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Analytical Study of the Objections of the Orientalists on the Difference of Qiraat

1: Dr. Malik Kamran

Assistant Professor, Department of Islamic Studies, the University of Lahore, Lahore

2: Dr. Syeda Ayisha Rizvi

Lecturer Department of Islamic Studies, the University of Lahore, Lahore

3: Dr. Hafiz Hussain Azhar

Associate Professor Department of Social Sciences

University of Veterinary and Animal Sciences (UVAS) Lahore, Pakistan

4: Zakir ullah

Lecturer, Department of Islamic Studies, The University of Lahore

5: Dr. Shamsul Arifeen(Corresponding author)

Associate Professor , Department of Islamic Studies, The University of Lahore

6: Hafiz Asif Ismail

Lecturer, Department of Islamic Studies, The University of Lahore

Abstract

Despite the responsibility of Allah Almighty to protect the Qur'an, Muslims did not close their eyes to the need to protect it. Not only its every syllable and movement is preserved, but the ways of uttering its words have also reached us with complete health through continuity and frequency. With the revelation of the Qur'an, its writing was organized. Its arrangement is also the same as that which was given by Allah. But the Orientalists have used all their efforts to prove the point of view of the unreliability of the text of the Qur'an. The Orientalists believe that all Islamic scholars and reciters are liars who have changed every Qur'an from the Ottoman tradition.

It is obvious that the Qur'an has been transmitted to us through a definite proof of frequency which is also written in the Musahif. In the same way, the frequent recitations of the Qur'an are also transmitted to us through definite proof of frequency according to this ritual, or there are some recitations that are not frequent, but are transmitted by reliable narrators with authentic chain of transmission and among the reciters. They are known and famous. Such qiraats are very few, if not negligible, in which the condition of frequency is not fulfilled and have also reached us by direct hearing, and the different ways of uttering them and the explanation of their pronunciation are also directly heard. Where objections were raised by the Orientalists on hadith, fiqh, biography and editing of the Qur'an, they tried to make the recitations of the Holy Qur'an doubtful. All these arguments will be critically reviewed in the discussion.

Key Words: Quran, Musahifs, qiraats, narrators, Orientalists.

Introduction

There are many recitations of the Qur'an which are proven according to Muslim traditions. And among Muslims, all these recitations are considered to be the Qur'an. These recitations are different interpretations of the words of the Qur'an, and all these recitations were written by

Hazrat Uthman in the same version of the Qur'an. Therefore, during the Ottoman period, all the ummah were gathered for a recitation which was in accordance with the Prophet's Arzah Akhira.

Goldziher and Quranic Recitations:

Keeping the Holy Quran safe is obligatory for Muslims and its texts cannot be doubted. This is the reason why Goldziher has read the Qur'an to prove this claim of Muslims wrong and to declare the Quranic text as a place of confusion and unproven text. He has made it his weapon and has claimed that the Qur'an is the book that has faced the most turmoil and instability among all the legal books. These are the words that have established the doctrine of over-doubt:

That is, the heavenly or inspired book of any religious belief, the text of which is facing the most anxiety and instability problem in the present era is the Quranic text.¹

Before answering this doubt, we consider it necessary to explain that such problems have been made by atheists for a long time and the scholars have answered them with great enthusiasm. But Ibn Qutiba has fundamentally rejected various basic doubts and has made a detailed statement on this objection.²

In our opinion, this claim of the Orientalist is very surprising:

Goldziher did not see the earlier Sharia books in their original texts, so how can he rule that they did not have multiple readings and arguments like the Qur'an.

While in the same chapter, Goldziher Talmud takes the view that the Torah was revealed in multiple languages at the same time³.

Therefore, this objection of Gold Ziher is invalid from both historical and rational points of view, on which there is no need to present arguments. The Qur'anic text has not experienced any kind of anxiety or instability, because anxiety and instability mean that a text should be read for different reasons and in multiple situations in such a way that the meaning and meaning between these situations are contradictory and contradictory to each other. Or their target and purpose are completely different things and the meaning is such that there is no proof of it from traditions, but if the different forms appearing in the text are based on frequent traditions and there is no contradiction in the meaning, then it is called anxiety or non-conformity. It is not called stability. While the causes and forms in the Qur'an are free from all kinds of contradictions, and there is no conflict and contradiction in their meanings, but all those forms show and relate to each other.⁴

The reliable readings of the Qur'an sometimes differ in the same text, but since all of them are related to the original source, all those versions are also the Qur'an, because according to the Prophet (PBUH), the Qur'an was revealed in seven letters, and he (PBUH) allowed to choose the one in which it is more convenient.⁵

Some Christians probably described the numerous distortions in their book and the differences in the different versions of the Bible as the Qur'anic readings and said:

إننا مختلفون في قراءة كتابنا فبعضنا يزيد حروفا وبعضنا يسقطها⁶

Imam Qarafi has made a long discussion in response to this claim of the Christians, in which he has clarified the difference between the Biblical and the Qur'anic verses. If one were to use a word of praise, someone would use it as a word of praise, someone would use it as a word, someone would use it as shorthand, someone would use letters as poison, and someone would use them as concealment. The recitations were revealed and all of them were narrated by the Prophet ﷺ in a consistent manner. So we have confidence in all these recitations that they are from Allah and come from the blessed breath of the Messenger of Allah ﷺ. On the contrary, Christians in their Gospels. Authors are also unable to be proven by fair narrators. In this sense,

Christianity cannot say with confidence about any letter of the Bible that it is the word of Allah. are not in a position to apply to their book⁷.

Therefore, it is not due to differences in recitations, anxiety and instability, but all these recitations have definitely been received by us from the Messenger of Allah, peace and blessings be upon him, and every recitation of them is the Qur'an. Therefore, this suspicion of Goldziher is based on some kind of rational argument. It is absolutely free and if this Qur'an was written by someone else, there would be many differences in it, but since it is the word of Allah, it is free from differences. However, familiarity with the nature of differences is very important.

The difference of the Qur'an is not the kind of difference in which contradiction or contradiction is found, but it is the difference, change and diversity which is a sign of the Quranic miracle. Explaining this, Ibn Qutiba writes:

"الاختلاف نوعان: اختلاف تغاير، واختلاف تضاد فاختلف لايجوز، وليست واجده بحمد الله في شيء من القرآن الا في الامر والنهي من الناسخ والمنسوخ و اختلاف التغاير جائز"⁸

This difference of change and diversity is present in the Qur'anic recitations and each recitation is in the order of a constant verse. Of course, this difference explains the 'Ijaz'. The whole mood of the Qur'an follows the same path of instruction and teaching.

Ibn Taymiyyah writes:

"ولا نزاع بين المسلمين أن الحروف السبعة التي أنزل القرآن عليها لا تتضمن تناقض المعنى وتضاده، بل قد يكون معناها منفقاً أو متقارباً، كما قال عبد الله ابن مسعود: إنما هو كقول أحدكم: اقبل، وهلم وتعال"⁹

MarGoliouth K, A Nasir and Qur'anic Recitation:

The famous Orientalist Margoliouth writes about the Qur'an:

A large part of the Qur'an has been lost due to the process of burning manuscripts other than Uthman's own. So now we cannot find the real text of the Quran.¹⁰

Similarly, Nasir writes:

When Uthman Ghani prepared the Mushaf, he canceled six of the seven readings. And gathered the people on the same reading. In this way, according to him, Hazrat Usman Ghani left 1/7 of the Qur'an and wasted 6/7.¹¹

The following points in this regard explain the real problem:

- Orientalists believe that perhaps every word of the Qur'an was allowed to be read in seven ways, although the actual situation was not like this.
- The seven-letter word was merely a difference in the payment of words. One word was equivalent to another word. If any one of the seven is adopted, then the word of the Qur'an is fulfilled. This difference did not make any difference in meaning.

The real answer to this point of view is:

Usman Ghani had gathered the people on regular and proven readings. This is contrary to the fact that they gathered the people on one 'letter' by eliminating the seven verses or the seven letters.¹²

In Mushaf Usmani, such a script was adopted that all the readings and letters could be written in it. You had arranged this because, in other words, the real purpose of your Mushaf was to prevent the spread of shaz recitations and to limit the Qur'an to the permissible and proven recitations.¹³

Uthman Ghani adopted such a script in which 'seven letters' could be written. Imam Ibn Hazm has discussed the reasons in this regard in his book, "Kitab al-fusal filmilal wal-Ahwaa wa Nahal" and the rejection of such objections is purely rational. And logically, there were changes in the Qur'an during the era of Usman Ghani. The Imam himself has also mentioned some

objections raised by Jews and Christians and then refuted them¹⁴ he quoted the following objections:

1-How can Muslims say that their copy of the book is correct even though there are serious differences in its recitation. Some of them add many letters and some remove them.

2- Muslims narrate with a chain of traditions that are very valid for you, that some witnesses of the Companions of your Prophet (peace and blessings of Allah be upon him) and his followers whom you respect and derive your religion from them, narrated the Qur'an in such a way. It has been read in more changed words. You people do not consider it permissible to read in these words. Abdullah Ibn Masud's Mushaf was against your Mushaf.

One thing among them is that some groups of Muslim scholars who are respected by Muslims and derive their religion from them, that Uthman bin Affan removed many correct readings. When he wrote the Mushaf on which he gathered the Muslims and reduced it to only one letter out of the seven letters in which the Qur'an was revealed according to the Muslims.

Some people claim that the Prophet's Companions changed the Qur'an. And reduced it.¹⁵

Ibn Hazm has also answered these objections, but at this point we will discuss only this aspect that did Uthman Ghani make any illegal changes in the Qur'an? About Usman Ghani, Allama Ibn Hazm says that this objection that Usman Ghani erased six letters out of seven is completely wrong.¹⁶

He says:

Usman Ghani was born at a time when the entire Arabian Peninsula was full of Muslims, Qurans, mosques and reciters. Readers used to teach Quran to children, adults and people from near and far. Yemen which was a vast area. Bahrain, Oman, which had a large population and consisted of many villages and cities, Makkah, Taif, Madinah, Syria, Jazira, Egypt, Kufa, Basra, in all these places, there were so many Qur'an and Qari that they were counted apart from God Almighty. And no one can. Even if Hazrat Usman Ghani intended to do such a thing as these people describe, he would never have been able to do it.¹⁷

It is also false to say that Usman Ghani gathered the people on one Qur'an. In the light of the abundance of Qur'an, mosques, custodians and reciters mentioned in the previous line, Usman Ghani could not have been able to do this. Nor did he ever decide to do so. He was only afraid that some man would come later and make a mess in the religion. Or someone from the Ahl al-Khab may fall prey to delusion and change a part of the Holy Qur'an. In any case, there could have been a discrepancy that would have led to misguidance. He wrote the Qur'an and sent it in different directions so that if there is any disagreement, they should refer to this manuscript. Because these manuscripts were not just written according to the personal discretion of Usman Ghani, but were the unanimous manuscripts of all the Companions.

Ibn Hazm says that those who say that Hazrat Uthman Ghani erased six letters are lying, as it is clear in the previous line that even if Uthman Ghani wanted to do it, he was not able to do it. Then the Muslims have a unanimous belief that the circle that excludes even one thing from the Qur'an is excluded from Islam. These seven letters are still preserved and proven in the form of famous and famous readings.

Regarding Uthman's replacement of the Quran, Imam Ibn Hazm says that there were millions of Qurans by that time. Even if Hazrat Uthman tried a million times, he could not take all the Qur'an into official custody. When the people of such a large population and vast area would remember the Qur'an in one way, there would be no status for Uthman's change.

Orientalists have spent all their arguments on the fact that Hazrat Uthman Ghani's Mushaf was unreliable, unorganized and incomplete. For this reason, they also say that many verses of the Holy Quran are no longer present in the Holy Quran which were there before.

The objection under consideration can be answered in the light of the fact that several verses had been abrogated till the last submission. In this regard, Ibn Al-Jazari writes:

ولا شك أن القرآن نسخ منه وغير فيه في العرصة الأخيرة فقد صحَّ النَّصُّ بذلك عن غير واحد من الصحابة وروينا بإسناد صحيح عن زرَّ بن حبیش قال: قال لي ابن عباس: أي القرائتين تقرأ؟ قلت: الأخيرة قال: فإن النبي ﷺ كان يعرض القرآن على جبريل في كل عام مرة. قال: فعرض عليه القرآن في العام الذي قبض فيه النبي ﷺ مرتين، فشهد عبدالله يعني ابن مسعود ما نسخ منه وما بَدَّل¹⁸

It is clear from this that at the time of Arza Akhira, many readings were abrogated by Allah Almighty Himself. The details of the difference of synonyms mentioned by Hazrat Abu Bakr may have been canceled at the same time. Because the Mushaf that Uthman prepared was in accordance with the Arza Akhira. Uthman did not make any kind of change in the Qur'an on his part that could be called Tahrif.

Some people have presented this ambiguity about Mushaf Uthmani that Uthman said on the one hand that if there is a difference between the writers about the script, the script of Quraysh should be preferred¹⁹ (and on the other hand it has been said that he kept the seven letters, then what was the meaning of keeping the script of Quraysh?)

This ambiguity is resolved in such a way that actually this is the sentence of Uthman Ghani from which Hafiz Ibn Jarir and some other scholars have understood that Uthman removed six letters and left only one letter i.e. the letter of Quraysh, but in fact If this saying of Uthman is carefully considered, it is known that it is not correct to understand that he had eliminated the remaining six letters except the 'Harf-e Quraysh', but rather the study of all the hadiths as a whole. Later, it is known that Uthman meant by this saying that if there is any difference in the script during the writing of the Qur'an, then the script of Quraysh should be adopted. His argument is that this instruction of Uthman Later, when the Companions started the work of writing the Qur'an, there was only one difference between them in the entire Qur'an. Imam Zahri has mentioned this difference as follows.

There was a disagreement between Zayd bin Thabit and the other members of the committee that the coffin should be written (تابوت) or (تابوة). So it was written (تابوة)Taboot according to the Quraish method.²⁰

It is clear from this that Hazrat Uthman mentioned the difference between Hazrat Zayd bin Thabit RA and the Qureshi Companions, he meant the difference of script and not of vocabulary. An ambiguity about Mushaf Uthman has also been stated that Hazrat Abu Bakr RA has explained the difference of seven letters, it is known that these seven letters could not be included in Mushaf Uthman. The words of Hazrat Abu Bakra's narration are:

Hazrat Jibreel came to the Holy Prophet and asked him to recite one syllable. Mikael said to increase them, so he said read on two letters. Mikael then said increase for them and it was increased. He even reached the addition of seven letters and said that every letter recited on them is sufficient and beneficial for them except that any verse is mixed with mercy. For example, تعال (that these words are many but the meaning of all of them is the same) and for example, أقبل، هلمَّ (that their meaning is also the same)²¹.

Imam Tahawi has given more details after the narration of Abu Bakra:

Warqa bin Abi Najjiyyah narrates from Ibn Abbas that Ubi Ibn Ka'b used to allow the verse {لَّذِينَ آمَنُوا نُزُورُونَ} ²² to be read with words like 'امهلونا' and 'أخرونا' and the meanings of these three are 'give respite'. Imam Tahawi says that the permission to read these different dictionaries was only in the early period because it was not possible for some people to pronounce the Quraysh dictionary. For example, the vocabulary of Yemen was difficult for Hazil people. But this expansion of words was only to the extent that the terms remained the same. This was a leave which continued till the time that due to the increase of people's interactions and connections, one tribe became able to use the dictionaries of other tribes until the reference and the center of all dictionaries became the dictionary of the Prophet ﷺ, then the others were canceled. It was given because there was no longer any need for it. In the beginning, the humble people who were allowed to read in other dictionaries due to excuses and compulsions were also abolished. ²³

There is not a single word of the original text of the Holy Qur'an that was removed from the Holy Qur'an after the Holy Prophet (PBUH) or after him. What was left was not the text of the Holy Quran

Arthur Geffrey and Quranic Recitations:

American Orientalist Arthur Jeffery belongs to the second class of Orientalists who made the mysteries of language and expression and linguistic debates their subject of research after the colonial era.

Making the Holy Qur'an a field of study, Geffrey knew very well what is the real position and status of the Holy Qur'an according to Muslims. He writes.

Christianity can survive without the Bible. But it is a fact that Islam definitely cannot survive without the Quran. ²⁴

It is probably this importance of the Holy Qur'an for the Islamic system of life that prompted Geoffrey to devote his life to its study and research. To prove that the Qur'an is the authorship of the Prophet and that the seal of Muhammad (peace be upon him) is clearly reflected on the Qur'an from its beginning letter to its last letter. ²⁵

Geffrey translated selected Qur'anic surahs according to his own new order of revelation and he identified about six thousand places that differed from the Ottoman Mushaf. Collected from Ibn Abu Dawud's book 'Kitab al-Masahaf' was the main source for this work.

Despite acknowledging the weak traditions of dissenting readings in order to cast doubt on the Mushaf Usmani, Geffrey appears to be remiss in acknowledging the fact of consensus on the Mushaf. Even if we assume that some of the disputed qira'ats are genuine and their recitation was permissible before the Mushaf Uthmani was approved, because they were among the seven qira'ats that were permitted, there are still 'consistent' traditions that are a generation apart. Every 'Khabar Ahad' passed down from one person to another cannot be preferred. ²⁶

While discussing the differences of recitation, Geoffrey completely ignores the important factor of how the Holy Qur'an was transmitted from generation to generation through memorization. Mushaf Usmani was not an official manuscript which was hidden by the committee after its formation. Rather, it was in front of every scholar. A copy of the official version, which history remembers as Al-Musaf al-Imam, was kept in Madinah, while several other copies were sent to other cities of the Islamic state of that era. There were thousands of such companions in Madinah who had memorized not the entire Holy Quran, but a large part of it. These were the people who had direct knowledge of the ways of reciting the Holy Quran of the Holy Prophet . It is also worth noting that all the Companions of the Prophet, including the scribes of revelation, who had

the complete or some part of the Holy Qur'an in written form, considered the recitation of Mushaf Usmani as the recitation of the Holy Prophet, upon the basis of their memorization of the Qur'an. He supported it while giving.

In his zeal to introduce manuscripts of the Qur'an, Geoffrey also seems to overlook the fact that, albeit after hesitation, Abdullah bin Mas'ud withdrew his reading in favor of the Mushaf Uthmani.²⁷

Geoffrey has not been able to bring forward any such statement of Hazrat Abdullah bin Masoud, in which he declared any recitation of the Mushaf Uthmani against the recitation of the Holy Prophet, after Hazrat Abdullah bin Masoud, Hazrat Abi bin Kaab was the second companion. Rasul to whom a large collection of dissenting readings has been attributed, although Geoffrey admits that all secondary manuscripts are derived from manuscripts attributed to Hazrat Ibn Mas'ud, and none from the manuscript of the Qur'an by Hazrat Abi Ibn Ka'b. has been. Despite this admission, he gives primary importance to the various readings attributed to Hazrat Abi bin Ka'b and ignores the fact that Hazrat Abi bin Ka'b was a member of the committee that compiled the Holy Qur'an on the orders of Hazrat Abu Bakr Siddiq. He had done a great service. Another Sahabi Rasul is Hazrat Ali, to whom a copy of the Usmani Mushaf is attributed before its approval. It is narrated from him that he expressed his feelings of complete satisfaction and gratitude for the courageous decision to implement Hazrat Uthman's Mushaf and said:

If the caliphate was on my shoulders instead of Uthman, surely I would have done the same work in compiling and editing the Holy Qur'an as Uthman did.²⁸

Geoffrey, despite acknowledging the fact that the discussion of differences in reading in the Holy Qur'an was invented by later theologians, linguists and grammarians, and in order to give credibility to his name and work, he attributed it to the influential academic figures of the early period. attributed to²⁹

Still, until the end, he was engrossed in the efforts to restore the "true reading" of the Holy Qur'an.³⁰

Geoffrey also turns a blind eye to the important fact that the primary sources for the differing readings of the Qur'an are Ibn Abi Dawood, Ibn al-Anbari and Ibn al-Ashta. All these sages copied the disputed verses in the 4th century Hijri. The narrations of these hadiths are not reliable, nor is their authenticity reliable.

Arthur Geoffrey, like his predecessor, the orientalist Bell, could not hide his hatred of Islam and its holy book, the Holy Qur'an. While discussing the collection and editing of the Holy Qur'an, he describes the collection and editing efforts of Hazrat Abu Bakr Siddiq as his pure private effort.³¹

It is very surprising and amazing that he accepts the traditions based on different readings in the Book of Al-Masahef as authentic, but in the same books, the traditions about the service of the compilation and editing of the Qur'an by Hazrat Abu Bakr Siddique are not mentioned. He rejects it by giving a reasonable reason. However, the evidence of these traditions in the sources of hadith and history is very strong and their foundation is very strong.

It is an undeniable fact of Islamic history that the manuscript compiled by Hazrat Abu Bakr Siddiq is the basis of Mushaf Usmani. Regarding Mushaf Usmani, Geoffrey has failed to understand that Hazrat Usman undertook this heavy task in view of what important goals he undertook. Owing to the complaints, Hazrat Uthman had to turn to the solution of this problem. Like other commentators, Abu Muhammad Makki al-Qaisi has also presented this in great detail that when Hazrat Uthman received complaints about reciting the Holy Qur'an in various ways, he

used the method in which the Holy Prophet (PBUH) used to recite it. Apart from this, recitation of the Holy Qur'an was banned in all ways. In spite of the fact that the Prophet (peace be upon him) had given permission for them in the Prophetic era.³² Al-Qaisy states that a group consisting of at least 12,000 companions and followers spread throughout the Islamic Empire at that time. According to Mushaf Usmani, he served to teach the recitation of the Holy Qur'an and in addition to this he performed the service of forbidding the customary methods.³³

It is certainly an undeniable fact that such a large number of Muslims, including the Companions of the Prophet (may peace be upon him), could not even imagine adopting such a recitation of the Qur'an that would be attributed to anyone other than the Prophet (peace be upon him)

Conclusion

The bases of the objections of the Orientalists regarding Hazrat Uthman's arrangement of the Qur'an in one recitation are either weak and fabricated traditions or contain incomprehensible objections. The Qur'an was revealed on more than one recitation and reason and Hazrat Uthman collected all these reasons in one manuscript. The ulama of the Ummah have given a clear answer to the objections of the Orientalists. Even if Hazrat Uthman wanted to distort the Qur'an, there were so many protectors at that time that he could not do it. Therefore, there is no scientific maturity in all the objections of the Orientalists about the change and distortion of the Qur'an. Hence the consensus of the Muslim Ummah is correct.

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