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## *Taujeeh Al-Qira'at* Using Qur'an, Hadith and Poetry according to Ibn Zanjalah

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### Abstract

Lack of basic knowledge of *Taujeeh A-Qira'at* leads to insufficient handling of any of the instruments of this comprehensive field of study, and these instruments include Hadith prophetic tradition, unusual recitations, Arabic grammar, morphology, and poetry. This study reveals the extent to which Ibn Zanjalah recognizes these sciences and analyzes them scientifically. The study aims to highlight the fact that the science of *Taujeeh Qira'at* cannot be derived from one aspect but the entire sciences complementing each other. The study also aims to determine in which of the sciences Ibn Zanjalah excelled and understand what he missed. The study is based on analytical inductive method. Ibn Zanjalah's *Hujjatul Qira'at* was selected and analyzed based on how the author combined the Islamic sciences and what are the sciences contained in the book, though this study exclusively analyzes *Taujeeh Al-Qira'at* using Qur'an, Hadith and poetry. This study revealed Ibn Zanjalah's strong interest in the sciences of *Taujeeh Al-Qira'at* and the sciences contained in the book, such as Qur'an, Hadith, prophetic tradition, Arabic grammar, morphology, poetry and languages. The study also revealed Ibn Zanjalah's sources of evidences such as *Jahiliyyah* and Islamic poetry. In addition, the study revealed Ibn Zanjalah's shortcomings in terms of providing evidences from Hadith. Based on proofs, it could be concluded that Ibn Zanjalah is not amongst the scholars of Hadith.

**Keywords:** *Taujeeh*, Al-Quran, Hadith.

### Introduction

The science of *Taujeeh Al-Qira'at* is one of the most important and comprehensive sciences compared to other Islamic sciences. It is based on exegesis, prophetic tradition, as well as regular and unusual recitations, Quran inscription, grammar, morphology, Arab languages, poetry, and other sciences strengthen it.

Ibn Zanjalah's *Hujjah Al-Qira'at* consists of many exceptional Qur'anic recitations, evidences and references for its validity, which can be justified from numerous directions, such as Qur'an, recitation, prophetic traditions, Arabs languages and poetry, grammar and morphology, as well as other things evident in this great work. In general, it is a very useful book in this field, and its author is considered one of the leading scholars in *Taujeeh Al-Qira'at* and recitation sciences in general.

Therefore, references are limited to three issues, namely: *Taujeeh Al-Qira'at* using Qur'an, Hadith, and Arabic poetry according to Ibn Zanjalah. This paper is limited to the aforementioned issues. On the other hand, this topic is very important and complex, and therefore it might not be possible to analyze all issues of *Taujeeh Al-Qira'at* according to Ibn Zanjalah. Hence, narrowing the topic to these important issues is highly imperative. Perhaps the Almighty Allah would grant us the ability to author another article that will contain other methods of *Taujeeh Al-Qira'at* according to Ibn Zanjalah. This is because the study could serve as a guide for those interested in learning the sciences of *Taujeeh Al-Qira'at* or developing curriculum suitable for academic purposes, or for those interested in reading the fundamentals of Islamic sciences in order to develop expertise in the sciences of *Taujeeh Al-Qira'at*.

The book is a single volume of 778 pages, and with indexes, the number of pages reaches 814 pages. Its first edition was in 1973 at *Mu'assasah al-risalah*, a publishing company in Beirut, Lebanon. The book was checked by Professor Said Afghani, and its fifth edition was published in 1997. This study is organized as follows:

Abstract

Introduction

Background of the Study

1. Definition of *Taujeeh* and *Hujjah*
2. Definition of Qur'an and Recitations
3. *Taujeeh Al-Qira'at* using Qur'an
4. *Taujeeh Al-Qira'at* using Hadith
5. *Taujeeh Al-Qira'at* using Arab poetry

Conclusion

### **Background of the Study**

The science of *Taujeeh Al-Qira'at* is considered one of the sciences that have various names and varied topics, such as recitation errors, recitation phases, recitation control, recitation evidences, recitation analysis, and meanings of recitation. This shows the universality of this field of study and its connection with other Islamic sciences, which would be revealed within the context of this study.

#### **1. Definition of *Taujeeh* and *Hujjah***

It is imperative to begin by defining the terms *Taujeeh* and *Hujjah* since they are the most important terms in this study. The term *Taujeeh* is derived from the word *wajhu*, *wajh al-kalam* (manner of speech); intended meaning, manner of intention. It is the root of the word *wajjaha* (Ibn Manzoor,

1414). Regarding the technical meaning, the concept of *Taujeeh al-qira'at* refers to the knowledge of the intended meanings of recitations and the approach adopted by each reciter (*qari'*). On the other hand, *Hujjah* is a terminology launched by scholar in the sciences of *Taujeeh Al-Qira'at*, and it literary means intention, and by extension, the desired intended fact (Ibn Faris, 1979).

## 2. Definition of Qur'an and *qira'at* (recitations)

The words *Qira'at* and Qur'an refer to the same literary meaning; Qur'an is the singular noun of *Qira'at*. If the letters ق and ر as well as Mu'tal (irregular) are combined, it becomes plural. Also, the statement قرأ الشيء قرآنا means it is read and collected together or قرأت القرآن which means I pronounce the entire Qur'an (Ibn Fares, 1979,, Ibn Manzoor, 1414). It is called Qur'an because it consists of chapters and collected together. It consists of narrations, commandments, prohibitions, glad tidings, punishment, verses, and chapters combined together (Al-Razi, 1995, and Ibn al-Atheer, 1979). Hassan bin Thabit said "Othman bin Affan (May Allah be please with them) stated:

Meaning, they recites the Noble Qur'an (Mahna, 1994).

In its origin, Qur'an is derived from *qara'a*, *yaqra'u*, *qira'atan*, Qur'an (قرأ يقرأ قراءة وقرآنا). Qur'an is originally the synonym of recitation. Then, the word's origin is used to refer to miraculous words revealed by the Almighty Allah unto His Messenger (peace be upon him). This is based on the word's origin and its influence. Therefore, Qur'an means *Maqru'* (decipherable) (Ismail, 1999). The Almighty Allah says: "Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation. So when We have recited it [through Gabriel], then follow its recitation" (Surah al-Qiyamah). This verse consists of: First, collection of the Qur'an in his heart (peace be upon him); second, its recitation; and third, its exegesis and interpretation of its meaning. Based on the above, Qur'an has two literal meanings: collection and recitation (Ismail, 2000).

Qur'an technically means the words of the Almighty Allah revealed onto His Messenger Muhammad (peace be upon him), its recitation is a form of worship, written on *Masa'hif* (scriptures) and revealed in a fragmentary way. In this sense, it is stripped of its characteristics and its great purposes (Ismail, 1999 and Rumi, 1999).

On the other hand, recitations technically refer to the pronunciation of words contained in the Noble Quran and how to put the pronunciation into practice, with attribution of every expression to its narrator (Al-Qadi, 2005). It is clear from this definition that recitations comprise all words of the Qur'an, irrespective of agreement or disagreement. Nevertheless, Imam Al-Zarkashi (may Allah have mercy on him), the author of *Al-Burhan fi Uluum al-Qur'an*, is of the view that recitations refer to only the Qur'an words that are disagreed upon. He says "recitations refer to disagreement on the revealed words based on their letters, such as *takhfeef* and *tathqeel* (Ibn al-Jazri, 1999; Al-Zarkashi, 1957; & Al-Shanqiti, n.d ).

### 3. *Taujeeh Al-Qira'at* using Qur'an

The issue of *Taujeeh Al-Qira'at* using Qur'an is one of the methods adopted by Ibn Zanjalah in his book *Hujjah Al-Qira'at* is. Ibn Zanjalah often refers to recitation of other verses of the Qur'an, with a significant variety in providing evidences from these verses.

#### 3.1 The Noble Qur'an

Providing evidence from the Noble Qur'an in *Taujeeh Al-Qira'at* is one of the methods adopted by Ibn Zanjalah in his book *Hujjah Al-Qira'at*, using Quran or other verses of the Qur'an to strengthen his argument. This method is dominant and varied significantly. Ibn Zanjalah uses one or more than one word make arguments, and at times uses a verse from the same chapter or a different chapter. In most cases, he uses a verse to strengthen his argument, ether general or grammatical rules or some Arab languages and dialogs (Ibn Zanjalah, 1997).

#### 3.2 Consensus of Reciters on Recitation of *Ayah Mushabahah* (Similar Verse)

In his book *Hujjah Al-Qira'at*, Ibn Zanjalah uses *Ijma'* (consensus) of reciters to provide evidences for recitation of a verse from another similar verse, and amount to 80 instances. He argues using consensus of reciters on a verse that occurred before or after the verse. Then, the verse becomes consistent with the consensus of reciters, as if he wanted to reveal its consistency with the context and its similarity with similar words, and such instance occurred more than once. This instance occurred in the form of obligatory, as he says: "It is obligatory to return what they disagreed upon into what they agreed upon (Ibn Zanjalah, 1997).

Ibn Zanjalah also refers to the consensus of the Arabs upon the recitation of a similar word in a specific way, he says: Its rationale is the consensus of the Arabs on omitting the *Hamzah* in the case of future tense. Therefore, Ibn Zanjalah refers to different methods in providing evidences using consensus, or *Taujeeh Al-Qira'at* using consensus of reciters on the recitation of a verse similar to the recitation as stated earlier. He also refers to exceptional issues mentioned not more than once, as he narrated on the consensus upon issues related to the rules of *Tajweed* (recital of the Qur'an), saying "It should be noted that *al-fathu* is permissible even if the origin is *Iskaan* because it contains a letter from the letters of *al-halq*, and the Arabs use *al-fathu* in this case, for instance *النَّهْرُ وَالنَّهْرُ، وَالزَّهْرُ وَالزَّهْرُ، وَالظَّنُّ وَالظَّنُّ*. It is also permissible to write the word with *al-fathu* because it contains three *harakat* (ضممة وفتحة وكسرة). *Al-fathu* is derived from the letter *Alif* and is one of the letters of *al-halq* (Ibn Zanjalah, 1997).

### 4. *Taujeeh Al-Qira'at* using Hadith

Ibn Zanjalah's *Hujjah Al-Qir'at* is one of the books of *Taujeeh Al-Qira'at* that incorporated the noble prophetic Hadith in their sources. These sources are collected and scrutinized under the following two subheadings.

#### 4.1 Ibn Zanjalah's Approach in the Narration of Hadith

At times Ibn Zanjalah narrates prophetic Hadith in order to strengthen evidences on a particular recitation, argument, exegesis or *mazhabah* (school of taught). This could be understood from the

context, although it is not always stated. Sometimes he mentions in sentences that suggest the circulation of the Hadith, such as in his statements “the stories spread” and “the stories are reported” (Ibn Zanjalah, 1997).

Ibn Zanjalah refers to Hadith only without mentioning other evidences. In this case, hadith becomes the only evidence. He also makes reference to Hadith on a particular recitation, indicating that the language is one of the Arab languages in order to confirm the validity of such language. He makes some strong references for a particular recitation, and then reports a Hadith on another recitation and argue based on the common language used in such recitation and Hadith (Ibn Zanjalah, 1997).

Ibn Zanjalah refers to Hadith in the context of jurisprudential or grammatical perspectives. But when expressing what he believes of the attributes of Allah, he mentions one or more Hadith on this issue, followed by confirming his *aqidah* (creed) on this issue (Ibn Zanjalah, 1997). Researchers on Ibn Zanjalah’s book could find no more than one Hadith regarding a single recitation, but if he wanted to report an issue to which he inclines, he mentions two Hadith, not more than them. This is evident in more than one instance (Ibn Zanjalah, 1997).

Ibn Zanjalah narrated Hadith in the context of many references a number of directions. He reports recitations and then provides evidences regarding such recitations, and narrates Hadith while discussing on the issue. Then he resumes his statements on the recitations, as if he wanted to refer to the inference on the recitation using the hadith and the interpretations contained therein (Ibn Zanjalah, 1997). He also mentions hadith evident in the books of *tafseer* (exegesis) (Ibn Zanjalah, 1997). But the first thing is to refer to the books of the hadith. In most of his references to the books of *Tafseer*, he focuses on hadith related to purposes of the revelations of the verse, and might refer to the interpretation contained therein, not the hadith.

#### 4.2 The Methods Used by Ibn Zanjalah in the Narration of Hadith

There are many methods used by the son of Zanjalah in referring to the Prophet's Hadith in his book *Hujjah Al-Qira'at*. He used one of the methods of *Tamreedh* (رُوِيَ، أو "قِيلَ") or methods of *Majee'* (جاء) or *an'inah* (عن) or *al-qaul* (قال) or mentions the narrator. He also mentions the hadith as a reference or mentions its manner of transmission.

Finally, the number of hadiths is not as large as fifty, both the acceptable and rejected hadiths, based on the rules of Hadith terminology according to narrators. However, the number of these hadiths regarding the Qur'anic recitations and references in the book is very small, especially when compared to other Arab languages, dialogues, and poetry. There is no specific approach to the manner of narrating the hadiths. At times, he mentions the hadith using the method of *al-tamreedh*, *a-Istidlal*, or *al-majee'*. In some cases, he mentions one or two hadiths or does not mention in issues that need further elaboration. Most of the hadiths mentioned by Ibn Zanjalah in his book have not been concluded.

Therefore, it is concluded that Ibn Zanjalah does not deserve to be considered as one of the leading Hadith scholars. Sometimes he mentions hadith without making any conclusion on it, even though

the hadith is not acceptable according to hadith scholars. At times he narrates a weak hadith that could not be used as evidence and considers it valid (Ibn Zanjalah, 1997). This is considered one of the shortcomings of the scholars of *Taujeeh Al-Qira'at*. Qur'an is revealed in a clear Arabic language upon the leader of all messengers (peace be upon him), the most eloquent of all mankind. It is a *da'awah* (invitation) to make hadith of the Prophet (peace be upon him) the first reference for recitations.

### **5. *Taujeeh Al-Qira'at* using Arab Poetry**

Ibn Zanjalah referred to poetic verses while providing evidences on recitations in his book *Hujjah Al-Qira'at* from more than one source. Therefore, Ibn Zanjalah's *Hujjah Al-Qira'at* is considered on the books of *Taujeeh Al-Qira'at* that adopted Arabic poetry in its different forms, both *Jahiliyyah* and Islamic poetry amounting to more than 90 verses. He also used various methods in referring to these verses.

The subsequent section will discuss Ibn Zanjalah's approach in providing evidences using Arabic poetry, with reference to the sources from the verses. Also, we will identify the most quoted sources as well as the sources whose authors are mentioned and otherwise, though Arab poetry is not the main focus of this study.

#### **5.1 Ibn Zanjalah's Methods of Introducing Arabic Poetry in his book**

There are many ways in which Ibn Zanjalah mentions Arab poetry in order to provide evidence for recitation based on poems poetry, or a number of statements suggesting the strength of his argument regarding a particular mode of recitation. The evidences might be based on Arabic grammatical rules. Sometimes he refers to a poetry verse and then mentions his evidences for a mode of recitation. He also makes reference to Arab dialogues or the interpretation used as an evidence for such recitation or morphology (Ibn Zanjalah, 1997). Sometimes he presents an issue related to a particular mode of recitation and then clarifies such issue using poetry (Ibn Zanjalah). He also uses poetry to strengthen the evidences regarding certain opinion on modes of recitation mentioned in his book, such as his opinions or those of scholars of Arabic grammar. A weak expression might become a strong one due to its present in the Noble Qur'an. Though it is rarely used, Ibn Zanjalah makes reference to it using poems (Ibn Zanjalah, 1997).

#### **5.2 Ibn Zanjalah's Interest in Poetic Verses**

Ibn Zanjalah's interest in poetic verses is evident in the number of verses he referred to in his book *Hujjah Al-Qira'at*, amounting to 90 different verses. He used a variety of methods in the references, and he mentioned the reasons in some verses which are used as evidences. Sometimes the verse is followed by a brief explanation of its strange words. It is interesting to explain the strange words contained in some of the verses and some words related to the mode of recitation. He also comments on some verses by clarification and reference to verses more than once in a single instance (Ibn Zanjalah, 1997).

### 5.3 Ibn Zanjalah's Sources of References to Poetic Verses

Ibn Zanjalah referred to poetic verses for evidences in his book *Hujjah Al-Qira'at* from more than one source. He quoted more from these sources and less from others.

Ibn Zanjalah quoted Sibawaih in his book *Al-Kitab*, Al-Farrah in his book *Ma'ani Al-Qur'an*, Al-Mubarrad in his book *Al-Kamil fi Al-lughah wa Al-Adab*, Al-Tabari in his book *Jami' al-Bayan fi Ta'wil Ay Al-Qur'an*, Al-Asfahani in his book *Al-Aghani*, and some few verses which have not been mentioned in any of the previous books.

After reviewing the books mentioned above and considering the demise of their authors accordingly, it is revealed that Al-Farra has the largest number of verses on the meanings of Qur'an, amounting to more than twenty-five verses, followed by the books of Sibawaihi and Al-Tabari with more than ten verses respectively, and then followed by Mubarrad's *Al-Kamil fi al-Lughah wa al-Adab* with nine verses and finally Al-Asfahani's *Al-Aghani* with six verses while about twenty verses are not found in these books.

If the verses in Ibn Zanjalah's *Hujjah Al-Qira'at* are more than 90 and the number of verses that are not found in the aforementioned book is less than 20, then Ibn Zanjalah made a lot of quotations based on the preceding information.

### Conclusion

After reviewing Ibn Zanjalah's *Hujjah Al-Qira'at* and reading it several times, this study produced different findings, the most important of which are:

1. It is evident that Ibn Zanjalah pays much attention to the science of *Taujeeh Al-Qira'at* and the disagreement between the sciences contained in his book, such as Qur'an, Hadith, Arabic grammar, morphology, poetry and language.
2. Explanation on the particular aspects of Ibn Zanjalah's shortcomings in making reference to Prophetic Hadith, and based on this evidence, it is concluded that Ibn Zanjalah is not amongst the leading Hadith scholars.
3. Ibn Zanjalah made few references to the Prophet's Hadith, and this is one of the identified shortcomings, because Qur'an has the most expressive language and the Prophet (peace be upon him) is the most eloquent amongst the entire mankind, and therefore hadith deserves to be considered first in the references in this regard.
4. Based on Ibn Zanjalah's discussions on some hadiths, it appears that he is not considered to be among the leading hadith scholar.
5. Ibn Zanjalah made few references to unusual modes of recitations compared to other references.

The researcher recommends that anyone interested to develop a curriculum in the science of *Taujeeh Al-Qira'at* should pay attention to the work of Ibn Zanjalah, and should be careful of his shortcoming in the use of prophetic Hadith or unusual recitations.



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