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A Specific Study of the Discourses of Knowledge of Al-Tawjiyyah Al-Qara'at

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Abstract

One of the most important sciences of the Qur'an is the knowledge of recitation. This knowledge is very vast from which more sciences are born. There are many sciences related to al-Qara'at, the foremost of which is the knowledge of interpretation of al-Qar'at. In this paper, the meaning, types and importance and usefulness of the knowledge of al-Qar'at have been discussed. Through *Ilm Tujeehul Qiraat*, the difference between different qira'ats is clarified by noting the compatibility of a particular qira'at with the reliable styles of the Arabic language. This knowledge can be divided in terms of literal and interpretive justification. The meanings of the Holy Qur'an are expanded through *Tujiya* readings and the semantic relationship between different readings can be clarified. This knowledge is very important for the correct understanding of the Quranic text. Through the knowledge of interpretation of readings, the reality of scholarly differences between the Companions and the followers regarding the Holy Qur'an is clear, because sometimes the interpretation of a verse is based on the meanings of different readings, due to which opinions differ. If this knowledge is studied in depth, it helps to understand and resolve this conflict. Adopting an applied approach in the research under review, some controversial points of the Holy Quran have also been mentioned and their justification has been explained with reasons

Key Words: Holy Quran, Tujeehul Qiraat, semantic relationship, Hadith, Sustainability.

Allah Subhanahu has revealed the Holy Qur'an in seven letters, which contain many wisdoms. One of the great wisdoms is to make things easier for the Ummah. When the Holy Qur'an was being revealed, there were many tribes of Arabia who differed in the reading of certain words. Therefore, upon the request of the Holy Prophet(May Allah bless him and grant him peace)Allah revealed the Holy Qur'an in seven letters, and the seven letters refer to the

recitations of the Qur'anic words, which have seven types. Moreover, they are related to **payment** and its conditions. While the Prophet has declared every recitation of seven letters correct, the knowledge of seven letters is called the knowledge of recitation, which is considered among the best sciences. Just as the Holy Quran is a great book, the sciences related to it are also the greatest. Scholars of Arab and non-Arab countries, including scholars of the sub-continent, played an active role in the promotion and dissemination of this knowledge.

After learning the knowledge of al-Qira'at, the next step is the knowledge of al-Qir'at. In our society, the attention of people and properties towards this knowledge is negligible. While this is a knowledge through which the compatibility of a particular recitation with the reliable styles of the Arabic language is mentioned and the difference between different recitations is also clarified. Many discussions can come under this knowledge which are indispensable for the defense and protection of readings. Sometimes a recitation is interpreted in the light of the rules of the Arabic dictionary. It is as if the relevance of the rules of syntax and usage of recitation is clarified. Similarly, at some places there are multiple readings just because of differences in tone. In such a case, it is explained which dialect was prevalent among which tribe. During this period, the dictionaries of Hazil, Thaqif, Hawazin, Kanana, Taim and Yemen etc. were famous. There are some places where there is such a difference which causes a change in the meanings, then the semantic or exegetical explanation of such readings is explained. Also, if a word has more than one reading, the semantic relationship between these readings is also clarified and further explains the meaning of the verse.

Literal and terminological meaning of justification

Literal meaning

The word Tujeeh is derived from Bab-i-Tafa'il (وَجَّهَ يُوَجِّه) and its original letters are (و-ج-ه). It refers to the front part of something.¹ The word Tujeeh is used in two meanings. .

1. to attract an object.²

This is the statement of Allah:

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ

"Allah the Almighty narrates another example, of two people, one of whom is dumb and has no authority over anything, rather he is a burden on his master, wherever he is sent, he does not bring any good."³

In this verse, the word Tujeeh means to attract, that is, whatever work the owner attracts the slave to do, it does not bring any good.

2. To state the cause of something. As it is said: (وَجَّهَ الشَّيْءُ) He explained the reason for such and such thing. He made it argument, argument and evidence. This word is from Bab-i-Tafeel, which has a characteristic of giving a source, and the same meaning is being found here. Allah says:

أَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ

"(Man's condition is that) when his Lord tries him, He honors him and makes him a master of blessings." ⁴

In this verse, the word (نَعَم) is used on this weight. The meaning will be that Allah made man happy.

Moreover, guiding, admonishing, correcting and determining the meaning of the word by reason is included in the literal meaning of the word Tujeeh. Since we are here relating the argument to the word, "determining the particular meaning of the word by reason" is more appropriate than the other definitions.

So in sciences, explanation means to solve the difficulty found in the text so that the reader does not face difficulty in understanding the text and the readers can understand the correct meaning of the text.

Terminologies

Dr. Hazem Haider while explaining the definition of Tujeeh writes:

تبيينُ وجوه وعلل القراءات والإيضاح عنها والانتصار لها

"A knowledge that aims to explain the reasons and causes of recitations and resolve doubts related to it." ⁵

According to Dr. Abdul Aziz Al Harbi:

" Tujeehul Qiraat is a knowledge in which the meanings of the readings and their reasons are clarified in the Arabic dictionary is discussed. ⁶"

So, the knowledge of explanation of recitations refers to knowledge in which the difference between the meanings of the recitations and the rationale for adopting each meaning is explained. Also, the relevance of the readings to the Arabic dictionary is also clarified. This knowledge is also called Wajoh Al-Qira'at or Al-Qir'at . Because it discusses various reasons for recitation. Whether these readings have the same meaning or different meanings. For example, in the Holy Qur'an, the word (الرعب) is read with both the addition of Ain and peace. Here the knowledge of al-Qiraat tells us that these two are famous Arabic dictionaries, although the meaning of both qiraat is the same.

Types of Tujeehul Qiraat

This knowledge can be divided into two aspects. A. Lexical justification b. Explanatory justification

A. Lexical justification

In this type of explanation, the Qur'anic recitations are explained in the light of the principles of the dictionary. Lexical justification can be further divided into types. Which includes syntactic, lexical, phonetic and rhetorical reasoning. Below these types will be illustrated with examples.

1. Nuhwi Tojeeh

There is a type in which a recitation is explained keeping in mind the rules of syntax. In particular, the etymology of a word is explained. The reason for reading a letter as per tanween or non-tanween is explained. Sometimes the active or passive state of a word is clarified. For example (وَكَذَلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَكَاؤُهُمْ لِيُرْذُوهُمْ وَليَلْبِسُوا عَلَيْهِمْ دِينَهُمْ)⁷ In this verse, there is a recitation by Imam Ibn Amir al-Shami, in which he recites (زَيَّنَ) with an anonymous verb and (قَتْلَ أَوْلَادِهِمْ شُرَكَاؤُهُمْ) read. The syntactic explanation of this recitation is that (زَيَّنَ) is an anonymous verb and (قَتْلَ) is its passive object. It is intended because of being (شُرَكَاؤُهُمْ) is obligatory due to being a preposition, while Muzaf (قَتْلَ) is a source. The reason for the distance between Muzaf and Muzaf aliya is the intervening object (أَوْلَادُهُمْ). This method is also in the Arabic language. It is valid and correct.

The second example is this verse: (إِنَّ اللَّهَ بَالِغُ أَمْرِهِ)⁸ There are two recitations in it. This recitation is by Imam Hafs according to which (بَالِغُ) is added and (أَمْرِهِ) added to it. While the rest of the readings are read (إِنَّ اللَّهَ بَالِغُ أَمْرِهِ). According to this recitation, (بَالِغُ) is the active noun that is doing the action of the verb and (أَمْرِهِ) is assigned to being the object.

2. Surfi Tujeeh

It is the type of explanation in which the explanation of a recitation is explained in the light of the rules of philology. For example, why is a word read singular, plural or plural? Or on what basis has the abbreviation and emphatic been read. Similarly, the discussion of weights is also found in the same category. For example, Allah Ta'ala has said: (فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا)⁹ Imam Asim, Hamza, Kasai and Khalaf read (جَعَلَ اللَّيْلَ). One explanation for this is that it is based on the past. It is a past participle. Because (فَالِقُ) is a noun, but it means (فَلَقَ) a verb in the past. In this sense, it is read as (جعل). Because in the later verses, the verb is also used in the past. For example.

(جَعَلَ), (أَنْزَلَ) and (نَشَأَ), (جَعَلَ) etc.

While the second recitation is (جَاعِلُ اللَّيْلِ سَكَنًا) and this recitation belongs to the rest of the reciters. The justification of this recitation is that the subject noun must be inflected with the subject and before it (فَالِقُ) is the subject. Another reason is that it is more appropriate to conjugate a noun to a noun than to conjugate a verb to a noun.

3. Soti Tojeeh

It refers to the type of interpretation that is related to the sound of letters and the state of pronunciation. That is, the meanings and attributes of the letters are discussed, which are generally taught in the knowledge of Tajweed. In the same way, the explanation of Hamza's research and facilitation, integration and expression, intensification and reduction, amala and victory, progress and honor etc. The difference of different dialects of the Arab tribes also belongs to this tribe and this kind of difference does not affect the meanings.

An example of this is the difference of expression and integration in homogenous letters. Some imams integrate there while others express. Such as (فَقَدْ ضَلَّ)¹⁰ merges dal into zaad, (أَنْتَ ظَالِمٌ)¹¹ merges ta into za and (هَدَيْتُمْ صَوَامِعُ)¹² merges ta into sad.

The integrationists argue that these letters are homogenous and in the Arabic language, the integration of one letter into another is found in the homogenous and similar letters. Whereas, according to the readers who do not integrate at these places, there is the original expression, so these words will be read with the expression while maintaining the original.

Another example is the difference between the reading of Hamzah with tasheel or research. Now, the people who are convinced of tasheel in Hamzah in some places, their justification is that Hamzah is one of the vowel letters, which is a little difficult to pronounce, so some Arab tribes read Hamzah with ease. Thanks to which it is easy to read.

4-Rhetorical Tojeeh

This type of exegesis is of great importance. So this type is being described in a bit more detail. The variety of recitations is actually one of the different forms of rhetorical style and it has a clear influence on the Qur'anic miracles. The Holy Qur'an was revealed in the Arabic language and was revealed to a people whose eloquence and eloquence had no equal. But the Holy Quran surprised them with its statement and challenged them to compete in different ways. As a result, their eloquent and eloquent tongues became helpless in front of the Qur'an's style of expression until they recognized the uniqueness of the Qur'an's style of expression. On the basis of this eloquence and eloquence of the Holy Qur'an, scholars began to search for the mysteries of the miracles of the Qur'an. One of these mysteries is the miracle of rhetoric, but most scholars believe that the style of rhetoric is the proof of the miracle of the Qur'an.

Therefore, recitation is one of the reasons for eloquence, which proves the miracles of the Qur'an through a clear statement. Due to all these good qualities, Qiraat has an inexhaustible connection with eloquence.

Meaning of Rhetoric

Literally (بلغ، بلاغة)¹³ means to be eloquent and eloquent.

The term is defined as:

¹⁴موافقة الكلام لمقتضى الحال.

That is, the word should contain the best explanation of the meanings and the correct text. The kind of text that touches the hearts, according to the state and mental conditions of the speaker, according to the understanding of the audience and the occasion. Familiarity with the matters which are necessary to be found for the speech to be eloquent and eloquent is done through different sciences. Generally, three sciences are mentioned in the books of rhetoric:

(1) Knowledge of explanation (2) Knowledge of meanings (3) Knowledge of innovation

Below are some examples to clarify the relationship between recitations and the eloquence of the Qur'an.

Example No. 1: Change of reading according to the form of address and the form of the speaker

Allah says: (بَلَّ عَجِبْتَ وَيَسْخَرُونَ) ¹⁵

(بَلَّ عَجِبْتَ) has the following two recitations.

1. (بَلَّ عَجِبْتَ) (with form of address)
2. (بَلَّ عَجِبْتُ) (with idiomatic expression)

In the first reading, the sense of wonder is towards the Holy Prophet. The meaning of this recitation is that, O Prophet (peace be upon him), you are surprised at their denial of the Hereafter, despite their clear arguments, and they make fun of you. Whereas in the reciting speech, the surprise is towards Allah, which increases the seriousness of the crime of their denial in the Hereafter.

It should be remembered that the attribute of wonder towards Allah Ta'ala is permissible, but just as Allah Ta'ala's seeing, hearing, speaking, etc., and other attributes are not like ours, so His wonder is also not like our wonder. Since the attribute of wonder towards Allah Ta'ala is proven from the Qur'an and Hadith, it is obligatory for us to believe this attribute of Allah Ta'ala, however, we do not describe his condition or describe him as similar to the servants.

In the blessed hadiths, Allah's attribute of wonder is affirmed, so in one hadith it is said:

"He (peace be upon him) said: ¹⁶ صَنِعَ اللَّهُ اللَّيْلَةَ أَوْ عَجِبَ مِنْ فَعَالِكُمَْا

Example No. 2: Change of Qiraat according to Khabar and Istifham

The saying of Allah narrates:

And do not believe in anyone except those who follow your religion. Say: Indeed, the guidance is from Allah (and they also say, do not believe in this) that someone is given the same as you have been given, or that it is from you to your Lord. They will argue, you should say that grace is in the hands of Allah, He gives it to whom He wills, Allah is All-Wise and All-Knowing. ¹⁷

There are two readings in ^{أَنْ يُؤْتَى} أحد statement of Allah Ta'ala:

(أَنْ يُؤْتَى) With a Hamzah this is the recitation of Jamhoor Qira.

(أَنَّ يُؤْتَى) Ibn Kathir Makki recites with two Hamza. ¹⁸

Jamhorki's recitation gives the benefit of information. Ibn Katheer Makki's recitation gives the benefit of Istifham. This news and Istifham implies such a rebuke and denial, which contradicts the prohibition that came at the beginning of the Ayat al-Kareema.

Jamhooor's reading has given the advantage that if the adwaat istifham is deleted after indicating the context, the word still gives the benefit of istifham negation. Ibn Katheer's recitation provided the advantage of complete emphasis in denying the interjection found in Jamhur's recitation.

Difference Between Knowledge of Tujeehul Qiraat and Knowledge of Al-Qara'at

The science of Tujeehul Qiraat is concerned with the meaning of the Qur'an and discusses the meanings of the qiraat. While the knowledge of recitation is related to the recitation and recitation of the Qur'anic words. Therefore, the first one is related to comprehension and understanding, while the second one is related to copying and hearing. In this sense, the knowledge of al-Qarayyat is original because it is related to tradition and the explanation of al-Qarayyat is a branch in that this knowledge explains the transmitted qiraat. Which helps in understanding the meanings of the readings.

The importance and usefulness of the knowledge of exegesis

The importance and quality of any knowledge is judged by the topics on which that knowledge consists. The greater the subjects of knowledge, the more noble that knowledge will be. On this basis, it can be said that Tujeehul Qiraat is undoubtedly a great knowledge because it is directly related to the Holy Qur'an and the importance and position of a great book like the Holy Qur'an does not need to be explained. Therefore, the knowledge of the explanation of the recitations is necessary in the sense that the goal of this knowledge is to clarify the reasons for the recitations of the Qur'an. Moreover, through this knowledge, in the light of the Arabs, meanings and lexical principles and rules of the Holy Qur'an, the objections that have been raised against the Holy Qur'an in different periods can be rejected. In the past, most of the objectors were experts in Arabic lexicon and Qur'anic commentary, while for the past few decades, a large section of Orientalists have been among those who objected to Qur'anic readings.

If we talk about the benefits of this knowledge, thanks to this knowledge, the recitations of the Qur'an are protected from literal and semantic criticisms and objections. This benefit comes with other benefits which are detailed below:

1. The confidence of reading according to the health of recitations and the terms of the Arabic dictionary is gained.
2. Recitation develops maturity in the student's knowledge. Thanks to which he is saved from doubting the recitations or denying the recitations.
3. Thanks to knowledge of recitations, more than one meaning is known in the same verse through different recitations and the reader becomes familiar with each meaning.
4. The various objections to the recitation of the Qur'an can be answered with reason.
5. Different aspects of the miraculous eloquence of the Holy Quran are prominent.
6. The student gets knowledge of many sciences of Arabic vocabulary.

7. Knowledge of the Arabic language and the different dialects of the tribes.

As Imam Suyuti has written regarding Abu Bakr Wasti:

"Abu Bakr Wasti writes in his book "Al-Arshad fi al-Qarayāt" that there are fifty dialects (dialects) in the Holy Quran." ¹⁹Then he has also mentioned the names of the tribes to which those dialects are attributed.

8. Thanks to this knowledge, a close relationship is established with the interpretation of the Qur'an, because the understanding of the meaning of the words of the Qur'an is dependent on understanding the justification of the words. It is as if each recitation is a substitute for a verse. As Imam Ibn Taymiyyah (may Allah have mercy on him) also explained:

"Two recitations are like two verses, the more recitations, the more verses will be counted." ²⁰

9. The truth of the knowledge differences between the Companions and the followers regarding the Holy Qur'an is clear through the knowledge of Tujiya al-Qara'at. Because sometimes the interpretation of a verse was based on the meanings of different readings, due to which opinions differ. If this knowledge is studied in depth, it helps to understand and resolve this conflict.

Conclusion

. After learning the knowledge of recitations, learning the knowledge of interpretation of the recitations is indispensable for the correct understanding of the Holy Qur'an.

2. Tujeehul Qiraat is a knowledge in which the meanings of the recitations and their reasons are clarified in the Arabic dictionary.

3. There are basically two types of ilm tujiyyah readings.

4. Ilm al-Qiraat is related to the words of the Qur'an while Ilm al-Tujiya is related to the meanings of the recitations.

5. There is a difference of diversity in Qiraat-e-Mutawatara and not a contradiction, as the modernists and orientalist claim.

6. Due to more than one recitation of a verse, the meaning and meanings of the verse are expanded or the meaning is clarified, or a new meaning is revealed.

7. Various objections to the Qur'anic recitations can be answered through the knowledge of the Qur'anic recitations..

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