

**THE SEVEN FAMOUS QIRA'AT AND THEIR
IMPLICATIONS ON QUR'ANIC EXEGESIS**

BY

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**DEPARTMENT OF ART AND SOCIAL SCIENCE EDUCATION
(ISLAMIC STUDIES SECTION)
AHMADU BELLO UNIVERSITY ZARIA**

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**A THESIS SUBMITTED TO THE POSTGRADUATE SCHOOL
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(ISLAMIC STUDIES SECTION)**

OCTOBER, 2011

DECLARATION

I declare that the work entitled, Historical development of the seven Famous Qira'at and their implication on Quranic exegesis, a study that has been conducted by me under the supervision of Dr. A. A. Ladan and late Dr. M. Tukur may Allah grant him peace upon his soul. The information derived from the Qira'at sources are acknowledged in the work and list of references provided.

M. Mustapha Sulaiman

CERTIFICATION

This is to certify that, the thesis "Historical Development of the seven famous Qira'at, meets the regulation governing to the award of the degree of Masters, in Islamic Studies of Ahmadu Bello University Zaria, and it's approval to .knowledge and literary presentation.

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Date

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Minor Supervisor

Date

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Date

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Date

DEDICATION

I dedicate this work to any Muslim who struggles for seeking the truth and shuning the innovation in the religion.

ACKNOWLEDGEMENTS

The most perfect word of praise is due to Allah, the creator of the world and the most merciful and I would like to express my sincere thanks to my major supervisor, Dr. A. A. Ladan, for guiding me and generously sharing with me his own thought and vast experience on the study.

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ABSTRACT

The research was conducted to study the concept of seven famous Qira'at in particular and of entire Qira'at in general. It discussed the bases of seven Ahruf and highlighted the relevance, differences between them and authentic Qira'at. The research analyzed the role and contribution of the Qira'at to other Islamic and Arabic sciences with particular reference to the implication of the seven famous Qira'at on Qur'anic exegesis, by citing some examples related to that. Furthermore, it displayed the important position that has occupied by the Qira'at in Islamic jurisprudence and Arabic literature. The fundamental objectives behind the permission of reciting the Glorious Qur'an in multiple ways are presented by this research. The research has examined the concept of shaddh Qira'at and talked about the mistreatment of some Qira'at by some Arab grammarians. It reflected on the effects of hafs and warsh on Nigerian Qur'anic education. The research as a descriptive in nature, based on verses of the Glorious Qur'an and Sunnah of the Prophet (S.A.W) as well as views of classical scholars, in analyzing the concept of Qira'at. The methodology of Qira'at scholars is adopted in this research. The researcher, succeeded in finding out that the differences in Qira'at give an absolute right of choice to Muslim to recite the Glorious Qur'an in any easier authentic way he wish without any exception. It also succeeded in discovering that the Qira'at related to other Arabic and Islamic sciences in different aspects. Moreover, the research has been crowned with a success in bringing out the effects that exerted on Nigerian Qur'anic education by the Qira'at. The researcher suggests that the Nigerian Qira'at scholars should intensify their efforts towards conducting further research in the field of Qur'anic Qira'at, for its significance here and hereafter.

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ABBREVIATIONS

S.W.T:	Subhanahu wata'ala (Allah is the most glory and high)
A.H:	After Hijrah (migration of prophet Muhammad from Makkah to Madinah).
S.A.W:	Sallallahu Alaihi wasallam (peace be upon him)
N.D:	No date
Q:	Quran
D:	Died
R.A:	Radiyah lahu Anhu (May Allah be pleased with him)
PBUH:	Peace be upon him
BC:	Before Christian Era (The Gregorian calendar)
AS:	Alaihi Salat (Peace be upon him)

TABLE OF TRANSLITERATION

ARABIC LETTERS

ا
ب
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NAME

Alif
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ra
zay
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Ṣad
dad
ṭa
za
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ghain
fa
qaf
kaf
lam
mim
nun
ha
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TRANSLATION

A
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DEFINITION OF TERMS

- Quran:** The word of Allah that was revealed to the prophet Mohammad (SAW) through the mediation of Angel Jibril for guidance to mankind.
- Hadith:** Is the sayings, deeds and silent approval of the Prophet (SAW) as well as his physical and behavioural qualities.
- I'jaz:** Is a miracle which accompanies and support the prophethood and messengership of Prophets and Messengers of Allah.
- Tafsir:** a science that concerns with elucidating and interpreting the meaning of the Glorious Quran.
- Tajweed:** a knowledge which deals with teaching proper ways of reciting the Glorious and assist to observe the points of articulation.
- Qurra'u:** is a plural term of Qari which means an authoritative reader of the Glorious Quran.
- Rawi:** is a transmitter of a particular method of Quranic recitation from his master.
- Hafs:** is a name of renowned Qira'at transmitter who narrated his method of recitation from Asim.
- Warsh:** Famous Qira'at transmitter who learnt his way of recitation from Nafi.

Ahruf: different ways of reciting the Glorious Quran that was revealed to the prophet Muhammad (S.A.W.).

Nasabah: An Arabic upper vowel point.

Kasarah: An Arabic lower vowel point.

Dammah: An Arabic vowel point between upper and lower point.

Sukun: Is an also Arabic vowel, which only locates at the middle and end of the words unlike others.

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

As a favour and guidance for the humanity, the Almighty Allah sent His Apostles to spread the light of faith in the earth. Divine scriptures were brought by them with proofs of miracles.

It is Allah's rule to send Prophets to the people from among them, and to receive the divine revelation from Allah in their mother's tongue, for easy communication, Allah (SWT) says. "We sent not an apostle except (to teach) in the language of his (own) people in order to make things clear to them' (Q54:4). And He said; "Verily we have made this (Qur'an) easy in thy tongue, in order that may give-heeds" (44:5). It was narrated by Abu Dhar, that the Prophet Peace be upon him said: "Allah the most high did not send a Prophet except in the language of his people". This is compiled by ibn Kathir (d. 774AH) in his *Tafseer*

Prophet Musa (AS) could be considered as a typical example when he was sent to Israel to deliver the Torah in their native language (Hebrew), and the same thing was applied to the Prophet Muhammad (S.A.W), and he was sent to Arab with the Glorious Qur'an that was revealed in Arabic Language. According to Muslim jurist that: Qur'an is the speech of Allah revealed to the Prophet Mohammed (S.A.W) through

the Angel Jibril by meaning and wording. Allah the Most knowledgeable and wise has chosen Arabic to be the language of the last revelation (Qur'an).

It is a general and natural phenomenon that the languages spoken universally have different dialects within them, for example, the languages that are spoken by a great number of people in the world over, like English, Arabic and Hausa, they have many different forms of pronunciations according to the areas of from which speakers come. This is why the American people speak differently from the people of English, *Zagezagi* differ slightly in the way of pronunciation from *Kanawa* and vice versa.

The Arabic language which Allah has chosen as a standard bearer of Islam for propagating its message and communicator of the Qur'an, is naturally like other languages with various dialectical variations arising from the differences of tones, accents and geographical conditions of the Arab, but this did not in any way affect the language expression of the Qur'an.

It appears despite the proliferation of Arab tribes and multiplicity of the dialects they spoke inside or outside the Arabian peninsula before advent of Islam that Allah had bestowed on the *Qurayshite* dialect by distinguishing it among the others as a standard language, for composing

poetry and for communication in different occasions. Zayyat (n.d) one of the renowned Arab historians, mentioned in his book titled the history of Arabic literature that; the Qurayshite dialect had won over the other Arabic dialects owing to religious economic and social factors

Apart from the great honors that, had been attained by the *Quraysh* was revealing the Qur'an in their noble and prestigious dialect, Qatadah (n.d) said; "Quraysh had used to borrow the form of the different dialects of the of the Arab to the extent that its dialect became the best one, due to that the Qur'an was revealed in that. It could be difficult to restrict the whole tribes of Arab on a single Quraysh dialect in recitation of the Quran. Jazari (1960) one of the classical scholars in the field of *Qira'at* in his famous book titled *an-nashar fill qira'at al-Ashr*) pointed out that: "The Arab in whose language the Quran was revealed in dialectical variations and it became difficult to each of them to adopt a dialect other than their own."

As a result of that expected difficulties the Almighty in his infinite mercy sent His last apostle to this *Ummah*, and He simplified the ways of reciting Quran by permitting the Qur'anic reciters to read it in any way easier for them, especially with the seven different ways that had been revealed to the prophet (S.A.W) there are many ahadith that were related in this regard, Bukhari (1981) reported: "Narrated Abdullahi bin Abbas:

Allah's Apostle said: Gabriel recited the Quran to me in one way. Then I requested him (To read it in another way) and continued asking him to "recite it in several ways till he Ultimately recite it in seven different ways". As a matter of fact that the above mentioned Hadith and similar *aHadith* do not directly talk about the Qur'anic *Qira'at* but they precisely meant the (seven Ahruf) i.e. seven modes of reciting Quran.

Reference with the above *Hadith*, the Muslim scholars have a great difference of opinions on the actual meaning of the seven *Ahruf*, and the predominant opinion interpreted the phrase as seven aspects or differences, and this view has acceptable to prominent scholars.

However, by observing the predominant opinion of the Muslim scholars who regarded the term (seven *Ahruf*) as seven modes of recitations, and by fully understanding of that we can find relationship and difference between the seven *Ahruf* and *Qira'at* because all of them based on dialectical variation of Arab. The term *Qir'at* imply the science of Quranic recitation articulation and its transmission.

The Qur'anic scholars classified the *qira'at* into different categories, and the seven famous Qur'anic *qira'at* were selected by Ibn Mujahid (d.936) a classic scholar in the field of *Qira'at* and that occupied the highest position among the other *Qira'at*. And many scholars here wrote

particularly various books on the seven famous *Qira'at*, and a large number of people adopted them as standard *Qira'at* for reciting the Glorious Quran.

1.2 Statement of the Problem

It is important to comprehend the fact that the variation in the ways of reciting the divine book is a great virtue and the unique nature by which the Glorious Quran distinguished from other revealed scriptures.

It is quite clear that the science of *Qira'at* describes the Muslim literary work, by taking a different meanings and legal rulings by a single word and the seven famous *Qira'at* particularly pinpoint at the fruitful and painstaking efforts made by some Muslim experts who sacrificed their lives in reciting and teaching of the Glorious Qur'ans and concentrated their attentions on memorization and presenting the chain of narration of the different ways of Qur'anic recitation in scrupulous manner.

The seven famous *Qira'at* which were regarded by Ibn Mujahid (d 3324AH) as the best, it does not mean that one must restrict himself to one of them, there are other authentic *Qira'at* that were considered and recommended by other classical *Qira'at* scholars. In fact this study has been surrounded by so many problems like assumption of some Muslims who held that the seven *Ahrufas* the seven famous *Qira'at* are only the authentic, which is not correct, since the concept of the seven Ahruf is wider more over, some of the western orientalist seized their

opportunities to describe the differences of *qira'at* as contradiction that had been found with the Glorious Qur'an like what happened to their Bibles.

The study seeks to discuss the following issues

1. What is the vital role of the seven famous *Qira'at* in preserving the authentic ways of Qur'anic recitation?
2. Who are the contributors for developing the seven famous *Qira'at*
3. What is the difference between the seven famous *Qira'at*
4. What is the degree of influence that has been exerted on our Nigeria contemporary Qur'anic education by the some of the seven famous *Qira'at* (*warsh and Hafs*)
5. How the seven famous *Qira'at* contributed to emergence of some Islamic and Arabic sciences⁷
6. What is the relation between Tafseer and *Qira'at*?
7. How the *Qirat* differ and relate the *Ahraf*?

1.3 Objectives of the Study

It is beyond any reasonable doubt that different books have been written by the Muslims erudite scholars and classical writers on the field of *Qira'at* either generally or particularly, with different objectives and methods, and the ninety percent of the writings were composed in Arabic language, while the books written in this field in English Language are rare.

Hence, this research intends to expose to the emergence and development of the seven famous *Qira'at* from the prophetic period, his companions and their following generations periods. Moreover, the research will focus its attention on some important issues, such as the implication of *Qira'at* on the Qur'anic Exegesis, and the aspects of differences between the seven famous *Qira'at*.

In order to achieve the desired objectives of the research, the researcher will try to explain the facts categorically and systematically.

1.4 Significance of Study

The importance of the research on the seven famous *qira'at* cannot be over emphasized because Qur'anic sciences which serves as indispensable ingredient and the prerequisites for Qur'anic exegesis and this was suggested by Imam Zakanyya (ncl) a classical commentator of the Qur'ari in his book titled (Hashiyat AI-Baidawi) when he was counting the prerequisite its for Qur'anic exegesis, he said. The seventh prerequisite is the science of Qira'at because it assists to learn the nature of articulation of Qur'anic words).

Therefore the science of Qur'anic *Qira'at* -constitutes a high position in Arabic literatures Abul-Fadal (nd) pointed out that "The Muslims

attention is continuously concentrated on this field by composing, teaching and transmission". In fact this research will assist the reader to be familiar, with a huge literature *thatr* accumulated in Arabic in general and in the Glorious Quran in particular. More 'over the research of this nature will provide essential facts for comprehending the true nature of the Qur'anic revelation the unique nature of Quran (*I'Jaz*) and originality of the seven famous *Qira'at*

1.5 Basic Assumptions

This study is therefore, based on the following assumption:

- i. An effective learning of the historical back ground of the seven famous *Qira'at* will assist in providing one with opportunity and right of choice of the most reliable transmitted *qira'atto* be adopted for reciting the Quran.
- ii. Having ability to recite the Quran accurately with authentic mode can only be transmitted through the teachers who communicated that to their students.
- iii. By learning of the seven famous *Qira'at* and their implication on Qur'anic exegesis, a Muslim can fully understand the interpretation of some Qura'anic verses.

- iv. The seven *Qira'at*: occupied a height level of authenticity and some of them have exerted influence on Nigerian Qur'anic education.

- v. By experiencing the history of seven famous *Qira'at* one can realize that the differences between them were totally based on the variation in Arabic dialects, and they are not like jurisprudential difference that exists between Muslim jurists.

1.6 Scope and Delimitation

The scope of the research concerns the seven famous *Qira'at*. However, due to the large size of the area, the research will only concentrate on a certain domains, which specifically deals with the history of the seven famous *Qira'at*, their implication on Qur'anic exegesis and other related matters.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1.1 The Concept of the Seven Famous *Qira'at*

The term *Qira'at* is an Arabic plural form of *Qira'ah*, which is the derivation source of *Qara'a*; *Yaqra'u Quran* the *Qira'ah* means reading or recitation' and in a broader sense it signifies according to *Mujam al-Wasit* dictionary (1980: 48) that as succession of the books words by eyesight and articulation.

However, both the *Qira'ah* and *Tilawah* are closely related in literal meaning. But technically there is a slight difference between them since the *Qira'ah* scope is wider. In fact, there are different numbers of *Quranic* verse in which the word of *Qira'ah* or *Tilawah* are literally mentioned to denote reading or recitation, and some of the verses are mentioned below-
Allah says:

"When thou dost read the Quran, seeks God's protection from Satan the rejected one" 16:98.

In other verse, *Allah (SWT)* says:

"And when the Qur'an is read to them. They fall not to prostrate" 84:21.

Moreover, there is an intimate relation between *Qira'ah* and *Tajwid*, since *Tajwid* is also wider. Hence, *Tajwid* constitute a vital stage of *Qira'ah*.

With regards to the technical meaning of *Qira'ah* one can not find a single and standard definition that had been universally accepted: However, here is a variety of definitions that were given to the term by the *Qira'at* experts, and we are going to look at some of them.

Imam Jazari (d.833A.H) an outstanding scholar in the field of *Qira'at* defined it as a science that is concerned with the nature of delivering the Qur'anic words by observing their differences, by ascribing this difference to their transmitters.

According to Zarkashi (D.94 AH,) *Qira'ah* is the difference which can be found in Qur'anic word, when they are writing the letters or their manners such as *Takhafif* (lightening), *Tathqil* (weightening) etc.

Dimiyati (d1705 AD) regarded the word *Qira'ah* as R science that enable somebody to learn the agreement and differences of Almighty *Allah's* book transmitters, in term of *Hadhaf* (deletion), *Isbat* (confirmation), (considering the vowel points), *Iskan* (sign of quiescence), *Fasal* (cutting up), *Wasal* (joining) etc. *Qustani* (d.1067 AD) held that *Qira'ah* is a science that searches the manners of Almighty's words arrangement in terms of the reliable aspect of the difference. Muhaisin (N.D) Viewed *Qira'ah* as a science that deals with method of delivering the glorious *Quranic* words.

However, in a recent definition made by one of the contemporary *Muslim* scholars Al-Qattan (2009) had clearly defined the term *Qira'at* as a school of *Qur'anic* recitation that was adopted by one of the authoritative readers on how he differs from others. As a matter of fact, if we carefully look at the variant definition of *Qira'at*, we can find that each one of them is closely related to the other in the sense that *Qira'at* is the knowledge that was based on various methods of reciting the glorious *Qur'an*. Indeed the above definition made by *Qattan* is the most comprehensive among the definitions. Based on that, I therefore, preferred this definition for its comprehensiveness and suitability to serve as my operational definition in this research.

The seven famous *Qira'at* are the particular authentic methods and schools of *Qira'at* that became recognized as the seven authoritative readers and they are as follows:

Transmitters

Nafi'u bn Abi Na'im al-Madini (d169AH)	Warsh/Qaloon
Abdullah bn Kathir (d.120AH)	al-Buzzi/Qumbal
Abu Amir bn AI'a(154A.H)	
Abdullahibn Amir(d.118Ah)	
Asim bn Abu a/-Nujud (d.127AH)	
Hamzah bn Habib (d.156AH)	
Abu A/-Hassan a/-Kisa'l (d.189AH)	

The other three complementary readers of the Quran. They are:

Aboo Ja'far al-Madanee

Ya'qoob al-Basree

Khalaf.

However, each of the famous seven *Qira'at* derives *its* name from one authoritative reader of the school of recitation mentioned above or the other. For instance, the *Qira'ah* of *Nafi'u* derived its name from *Imam Nafi al-Madini* who was the leader and authoritative reader of that school, the *Qira'ah* of *Asim* was attributed to *As-im Ibn Abu al-Nujud* while the *Qira'ah* of Ibn Kathir has its name from *Abduliah Bn Kathir* etc. In fact, these seven famous readings became more recognized than others due to their strong acceptance by people as their preferred ways of recitation.

On the other hand, the classical scholars in the field of *Qira'at* had purposely classified the chains of *Qira'at's* narrations into four categories. For notification of the point and level from which the variations in *Qira'at* were found or originated, the following categories will serve.

- 1. *Qira'ah (Recitation)***, if the variation in the way of *Quranic* recitation was directly narrated from one of the seven or more authoritative readers, and *All* the transmitters coincided they *called* that a *Qira'ah (Recitation)*. Therefore, they used to say this is the *Qira'ah* of *Nafi* or this is the *Qira'ah* of *Asim* etc.

2. **Riwayah (Transmission):** this refers to the difference in *Qur'anic* recitation, which was transmitted by one of notable transmitter from his master who was among the authoritative readers like, the *Riwayah* of Hafs from the *Qira'ah* of Asim, or the *Riwayah* of Warsh from the *Qira'ah* of Nafi. By referring to the *Riwayah* of Hafs we can find that the variation in *Qur'anic* recitation is attached to the *Rawi* [Notable transmitter] that is *Hafs* who transmitted that from his master Asim.
3. **Tariqah (way):** This is a variation in reading of some *Qur'anic* that was reported by a student of notable transmitter from his master eg.
4. **Wajh (Aspect):** is a sort of difference in *Qur'anic* recitation which was based on the choice and option that had been given to reciter of the glorious *Quran*.

In relation to the above issue, Abu Qasim [N.D] cited in Si raj a/- Qari (p.13) that:

"The expert in this field had technically applied the word of Qira'ah To the authoritative reader, while Riwayah is referred to the notable Transmitters, and Tariqah was mostly used for the students of notable transmitters, for example, they used to say this is the Qira'ah of Nafi, Riwayah of Warsh and Tariqah of Abu Nashit. This is purposely aimed at noticing the origin of the difference from the narration."

Furthermore, Imam Suyuti (D.911 AH) in his contribution on this issue stated that:

"The Qurra, similarly like the Hadith scholars categorized the condition of the chains of narrations (Isnad) into Qira'ah, Riwayah, Tariqah and Wujuh. However, if the difference (in Quranic recitation) is referred to one of the seven or ten readers and so on and forth, and all the transmission from him is in conformity, this is called a Qira'ah. Hence, if (the difference in Quranic recitation) is attached to the notable transmitter (who transmitted) from him (authoritative reader) this is regarded as Riwayah. And the difference is found from the transmitter who was in lower level (than the notable transmitter's level) this is considered as Tariqah, and it may happened that the difference is not similar to the above mentioned cases, but it relates to the option given to the reader and can that be named Wajah."

In order to give more explanation on the category of the *Qira'ah* chains of narration, Aisha Bewley [N.D] observed that:

"When reading the Quran we frequently refer to Warsh or Hafs and say, 'this is Warsh' or 'this is Hafs' what we mean by that is that the Riwayah of Warsh or Hafs. It is the Riwayah of particular Qira'ah. The Qira'at or the readings or methods of recitation are named after the reader of School of Quranic reciters. Each Qira'ah derived its authority from a prominent leader of recitation in the second or third century of Hijrah. Who in turn trace their Riwayah or transmission to the companions of the Prophet."

2.1.2 The Bases of the Seven *Ahruf* and their Relevance to the Authentic *Qira'at*

The word *Ahruf* is an Arabic plural of *Harf* which have a different literal meanings and popularly known as a letter, while in the technical usage of Qiraat scholars that *Ahruf* denotes a variety of modes for *Qur'anic* recitation in which the glorious *Qur'an* was revealed to the prophet SAW, and it had been transmitted via the reliable chain of narration by trustworthy transmitters. With regards to the definition of *Qira'at* there is no need of repetition since we fully discussed it before.

Moreover, the seven *Ahruf* (the modes for reading the *Qur'an*) were the fundamental source on which the authentic *Qira'at* were based, and have recourse to them for derivation of the recital methods.

Therefore, *Qira'at* could be regarded as subdivision of one *Harf* or whole the seven *Ahruf* in which the glorious *Qur'an* was revealed to the prophet S.A.W.

On the account of the Qur'anic revelation in the seven *Ahruf* there is a great deal of a prophetic *AHadith* that were accurately and reliably narrated by eminent companions like Abubakar, Dinar, Uthman, Abu *Hurairah*, Ibn Mas'ud, Ibn Abbas, Ubayyu Ibn Ka'ab, and *Hudhaifah* etc. and due to the great number of this *Hadith*, some *Muslim* scholars like Abu Ubaycl al-Qasim Ibn Sa/am (D.224A.H) asserted that 'The *AHadith* that talk

about the modes of reciting the *Qur'an* as it was revealed to the prophet S.A.W they had reached the level of *TaiA/af/r*(the highest level of authenticity)" In fact these *AHadith* were contained in different *AHadith* collections such as *Sahih Bukhari*, *Sahih Muslim*, and some of the *Quranic* exegesis books in their introductory parts, like *Jami'u Bayan* written by Imam Tabari (D.310 AH), Ibn Kathir, Ittiqan, *Burhan Fil Ulum AI-Quran* that was compiled by Imam *al-Zarkashi* (D.794AH). In this regards Imam *Bukhari* reports that:

"Abdullahi bn Abbas (RA) narrated that Allah's apostle (SAW) said: "Gabriel recited the Qur'an to me in one way, then I requested him to read in another way and continue asking him to recite it in another ways and he recited it in several ways till he ultimately recited it in seven different ways"

He relates again in the same book another similar *AHadith* that:

Umar bn Kattab [R.A] Narrated that, I heard Hisham Bn Hakim reciting Surat al-Furqan during the life time of Allah's apostle and I listen to his recitation and noticed that he recited it in different ways which Allah's Apostle had not taught me. I was about to jump over him during his prayer, but I controlled my temper, and when he completed his prayer I put his garment around his neck and seized him by it and Said ' who taught you this Surah which I heard you reciting⁹ He replied. 'Allah's Apostle [SAW] taught it to me. I said 'you Told a lie, for Allah's Apostle had taught it to me in a different way from yours' so dragged him to Allah's Apostle [SAW] and said to Allah's Apostle[SAW] ' / heard this man reciting

Surat al-Furqan in a way which you haven't taught me' on that Allah's apostle [SAW] said release him O Umar! Recite O Hisham then he recited in the same way as I heard him reciting. Then Allah's Apostle [SAW] said 'it was revealed in this way' and added 'Recite O Umar!' I recited it as he had taught me. Allah's Apostle [SAW] then said 'It was revealed in this way. This Quran has been revealed to be recited in seven different ways. So recite it which ever is easier for you.

The author of Sahih Muslim brought again a related Hadith that:

"Ubayy bn Ka'ab reported again that I was in the mosque when a man entered, prayed and recited the Qur'an in a style to which I objected. And another man entered and recited different from that of his companion, when we had finished the prayer, we All went to Allah s messenger [SAW] and I said to him this man recited in a way to which I objected, and the other entered and recited different from his companion. The messenger of Allah asked them to recite and so they recited, and the apostle of Allah expressed approval to both (their mode of recitations) and there occurred in my mind a sort of denial, which never occurred during the days of ignorance. When the messenger of Allah saw how was affected (by a wrong idea), he struck my chest, thereupon, I broke into waiting and felt a thought I was looking at Allah with fear. He (the prophet) said to me, Ubayy a messenger was sent to me to recite the Qur'an in a dialect, and I replied make things easy for my people, it was conveyed to me for the second time, that it should be recited in two dialects. I again replied to him, make affairs easy for my people, it was again conveyed to me for the third time to recite in seven dialects (I was further told): you have got a seeking for every reply I sent you, which you should seek from me. I said, O Allah, forgive my people, forgive my people and I deferred the other one for the day

on which the entire creation will turn to me including [even] Ibrahim A.S for intercession.

There is a divergence of opinion among the *Muslim* scholars on the precise meaning of the seven modes, which were indicated by the above-mentioned *Hadith*. On that, Imam Suyuti [D.911A.H] said, "the degree of difference of opinion among the *Muslim* scholars about the actual meaning of the seven *Ahruf*, *Ahadith*, is to the extent of forty saying" Some of these different opinions are as follows: According to some *Muslim*, the word *Ahruf* is an ambiguous term, which can take different meanings, such as Arabic letters, words, meaning and direction. Therefore, it should be among matters of *Mushkal (Mutashabihat)*. The meaning of which cannot be understood and this is the Idea of Sa'adan the grammarian.

Some people held the view that the seven *Ahruf* stands as the seven famous *Qira'at*. However, the views of the majority *Muslim* scholars - opposed this idea since the authentic *Qira'ah* were more than seven and *All* of them have recourse to the seven *Ahruf*.

To some of the scholars, the term seven *Ahruf* does not actualize the number, but it was metaphorically used to imply simplification and favour, *lyad* and others were the adherent of this opinion.

The meaning of the seven *Ahruf* is asserted as the seven different famous language current among the Arab during the time of revelation, such as *Quraish*, *Hudhail*. *Tamim* etc. who had different forms of

pronunciation which could even affect the spellings, and this is the view of Abu Ubayy, Tha'alab, *al-Zuhri* etc, in fact this one of the sound views.

The seven *Ahruf* might be the seven types of differences such as:
Difference in grammatical indicators (*i'ra'b*) Difference in consonant

Difference in nouns as to whether they singular, *dual*, plural, masculine or feminine Differences in which there is substitution of one word for another. Differences due to reversal of word order in expression, whether the *removal* is meaningful in the Arabic language in general or in the structure of expression in particular. Differences due to *small* addition or deletion in accordance with the custom of Arab. Differences due to dialectical peculiarities. However, the last view is the most accepted to some classical scholars in the field of *Qira'at* like Ibn Qhutaibah and Ibn al-Jazari. I am *equally* succumbing to this view which will be explained fully in chapter four of this noble work by *Allah's* will.

2.2.1 Condition for the Validity of the *Qira'ah*

For any method of reciting the glorious Qur'an to be accepted as authentic, it must fulfill some certain conditions of which if one of them is missing, such recitation would be rejected. Therefore, according to *Qira'ah* literature, genuine *Qira'ah* referred to what has been authentically transmitted through a continuous chain of narration by just and trustworthy narrators who possess retentive memories. Whose narrations

is free from any defect and it must not contradict reliable and authoritative narrators, hence, it must be in agreement with Arabic Language and it must necessary to coincide with the official copies made by the third caliph of Islam, Uthman bn Affan [R.A]

In this regards, Imam Jazari in his celebrated book *An-Nashar* suggests that:

"Every reading in accordance with Arabic language, even if only in some way, and in accordance with one of the Masahif of Uthman, even if [only] provable, and with sound chain of transmission, is a correct [Sahih] reading, which must not be rejected, and may not be denied, but it belongs to the seven modes (Ahruf) according to which the Quran was revealed and the people are obliged to accept it, no matter whether it is from the seven Imams, but if one of those three conditions is not fulfilled , it must be rejected as weak (Da'if) or exceptional (Shadh) or void (Batil) whether it is from seven or from one who is older than them. This is the real idea of earlier and authoritative scholars".

Moreover, one of the contemporary scholars known as Al-Qattan (2008) in *Mabath* listed and clearly explained the three conditions for authenticity of any *Qira'ah*, they are:-For any *Qira'ah* to be valid it must be in conformity with Arabic language.

The Qur'anic reading should correspond with the written texts of Qur'an by caliph Uthman, even if in a probable way The author of *Mabahith*

cited an example of the difference that stands in agreement with Uthman written text of Qur'an which resulted as from dot replacement and addition of a letter (i.e *taalamoon and yaa'lamoona*) and (Ma/iki ana Maa/iki) Because *All* these readings are conformable to Uthman copies of the *Quran*. Furthermore, he said that it is not compulsory upon each *Qira'ah* to coincide with what had been contained in every copy of the glorious Qur'an that was written and distributed by Uthman, but it will be enough to correspond with only some of them, for instance, reading of Ibn Amir, he recited 3:184 as (وبالزبر وبالكتاب المبين), (*Wabizzuburi wa bil-kitabil mubin*) where he confirmed a letter of "b" as a preposition to each of the two words by which it coincides with Syrian copy of the Qur'an that was distributed by Uthman.

And for any Qur'anic recitation to be regarded as genuine it must have an authentic chain of narration which must fulfill some conditions. Because the *Qira'ah* is a *Sunnah* for reciting the glorious *Qur'an* which fundamental relies on the soundness of the narration and genuinity of the transmission.

It is significant to note that, some Arabic grammarians had frequently used to condemn and find fault with some *Qira'at*, which do not correspond with their grammatical rules and their analogy, even if it fulfils

the three conditions for the validity of the *Qira'ah*. But according to *Qira'ah* scholars when a *Qira'ah* satisfies the conditions of the authenticity.

One would expect that when a *Qira'ah* fulfils the three conditions for validity, it becomes an indispensable part of the Qur'an. In any case the glorious Qur'an supposed to be the source of Arabic grammar.

In addition to that, some of the outstanding *Qirra'ah* scholars had laid much emphasis on the authenticity of the chain of narration of any *Qira'ah*, to the extent that they did not consider any *Qira'ah* as 'an authentic unless /Mutawatirj this means a recitation which was handed down by a large number of narrators who will free from error, maintaining the quality in each level of the chain of narration. Imam *Suyuti* in *al-Ittiqan*, volume 1, page 79. States that "There is a divergence of opinion that anything that relates with the *Qur'an*, should be Mutawatir (the narration must reach the highest stage of authenticity) in its origin and parts. Hence, the *Sunni* erudite scholars had the similar idea about the placement and the arrangement of the glorious *Qur'an*."

Imam Jazari observed in an-Nashar that:

"Indeed some of the latter scholars had imposed Tawatir on the condition of authenticity of a Qira'ah, they were not only satisfy with authenticity, but believed that Quran could not be confirmed unless with Tawatir and any narration that falls into Ahaad's category could no" be confirmed as Quran. And it is clear from that if

Tawatir is granted there is no need for other conditions of being in conformity with the written text of Qur'an by Uthman because any Harf among the different modes of Quranic recitation that had been transmitted in the level of (Tawatir) must be accepted as Qur'an, whether it coincides with the Uthman's text or not. However, if we imposed Tawatir on each from the differential modes of reciting Qur'an, infact, many modes that had been authentically transmitted from these authoritative readers and others would be rejected. Furthermore, I was convinced that the opinion was right, but later it had appeared to me its invalidity and from there I came to term with the earlier and later authoritative scholars."

2.2.2 Classification of Qira'at Based on the Degree of Authenticity

To ensure the protection of the text of the glorious *Qur'an* through the soundness of *Qiraah* narration (particularly for those who come after the first *Muslims* generation) steps were taken and efforts been intensified by great *Muslims'* scholars, to maintain the quality and accuracy of the *Qur'an*.

Undoubtedly, the *Qira'ah* scholars had similarly adopted the method and system of *AHadith* literatures by attaching more attention to the *Qira'ah* chain of narration [*Isnad*] and the text of *Qira'ah* [*Main*]. They devised the Technique of sifting as an important tool to guard against falsehood, forgery and fabrications against the Devine book, and for

distinguishing between valid and invalid *Qira'ah*. In this regards, Ibn Mubarak In *Ta'aliqat* observed

"The chain of narration to me is as indispensable part of religion and without that, it would have been manipulated."

Imam *al-Thauti* [D.778AD] "The chain of narration to *Mu'umin* serves as a weapon, and if he has no weapon with what does he fight?" Therefore, they intended to divide *Qira'ah* into different categories, based on reliability and on the account of quality of *Isnad*, the nature of *Main* and their acceptance or rejection by the classical *Qira'ah* scholars. However, Imam *Balqini* [D.824] in his book titled *Mawaqi'ul Ulum* classified *Qira'ah* into three divisions, he says that:

"The Qira'ah has been divided into Mutawatir Ahad and Shadh, however, the Mutawatir are the seven famous Qira'at while the Ahad are the three Qira'at which are complementary of the ten Qira'at, and the prophet's companion Qira'at can be attached to this category. And the Shadh is the Qira'ah of Tabi'un (such as the Qira'ah of A'amash, Yahya bn Wassab, Ibnjubairetc."

Imam *Suyuti* in *Itqan*. Made an observation on *Balqini's* view in his attempt to classify the *Qira'at* said, "This view of *Balqini* is subject to observation and he narrated *Jazah's* view on the condition of *Qira'ah* which contradicts *Balqini's* classification of *Qira'ah*.

However, Suyuti in his book *Itqan*, vol.1, p.79 had comprehensively categorized the *Qlra'ah* into six main divisions.

1. *AI- Mutawatirah*: Is referred to a *Qlra'ah* that had been continuously narrated by a large number of narrators in each level of the chain of narration, who never collide in telling lies. In addition, the predominant *Qlra'at* are attached to this class.

2. *AI-Mashhur*. Is a *Qlra'ah* whose chain of narration is sound but does not reach the level of *Tawathir*, and it stands in agreement with Arabic language and the text (that had been written by Uthman), hence, it became popular to the *Qlra'ah* authorities and they did not regard it as an error or *shadh* and it is recommended to be recited.

3. *AI-Aahaad*: Is a reading which has authentic chain of narration, but it is contrary to the official text and does not coincide with Arabic language or it does not become celebrated as mentioned by Ibn Abbas reads for example (وكان أمامهم ملك يأخذ كل سكينه صالحة)
(غصبا. وأما الغلام فكان كافرا)

However, this category of *Qlra'ah* is not recommended to be recited.

Surely, Imam Turmuzi and Imam Hakim earmarked a whole chapter in their collections *Jami'u Turmuzi* and *Mustodarak* respectively.

4. *AI-Shadh*: Is a type of *Qlra'ah* that its chain of narration is not authenticated, and there are so many books written on that, take as

an example the *Surah* that reads (وَمَلِكٌ يَوْمَ الدِّينِ) Q 1:3 by changing the first noun to verb, that is past tense and the second from adjunct to adverb.

5. *AI-Maudu'u*: Is unacceptable and fabricated *Qira'ah* that has no origin from the authentic narration, like the *Qira'ah* of *al-Khuza'i* which recites (إنما يخشى الله من عبده العلماء).
6. *AI-Mudarraj*: Is a sort of *Qira'ah* in which the exegesis is included, like the *Qira'ah* of Sa'ad bn Abi Waqas who recited Q: 4:12 as, (وله (أخ أو أخت من أم serves as an exegesis and explanation of the verse.

2.3 The Fundamental Objectives of the *Shari'a* Behind the Permission of Reciting the Glorious Qur'an in Multiple Ways

It is obvious that whatever is permitted to be put into practice or forbidden by Islamic *Shah'ah*, it must have been based on certain objectives. Some time this objective might be clear or ambiguous. However, Almighty *Allah* has ordered that his revealed book to be read in an easier way.

Infact there are particular objectives been desired to achieve by the *Shari'ah*. Therefore, scholars had tried their best to explain those objectives.

According to al-Qattan (2008) the author of *Mubahith fil uluin al-Qur'an* there are some advantages to be gained from the variation in the authentic Qua'af that include:

To pinpoint the protection of the Divine book from any alteration despite been recited in different ways.

To lift the burden upon the *Muslim Ummah* and to make the reading easy.

To show the uniqueness of the Quran in the realm of *its* conciseness, by which a reading consist of a different legal rulings without words repetition, 'or instance, in a particular school of reading they recited the following Qur'anic verse (وَأَرْجُلَكُمْ) (*Wa arjulakum*) Q:5:6 by regarding the underlined later as *Fatahah* [An Arabic upper vowel]. While according to the other school of Qur'anic reading, they recited it as (وَأَرْجُلِكُمْ) (*Wa arjulikum*) by regarding the underlined as *Kasrah* [An Arabic lower vowel]. However, according to the former reading a *Muslim* should wash his feet when performing ablution while the later reading directed *Muslim* to wipe his feet when ablution. It is clear that, two different legal rulings were benefited because of variation in reading a single word, and Qira'at? scholars regard this as "Ijaz" uniqueness of the glorious Qur'an in the realm of conciseness.

To explain' the ambiguity associated with reading, for instance, in a school of Qur'anic reading they recited this verse as "*Wa La taqarAbuhunna hatta yathurna*"Q'.2|222 by lightening the later [t] and according to other readings the verse was recited as "*Yattahharna*" by doubling the later i.e *Tushdid*. For the implication of the first mentioned *Qira'ah*, the man should not approach his wife within her menstrual period till she purify(by stopping of the period), but according to the mentioned reading which was regarded as an explanation and elucidation to the first reading, that the woman should purify her body with water before sexual approach.

In relation to that al-Qattan (2008) brought another example of (السارق والسارقة فاقطعوا أيديهم) (*Assariqu wassariqatu faqta'u aydiyahuma*) Q 5:38, certainly, the above reading that confirmed the word "*Aydiyahuma*" is the most accepted reading by the majority of the authoritative readers. However, there is another reading, which substitute the word "*Aydiyahuma*" with "*Aymanihuma*". In an attempt to fully understand the real meaning of the above mentioned verse, one will find an ambiguity with it, and that arises due to the recitation in accordance with the first reading which implies that the hand of the thief should be cut, without specification of which of the hand to be cut, but the second

reading elucidated and specified the actual hand of the thief to be imputed and that is the right hand not left.

Moreover, M.B. Isma'il (ND) mentioned in his *Darasatun fil Ulum al-Qur'an*, the fundamental rationale behind reciting the glorious *Quran* in multiple ways:

- a. To simplify and make the reading easy for this *Ummah*, at that time because they have different tribes and each tribe has a particular dialect. As Allah's favour upon the Arab whose language consists of many dialects. He revealed the Qur'an to them in seven different ways, dialects use only are.
- b. To know the authentic legal rulings and to stop the disagreement and differences that existed between the *Muslim* jurists by considering their predominant views. In fact, the *Muslim* jurists have recourse to the differences in *Qira'at* for authenticating their views, since they fully know that the part of the Qur'an interprets it.
- c. To maximize this *Ummah's* rewards for their devotion and committing to the multiple methods of recitation to their hearts, and for their trustful compilation and transmission of the *Qira'at*. The author of the English version of *Ulumul Quran* tried to illustrate the aim of having different way for *Qur'anic* recitation. He states that:

"*Muslim* scholars have put forward a number of explanations and benefits for the *Muslim Ummah* deriving from the revelation of the Qur'anic passage in several modes. Among these, the following are the most important. Moreover, Ahmad, the author of *Ulumul Quran* the English version enumerated the benefits that can be gained through the multiplicity of ways for reciting the glorious *Qur'air*, the followings are the most important:

- d. To make the reading, pronunciation and memorization more easy as many people were illiterate in the prophet's time. To unite the new-*Muslim* community on the basis of one common language, the Arabic of the *Quraysh*, with minor variation accepted according to spoken language.
- e. To show something on the unique nature of the Qur'an in the realm of meaning and legal rulings.
- f. To show something on the unique nature of the Qur'an in the realm of language.
- g. To explain the legal rulings in more details. In his contribution to this, Imam Suyuti observed that:

"On account of the variation in the Qira'at, the difference in legal Rulings can arise and exist. And on this basis some Muslim jurists decided the annulment of the ablution of the woman whom is touched by somebody, and others deny that, and these decisions have recourse to the difference between two readings of [Lamastumun nisa'a and [Laamastumun nisa'a]"

In addition to that, Suyuti quoted the views of some later scholars saying:

There are some advantages and benefits to be gained from the variation in *Qira'at* such as:

Simplification, facilitation, lightening upon the *Muslim Ummah* Declaration of their honor, distinction and superiority over other nations, since there was no any book at all revealed to others unless it was only based on a single aspect of reading.

Magnification and maximization of the rewards of this *Ummah* for their devotion and sacrifice to the services of Qur'anic-*Qira'at*.

Showing the mysterious divine knowledge that is contained by Allah's book (the Qur'an) and how he guards it against any Alteration of change and no contradiction occurs in the Qur'an in spite of its multiplicity of *its* reading aspects.

Displaying of high position reached by the glorious Qur'an in its unique nature in the realm of its conciseness.

2.4.1 Historical Background of the *Qira'at*

The history of Qur'anic *Qira'at* is referred as to the prophetic period when the prophet (S.A.W) received the first revelation, through the mediation of Jibril. However, the revelation started with *Iqira'* which means to read or to recite and the term *Qira'at* etymologically goes back to that word. In this regard Imam *Bukhari* reports:

"Aisha the mother of the faithful said .then the angel came to him and asked Him to read. The prophet replied I do not know how to read' the prophet added the angel caught me forcibly and pressed me so hard that I could not bear it anymore. He released me again and asked me to read and I replied ' I do not know how to read 'there upon he caught me again and pressed me for the second time till I could no longer bear it anymore. He then released me and again < asked me to read, but again, I replied "I do not know how to read" (or what shall I read)Thereupon, he caught me for the third time and pressed me, and then released me and said, "Read in the name of your lord, who created man from a clot. Read! And your lord is the most bountiful.

It is clear from the above mentioned *Hadith* that *Qira'at* is the earliest science among the Islamic sciences since *it's* the first knowledge learnt by the prophet (S. A. W) and his companions. Moreover, the origin of the *Qira'at* as different method for the recitation of the glorious *Qijr'an* was traced back to seven *Ahruf* in which the Qur'an was revealed to the

prophet (S.A.W), and that resulted from Arab dialectical differences. Imam *Bukhari* relates:

"Narrated Abdullah bn Abbas (R.A) that Allah's Apostle (S.A.W) said: "Gabriel recited the Qur'an to me in one way then I requested him to read it in another way. And he recited it in several ways till he ultimately recited it in seven different ways."

In fact, the matter of origin of the *Qira'at* from the seven *Ahruf* is a controversial one because some of the *Muslim* jurists, the *Qira'at* scholars and scholastic theologians predominantly held the that the whole *Qira'at* were derived from the seven *Ahruf*, since Uthman the third caliph had officially made the copies of glorious *Qur'an* , and really he included the seven *Ahruf* in the compiled copies .

However, according to the other views the third caliph (R.A) had officially written the copies of the glorious Qur'an on only one *Harf* owing to that all the *Qur'anic Qira'at* had originated from one *Harf* not the seven *Ahruf*. Ibn Jarir was one of the supporters of this assertion that says, "There is no any *Muslim's Qira'ah* today unless it is based on the single *Harf* which was chosen for them by their compassionate and sincere leader (*Uthman*), with the exception of the other six *Harf*"

In another perspective, it is imperative to note that the Almighty Allah through the mediation of Jibril properly through the prophet [SAW].

This is clearly indicated by the above *Hadith* and the following *Qur'anic* verse, in which Allah says,

"We will make you recite O Muhammad and you will not forget". Q 87:6 and where he says "Do not hasten with recitation of the Qur'an before it is revelation is completed to you, and say, "My lord increases me in knowledge" Q20:114.

In the same regards, the Almighty says in another verse:

"Move not your tongue with it [O Muhammad], to hasten with it, [i.e. the recitation of the Qur'an] Indeed, upon us is it is collection [in your heart] and to make possible it is recitation. So when we recited it [through Gabriel]' then follow its recitation. Then upon us its clarification [to you]"Q: 75:16-19

As an apostle of *Allah* was obliged to convey the message to humanity as, *Allah* says,

"O Messenger announced that which has been revealed to you from your lord, and if you do not then you have not conveyed his message. And Allah will protect you from the people. Indeed Allah does not guide the disbeliever. 5:67.

Muhammad (SAW) had undoubtedly conveyed the message, particularly on the recitation of the *Qur'an* in a variety of modes through the teaching and training of his *Sahabas*. Ibn Shaibah reported that:

"Abdullahi bn Hubaib AssAlami, narrated that' we had been told by our Qira'at teachers from the prophet companions that they used to learn only ten verses from the prophet SAW and they would not add any other ones, till when they becomes fully acquainted in terms of practice and knowledge, therefore, we had been taught practice and knowledge(altogether)".

Moreover, the prophet (S.A.W) had given a strong encouragement and motivation to his companions in different occasions, and .in several authentic *Ahadith* on the importance of learning and teaching *Qur'anic* recitation. Imam Bukhari reports: *Uthman* narrated that the prophet SAW said "The best among you are those who learned the Qur'an and teach it". Imam *Baihaki* also relates: *Nu'uman* Bin Bash.r reported that the prophet (SAW) said: "The most important worship of my people is recitation of the Qur'an". And in exceptional case the prophet S.A.W in order to emphasized and illustrates the significance of the *Qira'ah* he considered the teaching of *Qur'an* as a dowry to replace money that was supposed to be given by one of his companions who intended to marry a certain woman. This obviously pinpoints the importance of Qur'anic recitation.

Apart from the above' the Islamic *Shari'ah* has given priority On many occasions to the expert on Qur'anic recitation, particularly on leading congregational prayers and in other issues of Islamic leadership.

In addition -prophet (SAW) cautioned his *Sahabas* in the early days of Islam not be distracted by any knowledge than that of the glorious Qur'an. This is not to say the prophet trivialized the importance of other knowledge rather he wants them to concentrates on the recitation and memorization of the glorious *Qur'an*. *Nawawi* (d.1277A.D) relates that Abu Sa/"d reported that prophet (S.A.W) said "you should not write from me save Qur'an, and whoever, wrote from me (anything) which is not Qur'an he should erase it".

As a result of that encouragement received from the prophet (S.A.W) the companions devoted *All* their efforts on the learning and teaching of *Qur'an* as well as preservation of its different modes of recitation during the life time of the prophet (S.A.W). In fact, this devotion had led to the emergence of *Qurra'u* (readers of the *Qur'an*) who had become experts and popular due to their commitment to the learning, teaching and other services that could assist to improve and preserved the *Qur'anic* recitation in its original form as was revealed to the prophet S.A.W.

In relation to the exact number of the *Qurra'u* among the prophet companions, it is obviously very difficult to ascertain. Even though some scholars with different views on the exact number of Sahabah committed the completely glorious Qur'an to their memories. However' imam Bukhari

cited three different narrations in his book *Sahih Bukhari* .Narrated Abdullahi bn As, that I heard Allah's apostle saying "take[learn] the Qur'an from four Abdullahi bn Mas'ud, Saalim, Mu'adh and Ubayy bn Ka'ab"

Narrated Qatadah, I asked Anas bn Malik, "Who are those that collected the Qur'an at the time of the prophet, he replied, "four, all of whom were from the Ansar: Ubayy bn Ka'ab, Muadh bn Jabal, Zaid bn Thabit and Abu Zaid."

Narrated Anas, when the prophet SAW. died non had collected the Qur'an but four persons, Abu Darda'a, Muadh bn Jabal,Zaid bn Thabit and Abu Zaid.⁹

In the above mention *Ahadith*, only seven most celebrated *Qurra'u* among the prophet companions were totally listed, namely:
Abdullahi bn Mas'ud Salim bn Mu'aqqal Ubayy bn Ka'ab Mu'az bn Jabal Zaid bn Thabit Abu Darda'a Abu Zaid

However, according to the predominant views of the *Muslim* scholars, the three *Ahadith* mentioned 'above, do not mean that only seven of the prophet companions memorized the whole Qur'an, because there was a quite number who had committed the whole Qur'an to their emories during the lifetime of the prophet. Imam a/-Qur'tubi stated that: "in the battle of *Yamamah* seventy *Qurra'u* had martyred, and during the time of the prophet S.A.W the same number died near *Bi'ir al -Mu'unah*". '

By looking at the statement of a/-Qurtubi, we can see that he supports the view which says that the number of the *Qurra'u* among the prophet companions was great.

The author of *Isabah* when he narrated the biography of *Sa'id bn Jubair*, he described him as one of those who memorized the glorious Qur'an and was called as *Qar'i* (Reader of the glorious Qur'an). Imam Suyuti cited in the *Ittiqan* the assertion of Ibn *Hajar* that *Abubakar Siddiq* R.A and *All bn Abi Talib* were among the prophet companions who memorized the *Qur'an* during the time of the prophet. Moreover, *Abu Ubayy AI-Qasim Bn SAIm* mentioned in the introductory pages of his pioneer book of *Qira'at*, the names of the prophet companions whom he received his method of recitation they are Abubakar, Umar, Uthman, Aliyu, Talhat, Sa'ad, Ibn Mas'ud, Hudhaifah, Salim, Abu Huraira, Ibn Umar, Ibn Abbas, Amr bn X\/-as, his son Abdullah, Mu'awiyah, Ibn Zubair, Abdullah bn Sa'ib, Aisha, Hafsah and Ummu-Salma. All of them *Muhajirun* (Makkah Immigrants). And from *Ansar*, he mentioned other *Qurra'u* like Ubayy Ibn Ka'ab, Mu'az bn Jabal, Abu Darda'u, Zaid Ibn Thabit, Abu Zaid, Mujma'u bn Jariah and Anas Ibn Malik(may *Allah* be pleased with them).

Imam Al-zahabi in his contribution to this issue, stated that, the notable *Qurra'u* who were distinguished by teaching Qur'anic recitation among the prophet companions were seven; Uthman, /A/iyu, Ubayy, Zaid

bn Thabit, Abu Darda'u, Ibn Maas'ud, and Abu Musa al-Ash'ari. He added that many prophet companions like Abu Hurairah, Ibn Abbas, Abdullah bn Sa'ib learnt their *Qira'ah* from Ubayy, and again Ibn Abbas learnt his from Zaid. However, the majority views of the scholars indicated that there were a large number of the prophet companions who could read the Qur'an by the power of their memories

In fact, the *Qurra'u* among the prophet companions had played a prominent role in the spread of the learning of the *Qira'ah* within the prophetic period. And the prophet himself used to select some of them and sent them to different areas to teach the Qur'anic recitation.

Abu Na'im a/-Asfahani states that "the prophet S.A.W. deputized Mus'ab bn Umayr to Bani Ganam to teach them the Qur'anic recitation" and he was called a/-Qari (reader)". The *Qurra'u* struggle and contribution did not stop even after the death of the prophet. They contributed a lot in the compilation of the Qur'an during the time of the first caliph and played a prominent role during its final compilation during the time of the third caliph of Islam.

It is significant to note at this juncture that the glorious Qur'an was not officially compiled but only written on fragments such as animal skin, dates leaves, stones etc. after his death S.A.W the most competent among

his companions assumed the mantle of leadership in the eleventh year after *Hijra*, Abubakar Siddiq [R.A]had fearlessly and courageously confronted the problems of apostasy and false prophet hood and in various battle which took place a quite number of *Qurra'u* were martyred especially in the battle against Mussailimah al-Kaddhab about seventy *Qurra'u* were lost.

That event, in fact, frightens Umar R.A and it occurred to him that some thing must be done to protect the glorious Qur'an. He therefore, urged the caliph to compile the Qur'an in single document a suggestion supported by most of the *Sahabah*. The caliph hesitated at the beginning because the prophet did not do it but on presentation of convincing fact by Umar the caliph had assigned Zaid bn Thabit (R.A) one of the secretaries of the prophet SAW and one of the authoritative readers of the prophet companions. At the beginning, Zaid was hesitant but latter change his mind and started the compilation of the glorious Qur'an in collaboration and assistance of some eminent companions of the prophet like Umar and others. Zaid bn Thabit successfully performed the task due to his honesty and competence. After the compilation, the caliph kept the compiled copy, then to Umar and after his death; it was transferred to his daughter Hafsat.

In another perspective, Bukhari, reports that,

"Narrated Zaid bn Thabit (R.A): Abubakar As-Sidiq ' sent for me when the people of Yamama had been killed (i.e number of the prophet companions who fought against Musailamah), I went to him and found Umar al-Kattab sitting with him. The Abubakar(R.A) said to me, Umar has came to me and said, "casualties were heavy among the Qurra'u on the day of the battle of Yamama, and I am afraid heavy casualties may be experienced in another battle field. Therefore, I suggest you (Abubakar ordered that) the Qur'an be collected" I then said to Umar how can you do something which the Allah's apostle did not do? Umar replied, "By Allah that is a good project." Umar kept urging me to accept the proposal till Allah opened my chest for it and I began to realized the goodness of the Idea as Umar had. Then Abubakar said to me you are a wise young man and none is suspicious upon you and you used to write the divine inspiration for Allah's Apostle (S.A.W). So you should search for fragmentary script of the glorious Qur'an and put it in one book." By Allah! If they had ordered me to move one of the mounting, it would not have been heavier for me than ordering me to collect the Qur'an.

However, the compilation the glorious Qur'an was conducted by Zaid bn Thabit by the order of Abubakar Siddiq [R.A] had characterized by authenticity and reliability, since the work was based on dynamic method and drastic measures. To avoid corrupting the glorious Qur'an Abubakar Siddiq (R.A) warned Zaid not to accept any verse without supporting evidence as he said, *"you should stay near the mosque door and whoever*

present two witnesses [written and verbal evidence] to a portion of Allah's book let you write it down". Zaid and his assistants had fully complied with the rules.

Another important thing we should concentrate our attention on, is about the compilation, which was done during Abubakar [R.A] era, all the seven *Hart* (modes) were included in the compiled copies of the glorious Qur'an. This can be regarded as valuable and scholastic contribution given to the Qur'an in general and the *Qira'at* in particular.

After the conquest of many territories by *Muslims* under the third caliph, the *Qurra'a* spread out over the battlefields and cities, and the dwellers of the conquered cities adopted different methods of recitations in accordance with the seven revealed modes [*Harf*]. On another side, there were hundred thousand of non-Arab whose mother tongue was not Arabic had accepted Islam.

As a result of the above mentioned factors, any event that may bring about the coming together of *Muslims* from different places of abode to war front, conventions etc. variations on different forms of recitations were noticed and this cast doubt and people became suspicious on the authenticity of the nature of the *Qira'ah* of which sources they had never heard and known. However, the issue of variation of Qur'anic recitation was simple at the beginning when the *Qurra* among the prophet

companions confined themselves to certain domains like Makkah, Madinah etc, but latter the situation became worst and dangerous when they further spread to cities and battlefields. .

Hudhaifah one of the eminent companion of the prophet went for a jihad during the reign of Uthman [R.A] and notice a lot of differences in the manner of recitation [*Qira'ah*], the Syrians recited differently from that of the *Kufi's* and the *Kufis* differed from that of the Basra's and vice-versa. When he returned from the *Jihad*, *Huddaifah* suggested that something should be done to save and unite the *Muslims* in recitation of the official copy of the Qur'an so as to divert dispute and division among the *Muslim Ummah*. Unlike the Jews and Christians who had suffered a lot of division and dispute in their books. .

Consequently, Uthman R.A sent to Hafsa to bring the copy of the Qur'an, which was compiled by Abubakar R.A that is in her custody. On the receipt of the Qur'an from Hafsa, the caliph ordered *Zaid bn Thabit*, Sa'id, Abdurrahman bn *al-Harith* and Abdullahi bin Zubair to write the Qur'an on the dialect of the Quraysh because it was revealed in their dialect. The caliph Also ordered that *All* the unofficial copies of the Qur'an to be burnt. [Bukhari] reports that:

"Narrated Anas bn Malik [R.A] Hudhaifah bn Yaman came to uthman at the time when the people of sham and the people of Iraq were waging a war to conquer Armnia and Adharbajan. Hudhaifah was afraid with nature of their recitation (the people of Iraq and sham),so he said to Uthman, "O the chief believer! Save these Nations before they differ on the book [QUR'AN] as Jews and Christians did before" then , Uthman sent a message to Hafsa saying 'send the manuscript to us'Hafsa sent it to him. and he ordered Zaid bn Thabit, Abdullahi bn Azzubair, Sa'id bn a/-|As and Abdurrahaman bn Harith bn Hisham to rewrite the manuscript in perfected copies. Uthman said to the three quraish men in the committee that " in case you disagree with Zaid on any point in the process of compilation, then write it in the dialect of the Quraysh because the Qur'an was revealed in their tongue."

With out iota of doubt the decision to make copies of glorious Qur'an was approved by large numbers of prophet companions as justified by Ali bn Abi TALib " If I had been assigned with the task of making copies of the glorious Qur'an, I will do like Uthman"

With regards to the compiled copies the caliph distributed each of them *Along* with a special Qur'anic reader to major centers of Islam.

The inhabitants of these cities devotedly started learning the recitation from the various *Qurra'u* sent to them by the caliph. Thereafter, many *Qira'ah* scholars emerged from the *Tabiun* (successors of

.companions) and subsequently they occupied the position of the *Sahabah* in teaching recitation of the glorious *Qur'an* to others.

As a result of that centers of *Qur'anic* recitation developed in Madinah, Makkah, Kuffah, Basra, and Syria. The *Qurra'u* that helped to the emergence of these centers.

In fact, these outstanding scholars had played a prominent role in spreading the learning of *Qira'ah* and training of the next generation on the method of *Qur'anic* recitation.

2.4.2 The Development of the Seven Famous *Qira'at*

In another development there are Also existed some people in the end of the first century who were primarily concerned with the teaching and other services of *Qira'an*. They were also concerned with the correction and preservation of *Qira'ah*, chain of preservation, which was formally under *Ulumul-Qur'an*. In fact that effort made by those *Qurra'u* led to the evolution of *Qira'at* into independent science.

Moreover, the predominant method adopted by *Qurra'u* for the recitation were authenticated by the chains (*Mutawatir*) trustworthy narrators ending with prophet (S.A.W). The *Mutawatir* were considered to be the most authentic and accurate. Therefore, the *Qurra'u* due to their expertise became authoritative and specialist in the field of *Qira'at*. The

Qurra'u of this generation who came from different areas and Islamic centers.

As a result of the greatest sacrifice rendered by the authoritative reader in the services of *Qira'at*, learners began to travel to them from a distant places to acquire the knowledge of *Qira'at* and the people of their areas had highly regarded and recommended their *Qira'at* and due to their devotion to a particular method of recitation, people attributed the method to *one Qurra'u* or the other i.e. the *Qira'ah* of *Nafi'u* or *Asim* vice-versa. However, this does not imply that the authoritative readers were the originators or inventors of those *Qira'at*.

Apart from that, by the end of the second century of the *Hijra*, some of the authoritative readers were more preferred and accepted in their districts than others. For instance, the people of Madinah preferred the *Qira'at* of Nafi'u, while the people of Makkah recited the Qur'an in accordance with Ibn Kathir method of recitation. And the people of *Kufah* adopted the *Qira'ah* of Hamzah and Asim as their choice. But the inhabitants of Basra the *Qira'ah* of Abu Amir and Yaqub became prevalent. In Syria, the *Qira'ah* of their beloved authoritative reader Ibn Amr was followed.

It is significant to note that, the methods adopted by the authoritative readers for the recitation of the glorious Qur'an were known as the seven famous *Qira'at*. Each of the above mention scholars had ascribed his selected method of Qur'anic recitation to one of the prophet companion or the other who in turn learnt their method of recitation from the prophet (S.A.W). For example, Asim had attributed his *Qira'ah* to Ali [R.A] and Ibn Mas'ud, while Ibn Kathir and Abu Amir bn Ala'a linked their method to Ubayyu (R.A).But Abdullah! bn Amr ascribed his *Qira'ah*.

As mentioned earlier, the predominant method of recitation of the glorious Qur'an adopted by the authoritative readers were directly linked to the trust worthy narrators who possessed retentive memories. And the *Qira'at* that falls within this category according to the classical scholars in the. field of *Qira'at* is the most authentic. The departure of these authoritative readers led to the proliferation of another grp of *Qurra'u* in many cities of Islam with varied degree of perfection and professionalism in recitation and transmission of *Qira'ah* sciences. Apart from this group, there is another quack group who claimed professionalism and excellence in power of retention and memorization. Because of that, the classical and erudite scholars came to the rescue of the *Qira'ah* sciences by intensifying effort in explaining the reality as well as compiling the Harf and *Qira'at* and linked its aspects

and narrations to original source. Through this they distinguish between *Mashhur* and *Shaddh*, and they differentiated between authentic and weak *Qira'at*.

The end of the second and the beginning of the third century of the *Hijra* marked the beginning of the compilation movement of *Qira'at* in particular and of Islamic sciences in general. The movement was initiated by Umar bn Abdul-Aziz one of the last rulers of Umayyad dynasty and encouraged 'by the coming Abbasid administration. The Abbasid administrators highly regarded and encouraged scholars toward the compilation of Islamic books in different fields especially during the time of *Ma'amun* who occasionally gave out rewards toward those efforts. We should note that some of the Abbasid administrators were well versed in *Qira'ah* knowledge.

In the third century of *Hijra*, a series of movements were established when the *Qira'at* scholars began the writing of books on different aspect of *Qira'at*. The pioneer book was written by Abu Ubayy Qasim bn Salam and he was latter followed by other *Qira'ah* scholars. Shatubi (d 590AH) says:

As a fulfillment of Allah's promise to protect his glorious book against any danger; "false hood can not approach it from before it or from behind it; [it is] a revelation from [a lord who is wise] and praise worthy" Q:41:42, the Almighty Allah had destined his glorious book to be written the

aspect of its reading and preserved its chains of narration by some people who had sincerely endeavored to compile that for the sake of Allah and his apostle, and for the purpose of the mankind. However, the first scholar to be considered as the earliest compiler of a book in Qira'at was Abu Ubayy Qasim bn Salam, he regarded in his book the number of the authoritative readers of the glorious Qur'an as twenty five, those seven (seven famous Qira'at), and he died in 224 A.H

Moreover, the contribution of Abu Ubayy was followed by the efforts of some scholars who accepted his method and imitate his style. Thereupon the issue of compilation in the field became wide spread, since many books were written in a different nature and objective and each one characterized by conscience and lengthening. How ever, *all* of them were written with good intentions and on the straight path.

The second writer was Ahmad bn Jubair al-kufi who wrote on only five *Qira'at*,. he selected one reader from each city. Then Isma'il bn Ishaq the friend of Qaloon composed his book, which consist of twenty authoritative readers, including the seven famous ones.

In another development, Muhammad bn Jarir at-Tabari became the author of *Al-Jami'u fil Qira'at*, the book consist of more than twenty *Qira'at*. There after al-Dujuni produced a book in it he talked about eleven readers including Abu Jafa'ar.

Eventually, Ibn Mujahid emerged and was the first writer to restrict his work on those seven authoritative readers. He compiled the prevalent readings of Makkah, Madinah, Kuffah, Basra and Syria. On that account, the prophetic knowledge was derived from these five districts and that knowledge consists of Qur'an and *its* exegesis, as well as Hadith, Fiqh, and other Islamic sciences.

As mentioned before, the exact number *Qira'at* cannot be ascertained, therefore, the *Qira'at* scholars compiled the *Qira'at* in different numbers before the advent of Ibn Mujahid (d.324 AH) non had specifically written on the seven famous *Qira'at* that had derived their source from the seven authoritative readers of the Qur'an (*Qurra'u*) in spite of their popularity in Islamic cities and provinces. And the situation did not changed till the end of the third century of the Hijra, when Abubakar Ahmad bn Musa bn Abbas bn Mujahid al Bagadadi(d324A.H) came and exerted an Influenti/4/ change on the field of *Qira'at* by restricting himself to the only seven famous *Qira'at* and wrote his celebrated book on them, which was entitled as (The seven readings).

Ibn Mujahid (d.324A.H) discussed the historical background of the seven authoritative readers by mentioning their transmitters, genealogy, their teachers and their students. Hence, he talked about the

multiplicity and he authenticated their chains of narration. He stated in his book that:

"The people had differed in Qira'ah like how they differed in jurisprudence had been differently transmitted from the prophet's companions and their successors and it is considered to be favour and mercy upon the Muslims and some of them were close to other- and those who committed the Qur'an to their heart were in different grades and the transmitters of its letters (the Harf in the Qur'an was revealed) were in variant positions. Therefore, I will mention their ranks and pinpoint at the authoritative from them. And I will inform you of the prevalent reading among the people in Hijaz (Makkah and Medina), Iraq and Syria, Moreover, I am going to explain the schools of the Qira'ah scholars, their differences and agreement, by the will of the Almighty Allah, and I seek for his success".

In fact, the reason of Ibn Mujahid restrictions to only seven authoritative readers in spite of existence of others in that period who were more significant than them, was because of the Abundance of the narrators who transmitted from the authoritative readers of the glorious Qur'an, and when the determination became weak they contented with only what it comply with Uthman official's copy of the Qur'an which can be simply committed into heart and became more readable. In order to regard any reader of the Qur'an, he should be popularly known for his trustworthy, long life in constant connection with the Qur'anic reading. Hence, according to Ibn

Mujahid's stipulated conditions that the *Qira'ah* scholars must have the agreement concerning narrating the *Qira'ah* from him'. Ibn Mujahid had selected from each province one authoritative reader.

However, this restriction of Ibn Mujahid on the seven famous *Qira'at* does not mean that he denied or rejected the other authentic *Qira'at*, and it is not to say that one must restrict himself to one of the seven readings, or to *all* of them. However, any *Qira'ah* that fulfils the three conditions for the validity, which we previously discussed, it should be accepted.

Moreover, according to the predominant view of the *Qira'ah* scholars the seven famous *Qira'at* selected by Ibn mujahid were considered to be Mutawatir (the highest stage of authenticity). And you can find beside them other three *Qira'at* which were transmitted from the three notable authoritative readers Yaqub, Jafar and Khalf and their chain of narration were authenticated and reached the level of *Shuhurah* (the second level of authenticity), it is imperative to not that these three authentic *Qira'at* of Yaqub, Abu Jafar, and Khalf were subsequently attached to the seven famous *Qira'at* to be complementary of ten authentic *Qira'at*, that do not reached the degree of *Tawatir* and do not fall to the category of *Shuhurah*, but they have been considered by the *Qira'at* scholars to be Shaddh (narration transmitted

by one person) such as the *Qira'ah* of Al-hassan Al-Basari, The *Qira'ah* of Ibn Muhaissin, the *Qira'ah* of Yahya al-Yazidi and the *Qira'ah* of Shanbudhi etc-, and according to the views of some *Muslim* scholars this type of readings (Shadhhdh) are only used in commenting on and elucidating the glorious Qur'an.

Reflecting back to the three complimentary authentic *Qira'at* that has been mentioned earlier, we can find a fierce discussion among the scholars on them whether they are Mutawatirah, *Mashhurah* or *Shaddh*.

According to some *Muslims* jurists, any reading that does not enter in the circle of the seven famous reading it can be considered as Shaddh. Therefore, they listed the three complementary readings in Shaddh Category. In fact, this idea is characterized by weakness and unreliability, to the erudite *Qira'at* scholars. So ever, there are some scholars like Imam Jalal al-Muhalli who regarded them as Sahih (or Mashhur), and this is the reasonable and neutral opinion. But the grounded scholars from the *Muslim* jurists and classical *Qira'at* scholars like as-Sabaki and Jazari regarded the *Qira'ah* of Yakub, Khalf and Jafar as Mutawatirah and this is the predominant view. However, I impartially support this motion due to its reliability and authenticity as I investigated from different Islamic books. In view of the fact that during the time of Ibn Mujahid and after his departure a great deal of different books

on *Qira'at* were written. Some of them comprised the seven famous *Qira'at* or ten authentic *Qira'at* while the other books comprised more or less *Qira'at*. It is significant to mention some important books written in the field of *Qira'at* in the time of and after Ibn Mujahid. The compilations of *Qira'at* constitute a vital role in the development of the seven famous *Qira'at* in particular and the whole authentic *Qira'at* in general.

2.5 Views of Scholars on the Seven Famous *Qira'at*

It is obvious that Ibn Mujahid (d.324Ah) had selected seven of the prevailing *Qira'at* as the best transmitted and most reliable to him from among many *Qira'at* after making some regulations and stipulating a 'certain conditions and he purposely wrote a book entitled (the Seven readings) by confining himself only to that seven readings.

As a matter of facts Ibn Mujahid's restriction to the seven *Qira'at* by leaving aside so many authentic *Qira'at* and other categories, that attempt was considered by other readers as confusion and disfavor to them. Because of this restriction, some *Muslims* Scholars had not immediately approved the system and some opposed that while some of them spoke of ten or fourteen and so forth. Ibn Ammarah (nd) opposed Ibn Mujahid system;

"Indeed, the compiler of these seven readings, it seems he had done what is not supposing to do by causing complication and confusing the layman to think that these (seven readings) are those that had been precisely meant by the Hadith of (seven Ahruf). Why not he reduces or increases the numbers in order to eradicate and avoid confusion. Hence, his limitation to only two of the transmitters with each reader can lead to condemnation and rejection of the third transmitters who may be more outstanding and more authentic (rather than the two mentioned transmitters). Moreover, an ignorant may transgress the limit by finding fault with other transmitters.

Imam al Qurab (nd) the author of *a|-Shafi* observed that;

"There is no basis and it is not the Sunnah to adopt the readings of seven readers by leaving aside other readings, and this is a part from later scholars act of compilation subsequently wide spread and confused the people to the extent that some of them have doubtfulness about the permissibility of adopting other

In his contribution, Ibn Hayyan (nd) asserted that;

"There is no mention of the authentic Qira'at in Ibn Mujahid and his successor's books unless a little bit, this is Abu Amir Ibn Ala'a from whom seventeen transmitters had popularly narrated (their riwayat of Qura'ats) then he listed their names, but, Ibn Mujahid confined only to Yazids when there were ten persons who .popularly transmitted (their transmission of reading) from Yazids and how does he specifically concentrate on at Susi and al-Duri? While they had not distinguished from other by any distinction, because all of them were equal in terms of retentive and effective memorization

and transmission. However I do not know the reason of that unless the decline of knowledge".

Furthermore, some of the western Orient lists who produced some works on *Qira'at* literature in English language are anti-Qur'an element who are busy In all their times to distort the fact about the *Qira'at* in particular and the Glorious Qur'an in generals this is to misinterpret the concept of the *Qira'at* and to cast doubt in *Muslims* hearts about the authenticity of the *Qur'an*. However, a different book on the history of *Qur'an* and *Qira'at* were written by the western scholars with chief aim of furnishing the image of the glorious Qur'an by describing *Qira'at* with versions and variations found with Qur'an like of their bibles.

Samuel Green is one of the western Orient lists who purposely conducted a research on the seven famous *Qira'at* when he heard from many *Muslims* saying "All the *Qur'an* in the world is identical and perfectly preserved and free from any variation". Hence, he read in a book written by the Australian *Muslim* that:

"No other book in the world can match the Qur'an... Astonishing fact about this book of Allah is that is remained unchanged even to a dot over the last fourteen hundred year... No variation of text can found in it. You check this for yourself by listening to the recitation of Muslim from different parts of the world".

After effecting an investigation on the Qur'anic readings, and the seven famous reading were included among them, and he titled the research as (the different Arabic versions of the Qur'an and formally known as the seven readings of the Qur'an. He conclusively commented that;

"I have checked this claim for myself by obtaining Qur'an from different parts of the world and comparing them to see if they are absolutely identical. What my research has revealed is that the above claim about the Qur'an is wrong. The Qur'ans of the world are not absolutely identical there are small difference in the basic letters diacritical dots and vowels. In fact, there are Qur'ans which list these variants in their margin this means that how the Qur'an is resisted in different parts of the world is Also not absolutely identical. Since the Qur'an has variation within its text and oral tradition, it is not superior to the bible".

As has been noted above, some of the scholars opposed the seven famous *Qira'at* as the best methods selected by Ibn Mujahid. On the contrary, so many Muslim scholars highly recommended on Ibn Mujahid's system where he preferably selected the seven famous readings as the best methods for reciting the glorious Qur'an.

Ibn As-Sarri (d. 362AH) a contemporary with Ibn Mujahid (911AH) was the first scholar who wrote a book defending and proving the seven famous *Qira'at* to be the best narration and he was succeeded by several

similar efforts, such as compilation of the important book titles (*Al-Hujjatu .Fil Ihtijaj Lil-Qira'at as-Saba'a*) written by Ibn Khalawaihi (d. 270 ah) and the author strongly defended the seven famous readings.

Moreover, Abu Sa'id a prominent scholar in Andalus asserted that "whoever, claim that the seven famous are not the best narration of *Qira'at (Tawathir)*, of course he deviated on account of his claim, that can lead to regard the Qur'an as being not totally the best narration". Ibn Hajib viewed that in *Mukhtasar al-Usul* p.45 that:

"The seven famous *Qira'at* are the best narration except what concern al-Ada'a (*Delivering*) like prolongation, Imalah; and lightening of Hamza etc".

In his contribution to the matter, Ibn As-Sabaki observed in *Jami'u al Jawami'u* P.73 that:

"The seven readings are perfectly the best narration that was transmitted from the prophet (S.A.W) by a great number of narrators who naturally cannot collide in telling lie".

According to Abu Shamah (712AH) "apart from what is spreading from the tongues of a group of later *Qira'at* scholars and others, that the seven famous *Qira'at* are the best narration. And we assert that on condition that the ways of narration from the seven authoritative readers

should be on conformity with each other, and they should not differ"
Murshid al-Wajiz P. 27.

Concerning the unfriendly and biased investigation conducted by Samuel Green a western scholar who intends to tarnish the image of the *Qira'at* in particular and the Glorious Qur'an in general and to disgrace its superiority over their religious books and scriptures scriptures, by comparing the Qur'an with contradicting versions and conflicting verses of their Bibles.

In fact, it is injustice and partiality to compare the glorious Qur'an, which' is surely the divine word with distorted and adulterated books. In any case, the Glorious Qur'an is incomparable with corrupted and fabricated Bibles, which according to the history suffered from alteration from original form and adulteration in form 01 addition and deletion throughout the ages.

It is important to notice that the Bible is a collection of many books, which form the foundation of Christian belief admittedly. A large number of authors, known and unknown have written them, and they are believed to have been inspired by God. And they claimed that they wrote the books under the supervision of God. Hence the Bible is referred to as the word of God.

However, the catholic Bible is somewhat different from protestant Bible. The Bible in general is divided into two main parts:-

1. The Old Testament: Is which was probably before the advent of Jesus (PBUH) some time after return of the Jews from the Babylonian captivity (i.e. after the 536 B.C).
2. The New Testament: Is what was written long after departure of Jesus (PBUH) describes his life, teaching, and activities of his supposed disciples and apostles in spreading the Christianity religion, the New Testament Also contains letters address to various Christian groups, mostly written by St. Paul who was described as true founder of modern Christianity.

As a matter of fact, when you compare between the version of Bibles like of Mathew and of Luke you will find some contradictions conflict and categorical differences between them in the contents while the Glorious is identical without any contradiction nor conflict, Allah has promised to protect it from any discrepancy as He says:

"No doubt, we have sent down the Qur'an and surely we will guard it (from corruption)"

"Had it been from other than Allah, .they said would surely have found therein much discrepancy Q (4:82).

In fact, the difference of Qira'at is only based on dialectical system of Arab pronunciation that, only affects the letters the content of the glorious Qur'an".

However, by all indications, Samuel Green has absolutely ignored the glorious Qur'an by comparing it with adulterated Gospels initiated by the men. But Sir William Muir, a western scholar who is Also unfriendly critic of Islam recommended on the Qur'an, he says in his book titled the life of Muhammad, in introduction P. 18 that "There is probably in the world no other book which has remain so pure a texts. This assertion of Sir, Munir stand as an answer to Samuel Green.

I conclusively support the motion of some *Muslim* scholars who says that the seven famous *Qira'at* are Mutawatira/? (the best narration of *Qira'at*) but I dc not support the idea of Abu Sa'id who regarded as deviation to deny the seven famous *Qira'at* as the best narration (Mutawatira/7J. Because there is, no *Hadith* that indicates that and" no proof that can substantiate the idea at all.

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CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter is devoted to fully describe the methodology and procedure followed in conducting the research. It will also enumerate the sources through which the data were collected and obtained; the role of the research design in this matter cannot be discarded because the researcher systematically relies on it for collecting data.

3.1 Comparism Between Islamic Studies and Western Methodology

It is obvious that the research methodology in Islamic studies is not like the western education, since the western scholars divided the area of research into three main categories:-Research in natural sciences
Research in social sciences
Research in humanities

These areas of western education research have been categorized using experimentation in the laboratories, observation, interview, questionnaire, etc. while the *Muslim* scholars have different opinions about categorizing the area of research in Islamic studies Shakir (2008:33) observed that the area of research in Islamic studies can be classified into two major sections:-

Ulum ash Shar'iyah (Islamic sciences accepted by Shari'ah) *Ulum al-Akaliyah* (rational / philosophy).

In addition, he divided the first category into four areas with sub-divisions:-

Ulum al-Qur'aniyyah consist of:-Qira'at science Quranic exegesis *Ulum al-qur'an Ulum al- Hadith:* which comprised the following:-*Ilmul Hadith dirayah.* Study on the text of *Hadith Ilmul Hadith riwayat.* Study on the *Hadith* chain of narration. Jurisprudence. It has three branches, *Fiqh, Usuljul fiqh, and theology.*

On the other hand, Imam al-Gazali enumerated again the two major categories of Islamic studies area of research as *Ulum Ash-Shar'iyyah* is originally derived from the prophet peace be upon them.

Ulum Gair- Shar'iyyah.

He divided the (*Ulum ash- Shar'iyyah*) into four main divisions and sub division:-

The fundamental: This consists of the divine book.

The *Sunnah* of the prophet

Consensuses of the *Ummah*

The sayings of prophets companions

The branches: such as jurisprudence

The introduction: this category is made up Arabic linguistic and grammar.

The complementary: Like Qur'anic Qira'at and the knowledge of the points of articulation etc.

However, the learned person in Islamic studies is technically referred to as Faqih (*Islamic Jurist*) especially if the research is based on finding out the juristic laws by the light of the *Qur'anic* verses and prophetic traditions, in this case the researcher has resource to the fundamental pillars of Islamic laws;-

1- Primary Fundamental sources:-

The glorious Qur'an

The *Sunnah* of the prophet

2- Secondary Sources:-

a. The consensus of the (*Jlama'u (Muslim scholars)*)

b. The Analogy

c. *Istihsan*

d. *Masalihul mursalah*

e. *Al-Urf*

f. *Sharh'u man qabalana*

g. *Istihsab*

h. *Qaulus Sahabah*

It is compulsory upon the jurist to solely depend at the beginning on the primary sources of Islamic laws and when he cannot achieve the goals from that he should liaise with the secondary source. The *jihad* can only be useful in following occasions:-

When the jurist cannot find from Qur'anic verses or prophetic tradition that deals with the research subject matter. Where he find a verse or *Hadith* with a reliable chain of narration and with probable approach.

If the verse of the Qur'an or prophetic *Hadith* appears as probable in its authenticity and implication.

When the researchers found the probability under the chain of narration and clarity of implication of the verse of *Hadith*. In the area of *Hadith*, the researcher in this field is generally known as *al-Muhaddith* (traditionalist) and his main objective is to determine the authenticity of the chain of narration or the text of the prophetic *Hadith* while the aim of a theologian is to deal with the concept, divine names and attributes, prophetic missions, events of the hereafter etc.

However, the researcher in the field of *Qira'at* is regarded as *Qari* (*Qira'ah* scholar) and it concern with manners nature and reservation of *Allah's* word pronunciation from any possible mistake or corruption, by

determining accuracy with the chain of *Qira'at* narration and distinguishing between the authentic and invalid *Qira'at*.

In fact, the area of my research deals with historical matter of *Qira'at* and their Scholars concerned with explanation of some the important things pertaining *Qira'at*. This is to enable the reader to know more about their origin and developments. Therefore, the methodology that is relevant for it is what was followed and adopted by the *Qira'at* Scholars.

The Scholars of *Qira'at* utilized different methods for conducting research in *Qira'at* domains they used to divide any Qur'anic verse they found into two parts

1. Chain of the narration
2. Text of the Qur'anic

By tracing and assessing both the text and Chain of Qur'anic narration they can determine the authenticity of the *Qira'at's* and assign it in a particular category. While the historical research in the seven famous *Qira'at* is always attempt to find out and provide a refined and comprehensive history of the seven famous *Qira'ats* and by that the reader can distinguish distorted and fabricated fact about the seven famous *Qira'ats* by the orient lists,

3.2 Procedure of the Research

Without any element of doubt that the history of the seven famous *Qira'at* particularly narrated as from the emergence of some authoritative *Qira'at* scholars who committed themselves to learning and teaching of a different methods of Qur'anic recitation after departure of the prophet's companions and they transmitted that for the next generation by the accurate and reliable channels. However, the procedure followed by the research in this field is not assessment of materials of *Qira'at* criticism of their transmission but particularly explain the historical origin and development of the seven famous *Qira'at's* in a manner that will help the *Muslims* Jurists of the contemporary period to perceive the concept of difference in Qur'anic recitation and that will Also guide him to fully understand and interpret, The meaning of the glorious Qur'an and expounds the Juristic laws by the light of that difference.

As a researcher in the field of historical development of the seven famous *Qira'a*. he research is set to present an accurate fact and information on seven famous *Qira'at's* literature for the generality of *Qira'afs* learners and *Muslims* in general. In distinguishing between the seven famous *Qira'at's* and seven *Ahruf*, some *Muslims* are always confused because some western orient lists distorted the history of the seven famous *Qira'at* and described the difference in Qur'anic recitation

with the variation of their bibles, therefore I consider that as the problem of the research. It is significant to note that this research needs not any formulation of hypothesis, so that I framed some research question that to be answered after gathering data from primary and secondary sources which are carefully selected organized and analyzed.

Moreover, the research deviated from utilizing observation, interview, method, or experimentation, and he does not use any statistical analysis when conducting the research, because that is not relevant to Islamic studies research procedure. I have tried my best to depend on the primary sources more than the secondary ones, therefore, I translated some materials from Arabic to English. This wil¹ enable many *Muslims* to benefit from my research because most of the literatures in *Qira'at were* written in Arabic, and it is my utmost believes that.

3.3 Sources of Data

On the account of basing the research on the historical perspective, it intends to clearly explain and describe the events that happened in the past related with the seven famous *Qira'at or* the future.

Osman nd (1984) stated:

"Historical research deals with determination of events essentially for the purpose of gaining a better and clear understanding of the present, and making reliable Prediction of the future:

However, a work of this nature should mostly refer to the original source for drinking from its pure spring. When the researcher is able to catch on Arabic and appreciate its literature, he collected the data from the earlier works compiled by the *Muslim* Arab scholars, like *Al-Ittiqan Fil Ulum Alqur'an* written by Imam Sayuti (911 ah), *An Nashr Fil Qira'at Al Ashr* composed by al-Jazari (d.833AH), *Ibrazul Amani min hirz.il amani Fil Qira'at saba'a* produced by ash- Shatubi (590 ah) etc *All* these text books stand in the position of original sources. Furthermore, I consulted other books written by the *Muslim* contemporary scholars such as a/- *Mabahith Fil -ilium al-Qur'an* written by al-Qattan (2008) and *Dirasatul fil usulul at Tafsir that* was composed by M.K Yunus (2008).

However,- this research has characterized by relying on reliable sources and avoiding the distorted and minister predated material by the western orient lists.

3.4 Research Design

As a researcher in the area of historical development of the seven famous *Qira'ats* and their implication on Qur'anic exegesis I collected the

data through a systematic way and it is important to realize that research design is very essential because it helps the researcher to examine specific research question in a valid ways miller (1984) said that:

"The formulation of a plan for collecting relevant data known as research design"

The *Muslims* are recommended to know the history of the *Qira'ats* in order to enable them perfectly to understand the Qur'an and to perceive the choice given to them in reciting the glorious *Qur'an*.

Distinguish between valid and invalid *Qira'ats* the researcher has explained the nature of historical development, of the seven famous *Qira'ats* from its infancy state up to the time when it reached its peak of developments the contributions given by the companions and their predecessors are mentioned.

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CHAPTER FOUR

DATA ANALYSIS

4.1 The Implications of the Qira'at On Qur'anic Exegesis, And Islamic Jurisprudence

It is better to start with definition of *Quranic* exegesis, before we deeply discuss the implication of the *Qira'at*.

Tafsir is an Arabic term which is interchangeably used in English with *Quranic* exegesis to literally mean interpretation of the Glorious *Quran*. With regard to the technical definition, Abu *Hayyan* (1960AD) defined *Tafsir* as a science that investigates in the mode of *Quranic* word's pronunciation, its indications and its verdicts when they individually and severally appear, as well as its meanings which are assumed when the words are constructed, hence, it involves complements that relates to that matters". While *Zarkashi* (1989AD) viewed that "*Tafsir* is a science that enables someone understand, Allah's book which was revealed to His Prophet Muhammad (S.A.W) and to elucidate its meanings. More so, it assists to expound its laws and verdict".

The *Qira'at* as an indispensable part of the *Quran*, constitutes an important science of the Glorious *Quran*, and it stands as a primary source on which the *Quranic* exegesis religion, and Islamic jurisprudence have course to it for inferring juristic laws. Therefore, according to the classical scholars in

the field of *Tafsir* that the most important way of interpreting the Glorious *Quran* is through the guidance and explanation of the *Quran* itself, this is popularly known as (*Tafsir Quran 6/7 Quran*) to which the science of *Qira'at* is attached. In this regard, *Zahabi* (1975AD) the author of *Tafsir walmufassiirun* asserted that "As a part of interpretation the Glorious *Quran* through the guidance of the *Quran* is to elucidate some *Qira'at* by the others. Since some of the *Qira'at* differ from others in the wordings and they coincide in the meanings. In his contribution to this famous book *Usul Tafsir wa Qawa'idih* that "indeed, a part of the *Tafsir al-Qiiran bil Quran* is to elucidate some *Qira'at* by others,, for clarification of the meaning and aim , therefore, the predominant books of *Tafsir* mentioned the aspects of *Qira 'at* for explaining of the *Quranic* verses meaning".

As earlier mentioned, that the science of *Qira'at*, has a conspicuous role to play in commenting, and elucidating the meaning of the Glorious *Quran*. So that, the *mufassirun* utilized that as an effective method for finding the meaning of some ambiguous *Quranic* verses. In another side, the Muslim jurists consider the differences that have been existing between the *Qira'at* as an important tool for expounding the laws. It become necessary upon *Mufassir* or Muslim jurist to learn the science of *Qira'at*, before he engage himself in *Quranic* interpretation, since, learning of *Qira'at* is one of *Tafsir*

and Islamic jurisprudence prerequisites which are recommended by some muslim scholars, Imam *Alusi (1981AD)* listed the science of *Qira'at* among the requirements of *Quranic* exegesis, he said. "The seventh (prerequisites) is the science of *Qira'at*, because it enables somebody to know how to pronounce the *Quran*, and by the (learning) *Qira'at*, you can give preponderance to some probable aspects of the *Qira'at* over the others".

In an attempt to emphasize the relation between *Qira'at* and *Tafsir* Dr.

M.K.Y says:

"The muslim scholars had formerly and recently emphasized that there should be an intimate relationship between the science of Qira'at and Quranic exegesis knowledge, and surely there is also a significant role that will be played by it (Qira'at) in elucidating the implication of the Quran. As for that reason, some of Muslim scholars mentioned that (Qira'at) in the list of the sciences that must be acquired by the classical Mufassir".

Furthermore, in elaborating the point, Sayuti (1960AD) cited in his *Ittiqan* the view of Abu Ubaid which is mentioned in his book known as *Fadail al-Quran* that:

"The purpose of Shadhhdh reading is to interpretate the famous reading, and to explain its meanings, that is like Aishatu and Hafsat's reading: "Wasalatul Wusta (Salatul Asr) 'another reading is for Ibn Mas'ud which says: 'Faqta'u' (Aimanihimay while according to Jabir's reading that: 'Fa 'innal Laha min ba 'ad Ikrahihinna (Lahunna) gafurun rahim', then he

said: these modes (of the differences in Qur'anic recitation) and similar things are the interpretations of the Quran".

By referring to the above mentioned quotation, we can see the three different Phrases in the brackets, that are (*Salatul Asr*), (*Aimanihima*) and (*Lahunna*) all of these readings are falling into *Shadhdh* category which are not recommended to be recited as *Quran*, but the classical *Qira'at* scholars, permitted for using *Shadhdh* readings for the aim of interpretation of a certain authentic reading. As a matter, of fact, all the above mentioned *Shadh* readings stand as an explanation and interpretation to the authentic ones.

In order to distinguish between the *Qira'at* that have implication on *Tafir* or on Islamic jurisprudence, and that have not any implication on them. On that account, the *Qira'at* can be divided into two main parts:-

1. The *Qira'at* without any implication on *Qur'anic* exegesis, or on Islamic jurisprudence.

In fact, the *Qira'at* that fall into this division do not naturally carry any implication on *Quranic* exegesis or on Islamic jurisprudence. However, the difference in *Qira'at* of this division are mainly linguistic or dialectical, which merely concern a certain peculiarities; such as *Idgam* (Assimilation) *Imalah* (Intonation or dialectic deviation), *Tafkhim* (weightening), *Madd*

(prolongation), *Qasar* (shortening), *Ibdal* (substitution) *Takhfif* (lightening), *Tashdid* (doubling of two consonants), *Tashil* (simplification), *Tahqiq* (confirming of *Hamzah*).

As noted above that the *Qira'at* which are attached to this division lack the implication that can be assumed from the differences in *Qira'at*. Therefore, the *Mufassirun* and Muslim jurist can not achieve any thing from that difference unless a dialectical and linguistic variation of the Arabic. But he can not use that to interpretive a certain verse in order to explain a meaning, or to clarify an ambiguity that is associated with a *Quranic* verse.

2. *The Qira'at* which have implications on *Qur'anic* exegesis and Islamic jurisprudence.

In the contrary, sometimes the differences that arise between the *Qira'at*, imply and carry an independent various meanings which are not contradicting nor clashing, therefore, the classical *Qira'at* scholars regarded that as miracle of the Glorious *Qur'an* in the realm of uniqueness.

It should be noted that the differences in *Qira'at* of this section have tremendous effect on *Quranic* exegesis and *MaStiic* jurisprudences, so that the Muslim jurist and *Mufassir* as well as the lesearcher can benefit from that *Qira'at* differences in elucidating the meanings of the *Quranic* verse and finding the juristic laws and verdict.

However, the implication and effect of *Qira'at* on *Qur'anic* exegesis and Islamic jurisprudence can take different aspects, here are some examples of the *Qira'at* that have implication on *Qur'anic* exegesis and Islamic jurisprudence which consists of elucidating and limiting of the meaning of *Qur'anic* word by the *Qira'at* differences:

Allah says: "*Maaliki yaumiddin*" (1:3) infact, some of the authoritative readers of the Glorious *Quran*, like *Asina* and *Kisae* recited this verse, by prolonging the second letter of the first word (*Maaliki*), while the others who are the majority recited the verse without any prolongation (*Makiliyaumiddiri*). Indeed, all of the two readings are authentic, and their chains of narration have reliably joined up to the presence of prophet (S. A. W).

It should be noted that the meaning of the earlier *Qira'ah* is owner, while the latter reading signifies sovereign infact, each *Qira'ah* explains and limits the meaning of other *Qira'ah*. Since the word of (sovereign) explain the meaning of (owner) and the last word limits the meaning of the first word. However, there is a different opinion of the *Qira'at* scholars in terms of giving preponderance to one of the *Qira'at* over the other as the best and powerful in the meaning. *Makki* (1987AH) in his book *al-kashf an Wujuhu al-Qira'at as-saba* held that:

"It is sure that, the both readings are authentic and good, but the Qira'ah which lacks the prolongation is the most powerful and the best to me, for the reasons that I have mentioned in that regard, and it consists of generalization; you can say: every sovereign is owner, but you can not say: every owner is sovereign, since each sovereign has an ownership and possession, in the contrary, you can not say: every owner has a sovereignty".

Therefore, according to *Makki* (1987) that the reading which lacks prolongation (*Maliki*) is the best and most comprehensive to him, and he substantiated that by some *Qur'anic* verses evidences.

Another example for the *Qira'at* which has an implication on *Qur'anic* exegesis and Islamic jurisprudence is (*Yaithurna*) '2:222'. The predominant readers of the *Qu'ran* recites this without doubling the third and fourth letter as is above mentioned, while *Hamzah*, *Kisa 'ee* and *Khalfread* it by outlining the letter of (t) and (h) as (*yattahharnd*). However, the first *Qira'ah* means that the husband has a right to have sexual relation with his wife as by stopping of her menstrual period and even if she did not take a bath. This is juristically opined by *Abu Hanifah* while the second *Qira 'ah* implies that the husband should not sexually approach his wife within her monthly period till she purify by washing her body.

In further development, Allah says: "O he who believe, when ye prepare, wash your faces and your hands to the elbows; Rubb your heads (with

water), and (wash) your feet to the ankles". In fact, there is a difference between the authoritative readers in reciting (*Arjulakuni*) an Arabic word that is contained in the above mentioned *Qur'anic* verse, particularly by the Arabic version. However, according to *Nafi*, *Ibn Amir*, *al-Kisa 'ee* and *Hafs* that the Arabic word should be read by applying *Nasahah* upon the four letter (*La*). This *Qira'ah* signifies that the feet should be washed when performing ablution to other readers of the Glorious *Qur'an*, that the word should be recited by applying *Kasrah* upon the fourth letter (L) and this implies rubbing of the feet instead of washing it when somebody practices ablution.

4.2 Constructional Aspects Of The Differences Between Qira'at

The layman may think that the differences in *Qur'anic* recitation, which exist between the *Qira'at*, it can lead to find a different contradictory versions with the Glorious *Qur'an*, like what happened to the Bible, of course, this is a wrong assumption, because the whole authentic *Qira'at* have intimately related . to each other, and coincided in the same mode of reciting the predominant *Qur'anic* verses, words and letters, they only differ in the way of reciting a very little amount of the *Qur'anic* words, letters that are considered to be less than one percent of the Glorious *Quran*. Therefore, you can find

that there are so many *Quranic* verses and chapters, which are absolutely absent from any difference in recitation.

However, the muslim scholars have mainly summerised the differences that can be found in any case, into two parts:-

1. *Iktilaf-Tadad* (a major difference which negatively affected the fundamental principles):-

Is referred to a difference that affects the fundamental principles (*Usul*) like the difference in theological belief etc. In fact, the difference that falls into this category, it can fundamentally affect the content, and lead to contradiction and opposition, such as the differences that exist in the Bible. But you never across with that in the Glorious *Quranic Qira 'at*. Since that categorical difference is considered as discrepancy and imperfection which is not fair to be attributed to the Glorious *Quran*, Allah (S.W.T) says: "Had it been from other than Allah, they would surely have found therein march discrepancy" Q 4:8

2. *Ikhtilaf-Tanawu 'u* (minor difference is that only affected the branches):-

Is a type of difference that only arises in the branches, and it is based on hetrogency and diversity, hence, it does not fundamentally affect the content, and it is not in the matter of fundamental principle of Islam, take an example for the opinions amongst the Muslim jurists, due to the difference in

understanding of the *Quranic* verses and prophetic *sunnah's* meaning and the difference in *Qira'at* can be attached to this category.

However, the differences in the *Qira'at* do not affect the whole content of the Glorious *Quran*, and it is not in the matter of fundamental principles of the *Quran*. Hence, it is not based on contradiction nor on apposition, since if you compare between the authentic *Qira'at*, you can find relation and similarity. In this regard, Ibn *Qutaibah* (d.276AH) in his famous book titled *mushkal al-Quran* states: "The difference is two types, *Ikhtilaf-Tagayur* (minor difference), and *Ikhtilaf Tadad* (major difference). Of course, the major difference (*Ikhtilaf Tadad*) is impossible (to be found in the Glorious *Quran*), but the minor difference is possible in it".

Furthermore, Ibn *Qutaibah* (d.276AH) has brought some examples from the *Quranic* verses, justifying the legality and possibility of finding the minor difference in the *Quran*, he authenticated that, and considered each different reading as an independent *Quranic* verse.

As further development, some of the outstanding *Qira'at* scholars, like *Ibn Qutaibah* (d.276AH), *Razi* (nd) and *Jazari* (d.833AH) had irrespectively investigated the difference in *Qira'at*, and their research has consequently revealed that the whole different readings of the Glorious *Quran* have confined in the seven constructional aspects of differences. In his personal view, *Jazari*

(d.833AH) says: "I purposely investigated by my self the authentic *Qira'at*, its *shaddh*, weak and rejected one, I consequently found that their differences are restricted on seven aspects, not more".

It is essential to note that any difference in *Qira'at*, it must be one of the following seven constructional aspect of differences:

a. Difference In Consonant:

This important aspect of difference in *Qira'at* it can be found when the authoritative readers of the *Qira'at*, or their transmitters differ in the type of a particular consonant that is to be used for reciting a part of *Qur'anic* word, and in most cases this is referred to dialectical differences.

For example, the authoritative readers differ in reciting the first consonant of (صراط) Q1: 5 either to be regarded as a (ص) or (س). However, according to the predominant view of them that the letter should be recited as (ص), but *Qunbul* and *Ruqais* preferably recited the word as (سراط) by regarding the first consonant as (س) instead of (ص). You should note that the reading of (سراط) is the predominant dialect of Arab, while reading of (صراط) is only for Quraysh.

Another example for the difference of this category is (ننشزها) Q2:259, *Ibn Amir*, *Hamzah*, *Kisae* and *Asim* recited the word by regarding the fourth consonant as (ز) Z, while the other readers and transmitters of the *Quran*. Who

are the majority, held that, the fourth letter should be read as (ر), therefore, the word is supposed to be (ننشرها).

By looking to the above mentioned examples we can understand that the difference between the readers of the Glorious *Quran* in reciting the word of (صراط) or (سراط), and (ننشرها) or (ننشرها) is only concerned with consonant, not more.

b. The Difference In Structural Vowel Points:

In constructing an Arabic word there a particular vowel point that to be used only in the beginning and middle of the word, and they strictly guide to the proper pronunciation of the basic letters that are included in the word. The vowel points are *Fataha Dammah* and *Kasrah* as well as *Sukun*. In some cases, the difference may arise between the *Qurra'u* in selection of a certain vowel point that can be applied upon a letter which located as the beginning or middle of a word.

Take an example for (بربوة) Q2:265 which *Asim* and *Ibn Amir* recited by selcting *Fatah* to appear upon the letter of (ر) r, and this is a dialectical usage of *Bani Tamin*. While other *Qurra'u* read the letter with *Dammah* (بربوة) that is to collide with *Qurashiti* dialectical provision.

Allah says: "وتخسبهم أيقاظا وهم رقود" Q:18, *Ibn Amir*, *Asim*, *Hamzah* and *Abu Jafar* has recited the verse by putting *Fattaha* upon (س) s, the third

letter in the first word, where other *Qurra'u* preferred *Kasarah* to appear upon that letter (س).

c. Difference In Grammatical Indicator:

There are certain Arabic grammatical vowel points such as *Fataha* (upper vowel points) *Dammah* and *Kasarah* (lower vowel points) which usually occur at the end of a word. They are grammatically known as (*alamat al-I'rab*) means grammatical indicators.

Sometimes, the authoritative readers of the *Quran* and the transmitters differ in choosing a vowel point that to appear at the end of a certain word, for instance "فتلقى آدم من ربه كلمات" Q2:37 according to *Ibn Kasir* that *Fatha* should be applied at the end of (آدم) as an object, and *Raf'ah* should appear at the end of (كلمات) as a subject.

On the contrary, the other readers of *Quran* recited the end word (آدم) with *Rafa'ah* as a subject, and (كلمات) with *Nasabah* as an object.

Another example is (من تحتها) Q17:24 *Fatah* is preferably applied at the end of second word (تحتها) and *Kasarah* should appear at the beginning of first word (من). But the others started the first word (من) with *Kasarah*, while the second word (تحتها) the *kasarah* comes at its end.

d. The Difference In Which There Is A Substitution Of One Word For Another Without Any Effect On The Meaning

If the difference in *Quranic* recitation arises due to substitution of a word for another, and it has no any effect on the meaning, this is attached to this aspect of difference, for instance "إن جاءكم فاسق بنبأ فتبينوا". The word of

(فتبينوا) is recited in this nature by the predominant authoritative readers, but *Hamza Kisa'i* and *Khald* has preferred the reading of (فتثبتوا).

In another example, Allah says: "لا يضركم كيدهم شيئا" Q3:12, according to *Nafi*, *Makki* and *Yakubu* that the letter of (ض) should take the *kasarah* and *Jazmah* should be applied on (ض) and (ر), therefore, the word is supposed to be recited as (يضركم). More so, the majority of the authoritative readers of the Glorious *Quran* chose the reading of (يضركم) by applying *Dammah* on (ص) and *Kasarah* on (ر) after doulening it.

If you observe the difference between two readings you can find that, each reading unite with other reading in having a single meaning without any considerable change in the meaning.

e. **The Difference In Which There Is A Substitution Of One Word For Another, With An Effect On The Meaning**

Another example for the difference which arise between the authoritative readers of the *Quran* is due to substitution of one word for another. However, the difference of this category has an effect on the meaning, the following are some examples:

Allah says: "وجعلوا الملكة الذين هم عبد الرحمن إنشا" Q43:19 the target of the difference in *Qira'at* in the above mentioned Quraanic verse is the word of (عبد). According to *Ibn Katsir*, *Nafi*, *Abu Jafar*, *Ibn Amir* and *Ya'akub* that the word should be recited as (عند), while other readers of the *Quran* gave preponderance to the reading of (عبد).

It is significant to note that the difference which arose between the two groups of *Qurra'u* in reciting Q43:19 as (عبد) or to be substituted with (عند) it has an effect on the meaning of the first word which implies servant while the second word is a preposition.

f. The Difference Due To A Small Addition Or Deletion

In some cases, a small addition or deletion of a letter it may cause a difference in *Qira'at*, and that has no effect on the meaning of the both readings and that is considered as a dialectical.

For example Allah says: "والزبر والكتب المنبر" Q3:184. However, the centre of the difference between the authoritative readers is (والزبر), according majority of the *Qurra'u* that the word should be recited in the above mentioned form without any addition, but Ibn Amir tread the word with an additional letter of (ب) after the first consonant of W, and it supposed to be (وبالزبر).

g. The Difference Due to Reversal Or Dely Of Word Order In Expression

The last aspect of the differences that can occur between the Quranic *Qira'a*, is due to reversal or dely of word order in expression. However, there is a difference between the authoritative leaders in reversing or delaying a specific word in the *Qur'an*. For instance (Q3:195, some of the *Qurra'u* recited the verse by starting within past tense of active while began with past tense of passive voice.

4.3 Literary Contribution Of The Qur'anic Qira'at

The Arab in their *Jahiliah* period, were primitive nation, lived a jungle life, they did not submit themselves to a particular laws, they got into a fight with other tribe due to unreasonable thing, and they were unlettered people who could not read or write. Despite of being in that situation they could compose the poems in its different aspects, and say the prose. Sometime a poet was considered as leader of the community.

As a guidance and mercy from the creator of the universe, the *Quran* was revealed to them, through Allah's messenger who could not read or write any thing else, Allah says "It is he who has sent amongst the unlettered a messenger from among themselves, to rehearse to them his signs, to purify them,, and to instruct them in the book and wisdom, although they had been before in manifest error" Q62:2.

This was a deliberate decision of the Almighty Allah to prove that an illiterate man who can not produce some thing of the stature of the *Quran*, which excel in high figurative use of language with unique style and diction. When Allah challenged the non believers to produce even a single verse which match the language of *Quran*, in this view Allah said: "And if you are in doubt as to what we have revealed from time to time to our servant then produce a surah like thereunto, and call your witness or helpers (if there any)

beside Allah, if you are truthful" Q2:22. In fact, there was not a single person accept the challenge, inspite of the abundance of highly qualified poets and literally at that time. Consequently they admitted that this can not be the word of a man.

It is essential to note that the Glorious *Quran* has characterized by a certain distinguishing features from other divine scriptures. Apart from that the language of *Quran* is unique and unparalleled. It's exquisite style of expression contains a never-ending phono-aesthetic effect on its reciters as well as listeners. Among many miracles of this Glorious *Quran*, its language is one which itself is enough to prove the existence of Allah the most high. Indeed, the Glorious *Quran* is perfect and complete in itself and able to confront any other book on its own authenticity. The inimitable splendour of it's Arabic is a testimony to this authenticity.

It is to note that the scholars pointed out that there does not exist a piece of literature that can match the *Quran* with respect either to style and form to content. Therefore, the science of *Qira 'at* stands as the most important divine literature that needs more attention. In this regard *Qurtubi (1965AD)* mentioned a prophetic *hadith* in the introductory part of his renowned book *Jami'ulAhkam* that the prophet (S.A.W) said: "Surely, this *Quran* serves as wisdom, so that you should learn from his own literature".

Based on the implication of the above mentioned Hadith, we can find that there are great deal of literature that accumulated in the science of Qira'at, and that were ignored by some Muslims. Apart from the literature that can be studied through the *Qira'at* there is dialectical differences of the Arabic language, hence it assist to understand a different juristic rulings under a single verse.

Furthermore, the Glorious *Quran* does not stick to a particular linguistic style of any particular community. Although it was revealed in Arabic, and it is based on it's grammatical methods. So ever, the *Quran* as the divine literature it does not fall under any standard literary type, such as myth, legend, saga, short story, parable e.t.c. When Arab were conversant with their poetic rhyme and prose style, the Glorious *Quran* invented and adopted a systematic style which is neither poetry and nor of prose.

No body can deny the fact that, the *Qira'at* has significantly contributed to the development of Arabic language, since when the *Quran* it was revealed, the contemporary Arabic language developed many steps further. "It was not a progressive evolution for Arabic, but something like revolutionary explosion" *Bennabi* (1983AD). There was a *Sudden* jump from the language of primitive dialectical stage to technically organized language carrying new civilization and

culture. From the literary point of view, therefore there is clear distinction between the '*Jahiliyah*' and 'Islamic' Arabic.

It should be noted that the recitation of the Glorious *Quran* holds an important position in a life of a muslim, that is why the muslims after advent of Islam had initially embraced the learning of Arabic reading and writing, this is in order to properly recite and write the *Quran* which was revealed in Arabic. However, that efforts made by the muslim Arab can be regarded as the initial step for the Arabic development that was contributed by the *Qira 'at*.

As a further development the Arab concentrated their attentions on the study of Arabic grammar, and linguistic for effective perception of the different authentic ways for reciting the Glorious *Quran*, since it was revealed accordance with in Arabic dialect, grammar and linguistic e.t.c. Owing to that some of grounded Arabic grammar emerged, and they become expert in Arabic grammar and *Qira'at*, they are namely; *Sibawaih*, *Kisa'i*, Ahmad *Farahid* and so on an so forth.

4.4 The Impact Of Warsh And Hafs On Nigerian Qur'anic Education

The history of *Qur'anic Qira'ah* in Nigeria started equally with the advent of Islam into this country. In this respect, *Galadanci* (1993) views that: "Indeed, the *Quranic* schools had already emerged all together with Islam,

therefore, the Nigerian muslim society believed like others, concerning those schools and sending their children there. For learning a part from the *Quran* and principles of Islam".

It becomes clear that Islam has basically relied on the knowledge particularly of the *Quran*, which consists of the *Quranic Qira'ah*, due to that the first revelation that was received by the prophet (S.A.W) has started with an instruction to recite the *Quran*, Allah says: "Read in the name of your Lord, who created man from colt. Read and your Lord is the most mountiful" Q96:3. Owing to this, whoever embraces Islam, must have initially felt the necessity of learning the *Quranic* recitation as the fundamental thing on which all the Islamic deeds rely, after pronouncing the testimony.

Moreover, it is important to note that Islam as the universal religion was brought into different directions of the world, by the Muslims warriors and scholars, as well as the Arab traders. However, according to *Fafunwa* (1994AH) that Islam had reached the *Savannah* region of west Africa, in the eighth century, through trade route, and it penetrated into Borno empire by eleventh century, when *Umme Julmi* (1085-1097) one of the *Kanem* rulers accepted Islam. In fact, *Julmi* Son *Dunama* I had continued with his fathers interest in learning and practicing Islam. More so, *Dunama's* successors had

contributed alot towards developing the learning of the *Quran*, by encouraging the teachers and motivating the learners.

As a result of the efforts made by some *Kanem* rulers, and scholars many traditional *Quranic* schools were established in Borno, as from there the study of *Quran* become necessary upon every individual, to the extent that it has been considered as pioneer in the field of *Quranic* education in this country, and it became the most important centre and flag bearer of *Quranic* education based on Warsj^system for a long time, up to date for that regard the muslims from different places used to send their children to Borno, for studying the *Quranic* education, and memorizing of the *Quran*. However, the history of islamic education in Borno cannot be perfect without mentioning some renoued scholars like Ahmad *bn Fartuwa* (1983^{AD}), Muhammad *Al-Bakari* (905 ⁿ) and Muhammad *bin Mani* (N.D.) who scholastically contributed towards the development of Islamic learning in the early period, and other efforts have been succeded by different Borno *Quranic* scholars for imparting the *Quranic* learning within Borno in particular and Nigeria in general.

Reflecting back over the history of Islam in Hausaland, it is obvious that islain was brought to Hausaland by Arab traders and scholars, and according to some historical narrations which indicated that *Wangarawa* scholars who came

from Mali were the responsible for introduction of Islam to Kano during the reign of Ali *Yaji* then it spread into Katsina and Zaria as well as Sokoto and so forth. However there is a divergent views of the muslim historians about the precise period by which Islam came to Hausaland, *Fafunwa* (1974) asserted that Islam had penetrated into Hausaland in the early days of fourteen century, but S. *Galadanci* (1993) and A. Ilori (1978) have a contrary opinion which indicates that Islam had reached the Hausaland in the fifteen century. It should be noted that the history of *Quranic Qira'at* in Hausaland before the time of Dan Fodio Jihad is very scarce, since the majority of Hausa people in that period, were ignorant and unbelievers.

It is significant to cast a glance at the contribution rendered by the Sokoto caliphate towards the spread of Warsh method of *Quranic* recitation in Hauseland. As a custom of the Muslim warriors and scholars, whenever they conquered a city, and it became under their power and control, they try at the first to transform the life of the people, by teaching them the *Quran* and other Islamic knowledge's. Furthermore, the Sokoto *Jihadists* intensified their efforts for imparting and reviving the Islamic learning's that included the *Quranic* education which has based on *Warsh* system in the Hausaland after their surrender to the Sokoto caliphate. In fact the devotion of the *Jihadists* on teaching of the *Quran* and other Islamic sciences for the people the

conquered areas in Hausaland, that had led them to a great achievement, by graduating so many muslim children from the *Quranic* schools. The empire of Borno and Sokoto caliphates had played a significant role in the spread of *Warsh* method of *Quranic* recitation in Hausaland since a long time ago.

As previously discussed, *Warsh* is one of the methods of *Quranic* recitation which was attributed to *Warsh* a *Qira'ah* transmitter, who received his method from his master known as Imam *Nafi*, one of authoritative readers of the Glorious *Quran*. In fact, *Warsh* method is among the most important ones in the world, for the virtue of that, the reciters in *Warsh* method are many in the world, they concentrated mainly in Algeria, Morocco, parts of Tunisia, Sudan and West Africa, which involves Nigeria.

Beyond any reasonable doubt that the *Warsh* method had a profound impact on Nigerian *Quranic* education for a long time, since the coming of Islam to this country. Abdullah bin Fodio in the introductory part of his celebrated book of *Tafsir* entitled (*Diya'ut-Ta'awil*) emphasized that "And capturing the attention to the famous *Qira'at*, by beginning with *Qira'ah of Nafi* in the transmission of *Warsh* since it is our prevalent *Qira'ah* in these areas. Hence, the *Shariah* verdicts will be elucidated by relying on *Malikite* school of

jurisprudence in that matter because it is our school of *Sharaiih* laws based on the branch".

Therefore, the Nigerian muslims adopted and preferred *Warsh* method of *Quranic* recitation, for reading the Glorious *Quran* and for training the learners, particularly in the traditional schools, that are popularly known as (*makarantar Allo*) means tablet school, which is the longest system of *Quranic* education in Hausaland in particular, and in Nigeria in general. As a matter of fact that the traditional *Quranic* schools has conspicuously contributed to the spread of *Warsh* method of *Quranic* recitation in this country, since it is necessary upon a muslim children to start their learning as from traditional *Quranic* school.

You may deeply think and ask your mind about the reason for *Warsh* spread in this country, other than remained *Qira'at*. The reason why for adopting *Warsh* method by Nigerian muslims as their system of *Quranic* recitation, is historically related to their following of *Malilaite* school of Islamic jurisprudence, as their choice. However, the *Malikite* school of Islamic jurisprudence is originally based on *Warsh* method, therefore, Imam Malik, the leader of that school of jurisprudence, had recited by himself the *Qira'ah* of *Nafi*, and positively recommended on it. *Al-Margini* states:

"In fact, Imam Nafi Qira'ah that has been adopted and recommended by Madinans is of the most reliable narration, which is recited by Imam Malik and learned from it's above mentioned scholar, and he says: 'Nafi Qira'ah is Sunnah' this is narrated by Ibn Wahab and Sa'eed Ibn Mansur, as for that reason, the preabminent adherants to the Malikite school of law. From Magarib and rely in their recitation upon it and many books were compiled by their scholars on that".

Moreover, the other reason for selecting merely *Warsh* method of *Qur'anic* recitation by Nigerian in the initial stage is referred to the *Magarib* scholars who brought the Islam to Nigeria, and they adhered to the *Malikite* School of law and *Warsh* method as their way of *Qur'anic* recitation. Of course, that had exerted an influence on our method of *Qur'anic* recitation, and our school of Islamic jurisprudence, by following their own choice, as from that time up to date. From here, we can understand that the *Warsh* method of *Qur'anic* recitation had predated any *Qira'ah* in this country, then it has been succeeded by *Hafs* method, which we are going to now discuss its impact on Nigerian education.

Hafs is also one of the authentic ways for reciting the Glorious *Quran* that was taught and narrated by imam *Hafs* who transmitted it from his teacher *Asim* an authoritative reader of the *Quran*. The number of *Hafs* reciters today in the world is greater than reciters of other methods of *Qur'anic* recitation, therefore, the *Hafs* method, today has become prevalent in all

over the world, there is no muslim country today except it consist of some muslim who recite the *Quran* in *Hafs* method.

However, the history of *Hafs* spread in this country, is totally different from of *Warsh* method, since as we mentioned earlier that *Warsh* had reached to this country all together with Islam in fourteen or fifteen century, through the scholars who came from *Magarib* or through the Wangarawa who came from Mali while *Hafs* method of *Quranic* recitation, did not reallyO come to this country until by the end of twentyth century. According historical research which reveals that the *Hafs* method of *Quranic* recitation had been brought into this country as a result of opening some mordern Arabic schools, in 20th century whose students were taught by some teachers came from Arab countries, such as Egypt, *Saudi 'a* and so on and so forth. Those Arab teachers who were conversant with *Hafs* method, and they trained their students on this method.

Furthermore, one of the factors that contributed to the spread of *Hafs* into this country, is through the muslim pilgrims and muslim students, who went to Arab countries like *Saudi 'a* and other Arab countries, for the purpose of pilgrimage or learning owing to that they were influenced by listening to the recitation on *Hafs* methods by Arab reciters and consequently they introduced that method to this country. The other factor that assists to

introduction of *Hafs* into this country is through the *Quranic* competition and new communication technological development which includes radio, television, type recorder c.t.c. It is surely, that *Hafs* method of *Quranic* recitation has also exerted an immense influence on Nigerian *Quranic* education since the majority of muslims today recite the Glorious *Quran* on *Hafs* method of *Quranic* recitation, particularly in the *Islamiyah* schools, Arabic colleges and in the predominant congregational prayers which is performed in this country.

4.5 shariah perspective on the Qira'at of Shaddh Category:

Shaddh is an Arabic word which is derived from *Shaddha yashiddhu* and *shidhudh* that means irregularity. While in technical usage, *shaddh* implies that any *Qira'ah* which missed a part of the three fundamental principles of authentic *Qira'at* such as *Tawafir* (the highest position of authenticity) being in conformity with written text of *Qur'an* (by *Uthamn*) and compliance with one of the Arabic linguistic aspects. If the *Qira'ah* loses one or all of the three fundamental principles of the authentic *Qira'at*, such *Qira'at* is regarded as *Shaddh*.

However, the *Shaddh Qira'at* according to the view of predominant *Qira't* classic scholars that it has a wide concept, since it comprises all categories of *Qira'at*, except *al-mutawatirah*, they are:

1. *Al-Ahaad*: - Is a reading which has an authentic chain of narration, but it is contrary to the official text of the *Qur'an* and it does not coincide with Arabic language.
2. *Al-Shaddhah*: - Is a type of *Qira'at* that missed the principle of *Tawatir* or a part of conditions of *Qira'at* authenticity.
3. *Al-Mudarajah*: - Is a short of *Qira'ah* in which the exegesis is included and looks like the *Qira'at*.
4. *Al-Maudu'ah*: - Is a forged and fabricated *Qira'ah* that has no origin from the authentic narration.
5. *Al-Mashhurah*: - Is a *Qira'ah* whose chain of narration is sound but it does not reach the level of *Tawatir*, and it stands in agreement with Arabic language and the text that had been written by Uthman. This type of *Qira'at* is also regarded as a part of *Shaddh* categories, by the majority of the *Qira'at* scholars. Unless Ibn Jazari who authenticated the *Qira'at al-mashhurah* and he disinvolved it in the *Shaddh* category.

As earlier discussed, Jazari (d. 833AH) has disregarded the condition of *Tawatir* which is stipulated by the predominant *Qira'at* scholars for authenticity of *Qira'at* but he opined that;

"Every Qira'ah that conforms to the rules of Arabic, even if by one manner, and matches with one of the mus-hafs of Uthman, even if such a match is not an

obvious one, and has an authentic chain of narrators back to the Prophet (SAW), is an authentic Qira'ah".

By referring to the above mentioned quotation that has been stated by Jazari (d. 833AH), we find that he totally rejected the condition of *Tawatir*.

However, in another occasion he says;

"Indeed, some of the later scholars had imposed Tawatir on the conditions of authenticity of a *Qira'ah*, they did not satisfy with authenticity, but they believed that Qur'an could not be confirmed unless with Tawatir".

4.6 Mistreatment of the *Qur'anic Qira'at* by some Arab grammerians

The Glorious *Qur'an* is not invented by human being, but is the divine word which is fully protected against any mistake or discrepancy, by Allah, the Creator of the Universe, the Originator and the Most Knowledgeable of Languages with its various rules and instructions, particularly Arabic the richest language. Moreover, the *Qur'an* is an everlasting miracle of Islam that categorized by a particular distinguishing features, apart from that its language excels all other Arabic language, and its style excels all other Arabic style. It was revealed to the Prophet Muhammed (S.A.W) who is the most eloquent among the Arab who confirmed its perfection and superiority over the whole speech -of human being.

It is necessary to bear in mind that the Glorious Qur'an was already based on Arabic grammatical rules before initiating of the grammatical instructions as an independent science, through the pioneering effort of *Abu Aswad ad-Du'ali* by the directive of *AH bn Abi Talib*, the Fourth Caliph, due to a certain circumstances, that might lead to Arabic weakness. From this point of view, the *Qira'at* classical scholars asserted that the Qur'an is the final authenticity' in grammer, so any grammer, conflicting with grammatical method of *Qur'anic* recitation is disregarded as weak aspect. Another thing which is significant to observe is that the Muslim jurists had concentrated on the Glorious *Qur'an* as a First fundamental source of Islamic law, for inferring juristic rulings, through the light of its verses which contains the verdicts. However, if the Glorious *Qur'an* becomes the source of Islamic *Shariah*, it is also supposed to be the important source for Arabic and its grammar, since it consists of a great fund of Arabic grammatical knowledge, that are not contained by the Arab poetry, prose and voluminous books .of Arabic grammar that are considered by the grammarians as their sources.

Reflecting on the contribution of the *Qur'an* towards the development of Arabic language and its grammars, we can say that the Glorious *Qur'an* has perfectly preserved it from perishing and collapse. In this respect, the linguists

held that there is no language at all in the universe after Arabic language, that can live and remain over one thousand years without collapse and weakness and this happened to it due to the influence of the *Qur'an* on that language.

It should be vital important here to mention the efforts of the second and third century Arab grammarians who contributed towards the preserving and development of *Qur'anic Qira'at*, some of them became well-versed and reliable narrators of the *Qira'at*, like Kisae, Sibawaihi and Ahmad bn Farahidi. But unfortunately, some of the Arab grammarians, particularly the adherents to *Basarah* school of Arabic grammars like Sibawaihi, Zajjaj etc, had seriously attacked and criticized a certain *Qira'at* that inconfirms with 'their invented grammatical rules. For instance Q4:1, it has include a word (*Wal-Arh-ama*) in which a fierce discussion arose between the grammarians themselves and some of authoritative readers of the Glorious *Qur'an* like Hamzah.

According to the grammatical instruction of *Basarah* School of Arabic grammar, the above mentioned word by looking to its grammatical location, it should be recited as (*Wal-Arhama*) by applying *Nasabah* upon the last consonant (m). In contrary, the *Kufah* grammarians, they had permitted to assign *Kasarah* upon the last consonant. However, Hamzah an

authoritative reader of the Glorious *Qur'an* had similarly narrated that the word should be recited by applying *Kasarah* in the end of it as (*wal-Arhami*). It should be noted that the *Qira'at* of Hamzah has an authentic and reliable chain of narration, but Sibawaihi, Zajjaj etc had invalidated that and considered it as an incorrect *Qira'at* that committed grammatical error, they did not regard the high authenticity and reliability of that *Qira'at*, when they invalidated it. This reflect the actual tendency of the Arab grammarian towards the *Qira'at* that inconforms with their grammatical rules and there so many examples in this regard.

Beyond any doubt, that, the primary method of transmission of the *Qira'at* has always been and always will be oral. Each generation of Muslim *Ummah* learn the *Qira'at* of the Glorious *Qur'an* through the reliable chain of narration from the. generation before it, and this chain of narration continues backwards until the time of the companions, who learnt it from the Prophet (S.A.W) himself. As Umar bn Khattab states "The recitation of the Qur'an is a Sunnah, the latter generations must take it from the earlier ones. Therefore, recite the *Qur'an* as you have been taught".

From the above we can understand that the reliability in the transmission is only the most important determinant of *Qira'at* authenticity, not conformity with grammatical rules as some Arab grammarians and few of

Qira'at scholars stipulates. But the predominant *Qira'at* scholars rejected that and they gave absolute preference to the authenticity and reliability of *Qira'at* other than any grammatical rule. Therefore, some of classical *Qira'at* comments; Abu Amru al-Dani (D.444Ah) says;

'The authoritative readers do not apply any linguistic general usage or grammatical analogy on a part of Qur'anic modes, but (they rely) on the reliability and authenticity of the transmission. So that, if the narration (of Qira'at) becomes a reliable and authentic, there is no any linguistic analogy or general usage that can disqualify it, since the Qira'at is Sunnah (recommend thing) which must be followed, accepted and referred to'

CHAPTER FIVE

5.0 Summary, Findings, Recommendation and Conclusion

In fact, this last part of the study intends to expose the reader to the summary and major findings of it. Hence, it will provide some recommendations which are based on the findings of the study. I finally conclude the research by focusing on some important issues that relates the *Qira'at*.

5.1 Summary

It is obvious that the study has rendered a scholastic contribution to the field of the seven famous *Qira'at* in particular, and to the circle of Islamic sciences in general, by exposing the reader to the implications of the *Qira'at*. on the *Qur'anic* exegesis and Islamic jurisprudence, as well-to the real fact about the history of the *Qira'at* that had started as from the period in which the first revelation was received by the Prophet (S.A.W), where he was directed to read. However, that event had marked the beginning of the Qur'anic *Qira'at* history.

The *Qira'at* as the ways for reciting the Glorious *Qur'an*, was taught by the Prophet (S.A.W) and it had been learnt by his companions, who were the responsible for communicating that everywhere and to the next generation.

As a matter of fact the. *Qur'anic Qira'at* has passed down through the most reliable chain of narrations, until the time of the companions successors who popularly became expert in their *Qur'anic* recitation, like Ibn Musaiyib (D. 90Ah) in Madina, Umar Ibn AbdulAziz (nb) and Ibn Sireen (d.110Ah) in Syria etc.

Around the turn of the first century of *Hijrah*, some Qurra'u appeared in a different areas, after whom the *Qira'at* of today are named, and they adopted a specific method of reciting the *Qur'an* and this is what is called *Qira'at*, from which the seven famous *Qira'at* are originated.

5.2 Major Findings

1. After going through the *Qur'anic* verses, the Prophetic sayings and *Qira'at* scholars views on the subject matter, the study reveals that the concept of the seven famous *Qira'at* as a different methods of reciting the Glorious *Qur'an*, gives the Muslims a choice and right for selecting the most easier way to them for reciting the most important divine book, which was revealed to the last Prophet (S.A.W).
2. We have obviously comprehended that the ascribing of the *Qira'at* to the authoritative readers like saying the *Qira'at* of *Hafs*, and so forth.

This does not mean that they merely invented the *Qira'at*, but they reliably narrated them from their teachers, and the chain of narration continues

backwards until the time of the companions who learnt that from the Prophet (S.A.W).

3. This study has also discovered that the seven famous *Qira'at* are not only the authentic *Qira'at*, but there are three ones which are equal to them in terms of authenticity. Hence, it can be found other *Qira'at* beside them that were regarded to be in *Shaddh* category, due to the inconformity with conditions of authenticity. However, it is not permissible to consider the *Qira'at* of *Shaddh* category a *Qur'an*, or to recite it in the prayer. In contrary, it is allowed to use *Shaddh Qira'at* for interpreting a certain *Qur'anic* verses or to infer a juristic laws and grammatical rule.
4. The *Qira'at* has a Confucius role to play in *Qur'anic* verses interpretation and Islamic Jurisprudence expounding. Hence, there an intimate relation between *Qira'at*, Arabic and other Islamic sciences, since there are some branches of them that emerged from the *Qira'at*, such as Arabic phonology, *Tajweed* etc.
5. Other thing which can be understood is that a sound knowledge of *Qira'at*, is essential to comprehend the inherent value of the *Qur'an* and its extremely rich literature.

5.3 Conclusion

It is necessary to realize that the *Qira'at* holds a vital position in the life of Muslim *Ummah*, and each part of the Muslim world used to recite according to one of the *Qira'at*. However, most of the other *Qira'at* died out and were replaced by ones. Thus, the situation today is that the vast majority of the Muslim world recites only the *Qira'at* of *Asim* through the *Riwayah* of *Hafs*, and there are certain areas in the world where other *Qira'at* are prevalent. Moreover, it should be noted that there was a various Books that had been brought by Allah's Apostoles and finally they were distorted and fabricated by their followers, after the departure of the Apostles, and the Bible is a typical-example. However, the Glorious Qur'an is preserved by Allah from any discrepancy. Thus, nobody on the earth can distort or fabricate the Qur'an with aim of furnishing its originality and authenticity. Of course, it has been and will remain pure in its text form any corruption, that is due to a considerable efforts made by the *Qira'at* scholars who sacrificed their lives in preserving and teaching the chains of *Qur'anic* modes of recitation. The history of the seven famous *Qira'at* reflects the actual efforts and achievements that had

been gained by the scholars who profoundly wrote on the science of the *Qiraat*. May Allah reward them abundantly?

5.4 Recommendation

Realising that all sources of *Qira'at* out of all branches of Islamic literature are preserved in Arabic language. Therefore, I advice the researchers in the field of *Qira'at* to be proficient enough in Arabic, by that they can understand the works like at *Ittiqan, Shadubiyah* etc. As I observed that, there is a scarce of *Qira'at* text books written in Arabic language, in some of our Nigerian universities libraries. In order to simplify and encourage the researchers in this field, I advice to whom it may concern, to provide the *Qira'at* text books in our Nigerian universities libraries, for comfortability of the research.

In addition to that, the books of *Qira'at* which has been written in English language are also very rare. However, the western scholars have manipulated the *Qira'at* history, by presenting some works on this field. With chief aim of denying the authenticity of the Glorious *Qur'an* and confusing the reader. For this reason, I call the attentions of Muslim researchers to intestify their efforts for writing on *Qira'at* in English. This will enable them to defend the Glorious *Qur'an*, and refute the

allegation against it, by the orientatlists, who usually intend to turnish the image and superiority of the *Qur'an*.

Moreover, there is a great fund of literature that are accumulated in *Qira'at*. Therefore I recommend that the Nigerian Ministries of Educations and Institutions of Higher learning should include the science of *Qira'at* in the list recommended subjects that to be taught the Muslim students.

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