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## The Importance of the Unique and Distinguishable Features of Ibn Masoud's Qira'ah (Recitation) Compared to other Qira'at (Recitations)

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### Abstract

The rationale of this study was to identify the unique features of Ibn Masoud's *qira'ah* and how different it is from other mutawatir (successive) qira'at in the way it uses addition, omission, or change which may affect the meanings of the Quranic verse. This study aims to highlight what singled out Ibn Masoud's *qira'ah* from other qira'at. The study adopted the descriptive analytical approach to analyze this Qira'ah. The study reveals the several significant findings. It shows that the unique features of Ibn Masoud's qira'ah took various forms. For example, addition is sometimes applied by adding words or letters that have their explanatory and linguistic meanings and connotations. This addition can be in accordance with the rules of the Arabic language, or it can take the form of an interpretation, indicating the meaning. The verbal addition or expansion which is unique to Ibn Masoud's qira'ah has a clarification purpose while keeping the original meaning intact. Moreover, addition by bringing forward or delaying words had many benefits for the interpretation of the Quran and the language as it complied with the rules set by many prominent expert language scholars. Furthermore, it provides the Quran commentators with more explanatory meanings. On the other hand, Ibn Masoud's Qira'ah includes omission where a letter or word are taken out from the target text while keeping the meaning linguistically intact and sound. As for changing the words and their meanings, Ibn Masoud's qira'ah is uniquely characterized by replacing a word with its synonym in the text; mostly for the purpose of clarification and assimilation. Ibdal (permutation) is used by the qira'ah due to two factors; dialects, and sounds. It is based on the difference in dialects, as Ibn Masoud's qira'ah represents one of the old Arabic dialects; namely the dialect of the Hudhayl tribe. Ibdal in the Qur'anic qira'at is not less important than the study of sounds and dialects.

**Keywords:** Ibn Masoud, *Qira'at*, the Importance, the Unique, Distinguishable.

## Introduction

Ibn Masoud's qira'ah is one of the most significant qira'at among commentators, linguists and jurists due to its enrichment of shari'ah and linguistic studies. Taking this into consideration, you may realize the scientific value that Ibn Masoud's Mushaf holds. In this brief study, the differences between Ibn Masoud's Mushaf and Uthman's Mushaf will be addressed. Ibn Masoud's qira'ah is one of the Al-Qira'at al-Shadha" (irregular recitations) because it violates some of the rules developed by scholars of qira'at.

The unique features of Ibn Masoud's qira'ah took several forms including adding to the Qur'anic text, bringing forward or delaying words, combining more than one meaning in one verse, or adding other connotations in the context of the Qur'an that can only be achieved by this particular qira'ah.

## The Unique Addition to the Qur'anic Text

Ibn Masoud's qira'ah is distinguished from the mutawatir qira'at by its additions to the Qur'anic text. These additions took various forms. For example, addition is sometimes applied by adding words or letters that have their impact and explanatory and linguistic meanings and connotations. It may be in accordance with the rules of the Arabic language, or it can take the form of an interpretation, indicating the meaning. The verbal addition or expansion which is unique to Ibn Masoud's qira'ah has a clarification purpose while keeping the original meaning intact (Abdelgelil et al., 2018)

For example, the addition in Ibn Masoud's Mushaf of the verse: *والذين وزلزلوا حتى يقول الرسول آمنوا معه متى نصر الله* {*And were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allah?"*} (Al-Baqarah: 214) stresses and clarifies the meaning. In his interpretation, Abu Hayyan explains that *وزلزلوا* {*And were shaken*} means "were greatly disturbed". Ibn Masoud read: "وزلزلوا ثم زلزلوا ويقول الرسول آمنوا معه متى نصر الله" {*The Messenger*}. Ibn Masoud stressed the verb by repeating the word (وزلزلوا). The addition of Ibn Masoud is an evidence of the greatness and horror of the shake. (Abu Hayyan, 2000, 2/ 373). This is what can be understood from the verse *حتى يقول الرسول والذين آمنوا معه متى نصر الله* {*that even the Messenger and those who believed along with him said, "When (will come) the Help of Allah?"*}

## The Unique use of Taqdeem and Takheer (Bringing forward and Delaying Sentence Elements)

Ibn Masoud's qira'ah may bring forward what is supposed to be delayed and delay what is supposed to be brought forward contrary to what was approved by the majority of scholars. However, Ibn Masoud's approach gained approval of some of the Qur'an reciters as will be shown by the following examples. Such a unique characteristic of Ibn Masoud's Mushaf had many benefits for the interpretation of the Quran and the language as it complied with the rules set by many prominent expert language scholars. It also provided the Qur'an commentators with explanatory meanings and concepts. An example of that is bringing *السلام* (greeting) forward before *الإستئذان* (taking permission). Allah says: *يا أيها الذين آمنوا لا تدخلوا بيوتًا (غير بيوتكم حتى تستأنسوا وتسلموا على أهلها) (O you who believe! do not enter houses other than your own unless you first ask permission and you should greet the inmates of these (houses)).* (An-Nour: 27). The majority of scholars read *حتى تستأنسوا وتسلموا على أهلها* {*unless you have obtained willing permission and greet the inmates of these (houses).*} About this verse, Ibn Abbas said: "The scribe made a mistake" and he read *حتى تستأذنوا وتسلموا على أهلها*. He read it in accordance with the recitation of Ubay bin Ka'ab. Al-'Amash said that he read it *على أهلها حتى تستأذنوا وتسلموا على* and

added that the other recitation was a mistake from the scribe. In Ibn Masoud's Mushaf, the verse is read as *أهلها على أهلها حتى تسلموا* {until you greet its inmates and ask their permission.} Ibn Abbas said that he used to recite it: *يأيتها الذين آمنوا لا تدخلوا بيوتاً غير بيوتكم حتى تسلموا على أهلها* {O you who believe! do not enter houses other than your own unless you greet its inmates and ask permission. He also said the scribe mistakenly used the word *تستأذنونوا* instead of *تستأذنونوا* (Al-Tabari, 2000, 19/ 146; Abdelgelil et al., 2019). This recitation, which included Taqdeem, Takheer and Tabdeel, is unique to Ibn Masoud.

### The Unique use of Omission for Part of the Text

Ibn Masoud's omission includes taking out words or letters. However, it should not be understood that the omission of a certain word or letters leads to a change in meaning or indicates that there is something wrong or missing in the verse. Instead, a word or a letter is dropped while keeping the meaning of the context of the verse without change. An example of omitted words is Allah's saying : *إن تعذبهم فإنهم عبادك* : {If You punish them, they are Your servants} (Qur'an, Al-Maeda:118). This is the recitation adopted by the majority of scholars while Ibn Masoud recited *(إن تعذبهم فعبادك)*, (Al-Far' Ibn Manzur, nd, Part 1/142). An example of the omission of letters is shown in this verse: *(فأنفخ فيه فيكون طيراً بإذن الله)* {Then I breathe in it, and it becomes a bird by Allah's leave.} (Al-Imran:49). The majority of scholars read: *فأنفخ فيه* {Then I breathe in it} while Ibn Masoud read *فأنفخها* {Then I breathe it} without the letter *ف*. As a matter of fact, Arabs may do similarly and say *رب ليلة قد بتها، وبت فيها* (Al-Tabari, 2000, 6/ 426; Abdelgelil et al., 2020). This recitation is in accordance with the rules of language. Besides, it does not change the meaning.

### The Unique Change of Words

Ibn Masoud's qira'ah got this unique feature by using the synonym of a certain word in Qur'anic text. This was mostly done for the purpose of clarification and assimilation. However, it should not be understood that Ibn Masoud saw no problem in using synonyms in the recitation of the Qur'an; this is definitely not permissible. Instead, he tended to expand the recitation of the words of the Qur'an, so he thought it was permissible to replace a word with its synonym if the latter is clearer and does not change the original meaning (Abdelgelil et al., 2021)

The majority of scholars read: *فإنك أنت العزيز الحكيم* {You are the Almighty, the All-Wise.} (Al-Ma'idah: 118), while Ibn Masoud read: *فإنك أنت الغفور الرحيم* {You are the Forgiving. The Merciful.} Jesus, peace be upon him, said to his Lord, the Almighty, in the Hereafter: I left them with the truth that you commanded, and so I never knew what they did after my death. If you want to punish them and let them die in their falsehood and blasphemy, then they are your servants whom you created, and if you forgive them, accept their repentance, and guide them to faith and forgiveness, then you are the Mighty and the Wise in Your kingdom and command. Ibn Masoud's recitation: *فإنك أنت الغفور الرحيم* {You are the Forgiving, the Most Merciful.} was used in a similar context in Surah Ibrahim when Ibrahim addresses his Lord saying: *رحيم ومن عصاني فإنك غفور* {Then whoever follows me, he is surely of me, and whoever disobeys me, Thou surely are Forgiving, Merciful.} (Qur'an, Ibrahim:36). This is the recitation of Ibn Masoud. Allah said : *صدقهم هذا يوم ينفع الصادقين* {This is the day when their truth shall benefit the truthful ones.} The verse means the prophets in what they said in the worldly life, and so Jesus was truthful in what he said to the Lord in the hereafter; *به ما قلت لهم إلا ما أمرتني* {I only told them what You commanded me." Allah believed him in what he said in this world, and the hereafter.} (Muqatil, 2003, 1/ 521); Zamakhshari, 1988. 3/ 164).

### The Unique use of Ibdal (permutation) in Ibn Masoud's Qira'ah

The recitation of Ibn Masoud is distinguished by its distinctive use of ibdal. This is a broad topic with many sub-topics. However, there are two types of ibdal; the first is due to dialects and the second to sounds. The type of ibdal in our case is the one that is due to the differing dialects. Ibn Masoud's qira'ah represents an old Arabic dialect; namely, the dialect of the Hudhayl tribe. Ibdal in Qur'anic qira'at is not less important than the study of sounds and dialects. It will be a good idea to shed some light on the two types of ibdal. The dialects-based ibdal includes the permutation of nouns, verbs and letters. Another type, the phonetic substitution, has several sub-types known to linguists and qira'at scholars. Examples of phonetic ibdal include idgham (merging); that is inclusion between a letter and another, spatial idgham, or the so-called spatial reversal. We will address some examples in this section.

#### Ibdal due to the Different Meanings of Dialects

It includes several sub-types:

First: Substituting a noun for another as in the verse: *وكشفت عن ساقيهما* {*And it revealed its two legs.*} (Qur'an, An-Naml: 44). In Masoud read: *كشفت عن رجليهما* (Al-Fara', 2010 AD, vol. 2/295).

Second: Substituting a verb for another as in the verse: *يقص الحق وهو خير الفاصلين* {*He declares the truth, and He is the best of judges.*} (Al-An'am: 57). Ibn Masoud read: *يقضي بالحق وهو أسرع* {*He judges by truth, and He is the best of judges*} (Abu Hayan, 1420 AH, c.4/143). Some reciters used the same recitation but ended the verb *يقض* with kasra instead of *ي* while Yaqoub articulated (*ي*) in *يقضي*.

Third: Substituting letters, which is of frequent occurrence. An example can be found in the Holy verse: *أفلا يعلم إذا ما بعثر ما في القبور* {*But does he not know when the contents of the graves are scattered?*} (Al-Adiyat: 9), while Ibn Masoud read: *إذا بثر* (Zamakhshari, 1988. 4/ 279).

#### Conclusion

The study reaches some significant findings about Ibn Masoud's qira'ah. First, Addition is sometimes applied by adding words or letters that have their impact and explanatory and linguistic meanings and connotations. It may be in accordance with the rules of the Arabic language, or it can take the form of an interpretation, indicating the meaning. The verbal addition or expansion which is unique to Ibn Masoud's qira'ah has a clarification purpose while keeping the original meaning intact. Moreover, addition by bringing forward or delaying words had many benefits for the interpretation of the Quran and the language as it complied with the rules set by many prominent expert language scholars. Furthermore, it provided the Quran commentators with more explanatory meanings.

Second, the distinctive and unique use of the omission method that characterized Ibn Masoud's qira'ah included the omission of a certain letter or word from the target text while keeping the meaning linguistically intact and sound.

Third, the distinctive and unique change or substitution of the words and their meanings that characterized Ibn Masoud's qira'ah included substituting a word for its synonym in the text; mostly for the purpose of clarification and assimilation. Ibdal (permutation) is used by the qira'ah due to two factors; dialects, and sounds. It is based on the difference in dialects, as Ibn Masoud's qira'ah represents one of the old Arabic dialects, namely the dialect of the Hudhayl tribe. Ibdal in the Qur'anic qira'at is not less important than the study of sounds and dialects.

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