

"Suspicious Regarding the Relationship between Qur'anic Recitations and the Seven Letters"

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Abstract

The study aimed to address the most famous suspicions that were raised about the relationship of the Qur'anic readings to the seven letters. The study presented the concepts of the readings and the seven letters, and then the suspicions raised about this overlap between the two concepts. To achieve these goals, we followed the inductive and analytical approaches in this study. The study reached the most important results: The suspicions that have been raised about the relationship between the Qur'anic readings and the seven letters are weak and have no basis in truth, and that everything that has been raised about this relationship between the two terms is not sufficient to cast doubt on the origin of one of them.

Keywords: *Suspicious, Qur'anic Readings, Seventh Letters*

INTRODUCTION

Since the mission of the trustworthy Prophet, the best of blessings and peace be upon him, the enemies of religion have tried to undermine this solid religion by attacking its great beacon, the Holy Qur'an. The Qur'an has mentioned some of the accusations of those who attack, such as their saying that the Prophet - peace be upon him - fabricated it. God Almighty said: ***(Or do they say [about the Prophet, He invented it?" Say, "Then bring forth a sūrah like it and call upon [for assistance] whomever you can besides Allāh, if you should be truthful). (Yunus: 38).***

And their saying: His knowledge is a foreigner. God Almighty said: ***(And We certainly know that they say, "It is only a human being who teaches him [i.e., the Prophet, refer to is foreign, and this [recitation, i.e., Qur'ān] is [in] a clear Arabic language). (An-Nahi: 103).*** The appellants' claims continue to raise suspicions about everything related to the Holy Qur'an.

In this study, we have chosen to address the suspicions that have been raised about various types of Qur'anic recitations, due to their importance. Al-Sindhi said: "The science of recitations is of the greatest value and highest status among the sciences, due to its connection to the most honorable heavenly books in general, and the best of all, which is the Noble Qur'an and the clear book that God has revealed." -Glory be to Him-guidance for creation, clear legislation, and an integrated approach to all human life (1).

Researches did not restrict ourselves to a specific group of those who raised these suspicions, whether those who raised them with malice; To cast doubt on the Book of God Almighty, and to challenge it from the enemies of the religion, such as the Orientalists, or from Muslims, either out of blind imitation, like Taha Hussein, or out of wrong ijihad, like Al-Zamakhshari.

Researches have tried to collect as much of the doubts that have been raised about the subject of readings from various books and references, ancient and modern, and to consider the sayings of scholars and their responses,

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and to add to what God has revealed to me. We ask God Almighty to grant us success and protect us from mistakes and the slips of Satan, and to make our work acceptable to Him, and God is the Granter of success.

The Importance of the Study

The importance of this study appears through the following matters:

- 1- Quranic readings are among the important topics in the sciences of the Qur'an, and they have an important impact on interpretation .
- 2- Raising suspicions about it - which is an ancient and modern issue - with the intention of casting doubt and challenging the Holy Qur'an.
- 3- Trying to collect as much of these suspicions as possible, and to respond to and refute them, by referring to the original sources and the sayings of scholars.

It is expected that researchers will benefit from this study, in addition to supplying the Qur'anic library with a study related to defending a topic related to the Holy Qur'an, which is readings.

The Study Problem and Its Questions

This study came to answer its main question, which is: What are the suspicions that have been raised about the relationship of the Qur'anic readings to the Seven Letters, and what is the response to them?

The following sub-questions branched out from this question:

- 1- What is meant by the readings and the seven letters linguistically and terminologically?
- 2- What is the source of the seven letters and readings and when did they arise?
- 3- What suspicions have been raised about Qur'anic readings?

The Study Objectives

- 1- Exposing what is meant by the readings and the seven letters linguistically and terminologically?
- 2- Highlighting the source of the seven letters and readings and when did they arise?
- 3- Explain the suspicions raised about Qur'anic readings and respond to them?

The study sought to collect the largest possible amount of suspicions raised about the readings, and to respond to them.

PREVIOUS STUDIES

The Islamic Library is full of many books concerned with defending the Holy Qur'an and responding to the various suspicions that have been raised about it, including what has been raised about Qur'anic readings, including:

First: Books on the sciences of the Qur'an, including: The Book of Victory for the Qur'an by Al-Baqalani.

Manahil Al-Irfan in the Sciences of the Qur'an by Al-Zarqani.

Introductions to the science of readings, pages on the sciences of readings.

Encyclopedia of the virtues of Islam and repelling suspicions of meanness. And many other books.

Second: Scientific theses and study, including:

- 1- Study: Wan Hassan (2005 AD) (2), entitled: Goldziher's Doubts About Qur'anic Readings in the Book "The Doctrines of Islamic Interpretation."

The study aimed to address Goldziher's suspicions about Qur'anic readings analyze his opinions, and respond to those suspicions.

2- A study of Al-Azhari's Islam (3), entitled: Qur'anic readings, doubts and responses.

The study aimed to collect a number of suspicions raised about the readings and respond to them.

The Study Plan

The nature of the study required to be divide into an introduction, a preface, two sections, and a conclusion, as follows:

Introduction: Introduction to Qur'anic readings and doubts, linguistically and terminologically.

First: The readings are linguistic and terminological.

Second: Suspicions linguistically and terminologically.

First topic: The seven letters and readings, origin and source.

It has two requirements: The first requirement: the seven letters.

The second requirement: Readings. The second section: The suspicions raised about the relationship of the Qur'anic readings to the Seven Letters and the response to them: The first requirement: Doubts about the origin of the readings and their relationship to the seven letters. The second requirement: Doubts about the validity of the readings The third requirement: suspicions about the readers.

Introduction

Introduction to Qur'anic readings and doubts, linguistically and terminologically: The term "recitations" was used in books on the sciences of the Qur'an and books of recitations, and commentators do not do without mentioning it. What is meant by this term?

First: Readings in language and terminology: Qira'at: Singular Qira', which is a listening source for "qira'" (4), and its meaning revolves around adding and pluralizing.

Al-Razi said: "(He recited) the thing (the Qur'an) with dhamma - also - he combined it and damma it, and from it the Qur'an was named, because it collects the surahs and joins them. And the God Almighty says: **(Indeed, upon us is its collection in your heart, and to make possible, its recitation). (Al-Qiyamah: 17).** That is, reading it (5). Ibn Manthour said: "The meaning of 'I read the Qur'an' is: I spoke it en masse, that is, I recited it... and I read the book as a recitation and as a recitation of the Qur'an" (6).

Al-Tawil said: "The reciter of every written word would combine the sounds of the letters in his mind to form the words he speaks (7). From the above, it appears that the linguistic meaning of "reading" combines joining the letters together and pronouncing them together.

Terminological Meaning

The scholars' statements regarding the conventional meaning of recitations revolve around two axes: the reciters' doctrines regarding recitation, and the differences in the wording of revelation, including Al-Zarkashi said: "The readings are the differences in the wording of the revelation mentioned in the scribes of the letters, or their manner of lightening, havening, etc. (8). Al-Zarqani also said: Al-Qira'at: "A doctrine followed by one of the imams of the Qur'an who differs from others in the pronunciation of the Holy Qur'an, with the narrations and paths agreeing on it, whether this difference is in the pronunciation of the letters or in the pronunciation of their forms (4). Al-Tawil said: "Recitations: different aspects of performance from phonetic, morphological, or grammatical aspects (9).

Al-Sindi said: "Recitations: are what was transmitted from the words of the Holy Qur'an from the Profit - may God bless him and grant him peace - as a recitation or a report (1). He based his definition on the fact that reading is a Sunnah followed by the Prophet, may God bless him and grant him peace.

It is noted that the sayings revolve around two main axes. The first is that the readings are the readers' doctrines of reading, and this includes all expressions, whether what the readers agreed upon or disagreed about. The second is the different wording between the readings without being agreed upon, and it is the closest to the correct one. As the agreed upon is not considered a reading, so Al-Zarkashi's definition was the most accurate. The readings are the different expressions and forms of performance between the readers, not the agreed upon ones. Thus, this definition was the most appropriate for this study, since what was agreed upon is not a matter of disagreement, as it is therefore one reading, and the aforementioned difference is the subject of the similarities that the study title.

The second Definition of suspicions linguistically and terminologically: Suspicion in language: Suspicion and its singular form is doubt. Ibn Faris said: "The sheen, the ba', and the ha' are one root that indicates the resemblance of a thing and its similarity in color and description... and the things that are similar are: Kalat. And the two matters became suspicious, when they became confused (10). Suspicion: confusion (5). "And doubtful and suspicious matters: problematic matters, some of which resemble others... and something was suspicious to him: he confused the matter to the point that he suspected something else (6). So, the meaning of suspicions revolves around confusion and confusion of a matter with something else. It cannot be distinguished. Suspicion in terms: Al-Saniki said: "Doubt is the hesitation between what is permissible and what is forbidden. (11).

AL-Barakti said: "Suspicion: it is what resembles a fixed thing but is not fixed in the matter itself (12). Perhaps if it were said: Suspicion is confusion and confusion in the apparent matter between truth and falsehood, in which truth may be judged false and the opposite of that confusion and similarity; It would have been close to Al-Barakti's definition, with some customization to suit the study. Bazmoul said: "Suspicion is the likening of falsehood to truth in the sense that falsehood is thought to have evidence and proof, and with it it opposes truth. Falsehood, with what is thought to be evidence with it, becomes suspicion (13).

Since the suspicion aims to raise doubt in the souls of believers by raising issues revolving around everything related to Islam; In order to spread the seeds of doubt and confusion, it can be described as: an idea put forth maliciously with the intention of raising doubt and doubt about the Islamic religion. The way to uncover this ambiguity, and remove the mixing of truth with falsehood, is knowledge based on its principles, returning what is similar to the arbitrator, and study and scrutiny of doubts and evidence free from whims, and the sum of all of that is reconciliation and conquest from the Wise, the Knowing.

Revealing suspicions and responding to them is of great importance in repelling falsehood and lying about the religion. Indeed, it is one of the gates of jihad. God Almighty said: ***(So do not obey the disbelievers, and strive against them with it [i.e., the Qur'an] a great striving).*** (Al-Furqan: 52). Therefore, it is considered one of the duties of competencies that is obligatory for the nation as a whole.

Bazmul said: "Removing the suspicions that the enemies of the religion and the enemies of the religion have made of themselves is one of the obligations of sufficiency in this law (13).

The first topic: The seven letters and readings, origin and source

The first requirement: the seven letters: The origins of the readings were linked to the seven letters. As it is included in it, and a part of it; This is indicated by the hadiths about the revelation of the Qur'an in seven letters, so we must delve into the seven letters, find out some of their evidence, and explain what is meant by them and when they were revealed.

First section: Evidence that the Qur'an was revealed in seven letters. There are authentic prophetic hadiths indicating that the Qur'an was revealed in seven letters, of which we mention the following:

First: On the authority of Ibn Abbas, may God be pleased with them both: That the Profit of God, may God's prayers and peace be upon him, said: "Gabriel taught me a letter, and I have not continued to increase it until now He lost his way to seven letters" (14).

Second: What was narrated by Al-Bukhari and Muslim on the authority of Omar bin Al-Khattab, that he said: "I heard Hisham bin Hakim bin Hazzam reciting Surat Al-Furqan during the life of the Profit of God, may

God bless him and grant him peace, so I listened To recite it, because he recites many letters, which the Profit of God, may God bless him and grant him peace, did not recite to me. Peace be upon him, so I tied his bracelets while praying, so I waited until he said salaam, so I wrapped his cloak around him, and said: Who recited to you this surah that I heard you reciting? He said: The Profit of God, may God bless him and grant him peace, taught it to me. So I said: You lied, because the Profit of God, may God bless him and grant him peace, recited it to me in a way other than what I had read, so I set off with it to lead him to the Profit of God, may God bless him and grant him peace He said hello, so I said: I heard this man reciting Surat Al-Furqan in letters that you did not recite to me. So the Profit of God, may God bless him and grant him peace, said: "Send him, read, Hisham." So he recited to him the recitation that I heard him reciting. The Profit of God, may God bless him and grant him peace, said: "Thus was revealed." Then he said: "Read, O Omar." So I recited the recitation that he had recited to me and the Profit of God, may God bless him and grant him peace, said He and peace be upon him: "Thus was revealed. Indeed, this Qur'an was revealed in seven letters, so recite what of it is possible" (14).

The speech of Omar - may God be pleased with him - indicates that the readings are from the seven letters, and are indicative of them; The Prophet - may God bless him and grant him peace - approved the reading of the Companions in different letters, and he justified this by saying that the Qur'an was revealed in seven letters. There are many hadiths on this topic.

Section Two: What is meant by the seven letters?

Scholars have differed over the meaning of the seven letters to approximately forty opinions (15), but all of them can be traced back to four sayings:

First: They are seven aspects of difference and contrast. Then they differed in defining these seven aspects, leading to many sayings, including: difference in vowels, difference in verbs, difference in pronunciation, deletion and mention, precedence and delay, and substitution. Some of them said the aspects of contrast are: difference in singular, dual, plural, masculine, and feminine. And the difference in conjugation of verbs, and the difference in languages between fatḥḥa and ṭalāl, taqraq and amplification... and so on (16).

Second: It is seven topics, such as commands and prohibitions, what is permissible and what is forbidden, what is permissible and what is similar, proverbs, stories and sermons...

Third: They are seven of the Arab languages, and all of them are in the Qur'an. Then they disagreed about these seven languages, and did not agree on defining them.

Those who hold these opinions believe that all seven letters are in the Holy Qur'an, and they do not provide examples of the seven letters except from Qur'anic readings, while saying that the letters are not the readings!

Fourth: They are seven languages with one meaning, and based on this saying, the Qur'an that is in our hands included the letter Quraysh only, after Othman bin Affan, may God be pleased with him, gathered the people on it; To diffuse the disagreement, this is the opinion of Al-Tabari (17) and those who agreed with him.

Fifth: They are seven aspects related to reading in which the Holy Qur'an was revealed.

Section Three: The purpose of the seven letters

Its purpose is to facilitate and ease the burden on the nation. Where the prophetic hadiths indicate this, including the hadith of Ubayy ibn Ka'b, in which he said, peace be upon him: "...O my father, it was sent to me to recite the Qur'an in one letter, so I replied to him, 'Make it easy for my nation,' and he returned to me the second time, 'Read.'" It is in two letters, so I replied to him that Make it easy for my nation, so return to me the third verse. Recite it in seven syllables... (18).

It is narrated that my father - may God be pleased with him - said: "Then Gabriel, peace be upon him, came to him and said: God commands you to recite the Qur'an to your nation in one letter, so he said: "I ask God for his forgiveness and pardon And my nation cannot tolerate that." Then he came to him the second time and said: "Indeed God commands you to recite the Qur'an to your nation in two syllables." Then he said: "I ask God for his pardon and forgiveness, and my nation cannot tolerate that." Until he said: "God commands you."

That your nation recites the Qur'an in seven letters, so whichever letter they recite to, they have been correct. (18).

The saying of the Prophet - peace be upon him - "Make it easy for my nation" and his saying in another hadith: "I ask God for His pardon and forgiveness, although my nation cannot tolerate that" indicate that he - peace be upon him - only asked for more letters in order to make it easier and easier for his nation.

Abu Amr Al-Dani said: "As for the reason for the revelation of these seven letters... it was only revealed to us as an enlargement from God Almighty for His servants and a mercy for them and an alleviation for them... because of His knowledge, may the peace and blessings of God be upon him, of their disagreement over it Languages and the difficulty of separating from each group's nature And the habit of speaking to others, so God Almighty lightened their burden and made it easy for them by allowing them to follow what is familiar to them in their nature and habit in their speech (19).

Section Four: The time of the beginning of the revelation of the Seven Letters

As for the beginning of the revelation of the Seven Letters, what appears to be after the Hijrah, and what is indicated by the previous hadiths is: As Hisham bin Hakim converted to Islam after the conquest (20), and Ubayy bin Kaab; He converted to Islam after the migration. These hadiths took place in Medina after the Hijra, and even after the conquest of Mecca.

Muslim narrated in his Sahih on the authority of Ubayy bin Ka'b that the Prophet, may God's prayers and peace be upon him, was at the watering place of Banu Ghaffar. He said: Then Gabriel, peace be upon him, came to him and said: God commands you That your nation recites the Qur'an in a letter-to-letter manner. He said: "I ask God for his good health and forgiveness, and indeed my nation you cannot bear that." Then he came to him the second time and said: "God commands you to recite the Qur'an to your nation in two parts." Then he said: "I ask God for his forgiveness and pardon. And my nation cannot tolerate that." Then the third time came to him, and he said: God commands you to recite the Qur'an to your nation in three harfs. He said: "I ask God for His goodness and forgiveness, and indeed my nation You cannot bear that." Then he came to him the fourth time and said: God commands you to teach your nation to recite the Qur'an in seven Letters, so whichever A letter they recited on, they got it right (18).

Ghaffar is a family from Kinana, and Al-Adah is a place near Mecca above Saraf near Al-Tadadhab (21). Ten miles from Mecca (23). Near the city (1). The mention of the place (Adha Bani Ghaffar) indicates that it occurred after the Hijra. Al-Sindhi said: "The mention of "Adha Bani Ghaffar" - which is a water near the city - indicates that the readings were revealed in the city, and many have agreed to it (1).

Perhaps the reason for this is due to the entry into Islam of people from various Arab tribes with different languages and dialects. So there was a need for the seven letters to ease the burden on people (1).

The researchers believe that the nature of the stage in the civil era allowed for a diversity of readings. As Islam has settled in souls, and people are believers and follow the Book of God. So, the Qur'an was revealed in different letters and readings in order to make it easier for them and to enrich them. As each reading is like another verse containing many meanings in few words, and this was not appropriate in the Meccan era, just as is the case with the legal rulings that were detailed in the civil era.

Al-Zarqani said: "The diversity of recitations takes the place of the multiplicity of verses. This is a type of eloquence that begins with the beauty of this brevity and ends with the perfection of the miracle (4).

As for the emergence of the readings, it was with the revelation of the Seven Letters in the various Arab dialects, where the Companions took these readings from the Prophet - may God bless him and grant him peace - and the Followers took them from them and from the Followers after them until they reached us.

Al-Zarqani said: "Then the Companions, may God be pleased with them, differed in their taking of the Qur'an from the Profit of God, may God bless him and grant him peace. Some of them took the Qur'an from him with one letter, some took it from him with two letters, and some added more. Then they dispersed throughout the country while they were in this state, and because of that, the followers took it from them." The successors of the Successors were taken from the Successors and so on until the matter reached this way to the famous

reciting imams... This is the origin of the science of recitations and their differences... a difference in the limits of the seven letters (4). Ibn Mujahid narrated on the authority of some of the Companions that indicates that the readings are a year followed by: Reciting the Qur'an is only one of the Sunnahs, so read it as you recited it (22).

Al-Zarkashi denounced those who rejected some frequent readings by grammarians, because they contradicted their grammatical doctrine, citing the consensus on their authenticity. Because it is a followed Sunnah; He said: "This is a prejudice, and there has been consensus on the validity of the recitation of these imams and that it is a followed Sunnah and there is no room for ijihad regarding it (8).

The second requirement: Quranic readings

The first section: The relationship between the readings and the seven letters

It is clear from the above that the readings are included, in terms of their meaning, in the seven letters and are not separated from them, and the opposite is also true. It is indicative of it; Therefore, the Prophet - may God bless him and grant him peace - corrected the reading of each of the different ones, and explained this by the fact that the Qur'an was revealed in seven letters.

Makki said: "All of these readings that people recite today, and their narrations are authentic from the imams, are part of the seven letters with which the Qur'an was revealed (24). They are not the seven letters (16). Manna Al-Qattan reported the consensus on that (25).

Section Two: Conditions for correct reading

Scholars have established (26): Three conditions for correct reading, upon which almost all books of recitations and Qur'anic sciences agree, and they are:

- 1- The correct and proven narration from the Prophet - may God bless him and grant him peace. Some of them stipulated tawatur.
- 2- Approval of the Ottoman drawing, even if possible.
- 3- It agrees with the Arabic language, even in some way.

Ibn al-Jazari said: "Every recitation that agrees with Arabic, even if only partially, and agrees with one of the Uthmani Qur'an, even if it is possible and its chain of transmission is correct, is the correct recitation Which it is not permissible to reject and it is not permissible to deny it (27).

What appears to be the case is that what is relied upon to begin with in establishing and accepting the reading is the authentic and proven narration on the authority of the Profit of God - may God bless him and grant him peace. This is because the Qur'an was not inscribed or formed. The form of the word was possible for many aspects of the readings, just as when Othman - may God be pleased with him - when he sent the Qur'an to the cities, he sent with each Qur'an a scholar who taught the people the aspects of the correct readings. This indicates that what is primarily relied upon in the correct readings is the correct and proven narration from the Profit of God. - May God bless him and grant him peace (4).

Al-Zarqani said: "What is relied upon in the Noble Qur'an is the reception and taking from trustworthy trustworthy people, and imam from imam to the Prophet, may God bless him and grant him peace, and the Qur'an was not and will not be the mainstay in this matter. Rather, it is a comprehensive reference for Muslims on the Book of their Lord, but within limits." What it indicates and designates, not what it does not indicate or designate (4).

Section Three: The difference between the Qur'an and readings

Scholars have statements regarding the relationship of readings to the Qur'an:

First: They are two different facts, which is what Al-Zarkashi says. Where he said: "And know that the Qur'an and the readings are two different truths. The Qur'an is the revelation sent down to Muhammad - may God bless him and grant him peace - for clarification and revelation It is permissible, and the readings: they are the

differences in the wording of the revelation mentioned in the scribes of the letters, or their quality, such as lightening, heavying, and others (8).

Second: They are two truths in the same sense. Because the Qur'an is a source synonymous with reading, and readings are the plural of reading. Therefore, they are two truths in the same sense, and the hadiths about the revelation of the Qur'an on the seven letters clearly indicate that there is no difference between them. Since each of them is a revealed revelation (28).

Third: They are not completely different, nor are they completely united. Rather, there is a close connection between them, like the connection between the part and the whole.

Dr. Shaaban said: "The correct readings that the nation received with acceptance are only a part of the Holy Qur'an, so there is a close connection between them, the connection of the part to the whole (29). This is more likely in his view, because the readings do not include the words of the entire Qur'an; rather, they are found in some of its words only, as The definition of recitations includes frequent and irregular recitations, and the nation has unanimously agreed that irregular recitations are not valid in the Qur'an (29).

Fourth: Detailing the issue according to the reading; If it is frequent; The Qur'an and the readings are one thing, even if the reading is strange. The Qur'an and readings are two different things (1). These are some of the statements on this issue, and I presented them merely as an overview to clarify the relationship of this difference in the terms of the title of the study and its details. As for preferring it, it has its own statements and evidence, and this is not its place.

The second section: The suspicions raised about the relationship of the Qur'anic readings to the Seven Letters and the response to them:

Many suspicions have been raised about the readings in the past and in the present, whether from enemies of religion with the intention of casting doubt on the Qur'an and challenging its authenticity, or from Muslims due to an unintentional misunderstanding. Anyone who understands the origins of the readings, their source, and how they are proven by the correct and established narration from the Prophet - may God bless him and grant him peace - can respond to any question. Suspicion exposed him around.

After extrapolating and examining these suspicions, the researchers decided to divide them into three main types, according to what these suspicions aim and aim at, namely: doubts about the origin of the readings, doubts about the validity of the readings, and doubts about the readers.

The purpose of raising these suspicions: to cast doubt on the source of the readings, and that they are not from God in order to remove their sanctity, and thus to challenge the Holy Qur'an, and to prove human interference in it and that it is not safe from distortion. He claimed that the emergence of readings was either due to the properties of the Arabic script in which the Qur'an was written; It is devoid of the punctuation that indicates the letter itself, and the shape that indicates syllables.

Or it arises from the dialects and languages of the Arabs, and two suspicions arise from this: The first suspicion: The source of the readings is that the Qur'an is devoid of dots and shapes.

This is a suspicion brought by the orientalist Goldziher, who says: "The emergence of a large part of these differences is due to the specificity of the Arabic calligraphy... The difference in the design of the structure of the drawing with dots, and the difference in movements in the unified crop of silent letters, were the first reason for the emergence of the movement of difference in readings." In a text that was not punctuated at all, and accuracy was not achieved in its punctuation or movement (30).

This suspicion aims to destroy the sanctity of the Qur'an, and that it, like other heavenly books, has been subject to change and distortion by humans, and in this it is an attack on the preservation of the Qur'an, which God has guaranteed. The God Almighty said: ***(Indeed, it is We who sent down the message [i.e., the Qur'an], and indeed, We will be its guardian).*** (Al-Hijr: 9). and the answer to it is in the following ways:

First: All the readings come from revelation, they are from God Almighty, and no human being has anything to do with them.

Habash said under the title: "Revelation is the only source of frequent recitations": "All of the recurrent Qur'anic recitations were recited by the Prophet, may God's prayers and peace be upon him, fundamentals and verses, and the best of his companions after him received them from him - may God's prayers and peace be upon him - and they recited them to people. Thus, all The frequent readings are suspended, with no room for the slightest diligence (31).

This is also indicated by the hadiths about the revelation of the Qur'an in seven letters.

Second: The readings are a Sunnah that is followed and not a matter of ijtihad. This is transmitted through authentic hadiths, including: Omar's hadith with Hisham bin Hakim and both of them saying, "Recite it to the Profit of God," and the hadith of Ubayy bin Ka'b with Ibn Masoud - may God be pleased with them both.

Likewise, the nation's consensus is that reading is a Sunnah to be followed. Therefore, the reading is only proven by the correct and proven narration from the Profit of God.

Al-Zarkashi said: "The consensus has been reached on the validity of the recitation of these imams and that it is a followed Sunnah and there is no room for ijtihad regarding it...but it was so The recitation is a Sunnah narrated on the authority of the Prophet, may God bless him and grant him peace, and the recitation cannot be anything other than what was narrated from him (8).

Third: The correct readings are proven by correct narration and transmission, not by Uthmani script, and this is explained:

1- The Holy Qur'an was preserved in the books before it was compiled during the caliphate of Abu Bakr and before it was written during the caliphate of Uthman, and reliance was placed on the memorization of the Companions in writing the Qur'an. Therefore, the difference in readings is not due to the drawing of the Qur'an; Rather, the drawing is subordinate to the narration and transmission, and the reading is transmitted from the mouths of memorizers.

2- Sending Othman - may God be pleased with him - a proficient scholar with every copy of the Qur'an to teach people the correct reading. This indicates that the basis in reading is to receive the established narration from the Messenger of God.

Shibli said: "The difference in readings among the readers of the countries was not due to the drawing of the Qur'an; it is due to the fact that the areas to which the Qur'an was directed had among the Companions those from that region who carried it, and the Qur'an was free of dots and shapes, so it accepted what was authentically transmitted, and was proven." It was recited on the authority of the Prophet - may God bless him and grant him peace - since the reliance was on memorization and not on mere handwriting, so the people of every region adhered to what they had heard from the Companions, provided that the handwriting was consistent (31).

If the readings, as he says, resulted from the Qur'an being devoid of dots and shapes; From this would arise countless numbers of readings, according to personal opinions and interpretations, and these are endless, and we would see the nation's disagreement, and even fighting, over the Qur'an. Because each party makes mistakes in it and does not agree on it.

If the reading was related to the drawing of the Qur'an; Every reading that the drawing bears would be correct, and agree with Arabic, and this did not happen, and there is evidence.

1- There are words that were repeated in the Holy Qur'an in the same form, and all of them were permissible for more than one reading. However, we find that the readers agreed to read some of them in one way, and they disagreed in some of them, so they read them in more than one way. Among these are: The word "king" appears in three places in the Book of God with the same form. Without an alif after the meem, it appears in Surah Al-Fatihah: "King of the Day of Judgment" and in Surat Al Imran: "King of the King" and in Surat Al-Nas: "King of the People." The reciters differed regarding the placement of the Fatiha, so Asim and Al-Kisa'i recited "Malik" as proof of the alif, and the rest read. "Malik" without an alif (22), while they did not disagree on its reading by affirming the alif in Al Imran, and deleting it in Surah An-Nas (1).

The word “covering” appears in Surat Al-Baqarah, “over their eyes is a covering,” and in Surat Al-Jathiya, and the readers agreed to read it by affirming the alif in Surat Al-Baqarah (32), and they disagreed in Surat Al-Jathiya. Hamza and Al-Kisa’i recited without an alif, fatha al-ghīn, and sakān al-shīn “ghishwa” and the rest with the affirmation of alif and kasra al-ghīn “ghishwā” (16). If the readings resulted from the Qur’an being devoid of punctuation and shape, the similar words would have been read with the same faces and the same readings.

2- There are words that have been repeated several times in the Holy Qur’an, and their form includes more than one facet of reading than the language allows. However, readers have unanimously agreed to read them all in one facet.

An example of this: in the word “breastfeeding,” it is permissible to open the rā’ and break it, and it is only read with the fathā. Al-Farra’ said: “And his saying: ‘breastfeeding’ is read with a fathā rā’. Al-Kisa’i claimed that there are some Arabs who say: breastfeeding with a kasra (32).

3- There are some readers who are an imam in the language, and they read in a way that contradicts their grammatical doctrine, following the narration.

Al-Sakhawi said: “Al-Kasa’i, may God have mercy on him, said: If I had read according to the standard of Arabic, I would have read.” (His greatness) by raising the kaf; Because he wanted to make him great, but I read according to the hadith (33).

Fourth: Muslims are unanimously agreed on the frequency and acceptance of these readings. Makki said: “Muslims have unanimously agreed to accept these readings, which do not contradict the Qur’an (26).

Fifth: The transfer of the ten correct recitations proven by the correct chain of transmission to the Prophet - may God bless him and grant him peace - to us is evidence that God preserved him, and that whoever memorized it preserved his words and recitations despite the passage of time, and this is evidence of his miracle.

The second suspicion: that the source of the readings is dialects and languages (1). Taha Hussein says: “The truth is that these seven readings from the revelation are neither small nor large, and the one who denies them is not an infidel, nor a sinner, nor one who is immersed in his religion. Rather, they are readings that come from dialects and their differences, for people to argue about, to deny some of them, and to accept some of them (34).

He responds to this suspicion just as he responds to the suspicion that the source of the readings is that the Qur’an is free of punctuation and vowels, and we add:

First: It is clearly evident by looking at the spread of letters that most of them are not related to dialects or to the languages of the Arabs. Examples of this include:

{And they deceive none but themselves} It is read as “they deceive” and “they deceive.”

{And no intercession will be accepted from her} It is read in the masculine and feminine. {We forgive you your sins} It is read with the letter “We forgive,” with the letter “We forgive,” and with the letter “It is forgiven,” with the letter “It is forgiven.” {It is not righteousness that you turn your faces away} It is read with the rā’ in the accusative case and in the nominative case.

And many other brush readings, what are the dialects in them?

This invalid statement that its source is dialects is not valid. The previous differences are not due to the difference in dialects.

Second: As for fundamentalist differences, even if they are dialect differences; But it is of the type that the Messenger - may God bless him and grant him peace - established to facilitate and expand upon the nation. Its source is narration and transmission, not ijthad or analogy, and narration is often reported from an imam among the imams of reciters in some letters of the Qur’an in one way, until it becomes one of its origins. Then you find it contradicts its origin in one place, or in a few places, and you find no justification for that other than following the narration.

For example: Imam Hamzah's doctrine is that the words depicted in the Uthmani Qur'an are tilted with a yā', whether their alif is reversed from the yā' or not, except for some words; Among them: the word {Saja} in Surat Ad-Dhuha. He should not lean against it because it has not been reported or proven as a narration.

We find Hafsa bin Sulaiman reciting all the alifs in the Qur'an with fat-ha and not inflecting any of them, even if he followed the Almighty's saying: {its course} in Surat Hud, he inclined the alif only one place. Thus, you do not find one of the Qur'an principles that is rejected in all places except that you find exceptions that contradict it, and this clearly indicates that the matter is for narration, and analogy or ijthihad has no consideration (1).

The second requirement: Doubts about the validity of the readings:

These suspicions revolve around the validity of the readings that Muslims read - without addressing the origin of their origin - and that they contradict the Qur'an itself. You do not deny that it was originally from God, but you claim that changes occurred to it later, such as permitting ijthihad in it and permitting reading with meaning. Both of them challenged the integrity of the Qur'an from distortion.

Among these suspicions: The first suspicion: The difference in readings leads to doubt and mistrust of the Qur'an, and indicates the permissibility of reading by meaning. Some narrations suggest that the readings were based on the ijthihad of the Companions, and that the person has the choice to come with the wording or what is synonymous with it, or with the wording and what does not contradict it in meaning (4). Some of them were cited by Goldziher in the permissibility of reading by meaning (30), and those before him cited by Al-Zamakhshari as evidence of the permissibility of reading by meaning (35).

Among these narratives: A - On the authority of Abdul Rahman bin Abi Bakra, on the authority of his father, on the authority of the Prophet, may God bless him and grant him peace, who said: Gabriel and Michael came to me, and Gabriel said: Read the A Qur'an in one letter. Mikael said: Learn more from it. He said: Recite it in seven letters, all of which are sufficient and clear. Unless a verse of mercy is concluded with punishment, or a verse of punishment with mercy (36) the author of the book said: It is authentic for others (1).

The same is true of the hadith of Ubayy ibn Ka'b, and more than that, it was reported that Abdullah bin Masoud recited to a man: "Indeed, the tree of Zaqqum (43) is the food of the sinful person." [Al-Dukhan: 43-44] The man said: The food of the orphan, but he returned it to him, but his tongue did not straighten out with it. He said: Can you say: the food of the ungodly? He said: Yes. He said: So do it.

Al-Zamakhshari said after quoting this narration, but on the authority of Abu Darda: "This indicates that replacing the word "place" with another word is permissible if it fulfills its meaning (35). And the answer to it is in the following ways: **First:** The difference in narratives does not create doubt as long as everything comes down from God (4).

This is indicated by the saying of each of the Companions who differed in the recitation to his companion: The Messenger of God - may God bless him and grant him peace - recited it, and the saying of the Prophet - peace be upon him - to all those who differed in the recitation, "This is how it was revealed."

Therefore, the narrations reported from the Prophet - may God bless him and grant him peace - are for the purpose of clarifying and clarifying the meaning of the readings, and even if the wording is different, the meaning is the same. Al-Zarqani said: "That hadith and others like it are among the parables that the Messenger, may God bless him and grant him peace, gives of the letters to which the Qur'an was revealed to indicate that those letters, despite their differences, are nothing but compatible words whose concepts support each other in their meanings, with no contradiction between them, no inconsistency, no contradiction, no contradiction, and in which there is no contradictory meaning." Another meaning that negates and contradicts it, such as mercy, which is the opposite and opposite of suffering (4).

Second: The hadith reported on the authority of Ibn Masoud is weak in its chain of transmission (32). Assuming its authenticity, they are two readings that he heard from the Prophet - may God bless him and grant him peace - and when the man had difficulty and could not pronounce the first reading, he directed him to the second reading (37).

Which appears to be an abrogated reading. It is not possible for a companion of mine to read the Qur'an according to his whim and opinion. If the Prophet - may God bless him and grant him peace - could not do that, because God Almighty said: *(And when Our verses are recited to them as clear evidences, those who do not expect the meeting with Us say, "Bring us a Qur'an, other than this or change it." Say, [O Muhammad], "It is not for me to change it on my own accord. I only follow what is revealed to me, indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day). (Yunus: 15)."*

How could someone below him, the honorable companions or others, do it? Not to mention that the novel is already weak. Abu Shahba said: "These were letters to be read with, and they were revealed from God to enlarge upon the Arabs at the beginning, then abrogations were abrogated from them in the final presentation that Gabriel presented to the Prophet - may God bless him and grant him peace... And based on this, Ibn Masoud is He heard both readings on the authority of the Prophet, may God bless him and grant him peace, and when the man was unable to read one of them, he recited the other (38).

Third: In the hadith narrated by Al-Baraa bin Azib, that the Prophet - may God's prayers and peace be upon him - was teaching one of the companions a supplication in which it said: "And your Prophet whom you sent." The companion said: "He who was sent." And the Prophet - may God's prayers and peace be upon him - said to him: "No, by your Prophet whom you sent." " (14).

If the Prophet, peace be upon him, did not agree to replace one word with another word that carries the same meaning in a supplication, how would he or the honorable companions - may God be pleased with them - accept doing that with the Holy Qur'an?

If the readings were permissible in meaning, we would now have thousands of different copies of the Qur'an in our hands as a result of that. To say that it is permissible to replace one word with another leads to the disappearance of the miracle, which is one of the most important characteristics of the Holy Qur'an, and that every word in it is best estimated in its place, and expresses the most correct expression, and it cannot be Any other word can block it" (39).

Abu Shahba said: "These and similar narrations are inevitably dismissed from their apparent meaning, due to the presence of definitive evidence from the Qur'an and the authentic Sunnah that it is not permissible to replace one word with another in its meaning, without stopping and listening" (38).

Fourth: The consensus of Muslims not to recite the Qur'an with the meaning and to replace one word with another that conveys the same meaning.

Al-Baqilani said: "If a reader recites in the place of (And your Lord has come) and fulfills your Lord, and reads: 'Indeed, I am going to my Lord' in place of, (Indeed, I am going to my Lord)... that is not permissible and is not permissible according to Muslim consensus" (40).

The second suspicion: It is permissible to work diligently in reading It is an old suspicion; Some
of them said that it is permissible to make ijihad and make choices in readings according to what is consistent with the language without relying on authentic narrations and narrations.

Al-Sakhawi said: "... A genius has become a genius in our time, and he claimed that everyone who has an authentic face in Arabic with a letter from the Qur'an that agrees with the script of the Qur'an, then reciting it is permissible in prayer, and in other things, and he invented an innovation with which he went astray from the path intended, and was involved in a great status." It is his crime against Islam and its people, and he tried to add falsehood to the Book of God Almighty that does not come from before it or from behind it, as he made for the people of atheism in the religion of God, through its poor reading, a way to mislead the people of truth by choosing readings from the side of the books, and extracting opinions without holding fast. And adherence to the supposed influence on the people of Islam to accept it and adopt it based on the authority of Kabir and in disagreement with the predecessor" (33).

The response to this suspicion is as follows: **First:** The nation's consensus is that reading is a practiced Sunnah - as we explained previously - and it is not permissible to violate it. **Second:** The reading is not according to the most eloquent language in the language and the most measured in Arabic.

Abu Amr al-Dani said: "The imams of recitation do not act on any of the letters of the Qur'an according to [the most vulgar] in the language and the most analogous in Arabic, but rather according to what is most proven in narration and most correct in transmission, and if the narration is proven, it is not rejected by Arabic analogy or distortion of the language, because recitation is a Sunnah." It is followed and must be accepted and reached" (19). **Third:** Among the reciters was someone who was an imam in the language, and had a school of thought in grammar, and he would disagree with his grammatical school of thought, following the authentic tradition, and he would say that if it were not for me to read except what I read, I would have read such-and-such letters by Kannafi' and Abu Amr (27).

Al-Sakhawi said: "Al-Kasa'i, may God have mercy on him, said: If I had read according to the Arabic analogy, I would have read (himself) with the kafa in the nominative case, because he wanted to make it great, but I read according to the hadith" (33). Ibn Mujahid said: "... Al-Asma'i told us, he said, I heard Abu Amr ibn Al-Ala' saying, 'If it were not for me to recite except what has been recited, I would have recited the letter such-and-such and the letter such-and-such'" (22).

Fourth: The imams of recitations forbade even asking about the reason why the words of the Qur'an were parsed in this way.

Al-Sakhawi said: "Some of Sulaym's companions said: I said to Sulaym about a letter of the Qur'an: From what side was such-and-such? So he raised his sleeve, hit me with it, and got angry, and said: Fear God, do not take any of these. We only recite the Qur'an to trustworthy men who Recite it to trustworthy people" (33).

Fifth: Repentance from those who were diligent in reciting readings in accordance with the language without effect, and among them are:

1- Ibn Shanbudh's repentance; He was changing letters from the Qur'an and reciting something other than what was revealed, so Al-Wazir bin Muqla asked him to repent in the presence of Ibn Mujahid, the reciter, and a group of people from the Qur'an (41).

2- Reply of Ibn Muqasim's reading; Where he resorted to letters from the Qur'an, he violated the consensus and read them in a way that agreed with aspects of the language. The scholars denounced him, and the Sultan asked him to repent in the presence of the reciters and jurists, and he wrote a report of his mistake (42).

Ibn al-Jazari said: "Ibn Miqdam was denied the fact that he permitted the recitation based on what the Qur'an agreed upon without trace" (27).

Sixth: The scholars deny that it is permissible to give preference between the established readings of the scholars and commentators.

Al-Zarkashi said: "The recitations are optional and not optional, contrary to a group of them, including Al-Zamakhshari, who thought that they are optional and take place with the selection of Passover And the ijthah of the eloquent people" (8).

Abu Shamah Al-Maqdisi said: "The authors of recitations and interpretations have spoken extensively about preferring between these two recitations [i.e., Malik and Malik in Al-Fatihah], to the point that some of them exaggerate in this to the point of almost eliminating the validity of the other recitation, and this is not praiseworthy after the two recitations have been proven, and the authenticity of the connection with the Lord Glory be to Him, the Most High, because they are two attributes of God Almighty whose perfection is revealed in them only, and it should not go beyond that" (42).

The third suspicion: The hadiths about the revelation of the Qur'an in seven letters contradict the God Almighty's saying: ***(Then do they not reflect upon the Qur'an? If it had been from [any] other than Allāh, they would have found within it much contradiction). (AN-Nsaa: 82).***

This suspicion aims to prove that the Qur'an contradicts the authentic Sunnah. Either the Qur'an is truthful and the Sunnah is incorrect, or vice versa. The response to this suspicion is as follows:

First: The difference proven by the hadiths is different from the difference denied by the verse. The difference in the seven letters has no contradiction or contradiction. Rather, it is a difference of diversity and heterogeneity.

Ibn al-Jazari said: “As for the reality of the difference between these seven letters mentioned by the Prophet - may God bless him and grant him peace - and its benefit, the difference referred to is... Therefore, there is difference, diversity and contrast in this, not difference, contradiction and contradiction, for this is impossible for this to occur in the word of God” (27).

Al-Zarqani said: “The noble hadiths prove the difference in the sense of diversification in the ways of reciting the Qur’an and pronouncing its words within a limited circle of no more than seven letters and on the condition of receiving all of them from the Prophet - may God bless him and grant him peace. As for the Qur’an, it denies the difference in the sense of contradiction and conflict between the meanings of the Qur’an and its teachings while diversification is proven.” In the aspects of pronunciation and previous performance” (4).

As for the difference that the Qur’an denies, it is in the sense of contradiction, conflict, and conflict between the meanings of the Qur’an and its teachings, and such a thing cannot occur in the word of God Almighty. The entire Qur’an is one chain with principles and objectives, no matter how many ways it is read and no matter how diverse the arts of performing it (4).

Al-Baydawi said: “If it had come from other than God, that is, if it had been from the words of humans, as the infidels claim, they would have found in it a great deal of contradiction in meaning and varying systems, some of it being eloquent and some of it being weak, some of it being difficult to contradict and some of it being easy, and some of its future news being consistent with reality but not others. And the mind agrees with some of its rulings but not with others” (43).

Abu Hayyan said: “And the Great Qur’an does not contain any of that [i.e., disagreement], because it is the speech of the One who encompasses everything, appropriate to it, a miraculous eloquence that escapes the powers of communicators, and the strength of the truthfulness of Ahab I see, and the validity of meanings, and no one can do it except the one who knows what no one knows except him” (44).

Therefore, there is no difference or contradiction in the Holy Qur’an, and what also indicates this is that the correct readings do not contradict each other, with the proven diversity in aspects of pronunciation and performance. Rather, they are compatible, and each reading is a verse that adds a meaning that does not conflict with what other readings add.

Second: The difference between the seven letters includes three meanings that surround them all:

First: the difference in pronunciation and the meaning is the same, such as saying: “Al-Sirat” with a sīn, and “Al-Sirat” with a šād, and “Al-Zirāt” with a zāī, and {on them} and {to them} and {they have} with the addition of the ha with the iqānah of the meem and with the kasra of the ha with the addition of the meem and wa Its inhabitants.

Second: The pronunciation and meaning are completely different, although it is permissible for the two recitations to be combined in one thing. In order for their combination not to contradict each other, like the Almighty saying: “kingship on the Day of Judgment” with a thousand and “kingship” with something other than a thousand, because what is meant by these two readings is God, Glory be to Him, and that is because He is the Most High O Master of the Day of Judgment and His kingdom, all of the two descriptions have come together for Him, so God Almighty told us about that in the two recitations.

The same applies to his saying: “And it is not in the unseen with two doubts” with the letter “dha” and “with two thoughts” with the ḍād; Because what is meant by these two readings is the Prophet - may God bless him and grant him peace - and that is because he was not suspicious of the unseen, that is: he was not accused of what he told us about God Almighty, and he was not miserly in teaching what he knew God and sent it down to him, but both matters were absent from him, so God informed He was exalted above him in the two recitations. And so on and so forth.

Third: The wording and meaning are completely different, while it is not permissible for them to be combined in one thing. For the sake of their meeting in it, such as a reading from the reader: “They thought that they had lied” with tension because the meaning: the Profits are certain that their people have lied to them, and they have read: Because the meaning: The addressees imagined that the Profits had lied to them in what they told

them, that if they did not believe in them, torment would befall them. So the first reading is certain, and the first pronoun is for the Profits, and the second is for the sender, and the readers are suspected the second pronoun is doubt, and the first pronoun is for the addressees and the second for the Profits.

And what has been reported of this type...this is the way to go, because each reading of them is in the same position as a verse that stands on its own, and it is not valid to combine it with another verse that differs from it in one thing, to contradict and contradict them (19).

There is no difference in all of them and they do not contradict each other. Rather, they are consistent and enriched with compatible meanings.

Among the similarities raised by the orientalist Goldziher (30): the existence of a contradiction between the readings in meaning due to the different aspects of parsing. This was evidenced by the two readings mentioned in the beginning of Surat Al-Rum. The first was the Romans were defeated by constructing the passive voice, and they will prevail by constructing the active participle, and the second reading was by constructing "I defeated" for the active participle, and they would be victorious by the active participle, and these two readings that conflict in meaning" (39).

It is one of the linguistic similarities that has been answered in its context (39).

The third requirement: suspicions about the readers:

These are suspicions that revolve around the readers who carried these readings and are attributed to them. To question the validity of the readings; The point is not the reader himself, but rather his reading. Among these similarities: How can Hafs be an imam in recitations when he is weak in hadith? (32).

The response to suspicion has two aspects: **First:** Introducing him and praising him from scholars, especially in his endurance and fulfillment of the Book of God Almighty. The sayings of scholars unanimously praised Hafs bin Suleiman Al-Muqri, and that he proved and perfected the people in reading Asim. This is because he was Asim's stepson and he lived with him in the same house, and he read to him repeatedly.

Al-Khatib Al-Baghdadi said: "Hafs bin Sulayman bin Al-Mughirah, Abu Omar Al-Asadi Al-Bazzaz...

He was Asim's companion in reading and his wife's son, and he used to stay with him in one house, and he recited the Qur'an to him repeatedly, and the predecessors used to consider him superior in memorization to Abu Bakr ibn Ayyash, and described him as being precise in the letter with which he recited to Asim" (45).

Ibn al-Jazari said: "He was the most knowledgeable of Asim's companions regarding Asim's recitation" (27). He said: "Al-Dani said: He is the one who took Asim's recitation from the people one by one, and he went down to Baghdad and recited with it, and was near Mecca and recited with it as well. Yahya bin Ma'in said: The correct narration that was narrated from Asim's recitation is the narration of Abu Omar Hafs bin Sulaiman" (27).

Attiya Nasr said: "He took up reading casually and taught us on the authority of Asim, so he mastered it until the scholars testified to him about it. He, may God have mercy on him, had great memorization and mastery, and Imam Al-Shatibi praised him and preferred him over Shu'bah, saying: And that Ibn Ayyash is Abu Bakr al-Rida... and Hafs, and he was a master of perfection (46).

Therefore, his narration became famous and was accepted by the imams, and this is not strange to him, as he was raised in Asim's house, and he stayed with him and mastered his reading until he was the most knowledgeable of his companions in it. He recited it to people after Asim's death for a long period of time" (47).

Waki' bin al-Jarrah said: He was trustworthy (19). It appears from what the scholars have said about him that they unanimously agree on controlling and mastering the recitation, and that he is the most disciplined person in reading Asim.

Secondly: As for the hadith, it has been proven, through the sayings of scholars, that he was not perfect in it, including:

Ibn Hajar said: "He left the hadith with his imamate in the recitation" (51). Al-Dhahabi said: "As for recitation, he is trustworthy and reliable, unlike his situation in hadith... People read for a long time. And the recitation that he took from Asim goes back to Ali - may God be pleased with him" (48). In *Mizan al-I'tidal*, he described it as weak hadith (48).

It was narrated on the authority of Ahmad ibn Hanbal that he said: There was no harm in Hafs ibn Sulaiman al-Muqri, and he said he was righteous (45).

Third: It is necessary to differentiate between documenting the hadith and documenting the reading. What is noticeable from the previous sayings of the scholars is their consensus regarding it being accurate for the reading. Rather, he was the most proficient among the people in reading Asim. As for the hadith, it appears - from the statements of most scholars (49) - that he was weak in the hadith. But his weakness in hadith does not impugn his accuracy and authenticity in reading.

Al-Dhahabi said in Asim's biography: "And at all times the scholar continues to be a leader in one art and fall short in other arts" (48).

This is something that is decided upon by all people; As a person is unable to collect all the sciences and master all the arts, many scholars have been known in history who excelled in one of the sciences and were ignorant of many others. This is due to his specialization in it, and spending the bulk of his time and life in acquiring it and his long commitment to it.

The reader said: "The hadith scholars spoke about the hadith of Hafs in terms of his accuracy of the hadith, and that does not affect his recitation, as he specialized in recitation and was proficient in it, but this was not the case with the hadith."

An example of this is: Asim bin Abi Al-Najood, the famous reciter and one of the seven reciters. Al-Dhahabi said about it: "Asim was reliable in recitation and truthful in hadith, and Abu Zar'ah and a group of people trusted him. Abu Hatim said: His place is truthfulness" (48).

Al-A'mash was firm in hadith and soft in letters (48). Abu Hanifa Al-Numan was knowledgeable in jurisprudence and weak in hadith (50). Al-Dhahabi said about him, on the authority of Al-Dahhak bin Muzahim Al-Hilali Al-Khorasani: The author of interpretation. And he is not glorified due to his hadith" (48). And many other scholars who excelled in one science but were weak in many sciences.

Fourth: The large number of people who narrated reading from him, and this is evidence of his control, confidence, and mastery of reading.

Among those who narrated the reading from him verbally or audibly were Hussein bin Muhammad al-Marudhi, Hamza bin al-Qasim al-Ahwal, Suleiman bin Daoud al-Zahrani, Hamad bin Abi Uthman al-Daqqaq, al-Abbas bin al-Fadl al-Saffar, Abd al-Rahman bin Muhammad bin Waqid, Muhammad bin al-Fadl Zarqan, Khalaf Bayad al-Haddad, Amr bin al-Sabah, Ubaid bin al-Sabah, and Hubayra bin Muhammad al-Tamar. And Abu Shuaib Al-Qawwas, Al-Fadl bin Yahya bin Shahi bin Firas Al-Anbari, Hussein bin Ali Al-Jaafi, Ahmed bin Jubair Al-Antaki, and Suleiman Al-Fuqaimi (27).

Fifth: Hafs devotes himself to teaching his sheikh to read and travels between regions.

Abu Amr al-Dani said: He is the one who took Asim's recitation to the people in recitation, and he went down to Baghdad and recited it, and he went to Mecca and recited it as well" (27).

Sixth: The narration of Hafs spread widely throughout the world, and the general Muslims and many of their elite no longer knew anything other than it (52).

What appears to be the case is that Hafs - may God have mercy on him - devoted him to reading, and that he mastered and mastered it, and that he taught people it wherever he went, and that he cared about it, which led to the spread of his narration in this way.

In conclusion: Hafs bin Suleiman was an imam in reading, a master of it. He spent his life teaching it, starting with his hometown of Kufa, where he grew up, passing through Baghdad, and ending in the Holy City of

Mecca, next to the Sacred House of God there. During that time, he showed interest in narrating the noble Prophet's hadith, but he did not He devotes his full time to reading, without specializing in it, and this does not diminish his status or be a reason to challenge his justice. It is enough for him to be proud that the Holy Qur'an is recited today with the reading that he narrated on the authority of his sheikh Asim bin Abi Al-Najood in most Muslim countries, and we hope that he will receive the reward he deserves. He is worthy of it, and he is not worthy of it. We testified to what he taught us, and we do not approve of anyone before God." (53).

CONCLUSION

After this enjoyable and useful wandering between the books of the sciences of the Qur'an, the books of readings, the books of al-Jarh and al-Ta'deel, and the book of the orientalist Goldziher, the study reached a set of results, the most beautiful of which are the following:

Challenging readings and casting doubts about them is an old and recent topic, although it has increased recently.

The orientalist Goldziher is the most orientalist who challenges Qur'anic readings. In order to cast doubt on the authenticity of the Holy Qur'an.

The focus of refuting all suspicions is based primarily on two main matters A- Proof that the readings are of divine origin.

And proving that it is only proven by the authentic and proven narration from the Prophet - may God bless him and grant him peace.

The Muslims' ignorance of the concept of readings and everything related to them in terms of their roots was one of the ways to question them.

Recommendations

1- We advise students of Islamic sciences to pay more attention to Qur'anic readings and learn everything related to them. The sum of the readings is the Holy Qur'an.

2- We recommend to students of Sharia knowledge the necessity of teaching Muslims the necessary sciences related to readings.

3- The study recommends that students of Islamic law and religious institutions need to confront anyone who fights religion and raises suspicions about it.

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