3/119.

²⁶ Surat al-Baqarah: 2.

²⁷ Ibn Khalawayh, Al-Hujjah fi al-Qira'at al-Sab', 63.

²⁸ Surat al-Baqarah: 95-96.

²⁹ Muhaysin, Muhammad Muhammad Muhammad Salim. (1984). Al-Qira'at wa-Atharuha 'ala al-'Arabiyyah. Cairo: Maktabat al-Kulliyat al-Azhariyyah. 2/89.

recitations, scholars often refer to the written form of the Qur'an. Numerous examples can be found, such as in the verse:

"And the first forerunners [in the faith] among the Muhajireen and the Ansar and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment."³⁰

Ibn Kathir read, "And has prepared for them gardens from beneath which rivers flow" (بزيادة من - with the addition of "from"), aligning with the Mushaf (Qur'anic manuscript) of the people of Mecca. The rest of the reciters recited it as "beneath which rivers flow" (من غير من - without "from"), also aligning with their manuscripts. This reading with the additional "from" is justified by its presence in the Meccan manuscript³¹. There is also phonetic direction for the recitation, which has been extensively discussed in various articles.

Benefits of Qur'anic Recitation Guidance

Directing Qur'anic recitations has numerous significant benefits, some of which are summarized below:

1. Correct Understanding of the Qur'an: Directing helps achieve a proper understanding of the Qur'an, as it examines the recitations from various perspectives.
2. Diversity Without Contradiction: It demonstrates that the differences in recitations are variations of expression rather than contradictions, thus confirming the divine origin of the Qur'an.
3. Impact on Jurisprudential Rulings: Differences in recitations can significantly affect legal rulings. For instance, consider the verse:

"They ask you about menstruation. Say, 'It is harm, so keep away from women during menstruation. And do not approach them until they are pure. When they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves.'³²

In this verse, there are two recitations of "يَطْهُرْنَ" ("they are pure"): one with a shaddah (emphasized with a double letter) meaning "until they purify themselves by washing," and one without it, meaning "until their bleeding stops." According to the recitation with the shaddah, a husband is not permitted to have intercourse with his wife until she has both stopped bleeding and purified herself by washing. According to the recitation without the shaddah, it could be understood that intercourse is permitted once the bleeding stops, without the need for washing, which is the view of the Hanafis. However, the majority opinion supports the first interpretation.

Ibn Zanjala explains: "The rest of the reciters recited 'يَطْهُرْنَ' with a light 'tā' and a damma on the 'hā', meaning that the bleeding must stop. When they have purified themselves with

³⁰ Surat al-Tawbah: 100.

³¹ Al-Saffaqsi, Ali ibn Muhammad ibn Salim Abu al-Hasan al-Nuri al-Muqri' al-Maliki. (2004). *Ghayth al-Nafa' fi al-Qira'at al-Sab'*. Beirut: Dar al-Kutub al-'Ilmiyyah. 279.

³² Surat al-Baqarah: 222.

water, Allah instructs His servants to avoid women during menstruation until the bleeding stops. Al-Zajjaj states that 'طَهُرَتْ' means the woman's bleeding has stopped."

By understanding these recitations, we can appreciate the depth and flexibility within Islamic jurisprudence and the precise nature of the Qur'an's guidance³³.

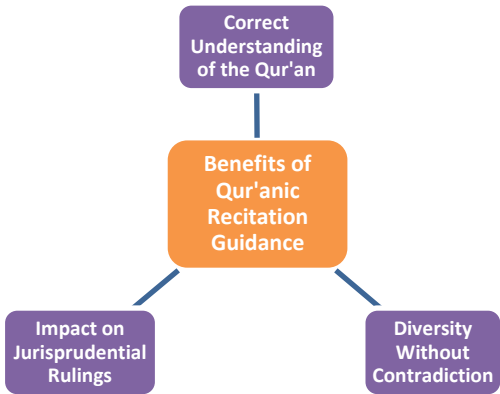


Figure 2: Benefits of Qur'anic Reading Guidance

Important Information about Qur'anic Readings

If the meanings of two Qur'anic recitations differ entirely, they are considered equivalent to two separate verses. There is no contradiction between them; rather, each holds its own distinct ruling and meaning. In such cases, if scholars debate the correctness of a recitation in terms of syntax—whether it is acceptable or not—the following criteria must be met for a recitation to be considered valid:

1. Consistency with the Uthmanic Script: The recitation must align with the written form of the Qur'an.
2. Conformity with Arabic Language: The recitation must be in accordance with the Arabic language, even if this conformity is weak.
3. Authentic Chain of Transmission: The recitation must have a reliable and continuous chain of narrators.

Syntax (I'rab) is thus a condition for the validity of a recitation. If scholars disagree on its correctness, and those supporting its validity provide evidence from the Arabic language, it is acceptable, as preserved knowledge holds precedence over unpreserved knowledge, especially when the other two criteria of consistency with the script and authentic transmission are met.

An example is found in the verse:

³³ Ibn Zanjalah, Hujjat al-Qira'at, previously mentioned reference, 135.

"O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed, Allah is ever, over you, an Observer."³⁴

In this verse, there is a difference of opinion regarding the recitation of "والأرحام" (and the wombs). It is narrated that Al-Zajjaj said, "If I heard someone reciting it in the mosque with the genitive case, I would leave the mosque with my sandals." This comment refers to Hamza's recitation, which uses the genitive case for "الأرحام," making it conjunctive to the genitive pronoun in "به" (by Him). Al-Farsi explained this verse by stating that those who read "الأرحام" in the accusative case see it as having two possible interpretations: it could be conjunctive to the implied direct object in "به" (by Him), or it could be conjunctive to "واتقوا" (and fear). Thus, the meaning would be: "fear Allah through whom you ask one another, and fear the rights of the wombs." On the other hand, those who read "الأرحام" in the genitive case see it as weak in principle and rare in usage, making it preferable not to adopt.³⁵

This demonstrates the densities and depth involved in the study of Qur'anic recitation and their direction.

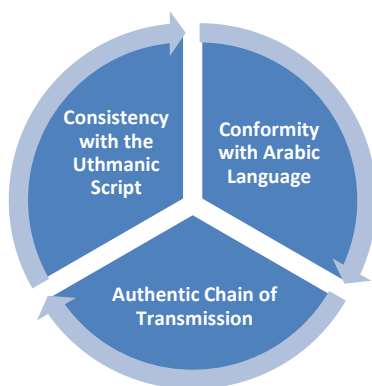


Figure 3: Important Information about Qur'anic Readings

3. Conclusion

In concluding this modest research, the most significant findings reached by the researcher are:

1. The Qur'an was revealed to the Prophet Muhammad (peace be upon him) in seven dialects: This was to ease the burden on people, as there were among them the weak, the incapable, and the elderly.
2. Guidance involves language, grammar, exegesis, and manuscripts: The foremost method of directing and explanation is by using the Qur'an to explain the Qur'an.
3. Permissibility of using the science of direction: It is permissible to use this science in

³⁴ Surat al-Nisa: 1.

³⁵ Al-Farsi, Abu Ali al-Hasan ibn Ahmad ibn 'Abd al-Ghaffar. (1993). *Al-Hujjah li-l-Qurra' al-Sab'ah*. Damascus - Beirut: Dar al-Ma'mun lil-Turath. 2nd ed. 3/121.

explaining and clarifying Qur'anic recitations, and those who opposed this have contradicted the actions of the Companions (may Allah be pleased with them).

4. The linguistic aspect of interpretation does not need to be strong: The interpretation of recitations is valid even if the linguistic justification is weak.

5. When two recitations differ entirely in meaning: They are treated as two separate verses of the Qur'an, each with its own independent ruling and meaning.

Wa Akhir Du'awana an al-Hamdulillah Rabb al-'Alamin.

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