



COMPARATIVE STUDY ON THE SCIENCE OF  
*QIRĀ'ĀT* IN HIGHER EDUCATION INSTITUTIONS  
IN MALAYSIA

BY

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A dissertation submitted in partial fulfilment of the  
requirements for the degree of Master of Islamic  
Revealed Knowledge and Heritage  
(Qur'ān and Sunnah studies)

Kulliyyah of Islamic Revealed Knowledge  
and Human Sciences  
International Islamic University  
Malaysia

APRIL 2010

## ABSTRACT

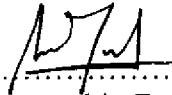
This research aims to study the development of the science of *qirā'āt* in Malaysia by focusing on selected higher education institutions. The researcher selected University of Malaya, National University of Malaysia and Islamic Science University of Malaysia for the purpose of this research as these are the only institutions offering the science of *qirā'āt* at the undergraduate level in Malaysia. The purpose is to look how these institutions transmitted the knowledge to the students and to analyse the effectiveness of its learning. While doing comparative study on the subject, the researcher identified several similarities and differences methods and sources used by *qirā'āt* lecturers in teaching the courses. The researcher discovered that the understanding of the science of *qirā'āt* among students in the higher education institution is very good. They admitted that learning the science of *qirā'āt* gives the students positive impact towards improving their learning, especially in Qur'ānic courses. Before all these, the researcher introduced the science of *qirā'āt* in details as it is important to give clear view on the knowledge before explaining its development in Malaysia.

## ملخص البحث


يهدف هذا البحث إلى دراسة تطور علم القراءات في ماليزيا، وذلك بالتركيز على بعض مؤسسات التعليم العالي. وقد اختار الباحث في سبيل ذلك: جامعة ملايا، والجامعة الوطنية الماليزية، وجامعة العلوم الإسلامية الماليزية لكون هذه الجامعات الثلاث تدرس مادة علم القراءات في المستوى الجامعي. والهدف من ذلك هو معرفة كيفية تدريس هذه الجامعات مادة علم القراءات للطلبة، ومن ثم تحليل مدى تأثير تدريس هذه المادة عليهم. وقام الباحث بدراسة مقارنة في الموضوع، وتوصل فيها إلى وجود نسبة عالية من التشابه والتباين في منهج ومراجع تدريس مادة علم القراءات في هذه الجامعات. كما توصل إلى أن طلبة هذه الجامعات يستوعبون مادة علم القراءات استيعاباً جيداً، وأنهم يدركون أن لدراسة علم القراءات تأثيراً إيجابياً في الدراسات القرآنية. وفضلاً عن ذلك، سيضيف هذا البحث نبذة وافية في علم القراءات، لتكون مدخلاً مهماً لفهم هذا العلم بشكل واضح قبل الخوض في ذكر تطوره في ماليزيا.

## APPROVAL PAGE

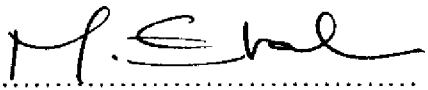
I certify that I have supervised and read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Islamic Revealed Knowledge and Heritage (Qur'ān and Sunnah Studies).

  
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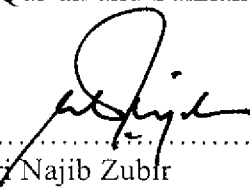
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Israr Ahmad Khan  
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This dissertation was submitted to the Department of Qur'ān and Sunnah Studies and is accepted as a partial fulfilment of the requirement for the degree of Master of Islamic Revealed Knowledge and Heritage (Qur'ān and Sunnah Studies).

  
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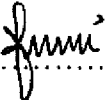
This dissertation was submitted to the Kulliyah of Islamic Studies and Human Sciences and is accepted as a partial fulfilment of the requirement for the degree of Master of Islamic Revealed Knowledge and Heritage (Qur'ān and Sunnah Studies).

  
.....  
Badri Najib Zubir  
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Revealed Knowledge and  
Human Sciences

## DECLARATION

I hereby declare that this dissertation is the result of my own investigation, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

Name: Muhammad Hafiz bin Saleh

Signature: ..........

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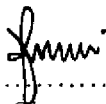
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**COMPARATIVE STUDY ON THE SCIENCE OF *QIRA'AT*  
IN HIGHER EDUCATION INSTITUTIONS IN MALAYSIA**

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*Dedicated to my lovely wife Adrine Hani binti Omar,*

*And my lovely parents*

*Saleh bin Jaafar and Aminah bte Abdullah...*

*You are my source of inspiration.*

## ACKNOWLEDGEMENTS

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# CHAPTER ONE

## BACKGROUND OF THE STUDY

### INTRODUCTION

The Prophet Muhammad (PBUH) was sent as the final Messenger of Allāh to the entire world. His ummah consists of people from all races on earth, men and women, old and young, maids and slaves, and educated and illiterate. Allāh sent the Qur'ān along with him as guidance to the ummah. The Qur'ān was revealed to the Prophet (PBUH) in Arabic. Allāh says in the Qur'ān: "We (Allāh) have sent it down as an Arabic Qur'ān so that you may understand"<sup>1</sup>. The Prophet (PBUH) was responsible for teaching his companions how to recite the Qur'ān correctly and explained to them the benefits of reciting it. He also educated them in several styles of recitation as recited to him by *Jibrīl* during its revelation.

In the context of Islam, the science of *qirā'āt* literally means the methods used for the recitation of the Qur'ān. As well as the oral recitations of the Qur'ān, it also includes the punctuation of the written text, which corresponds to the oral recitation.<sup>2</sup> Traditionally, there are seven recognized schools of *qirā'āt*, with each one deriving its name from the person who originated it. The *qirā'āt* schools or methods of recitation are called *Qirā'at Nāfi'*, *Qirā'at Ibn Kathīr*, *Qirā'at Abū 'Amru*, *Qirā'at Ibn 'Āmir*, *Qirā'at 'Āṣim*, *Qirā'at Ḥamzah* and *Qirā'at al-Kisā'ī*. Today, most Muslims in the world practice *Qirā'at Āṣim* with the *riwāyat* of *Hafṣ* in their recitation.

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<sup>1</sup> Sūrah Yūsuf: 2.

<sup>2</sup> Ahmad Von Denffer, *'Ulūm Al-Qur'ān: An Introduction to the Sciences of the Qur'ān*, (Leicester: Islamic Foundation, 2007), 115.

In Malaysia, the science of *qirā'āt* has been introduced into society in several ways. Among the ways is to learn from lectures held in mosques when they learn about interpretations of the Qur'ān. In fact, there is at least one institution (*Ma'had Tahfiz*) in each state in Malaysia which offers this subject to their students. Thus, the science of *qirā'āt* is being spread among Malaysian Muslims. There is even a reality television show which is related to the science of *qirā'āt* called *Akademi al-Qur'ān*<sup>3</sup>.

The researcher has decided to study the development of the science of *qirā'āt* in Malaysia, by focusing on the higher education institutions that have facilitated transmitting this knowledge among Muslims in Malaysia.

## STATEMENT OF THE PROBLEM

It is believed that the numbers of those who are interested in the science of *qirā'āt* in Malaysia are increasing day by day. This situation is noticeable since the introduction of a reality television show related directly to the science of *qirā'āt*. Interest began to generate regarding the science of *qirā'āt* and people began to learn it in various places. However, among the places where the course is taught systematically are in the higher education institutions. Several methods have been created and various sources are being used depending on the institutions which offer the course. Some institutions offering the course provide a general and historical background; whilst other institutions delve into the theories and the methodological recitation<sup>4</sup> of the Holy Qur'ān in various styles according to the authentic recitations

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<sup>3</sup> *Akademi al-Qur'ān* is presented by TV9 in Malaysia to find excellent *qāri'* and *qāri'ah* (male and female reciters), which rewards the most accurate and melodic reciters of the Quran.

<sup>4</sup> The science of *qirā'āt* is an extensive knowledge. For those who want to master this course, one must learn the course both theoretically and practically. From the theoretical aspect of *qirā'āt*, it means the philosophy of the course such as the definition of the science of *qirā'āt*, the development of the course, and the recognized leaders in the science of *qirā'āt*. Meanwhile, from the practical aspect of the science of *qirā'āt*, it is another knowledge where one is taught to recite the Qur'ān in various styles of

from the Prophet (PBUH). Thus, these are the best places to measure the development of the course in Malaysia. It is important to study the teaching methodology of each institution to see how effectively the course is being taught. Thus, comparison between the selected institutions must be done to identify which institution has the most effective method of teaching the science of *qirā'āt* to their students. Therefore, the selected institutions that offer the course in greater depth can be identified.

## RESEARCH QUESTIONS

1. What is the science of *qirā'āt*?
2. When and how did higher education institutions in Malaysia introduce the science of *qirā'āt*?
3. How is the science of *qirā'āt* taught in higher education institutions in Malaysia and what are the methods and sources used in teaching the course?
4. What are the similarities and differences between the selected higher education institutions in Malaysia in teaching the course?
5. What are the problems faced by students and lecturers in learning and teaching the science of *qirā'āt*?
6. How effective is the study of the science of *qirā'āt* in the selected institutions?

## RESEARCH OBJECTIVES

The main objectives of the study are as follows:

1. To introduce the science of *qirā'āt*, such as the historical background of *qirā'āt*, the seven recognized leaders of *qirā'āt* and their transmitters.

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recitation according to the recognized leaders' recitation. This part will be elaborated in the third chapter of the research.

2. To explore the development of the science of *qirā'āt* in the higher education institutions in Malaysia, as well as to study the methods and sources used in teaching the course.
3. To identify the similarities and differences in the methods among the institutions in teaching the science of *qirā'āt*.
4. To view the achievement and effectiveness of studying the science of *qirā'āt* in the selected institutions.
5. To seek out the problems faced by students and lecturers in learning and teaching the science of *qirā'āt* and come out with reliable solutions.
6. To develop some recommendations based on observation held of *qirā'āt* classes and interviews with the experts in teaching the course.

### **SIGNIFICANCE OF THE RESEARCH**

The academic study of *qirā'āt* has been a very minor aspect of Islamic studies in Malaysia. Thus, this research will explain briefly the background of the science of *qirā'āt*. In addition, the development of the science of *qirā'āt* course in Malaysia's higher education institutions will be the main focus in this research. The researcher will produce views and suggestions according to the researcher's detailed study on the methods used in teaching the course. This research is meant to provide encouragement, as well as guidance to those responsible for managing and supervising this course, so that they may implement the most effective method in teaching the science of *qirā'āt*.

## SCOPE/LIMITATION OF THE RESEARCH

This study will focus on the development of the science of *qirā'āt* taught in higher education institutions in Malaysia. For this purpose, the researcher has chosen 3 institutions to examine:

- i. University of Malaya (UM)
- ii. National University of Malaysia (UKM)
- iii. Islamic Science University of Malaysia (USIM)

These three universities have been selected for the purposes of this research as they are the only institutions that offer this course at the undergraduate level in Malaysia.

## LITERATURE REVIEW

It can be seen that some research has been conducted by the Muslim scholars in order to explore the definition and background of the science of *qirā'āt*, especially from the Middle East. However, none of the research focused on the science of *qirā'āt* in higher education institutions in Malaysia. Thus, the following analysis will show that none of the studies has focused on the science of *qirā'āt* in Malaysia's higher education institutions.

Abdullāh Hāshim's<sup>5</sup> thesis is focused on understanding the science of *qirā'āt* in general. His focus is on *Imām 'Aṣim*'s style of recitation which is practiced in most countries. He briefly mentions the background of the science of *qirā'āt* by explaining the differences between Qur'ān and *qirā'āt*, the schools of *qirā'āt* and so on, but it lacks important information on understanding the science of *qirā'āt*. For instance, he

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<sup>5</sup> Abdullāh Hāshim, "Bacaan Qirā'at 'Aṣim: Kajian Terhadap Guru-guru Al-Qur'ān di Daerah Melaka Tengah, (Qirā'at 'Aṣim: A Research towards the Qur'ānic Teachers in Malacca)" (MA Dissertation, Islamic Academy of University Malaya, 2008).

does not give the definition of *qirā'āt*, nor discuss the development of *qirā'āt* and the leaders of *qirā'āt*. The current research intends to develop on his thesis and further explore the development of the course in higher education institutions in Malaysia.

Mohd A'tarahim Bin Mohd Razali's<sup>6</sup> thesis is focused on understanding the science of *qirā'āt* through a comparative study between two recognized schools of *qirā'āt* where a number of differences can be found through the recitation of the Qur'ān. He explains the affect of two kinds of recitation which cause different meanings in Islamic law by including selected verses from the Qur'ān as evidence. The current researcher finds that the information in this thesis is very helpful in understanding the importance of knowing the science of *qirā'āt*.

Mohd Rahim bin Jusoh<sup>7</sup> wrote a book on the science of *qirā'āt* in general. The book has plenty of information regarding the science of *qirā'āt* beginning with the meanings of *qirā'āt*, the names of recognized schools of *qirā'āt*, and the leaders of *qirā'āt*. Furthermore, he also quotes several examples of their recitations and explains the differences among them by comparing the styles of recitation practiced by each school.

Aḥmad 'Īsā<sup>8</sup> in his book explains some important issues in the science of *qirā'āt*. He points out several styles of Qur'ānic recitation within the *ḥadīths* which mentioned about various styles of recitation from Sūrat al-Fāṭihah to Sūrat al-Kauthar. He explains in his book the classifications of the *qirā'āt* and the conditions for its

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<sup>6</sup> Mohd A'tarahim Bin Mohd Razali, "Qirā'āt Mutawātirah: Perbandingan Manhaj Usūl Riwayāt Ḥafṣ dan Warsh dan Kesan Bacaannya Terhadap Fiqh Islāmī Skop Kajian: Beberapa Ayat-Ayat Tertentu Di Dalam Al-Qur'ān, (Qirā'āt Mutawātirah: A Comparative Study Between Ḥafṣ And Warsh Recitations and its Effects Towards Islamic Law within Selected Verses in the Qur'ān) (MA Dissertation, National University of Malaysia, 2004).

<sup>7</sup> Mohd Rahim bin Jusoh, *Pengenalan Ilmu Qira'at, (Introduction to the Science of Qirā'āt)* (Selangor: Mahsuri Timur, 2001).

<sup>8</sup> Aḥmad 'Īsā, *al-Qirā'āt al-wāridah fī al-sunnah*. (Cairo: Dār al-Salām, 2006).

validity. He also gives explanations about understanding how the Qur'ān was compiled from the Prophet's era to Caliph Uthman's era.

Sya'bān Muḥammad Ismā'īl<sup>9</sup> discusses in his book the important rudiments of studying the science of *qirā'āt*. He commences his book by giving the definition of Qur'ān and *qirā'āt*. He quotes several *ḥadīths* to show that the Qur'ān was revealed by various kinds of recitation. Furthermore, he explains the development and history of the science of *qirā'āt* from the Prophet's era until the recording of *qirā'āt* books. He also gives clear explanations on the meaning of *qirā'āt shādh* and its related rules. This book will be used by the researcher due to its useful information.

There are also several works written about *qirā'āt* such as:

1. *Qirā'āt dan Tarannum dalam Tilawah al-Qur'ān (Qirā'āt and Tarannum in the Qur'ānic Recitation)* by Mohd. Napiah Hj. Sahrani.
2. *Qirā'at Ḥafṣ: Satu Kajian Fonetik (Qirā'at Ḥafṣ: A Phonetic Study)* by Zaharom Ridzwan, *Qirā'at Nāfi' Riwayāt Qālūn: Satu Kajian Fonetik (Qirā'at Nāfi' Riwayāt Qālūn: A Phonetic Study)* by Mohd Nadzri Mohd Khir.
3. *Qirā'at ibn Kathīr: Satu Kajian dalam Juz 'Ammā (Qirā'at ibn Kathīr: A Study towards Juz 'Ammā)* by Mohd Ala-Uddin Othman.
4. *Qirā'āt al-Sab'ah: Kajian Biografi Para Qurra' (The Seven Qirā'āt: The Biography of the Readers)* by Mohd Hasdi Mohamed.

All these are the dissertation written by postgraduate students in University of Malaya as a requirement in obtaining their Master's degree. From the previous literature review, the researcher believes that none have studied on the science of *qirā'āt* in higher education institutions in Malaysia.

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<sup>9</sup> Sya'bān Muḥammad Ismā'īl, *al-Qirā'āt: aḥkāmuhā wa maṣādiruhā*. (Cairo: Dār al-Salām, 1999).

## RESEARCH METHODOLOGY

The researcher will adopt a qualitative method as the primary method in conducting the research. The second chapter of the research will be based on library research where by materials related to the science of *qirā'āt* will be collected from primary and secondary sources such as articles, books and the internet. These materials will be analyzed by the researcher through his reading and understanding of them.

The third and fourth chapter of the research will be based on qualitative method where data will be collected through interviews with lecturers and experts in teaching the science of *qirā'āt*. It involves personal meetings in which the researcher asks a series of questions on how the science of *qirā'āt* is being taught and what are the problems faced by lecturers in teaching the course. The researcher will also attend some of the classes in selected institutions to observe the learning environment and distribute questionnaires to both lecturers and students to analyze the effectiveness of the teaching.

Upon collection of all distributed questionnaires, all responses to the questionnaires will be tabulated in a numerical code to be analyzed. The data will be processed using the Statistical Package for Social Science (SPSS) version 11.5. All the collected data will be analyzed using descriptive statistics. It will also be reported as frequencies and percentage. In addition, all responses will be described and elaborated on according to the results from the respondents' opinion.

Finally, the composition of the thesis will be in English, following the British standard grammar and spelling. Translations from the Malay and Arabic languages to English will be conducted when necessary.

## ORGANIZATION OF THE RESEARCH

The research will comprise four chapters as follows:

- CHAPTER ONE** : Introduction
- 1.1 Statement of the Problem
  - 1.2 Research Questions
  - 1.3 Objectives of the Research
  - 1.4 Significance of the Research
  - 1.5 Scope/Limitation of the research
  - 1.6 Literature Review
  - 1.7 Methodology of the Research
- CHAPTER TWO** : Background to the Science of *Qirā'āt*
- 2.1 Introduction
  - 2.2 A Brief Description of the Word *Qirā'āt*
  - 2.3 Classification of *Qirā'āt*
  - 2.4 Conditions for the Validity of A *Qirā'at*
  - 2.5 The Development of the Science of *Qirā'āt*
  - 2.6 *Qirā'āt* Sources
  - 2.7 The Meaning of the Seven *Aḥruf* in the *Ḥadīths*
  - 2.8 Benefits from Various Styles of Recitations
  - 2.9 Compilation of the Science of *Qirā'āt*
  - 2.10 The Recognized Leaders of *Qirā'āt* and Their Transmitters
  - 2.11 Conclusion

**CHAPTER THREE** : The Science of *Qirā'āt* in Higher Education Institutions in Malaysia

3.1 Introduction

3.2 The Development of the Science of *Qirā'āt* in Malaysia

3.3 University of Malaya and the Science of *Qirā'āt*

3.4 National University of Malaysia and the Science of *Qirā'āt*

3.5 Islamic Science University of Malaysia and the Science of *Qirā'āt*

3.6 Similarities and Differences between the Institutions in Teaching the Science of *Qirā'āt*

3.7 Challenges in Teaching the Science of *Qirā'āt*

3.8 Methods of Teaching the Science of *Qirā'āt*

**CHAPTER FOUR** : Analysis and Assessment Based on a Detailed Study of Learning the Science of *Qirā'āt* in Higher Education Institutions in Malaysia

4.1 Introduction

4.2 An Overview on the Science of *Qirā'āt* Institutions in Malaysia

4.3 Presentation and Analysis of Data

4.4 Conclusion

Conclusion

Bibliography

## CHAPTER TWO

### BACKGROUND TO THE SCIENCE OF *QIRĀ'ĀT*

#### 2.1 INTRODUCTION

One specialty of the Qur'ān is that Allāh promised He would protect the Qur'ān from any corruption. Allāh says in Sūrah al-Ḥijr:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾

Verily, We (Allāh), it is We Who revealed the Dhikr (the Qur'ān) and surely We will guard it (from corruption). (15:9)

Ibn Kathīr (d 774 A.H.) says: Allāh stated that He is the One Who revealed the Dhikr to him, which is the Qur'ān, and He is protecting it from being changed or altered.

<sup>1</sup> Allāh also protects the Qur'ān from all angles including the meanings, the words, the style scripts and the styles of recitation (*qirā'āt*). Thus, the various styles of recitation (*qirā'āt*) is also under Allāh's protection as it comes from Him. The Prophet (PBUH) said:

إن هذا القرآن نزل على سبعة أحرف فاقرءوا ما تيسر منه.<sup>2</sup>

The Qur'ān has been revealed in seven *aḥruf*. You can recite it in any of them you find easy among them.

<sup>1</sup> Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, ed. Dr. Muḥammad Ibrāhīm al-Bannā. (Beirut: Dār Ibn Ḥazm, 1998), vol. 4, 1951.

<sup>2</sup> Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, (*Bāb unzil al-Qur'ān 'alā sab'ati aḥruf*), ed. Muḥammad 'Alī Baiḍūn, (Beirut: Dār al-Kutub al-'Ilmiyyah, 2002), vol. 3, 346.

This *ḥadīth* shows that the Qur'ān when revealed to the Prophet (PBUH) came along with various styles of recitation. Thus, it is protected by Allāh from any corruption as it is behalf of the Qur'ān itself. The specialty of the Qur'ān lies in the fact that even after fourteen centuries; the Qur'ān is recited in the same style as it was recited during the period of the Prophet (PBUH).

## 2.2 A BRIEF DESCRIPTION OF THE WORD *QIRĀ'ĀT*

*Qirā'āt* in Arabic is derived from the verb *qara'a* which means he read. Technically, it describes the recitation of the Qur'ān, as well as the punctuation of the written text, which corresponds to the recitation.<sup>3</sup>

Al-Zarkashī<sup>4</sup> (d 794 A.H.) says: “*Qirā'āt* is the method how to pronounce the words of Allāh in every letter in the Qur'ān and how to pronounce it either with *takhfif* (toning down) or *tashdīd* (accentuation) and others<sup>5</sup>.”

For those who intend to further deepen their knowledge in the subject, they will find that al-Zarkashī's (d 794 A.H.) view is too general and does not give a clear understanding of the subject. Therefore, they should refer to other scholar's opinions.

Ibn al-Jazarī<sup>6</sup> (d 833 A.H.) says: “*Qirā'āt* is the knowledge of how to pronounce each word in the Qur'ān correctly and it also shows different styles of pronunciation according to the leaders of *qirā'āt*<sup>7</sup>.”

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<sup>3</sup> Aḥmad Von Denffer, *‘Ulūm al-Qur'ān: An Introduction to the Sciences of the Qur'ān*, 115.

<sup>4</sup> He is al-Imām Badr al-Dīn Muḥammad bin ‘Abd Allāh bin Bahādir al-Zarkashī. He was born on 745 A.H. in Cairo and passed away on 794 A.H.

<sup>5</sup> Al-Zarkashī, *al-Burhān fī ‘ulūm al-Qur'ān*, ed. Muḥammad ‘Alī Baiḍūn, (Beirut: Dār al-Kutub al-‘Ilmiyyah, 2001), vol.1, 347.

<sup>6</sup> He is Muḥammad bin Muḥammad bin Muḥammad bin ‘Alī bin Yūsuf al-Jazarīyy al-Dimashqī. He is called Abu al-Khair. He was born 751 A.H. in Damascus, Shām and passed away in 833 A.H.

<sup>7</sup> Ibn al-Jazarī, *Taqrīb al-nashr fī al-qirā'āt al-‘ashr*, ed. Muḥammad ‘Alī Baiḍūn, (Beirut: Dār al-Kutub al-‘Ilmiyyah, 2002), 3.

Muḥammad ‘Abd al-‘Azīm Al-Zurqānī says: “*Qirā’āt* is a style of recitation selected by a leader of *qirā’āt* which differentiates between his style of recitation with the others in pronouncing the words of Allāh in the Qur’ān<sup>8</sup>.”

Thus, *qirā’āt* is knowledge explaining the methods to pronounce each word in the Qur’ān correctly with perfect expression, according to the styles of recitation narrated by the authorities of *qirā’āt*. It could be seen that there are no major differences between the scholars in giving the correct definition of *qirā’āt*.

### 2.3 CLASSIFICATION OF *QIRĀ’ĀT*

Imām Ibn al-Jazarī (d 833 A.H.) classifies the types of *qirā’āt* in detail and gave the definition of each type as stated below.

1. *Mutawātir*: A recitation narrated by a group on another group’s authority until the end of the chain, and for whom it would be impossible to agree on something false. An example would be upon which all narrators agree was transmitted on the authority of the seven leaders of *qirā’āt* schools. The greatest part of all readings is in this category.
2. *Mashhūr*: A recitation narrated with sound chains but does not achieve the level of *mutawātir* and corresponds to one of the copies of the Caliph *Uthmān’s Maṣḥaf* and is consistent with Arabic grammar. An example would be a word or a phrase which vary from the seven leaders of *qirā’āt*.
3. *Āḥād*: A recitation narrated with a sound chain, but is inconsistent with Arabic language or the *Maṣḥafs’* orthography. Such readings are isolated and therefore not acceptable, even if their chain is well-known.

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<sup>8</sup> Al-Zurqānī, Muḥammad ‘Abd al-‘Azīm, *Manāhil al-‘irfān fī ‘ulūm al-Qur’ān*, (Beirut: Dār al-Ma‘rifah, 1999), vol. 2, 336.

4. *Shādh*: A recitation narrated without a sound chain, such as (*mālaka*) and (*yu'badu*), which, according to accepted recitations are (*māliki*)<sup>9</sup> and (*na'budu*)<sup>10</sup>.
5. *Mauḍū'*: A recitation narrated without any chain or is fabricated, such as those compiled by al-Khuzā'ī (d 37 A.H.), which were attributed to Abū Ḥanīfah (d 150 A.H.), (*yakhsha Allāhu min 'ibādih al-ulamā'a*), when the authentic recitation is (*yakhsha Allāha min 'ibādih al-ulamā'u*)<sup>11</sup>.
6. *Mudraj*: A recitation that is similar to *al-hadīth al-Mudraj* (commentary added to the Qurānic text), such as the one attributed to Sa'ad ibn Abī Waqqās (d 55 A.H.), with the addition of (*min umm*) after (*wa lahū akhun au ukhtun*)<sup>12</sup>, and the one attributed to Ibn 'Abbās (d 68 A.H.), with the addition of (*fī mawāsim al-ḥajj*) to (*laisa 'alaikum junaḥun an tabtaghū faḍlan min rabbikum*)<sup>13, 14</sup>.

#### 2.4 CONDITIONS FOR THE VALIDITY OF A *QIRĀ'ĀT*

Muslim scholars have determined several conditions for the validity of a *qirā'āt*. It was decided that for any given recitation to be accepted as *ṣaḥīḥ* (authentic) it must fulfil three conditions. If any of those conditions are not met, the recitations will be then classified as *shādh* (unusual).<sup>15</sup> Dr. Rizq Ṭawīl explains the conditions for every *ṣaḥīḥ* recitation;

<sup>9</sup> Sūrah al-Fatiḥah: 3 (مَالِكِ يَوْمِ الدِّينِ)

<sup>10</sup> Sūrah al-Fatiḥah: 4 (إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ)

<sup>11</sup> Sūrah Fāṭir: 28 (إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ)

<sup>12</sup> Sūrah al-Nisā': 12 (وَلَهُ أَرْوَاحٌ)

<sup>13</sup> Sūrah al-Baqarah: 198 (لَيْسَ عَلَيْكُمْ حُرْمَةٌ أَنْ تُبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ)

<sup>14</sup> Aḥmad 'Alī al-Imām, *Variants Readings of the Qur'ān: A Study of Their Historical and Linguistic Origin*, (IIIT, 2006), 83.

<sup>15</sup> Al-Ṭawīl, al-Sayyid Rizq, *Fī 'ulūm al-qirā'āt*, (Mecca: Jāmi'ah Umm al-Qurrā, 1985), 47.