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## Quran Recitations, their Conditions, and their most Significant Subtypes

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### Abstract

*The knowledge of the Quran recitations is from the noblest of sciences, the highest and most prestigious of them, because it is attached to the noblest and best of the heavenly books, which is the Holy Qur 'an, the illustrated book that God Almighty has revealed as a guide to creation and an integrated approach and clear legislation. God Almighty has taken care to memorize the Qur 'an and has not entrusted its memorization to us. This research dealt with the definition of the Quran recitations and the statement of their conditions and mentioned the most important subtypes according to what was mentioned by the nation of this science in their books. The research included a summary, an introduction and three demands: the first demand dealt with the definition of the Quran recitations in language and terminology and the second demand included the conditions set by scholars for the validity of the Qur 'recitations. The third demand dealt with the most important subtypes of the Quran recitations, and the conclusion of the research with a conclusion that included the most important results of the research.*

**Keywords:** Recitations, Holy Quran, Quran Recitations, Conditions of Recitations Subtypes of Recitations.

### Introduction

It is okay to say that the science of recitation and recitations is considered one of the most honorable sciences and must be the most entitled to write about it, because it revolves around the Qur 'an and brings people together on many aspects of its miracle and the pens of scholars competed in presenting it and facilitating its recitation, so we reached a huge amount of books in this science<sup>(3)</sup>, and God Almighty has taken care to memorize the Qur 'an , and He did not tire of memorizing it to us, the Almighty said: (We have sent down the Qur 'an and it is for Him that we keep<sup>(4)</sup> 0. This science is needed by the reader, the interpreter, the jurist and the linguist alike, and it is related to other sciences such as the science of drawing the Qur 'an, the science of separations, the science of Tajweed, the science of guiding recitations and other sciences, hence its importance and its status is clearly revealed <sup>(5)</sup>, so the recitations suggest some interpretative aspects, and some jurisprudence, including also the aspects of the miracle of the Holy Qur 'an, and the supremacy of its rhetoric, and that the inclusion of the Holy Qur 'an on multiple recitations is an unparalleled feature in the previous heavenly books <sup>(6)</sup>.

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<sup>(3)</sup> Various recitations of Imam Muhammad al-Baqir (v) Collection and study: M. M.Russell Muhlab Khuda,a. Dr. Nidal Hanash Shabbar Al-Saadi, Research, Journal of Kurdish Studies (Scopus), Volume(11), Issue(2), p. 877. |Link: |  
<https://repository.uobaghdad.edu.iq/publication/9hcf6YwBVTCNdQwCughp>

<sup>(4)</sup> Surat Al-Hijr: Verse (9).

<sup>(5)</sup> Pages in the Science of Reading, Dr. Abu Taher Abdul Qayyum Abdul Ghafour Al-Sindi, Logistics Library, (1/1415 AH), p. 25.

<sup>(6)</sup> See: Introduction to the Book "Insight into the Recitations of the Ten Imams", Imam Abu Al-Hassan Ali bin Faris Al-Khayyat (d. 452 AH), Investigation Dr. Rehab Muhammad Mufid Shaqqi, Al-Rushd Library, 1st Edition, 1428AH - 2007AD, pp. 41-47.

## **The First Requirement: The Definition of The Quran Recitations in Language and Terminology**

### **First: Quran recitations in Language**

Several definitions of the Quran recitations have been mentioned. Al-Jawhari(393 AH) defined them: the recitations of the collection of a reading, which is the source of reading, which is the collection and annexation, and he said what the she-camel read nostalgically, that is, she did not include her uterus on a child, and Abu Ubaidah went in his definition to: He called the Qur 'an, because he collects the suras, so it includes them, and His saying: {We have to collect it and read it}<sup>(1)</sup>, that is, his collection and reading (( as defined by Farahidi(170 AH): the recitations are a single reading for those who read, it is said: (So-and-so-so-soon read a good reading, so the Qur 'an is read, and I am a reader, or a man who reads' A 'id Nasik and his act of reading and reading) (), and the article (He read) according to Ibn Faris (395AH) revolves in the tongue of the Arabs about gathering and gathering (meaning of everything he has read at Ibn Atheer(745 AH)).<sup>2 3 4 5</sup>

Ibn Manzur defined it (711 AH) saying: (The meaning of I read the Qur 'an, that is, I uttered it collectively, that is, I threw it) <sup>(6)</sup>.

It is clear from the definitions of scholars that the reading by those who read it hovers around the plural in a general sense. As for the exact meaning of the Qur 'anic reading, it is: the reading that Gabriel

(peace be upon him), the Holy Prophet (p), read of the verses of Allah Almighty, and the Holy Prophet (p) took them from him.

As for the science of recitations, it is the recorded science that scholars know as a result of the difference in the Quran recitations between the reciters of the Qur 'an after the Prophet (p) in terms of pronunciation, parsing, proof and deletion, as in the Almighty's saying: { Owner of the Day of Religion} (King of the Day of Religion) per thousand and without it, {Guide us to the straight path} (Guide us to the straight path) with its verse and sin (7),even if the recitations are from the Qur 'anic sciences researches for their explanatory meaning<sup>(7)</sup>.

### **Second: Quran Recitations Idiomatically**

Blogs on Quran recitations as well as explanatory blogs did not address the issues of this science, and this situation continued until the emergence of university blogs and the emergence of Quranic science blogs. Because the recitations were known to them on the axiom and they do not see the need to define their terminological concept <sup>(8)</sup>, the scholars took it upon themselves to record the recitations and compose in them. The science of recitations was a science that searches for how to pronounce the words of the Quran , and this is what Abu Hayyan Al-Andalusi(T:745AH) went to say: (a science that searches for how to pronounce the

<sup>(1)</sup>Surat Al-Qiyamah: Verse (17).

<sup>(2)</sup>Al-Sahih, Al-Jawhari(d. 393AH), Article: 1/64-65.

<sup>(3)</sup>Al-Ain, Al-Farahidi(d. 170AH), reading material: 1/410.

<sup>(4)</sup>Dictionary of Language Metrics, Ibn Fares, Material Reading, 5/19.

<sup>(5)</sup> The End in Gharib Al-Hadith and Al-Athar, Majd Al-Din Abu Al-Saadat Al-Mubarak bin Muhammad bin Muhammad bin Abdul Karim Al-Shaibani Al-Jazari Ibn Al-Atheer (d. 606AH) Publisher: Scientific Library - Beirut, 1399AH - 1979AD Investigation: Taher Ahmed Al-Zawi - Mahmoud Muhammad Al-Tanahi, 4/30.

<sup>(6)</sup>Lisan Al-Arab, Ibn Manzoor (d. 711AH), 1/128, article read.

<sup>(7)</sup> The Impact of Imam Ali bin Abi Talib on Interpretation, Dr. Ahmed Manaf Hassan Al-Qaisi, Research, College of Education for Girls, University of Baghdad, Volume (21), Issue (4) of 2010, p. 799.

<sup>(8)</sup>See: Research in the History of the Qur 'an, Abdul Redha Al-Bahadli, p. 209.

words of the Quran) (1), and Badr al-Din Al-Zarkashi(T:794AH) defined it: (Quran: It is the revelation revealed to Muhammad(p) for statement and miracles, and the recitations are the difference of the revelations mentioned in the writing of the letters or their mitigations, etc.) (2),added Ibn al-Jazari(T:833AH): (It is a science concerned with how the words of the Holy Quran perform and their difference, enhancing its carrier<sup>3</sup>). However, Al-Qastalani (d. 923AH) did not stop at how to perform Quranic words, but pointed out that it is: (a science from which the agreement of the carriers of the Book of God is known, and their differences in language, parsing, deletion, proof, animation, place, separation, communication and other forms of pronunciation and substitution) (4).

The whole of the above is what Sheikh Abdul Fattah Al-Qadi (d. 1403 AH - 1982 AD) went to, as he said: (A science known as how to pronounce Quranic words and their methods of performance in agreement and disagreement with the attribution of each face to its carrier) (5).

In summary, the difference between scholars in the definition of the science of recitations and their classification is due to the difference in their schools and cognitive trends in terms of language or jurisprudence ,as the job of jurists was and still is to clarify the Sharia rulings according to what was stated in the Holy Quran and what was narrated about the Holy Prophet(p)<sup>6</sup>.By approaching the Qur 'anic texts and their objective unity, and by approaching linguistic, objective or jurisprudential connotations and others, we understand the Qur 'anic meaning and its sacred connotations and signs that refine the human soul with its many meanings, and innumerable jurisprudential, moral and educational provisions. The Qur 'an is an inextricable sea, and a divine constitution suitable for every time and place (7).

It is clear from the previous definitions that some of them overlap with each other and some are close to each other, and it is clear from the research that the failure of scholars to agree on the classification of Quran recitations is due to the difference in their opinion on the recitations, some of them defined it based on their opinion that it is not a Quran, and some of them counted it as a Quran, and it seems that the definition of Abdelfattah Al-Qadi is an inclusive definition that prevents, and it includes a reference to the topics of agreement and difference and the individual to the carrier<sup>8</sup>).

## The Second Requirement: Quran Recitations Between Acceptance and Response

Imams set conditions or pillars for the Quran recitations to be set, and a scale or scale to which reference is made, including three conditions in which we summarize what comes before we go to the section of the recitations, so that the vision is clear to us before going into the subtypes and the pillars or conditions of the recitations are:

1. The approval of the Arabic language, even in the face of <sup>9</sup>) Any.

(1)See: Frequency of Quran recitations between negation and proof and its impact on doctrine, Journal of the Faculty of Education, Babylon, p. 830.

(2)Al-Bahr Al-Muheet, Al-Andalusi, Al-Burhan fi Uloom Al-Quran, Al-Zarkashi, 1/14

(3)Al-Burhan fi Uloom Al-Quran, Al-Zarkashi, 1/318.

(4) We find the reciters and the guidance of the students, Shams al-Din Abu al-Khair Ibn al-Jazri, Muhammad bin Muhammad bin Yusuf(d. 833AH ), Dar al-Kutub al-Ilmiyyah, 1,1420AH - 1999AD, p. 3.

(5) Latif Al-Ashar for the Arts of Reading, Al-Qastalani, 1/70.

(6) Tribal Jurisprudence in the Balance of Social Jurisprudence (Criticism and Analysis),a. Dr. Nidal Hanash Shabbar Al-Saadi, Research, Journal of Kurdish Studies (Scopus), Volume(11), Issue(2), p. 55, April 2023. | link : | <https://kurdishstudies.net/article-detail/?id=673>

(7) Interpretive Approaches and their Impact on Guiding the Quranic Meaning (Criticism and Analysis), Prof. Dr. Nidal Hanash Shabbar, Research Journal of the Faculty of Islamic Sciences, University of Baghdad, Issue (56) on 23 Rabi Al-Thani 1440AH corresponding to 30 December 2018AD, pp. 125-126.

(8)The Recitations and Their Impact on Interpretation and Rulings, 1/112.

(9)Frequency of recitations between negation and proof and its impact on the faith, Reda Nasr al-Din al-Musawi, supervised by Prof. Dr.Mohammed Talib al-Husseini, University of Babylon, Faculty of Quranic Studies, p. 831.

2. The approval of one of the Ottoman Korans, even if it is possible <sup>(1)</sup>.
3. Validity of the bond (occurrence of frequency) <sup>(2)</sup>.

The approval of reading these conditions is considered a Qur 'anic reading, and it is correct to read it in prayer and outside it.

Having mentioned the conditions in general, I mention them in some detail as follows <sup>(3)</sup>.

**The First Condition: The Approval of the Arabic Language, Even with a Face :** that is, the compatibility of reading with a well-known and recognized face among grammarians, whether that is the most eloquent face or whether it is a common eloquent face or a difference in it that does not harm the same if the reading is common and the imams have received it with the correct attribution, and the reason for this is that the reading is a Sunnah that depends on the evidence in the effect and the correctness in the transfer and does not depend on the lancets in Arabic and the standard in the language<sup>(4)</sup>.

**The Second Condition: Approval of the Quran's Drawing:** That is, the reading should be in accordance with the drawing of one of the Ottoman Qurans, by being fixed, even in some of them. For example, the reading of Ibn Kathir in the last place of Surat Al-Tawbah: {Gardens under which rivers flow} <sup>(5)</sup>, with an increase of {of}, this increase was mentioned in the Meccan Quran only<sup>(6)</sup>. And so on reading Ibn Amer {and they said Allah took a son} <sup>(7)</sup> without wow in {and they said}, and some recitations may correspond to the drawing for investigation and others agree with it in appreciation towards: {the owner of the day of religion} <sup>(8)</sup> The word {Malik} in all the Korans was written by deleting the thousand after the M, and it contains two recitations, deleting the thousand and proving it, so reading the deletion corresponds to the drawing for investigation as in {the king of people} <sup>(9)</sup> and reading the proof corresponds to it in appreciation as in {the king of the king} <sup>(10)</sup> and the thousand is deleted in abbreviation<sup>(11)</sup>. The work of this condition is due to the order of Caliph Uthman(ؓ) to unify the Korans. It was intended that the Koran should include one of the letters on which the Quran settled in the last verse, in order to prevent the leakage and entry of abnormal and monolithic recitations that are not permissible to read <sup>(27)</sup>, and it is not necessary to approve the recitation of the drawing; because the drawing is a Sunnah that the recitation may and may not agree with <sup>(12)</sup>.

**The Third Condition: the Validity of the Bond:** It is that the reading is narrated by a judge from the beginning of the bond to the end until it ends with the most generous Messenger (ﷺ), and it is famous not counted in their mistakes or the abnormalities of some of them <sup>(28)</sup>.

Thus, the research shows that the opinions of scholars are divided in the third condition into two parts, some of them stipulated the validity of the bond, which is the opinion of (Makki bin

(1) See: Munjid Al-Muqrin, Ibn Al-Jazari, p. 18, and publication (1/9), Mastery in the Sciences of the Qur 'an, Al-Suyuti(d.:911AH),(1/158).

(2) Etihad al-Fadla' al-Bashr fi al-Qira'a'at al-Bira'at al-Damyāfi, p. 8.

(3) See: Ibid., 15-16, Explanation of Good Publication in the Ten Recitations, Al-Nuwayri (d. 857AH), 1/113.

(4) Research in the recitations and their impact on Arab sciences, Salem Muhammad (d.:1422AH) , Publisher: Al-Azhar Colleges Library, Cairo, 1st Edition, 1404AH – 1984AD.

(5) See: Al-Burhan in the Sciences of the Qur 'an, Al-Zarkashi : (1/331), Publishing in the Ten Recitations, Ibn Al-Jazari,(1/54).

| (6) Surat Al tawba verse 72

(7) Al-Muqnah fi Rasm Musahaf Al-Amasar, Othman bin Said bin Othman bin Omar Abu Amr Al-Dani (d. 444AH), Investigation: Muhammad Al-Sadiq Qamhawi, Publisher: Library of Al-Azhar Colleges, Cairo, (108).

(8) Surat Al-Fatihah, verse: (4).

(9) Surat An-Nas, verse: (2).

| (10) Surat Al imran verse:(26).|

(11) See: Publishing in the Ten Recitations, Ibn Al-Jazari, 1/56.

(12) Directing Sfaxi to recitations in ((Ghaith Al-Nafa in the seven recitations)) from Surat Al-Na 'am to the end of Surat Hood, Prof. Dr. Salim bin Azmullah bin Muhammad Al-Zahrani, Research, Journal of the Faculty of Islamic Sciences, University of Baghdad, Issue(71), on 3 Rabi 'Al-Awwal 1444AH/ 29 September 2022AD, p. 86.

Abi Talib) and(Ibn Al-Jazari), and some of them stipulated the frequency for the validity of the reading , and this is the opinion of the audience of readers, modernists, jurists, and fundamentalists, and what the soul is reassured by is the opinion of the public, and the inferences in the Holy Quran mean the arguments and evidence from the Quranic texts and everything related to the Quranic text, such as the appearance of the text, its context, and the Quran recitations that the interpreter adopts and relies on in strengthening one of the sayings over the other in interpreting a word or a verse of the Quran<sup>(1)</sup>.

## The Third Requirement: Subtypes Of Quran Recitations

### First: The Subtypes of the Recitations in Terms of the Document (Frequency and Non-Frequency)

The scholars divided the Quran recitations according to the validity and frequency of the bond into frequent recitations and anomalous recitations. In this request, I will address these two subtypes with some brevity, which are as follows:

#### 1- Frequent Recitations

It is clear that the scholars of the Quran recitations have opinions on the validity of Sindh and the frequency,as the frequency is a language: the sequence, and the frequency of camels, cats, and everything is said if some of them come after each other, as well as the frequency of books, that is, some of them came after each other strings and strings without being interrupted<sup>(2)</sup>.Frequency in terminology: It is what was conveyed by a group that cannot be complicit in lying about them to the end without assigning a number to the correct one, and accepting the appointment<sup>(2)</sup>.Frequent reading is every reading that Arabic has ever agreed to, and one of the Ottoman Korans has agreed to, albeit in appreciation, and the frequency of its transmission. This is the frequent reading, cut off by <sup>(3)</sup>.

The frequent recitations that scholars agreed upon and worked on are ten recitations, but they unanimously agreed that nothing was repeated, which exceeded the famous ten, and scientists in the Quran recitations have opinions in terms of their frequency and lack of it. The Sunni public agreed on the frequency of the seven recitations, and differed in the reading of the three appendages, and agreed on the anomaly of the reading of those who exceeded ten, while some of them went on to subject the Quran recitations to several criteria for acceptance <sup>(4)</sup>.

Ibn al-Jazari confirms this by saying: "The frequent recitations are not for anyone if he wants in our time, so it is not true; because today there is no frequent reading behind the tenth, and if he wants in the first chest, he does it, God willing." <sup>(5)</sup> The reason for choosing these people is due to their attachment to that reading and their abstraction to reading and their annihilation of their ages in this science, with confidence, justice and good conduct; adding reading to them, adding choice, permanence and necessity, not adding invention, opinion and diligence<sup>(6)</sup>.

(1) Inference by the Holy Quran to interpret its verses and explain its connotations, Ali Muhammad Ali Shafiq, Research, Journal of the Professor of Humanities and Social Sciences, Volume( 10), Issue(3), September 2021AD 1443AH, p. 413.

(2) Quran recitations, their history, confirmation, authenticit , and rulings, Author: Abdul Halim bin Muhammad Al-Hadi Qabbah, Supervision Review and Submission: Dr. Mustafa Saeed Al-Khan, Publisher: Dar Al-Gharb Al-Islami, 1st Edition, 1999, p. 114.

(3)See: Publishing in the Ten Recitations, Ibn Al-Jazari, 1/58.

(4) Sheikh Al-Shawkani's Critique of Interpretive Opinions in his Interpretation (Fatah Al-Qadir), Mortada Abdul Amir Muhammad Hattab Al-Hilani, Research, Journal of the Faculty of Islamic Sciences, University of Baghdad, Issue (56) of 1440 AH-2018 AD, p. 209.

(5)Lisan Al-Arab, Ibn Manzoor, 5/275.

(6)Al-Itqan fi Uloom Al-Quran, Al-Suyuti, 1/264, and Munjid Al-Muqrin, Ibn Al-Jazari, p. 18, see: Publishing in the Ten Recitations, Ibn Al-Jazari, Al-Banna Damiatta, p. 8.

**Frequent Ten Recitations**<sup>(1)</sup>: reading useful from the novels of Qaloun and workshops about him, reading Ibn Asim from the novels of Abu Bakr, Shabbat bin Ayyash and Hafs bin Suleiman about him, reading Abu Amr al-Basri from the novels of al-Dawri and al-Susi about Yahya al-Yazidi about him, reading Ibn Amer from the novels of Hisham and Ibn Zikwan about their companions about him, reading Ibn Asim from the novels of Abu Bakr, Shabbat bin Ayyash and Hafs bin Suleim about him, reading Hamza from the novels of Khalaf and Khallad about Salim about him, reading al-Kasani from the novels of Abu al-Harith and al-Dawri about him, reading Abu Jaafar from the novels of Ibn Wardan and Ibn Jammaz about him, reading Jacob from the novels of Royes and Ruh of him, reading a successor from the novels of Ishaq al-Warraaq and Idris al-Haddad about him.

These ten recitations are all frequent, altogether, fundamentals and brushes, as soon as they meet and separate, which is what the imams of reading, jurisprudence and fundamentals are, as these recitations have been narrated by a large number of companions about the Messenger of Allah (p), and they narrated them about the companions and followers of the followers after them.

**2- Abnormal reading:** The concept of abnormal recitations in language and terminology:

**Abnormal Reading in Language:** Solitary, which is rare for the audience <sup>(2)</sup> taken from their saying that a man is homosexual, if he is alone with the people, and withdraws from their group<sup>(3)</sup>.

**As for the Anomalous Reading in Terminology:** It is the one in which one of the three pillars of the advanced reading was distorted: frequency, the approval of one of the faces of Arabic, the approval of the Ottoman drawing <sup>(4)</sup>, but the audience of readers considers the anomaly to be infrequent, as the ones are considered an anomaly, which is the reading in which its corner was distorted, which is the frequency, which is the most important pillar, but it is relied upon to prove the Qur 'anic narration. Whenever the novel loses one of these three conditions, it is an anomaly, and it is not considered a Qur 'an <sup>(5)</sup>, Ibn al-Jazri said: "When one of the three pillars is distorted, it is called weak or anomaly..." <sup>(6)</sup>, and the anomalous recitations differ from the Holy Quran by changing the structure of the word, or by changing its letters, which led to a change in its connotations<sup>(7)</sup>.

**After this Definition of Anomalous Recitations, Briefly Mention their Types**

The **First Type:** What was mentioned through the Ones and its support was correct and contradicted the Arabic or the Quran drawing and did not reach the frequency, and it was not famous, for example, the reading of Ibn Abbas: {In front of them was a king who took every ship by force {79} and the boy was an infidel} (), so if his support is correct, he is considered an anomaly for two reasons, according to Ibn al-Jazari: "This is accepted and not read for two reasons: one of which is that he was not taken unanimously, but he was taken by the news of the Ones, and the Quran is not proven to be read by the news of one, and the second reason is that it is contrary to what was unanimously agreed upon, so it is not cut to his absence and health, and unless it is cut to his health, it is not permissible to read by him." <sup>8 910</sup>.

<sup>(1)</sup>Munjid Al-Muqrin, Ibn Al-Jazri, p. 15.

<sup>(2)</sup> Etihad of the virtuous of humans, Damietta Building, p. 8.

<sup>(3)</sup>Munjid Al-Muqrin, Ibn Al-Jazari, p. 18.

<sup>(4)</sup>Introductions to the Science of Reading, pp. 224-225. And see: Al-Nashr, Ibn Al-Jazari: (1/52).

<sup>(5)</sup>See: Publishing (1/54), and the Museum of the Virtuous, p. 10. Facilitation ink, p. 20.

<sup>(6)</sup> Al-Muheet Dictionary, Al-Fayrouzabadi(d. 817AH), p. 860.

<sup>(7)</sup> Semantic differences between the Qur 'an and anomalous recitations, Prof.Dr. Yahya Khalil Ismail, Research, Journal of the Faculty of Islamic Sciences, University of Baghdad, Issue(69), on 27 Sha 'ban 1443AH/ 30 March 2022AD, p. 224 .

<sup>(8)</sup>Jamal Al-Quraa and Kamal Al-Iqraa, Al-Sakhawi, p. 322. Surat Al-Kahf: Verse (79-80).

<sup>(9)</sup>Introductions in the Science of Recitations, Muhammad Ahmad Mufleh Al-Qudah, Ahmad Khaled Shukri, Muhammad Khaled Mansour(contemporary), Publisher: Dar Ammar - Amman (Jordan), Edition: First Edition, 1422AH - 2001AD, p. 72.

<sup>(10)</sup>The same source, (contemporary), p. 72.



The **Second Type**: Unless it is correct to attribute it, for example, reading: {King of the Day of Religion in the form of the past verb (king) and erecting (a day) on effectiveness, and reading {You are our servant} by building the object(worship)<sup>1 2 3</sup>.

**The Third Type**: Subject: Which was never conveyed, even if Arabic and the Quran were to be drawn. This type is more rightful and more severe, and that its perpetrator is a great one of the major sins ().<sup>4</sup> From this reading of the Almighty's saying: {But Allah fears from His servants the knowledgeable. Indeed, Allah is Almighty, forgiving<sup>(5)</sup> By raising the distraction in the word of Majesty (Allah), and establishing Hamza among the scholars (the knowledgeable), Ibn al-Jazari said: "This reading may be attributed to Abu Hanifah, and Abu Hanifah is innocent of it."<sup>(6)</sup>

**The Fourth Type: Interpretive Recitations**: These are said by way of explanation, which is similar to the types of Hadith listed<sup>(7)</sup>, including the reading of Ibn Abbas: (You do not have a wing to seek bounty from your Lord in the seasons of Hajj), as well as the reading of Ibn Mas 'ud(τ): (Cut off their faith) and the reading of Saad bin Abi Waqqas: (He has a brother or sister from a mother) and Ibn Al-Jazari said: "Perhaps they enter the interpretation in the reading by way of clarification and statement; because they are verifiers of what they received about the Prophet(p) as a Quran, they are safe from confusion, and some of them may have been writing it with him... But Ibn Mas 'ud(τ) hated this and forbade it, saying: "Strip the Qur 'an and do not wear with it what is not of it."<sup>(8)</sup>

**The Fifth Type: Copied Recitations: This is What was Copied**: before the last episode. Ibn al-Jazari mentioned this type by saying: "There is no doubt that the Qur 'an was copied in the last episode. This is true for only one of the companions. Therefore, many scholars stated that the letters that were mentioned about my father, Ibn Mas 'ud, and others, which contradicts the Qur 'an, are copied..."<sup>(9)</sup>. As for the ruling on abnormal reading, it is not considered a Qur 'an, and it is not permissible to believe in its Qur 'an; therefore, it is not permissible to read it in prayer and outside it, but it is permissible to learn it, teach it, record it, and show its face in terms of language and syntax<sup>(10)</sup>.

**Narrators of Anomalous Recitations**: Narrators of anomalous recitations are divided into two parts:

**Section I**: The narrators who narrated the anomalous recitations in general, and they are many, including some of the companions(may Allah be pleased with them) such as Ibn Mas 'ud (d. 32AH), Masrooq bin Al-Adha (d. 62 AH), Abdullah bin Al-Zubair(d. 73AH), and followers, such as Nasr bin Asim(d. 99AH), Mujahid(d. 103AH),Asan (d. 105AH), Al-Dhahak (d. 105AH), Ibn Sirin(d. 110AH), Qatada(d. 117AH), and others<sup>(11)</sup>.

**The Second Section**: They are the four most famous owners of anomalous recitations, I briefly mention them: Al-Hasan Al-Basri: He is Abu Saeed Al-Hasan bin Yasar Al-Basri(d.

(1)See: Publishing in the Ten Recitations, Ibn Al-Jazari, 1/9.

(2)Surat Al-Kahf: Verse (79-80).

(3) See: Mastery in the Sciences of the Qur 'an, (1/264-265), and Introductions to the Science of the Qur 'an,(Contemporary), p. 73.

(4)Publishing in the Ten Recitations, Ibn al-Jazari, 1/14

(5)Surat Al-Fatiha: Verse (4).

(6)Surat Al-Fatiha: Verse (5).

(7)See: Mastery in the Sciences of the Qur 'an, Al-Suyuti, 1/265, Explanation of the Meanings of the Recitations, Makki bin Abi Talib, pp. 85-89.

(8) See: Publishing in the ten recitations, Ibn al-Jazari, 1/16, Introductions to the science of recitations, (contemporary),(3/ ).

(9)Surat Fatir: Verse (28).

(10)Publishing in the ten recitations, Ibn al-Jazari, 1/16.

(11) Al-Mudharram: It is that a word in the body of the hadith or its support increases from the words of the narrator, so he who hears it thinks it raised in the hadith, which is forbidden if the mudharram is adopted unless it is for clarification and interpretation, but the first is that the narrators stipulate the words that they have included, see: Approximation and Facilitation of the Nuclear, p. 46, Introductions to the Science of Recitations, p. 74.

110AH), and Ibn Muhaisen: He is Muhammad bin Abdul Rahman bin Muhaisen Al-Sahmi, their master Al-Makki, reading the people of Mecca with Ibn Kathir: (d. 123AH<sup>(1)</sup>) in Mecca <sup>(2)</sup>, and Al-Amash: He is Abu Muhammad Suleiman bin Mahran Al-Amash Al-Asadi Al-Kufi (d. 148AH<sup>(2)</sup>) <sup>(3)</sup>, and Yahya Al-Yazidi: He is Abu Muhammad Yahya bin Mubarak bin Al-Mughirah Al-Adawi Al-Basri, known as Al-Yazidi (d. 202AH).

## **Second: Recitations Subtypes in Terms of Acceptance and Response**

The recitations can be divided in terms of acceptance and response into three subtypes, some of which are acceptable, some of which are returned, and some of which are suspended <sup>(3)</sup>, as follows:

### **1- Acceptable Reading: It Is Divided into Two Parts**

A- Frequent reading: It has been mentioned.

B- The famous reading: It is every reading whose basis is correct without reaching the degree of frequency, and it agreed to the drawing of the Quran, even if it is probable, and the Arabic agreed to accept <sup>(4)</sup>.

### **2- Retrospective Reading: it is Divided into three Subtypes**

(a) The reading that was validated by the approval of the drawing of the Qur'an, and violated Arabic, and did not meet the acceptance of the scholars of the recitations.

(b) Reading that is not supported correctly.

(c) The reading that corresponds to the drawing of the Qur'an and Arabic, and has no support <sup>(5)</sup>.

**3-The Reading Stopped in It:** It is the anomalous reading whose support was correct and the Arabic agreed, and violated the drawing of the Quran. This reading is not judged by its acceptance or response, as it is likely that it was before the so-called interpretive recitations <sup>(6)</sup>, Ibn al-Jazari said: "What brought together in our time the three pillars is the reading of the ten imams that people unanimously received with acceptance <sup>(7)</sup>."

## **Third: Subtypes of the Recitations as to Whom the Reading is Attributed**

The recitations are divided according to this division into three subtypes : reading, narration, and the way, as the scholars of this art have agreed that all that is attributed to an imam of the fourteen Imams <sup>(8)</sup> The dispute is either for the reader, who is one of the ten imams, or for the narrator about him, who is one of his twenty companions, or for the narrator about one of these twenty narrators, or his successor, and that he is inferior, or he was not so, if one of the imams in his entirety, which is what the narrations and methods are unanimous about him, it is a reading, and if it is for the narrator about the imam, it is a novel, and if it is for those who are after the narrators and if it is inferior, it is a road, and what was other than this characteristic is due to the choice of the reader in it was a face, quoted for example: proving the basmala between the two suras reading Ibn Kathir, and the narration of Qalun about Nafi, and the way of Asbahani about workshops... We tell you in the basmala between the two suras three facets,

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(1) Publishing in the ten recitations, Ibn al-Jazari, 1/14.

(2) See: Publishing in the Ten Recitations, Ibn Al-Jazari, 1/32

(3) See: Introductions to the science of recitations, p. 74. The brief guide to sciences related to the dear book, by Abu Shaqa, p. 181.

(4) Introductions in the Science of Recitations, Dr. Ahmed Mufleh Al-Qudah et al., p. 72.

(5) See: The Seven of Ibn Mujahid, p. 65, The End of the End, 2/167.

(6) See: Anomalous Recitations and their Guidance in the Languages of the Arabs, Abdul Fattah Al-Qadi, pp.11-19.

(7) The Difference of Recitations and its Impact on Interpretation, Research of Maryam Imad Al-Sheikh, Journal of the Faculty of Sharia and Law, Dakahlia, Volume:4 Issue:22, 31 December 2020, p. 3282.

(8) al-Itqān fī 'Ulūm al-Qur'ān, 'Abd al-Rahmān ibn Abī Bakr, Jalāl al-Dīn al-Suyūṭī, 1/264, al-Nashr fī al-Qirā'āt al-Ash



and we do not say three recitations, three novels, or three ways, and we say in the endowment on {we use} reading seven facets, and we do not say in any of this novels, recitations, or ways... Methods and others may also be called facets by way of number as a way of choice. If you know this, then know that the difference between the two differences is that the difference between recitations, novels and methods is different from a text and a novel. If the reader violates any of it, it is a lack of the novel, and against it is a duty to complete the novel, and the difference of facets is not so as it is for the sake of choice, so in what way did the reader finally come in that novel, and it is not a violation of anything of them, it is and against it is permissible to read in terms of the reader's choice to come up with anything <sup>(1)</sup>.

#### Fourth: Subtypes of Recitations According to the Type of Difference in Quranic Words

According to this Difference, the Recitations, are Divided into Two Parts:

**1- Origins (The Origins of Recitations): Origins are in Language:** a singular plural is an original, on which its interpretation is based, and it is the bottom of everything <sup>(2)</sup>. As for the **Origins of the Terminology:** They are the total rules that are repeated in the suras of the Qur'an, including the origins of each reader and his general base under which there are multiple molecules <sup>(3)</sup>, but the origins are called origins, because they multiply their role and expel their judgment on their molecules and fall within the rule of the one enabled by everyone so that if one of the letters of the Holy Qur'an is mentioned and not restricted, everything that was like <sup>(4)</sup> is entered under it. The origins mentioned in the books of the recitations are: (Al-Istishah, Al-Basmalah, Surat Um Al-Qur'an, Al-Idagham Al-Kabir, Al-Idagham Al-Jagham, Al-Tad and Al-Qasr, Al-Kasr, Al-Idam Al-Idam Al-Kabir, Al-Idam Al-Idam, Al-Hamzanat Al-Wal, Al-Hamzan and other letters)??? Its exits, the provisions of the static Nun and the nunation, the opening and tilting..., the tilt of the feminine and the previous ones in the waqf, the doctrines of the reciters in the verses and lamas, the time at the end of the speech, the waqf on the decree of the calligraphy, the yat of addition, the yat of appendages <sup>(5)</sup>.

**2 - Brushes: Brushes in a Language:** the source of brushes if published and spread any publication and spread <sup>(6)</sup>.

As for terminology: brushes, their role has decreased from the letters of the different recitations in which they were not expelled <sup>(7)</sup>.

They have been called brushes as if they were spread and spread in the sura and dispersed. If a letter is mentioned in the brushes, it does not exceed the first letter of the sura except with a guide or a sign. The readers start by mentioning the brushes from the beginning of Surat Al-Baqarah, the last deity of Surat Al-Nas, and some readers have called the brushes branches corresponding to the origins <sup>(8)</sup>.

The author of the book of illumination in the statement of the principles of reading summarized this by saying <sup>(9)</sup>: "The provisions of the disputed recitations are divided into two parts: expelled, and individually, expelled: It is every total judgment in progress in all that the condition of that judgment is met, such as length and shortness, manifestation and embedding,

(1) Al-Abbanahin the meanings of the recitations, Makki bin Abi Talib, p. 51. Mastery in the Sciences of the Qur'an, Al-Suyuti, 1/263.

(2) Publishing in the Ten Recitations, Ibn al-Jazari, 1/14, Latif al-Ashar for the Arts of the Recitations (1/355).

(3) Munjid Al-Muqrin, Ibn Al-Jazari, p. 18.

(4) Introductions in the Science of Recitations, Dr. Ahmed Mufleh Al-Qudah et al., p. 78.

(5) Publishing in the ten recitations, Ibn al-Jazari, (2/199-200).

(6) See: Lisan Al-Arab, Ibn Manzoor, (11/16).

(7) Al-Wafi fi Sharh al-Shatibiyyah fi al-Qira'at al-Saba', 'Abd al-Fattah al-Qadi,

(8) Introductions to the science of recitations, (77).

(9) See: Mukhtar Al-Sahah, Zain Al-Din Al-Razi, (237), See: Al-Wafi in Sharh Al-Shatibiyyah in the seven recitations, Abdul Fattah Al-Qadi, (199).

opening and tilting, and so on. This section is called assets, but singularity: It is what is mentioned in the suras of how to read each Quranic word in which there is a difference between the readers, with each reading falling short to its owner, and it is called brushes of letters, and some of them called branches corresponding to the origins <sup>(1)</sup>. However, it must be noted after this definition of origins and brushes that this definition was considered predominant, as there may be in the origins that are not expelled, such as the words "tilt" and "addition", and there may be in the brushes what is a steady rule, such as the rule of "he" and "she" after "wow" and "fa" and "lam", etc. <sup>(2)</sup> The example of brushes is our saying, "Asim and al-Kasai read {Malik} per thousand in Surat al-Fatihah, and the rest of the seven {Malik} reads other than a thousand<sup>(3)</sup>.

### **Fifth: The Subtypes of the Recitations, Taking into Account the Ruling of the Dispute Contained Therein**

The Quran recitations in terms of the ruling on disagreement contained in them are divided into a dispute of duty and a permissible dispute, which I mention briefly, as follows:

**1- Due Disagreement:** It is different from recitations, novels and methods, it is the same, in the sense that the reader is obligated to bring them all, so violating some of them is a lack of his story, such as the aspects of the allowance with the same Z for workshops, they are methods, although it is common to express them in faces <sup>(4)</sup> easy <sup>(5)</sup>. The dispute should be in the principles of reading, as it can also be in the brushes of the words, for example, in the first case, the dispute in the extension, insertion, tilting, etc., while the example of the second case is the dispute in the increase of the thousand and its deletion or the dilution and emphasis of the letters <sup>(6)</sup>.

**2- Permissible Disagreement:** it is a disagreement in the aspects that are by way of choice and permissibility, for example, the disagreement in the aspects of salvation and basmala, and the aspects of the endowment on the symptom of silence, as well as the endowment with rum, questioning and silence, as the reader is not obliged to bring them all, if he comes up with some of them in parts, and this is not considered a lack of his narrative or a default of it, and knowing the difference between the due disagreement and the permissible disagreement is important because without it he may be confused in reading, as these optional aspects are not told recitations, novels or methods, but only faces are told <sup>(7)</sup>.

Opinions differed on this, and some took the strongest in them, and some of them left the reader for his experience, so any of them he read approved, and some of them read each other in one place and another in another, and some of them read them in the first place in which they appeared and so on, and as for taking them in each place, he is either ignorant of the difference between the due disagreement and the permissible disagreement or overstated for something that he should not <sup>(8)</sup>.

<sup>(1)</sup>Siraj the Elementary Reciter and the Memorial of the Ending Reciter, Abu al-Qasim or (Abu al-Baqqa), which is Ali bin Othman bin Muhammad bin Ahmed bin al-Hassan, known as Ibn al-Qasih, reviewed by: Sheikh of the Egyptian Reciter: Ali al-Dabaa, Publisher: Mustafa al-Babi al-Halabi Press - Egypt, 3rd Edition, 1373AH - 1954AD, p. 92.

<sup>(2)</sup>Introductions to the science of recitations, (77).

<sup>(3)</sup>Illumination in the Statement of the Principles of Reading, Sheikh Ali bin Muhammad bin Hassan bin Ibrahim bin Abdullah, Nur al-Din, nicknamed the hyenas (d. 1886AH), p. 10.

<sup>(4)</sup>Consider: Al-Wafi in Sharh Al-Shatibiyah in the seven recitations, Abdul Fattah Al-Qadi, (30).

<sup>(5)</sup> Quran recitations, their history, confirmation, authenticit , and rulings, Author: Abdul Halim bin Muhammad Al-Hadi Qabbah, Supervision Review and Submission: Dr. Mustafa Saeed Al-Khan, Publisher: Dar Al-Gharb Al-Islami, 1st Edition, 1999, (35).

<sup>(6)</sup>Publishing in the ten recitations, Ibn al-Jazari, (2/199-200).

<sup>(7)</sup>Al-Badur Al-Zahirah in the ten frequent recitations of the Shatibiyah and Al-Durrah methods, Abdul Fattah bin Abdul Ghani bin Muhammad Al-Qadi, (10-11).

<sup>(8)</sup>Introductions to the science of recitations, (78).

I must point out that this detail must be restricted to the status of receiving, and the ratio of choices to their owners. The reason for this is that the whole dispute is by choice based on the fact that the Quran recitations are all some letters and the permission is fixed to read what is facilitated by them, as there is no evidence of the necessity of some of them without each other, and there is also no evidence of the obligation of choosing without another <sup>(1)</sup>.

**The Difference Between the Due Disagreement and the Permissible Disagreement:** It has been previously stated that if the disagreement is attributed to one of the imams of the readers, it is a reading, or to the narrator about it, it is a novel, or to the narrator about the narrator about it – and if it is below – it is a road, and what was other than this is that it was not a reading, a novel, or a road, it is a face. The disagreement between the recitations, novels, or methods is the due disagreement, that is, the reader is obligated to bring it all in order to receive it and it is not incomplete but the disagreement in aspects is the permissible disagreement in the sense that the reader is entitled to bring any of the permissible aspects and this is not considered a defect in his novel and receive it.

Ibn al-Jazari explained this by saying: "I know that the difference between the two disagreements is that the difference between recitations, novels and methods is different from a text and a novel. If the reader violates any of it, it is a lack of the novel, as it is against him a duty to complete the novel. Otherwise, it is not, as it is a matter of choice. In what way did the reader come to be part of that novel, and it is not a breach of any of it, as he and against him is permissible in reading in terms of the reader's choice to come up with anything." <sup>(2)</sup>.

## Conclusion and Findings

At the end of this research, some conclusions can be drawn, including the following:

1. Quran recitations are a science known for how to pronounce Quranic words and how to perform them in agreement and disagreement with the attribution of each face to its carrier. This is the most likely definition despite the overlapping definitions with each other and their convergence with each other.
2. The failure of scholars to agree on the classification of Quran recitations is due to the difference in their opinion on the recitations, some of them defined it based on their opinion that it is not a Quran, and some of them counted it as a Quran.
3. The Quran recitations have conditions or pillars to be set, and a scale or scale to which reference is made, which are three conditions.
4. Scholars have divided the Quran recitations into several divisions according to certain considerations.
5. According to the validity and frequency of the bond, the Quran recitations are divided into frequent recitations and anomalous recitations.
6. The recitations are divided in terms of acceptance and response into three subtypes accepted, returned and stopped.
7. The recitations are divided according to who they are attributed to into three subtypes reading, novel, and the road.
8. The recitations are divided according to the type of variation in the Qur'anic words into origins and brushes.

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<sup>(1)</sup>See: Publishing in the ten recitations, Ibn al-Jazari, (2/199-200).

<sup>(2)</sup>Ghaith Al-Nafa in the seven recitations, Author: Ali bin Mohammed bin Salim Abu Al-Hassan Al-Nouri(d. 1118AH), Publisher: Dar Al-Kutub Al-Ilmiyyah - Beirut, Investigator: Ahmed Mahmoud Abdul Sami Al-Shafi 'i Al-Hafian, 1st Edition, 1425AH - 2004AD, p. 8.

9. The Quran recitations, according to the ruling of the dispute contained in them, are divided into a duty dispute and a permissible dispute.

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