

QURANIC READING BETWEEN THE HIGH-LEVEL CHAIN OF TRANSMISSION AND CRITICISM OF GRAMMARIANS

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Abstract: This research delves into a unique and vital aspect of addressing criticisms by some grammarians (al-nohaat) and interpreters against various continuous Quranic readings, focusing on the robustness of their transmission chains (isnad). These chains, often deemed weak by certain grammarians, are examined to understand how they reinforce the credibility of the readings, given the prevalent view that a solid transmission chain significantly minimizes errors in recitations. The data was collected through desk review of library sources, references, journal articles and books. The data was confined to Qur'anic recitations and transmission of two scholar Ibn Aamir and Abu Jafar, who attracted great attention of the grammarians regarding their chain of transmission in their recitations. The data was analyzed in three stages, starting with data reduction, data display, and data verification. This was done to transform data into a meaningful discourse. Key conclusions of the study include the recognition of the Holy Quran, in its multiple readings, as a primary source for Arabic grammar (al-Nahw), with the two scholars using these readings as fundamental evidence for establishing grammatical rules. It also finds a broad scholarly consensus that the "ten recitations" of the Quran are authoritative and immune to criticism. The findings highlight the Quran's profound influence on Arabic language structures and consensus on the authority of recitations with roots in Prophet Muhammad's (PBUH) teaching. Pioneers like Abu Hayyan celebrated linguistic diversity over rigid rules, while incorporating narrator biographies, geographical mapping, and morphological analysis continues to enrich the textual tradition. Recommendations of the study include expanding research on transmission tracking science, boosting recitation studies through computational linguistics, emphasizing ceaseless inspiration manifesting Quran's inimitability, and acknowledging multiplicity under universal wisdom principles.

Keywords: Quranic Reading, Criticism, Chain of Transmission, Grammarians.

1. INTRODUCTION

The science of the Quran recitations, often known as Tajweed, is one of the basic sciences in Islamic studies, taught in Islamic schools, universities, and religious institutes. It helps to memorize and pronounce the Holy Quran correctly, to recite it in a precise and correct way (Rahman et al., 2021). As a science, it has dealt with the regulations of reciting the Holy Quran correctly, with precise intonation, blending phonetic and linguistic techniques. This blend calls for the fusion of science and art, ensuring that its original text and pronunciation is accomplished with meticulous precision. A clear recitation also ensures illuminating the correct meaning of Quranic verses, preventing misinterpretation of the holy Qur'an due to mispronunciation. The objective of the science of the Quran recitations is not only to understand the Qur'an correctly, but rather distinguish among different Qur'anic readings the correct and exact meanings and clarify provisions that might often take readers into ambiguity (Alrumiah & Al-Shargabi, 2023; Elsayed & Fathy, 2019).

This study, therefore, focused on reaffirming technical soundness and contextual richness of variant transmissions rather than attacking dissenters, following principles that differences of interpretation should not diminish personal reverence (Fadele et al., 2022). As analysis techniques progress, technology now facilitates intersecting linguistic study with narration tracking to uphold revelation's essence (Nahar et al., 2020). The following research objectives were framed to facilitate this study.

- 1) Explore the interconnection between the science of "readings" and various Islamic disciplines by analyzing "tabqaat al-rijaal" (biographies of narrators) and the "chain of transmission" utilized by Quranic readers.
- 2) Investigate the "chain of transmission" to uphold and validate the authenticity of consecutively transmitted Quranic interpretations (al-mutawatir) against scholarly criticism.
- 3) Advocate for the legitimacy and acceptance of various Quranic readings that have been historically promoted, validated, and widely acknowledged within the Muslim community.
- 4) Encourage readers to develop and adopt innovative methods for addressing and countering critiques of Quranic interpretation.
- 5) Raise awareness among scholars and other relevant entities about the significance and application of this scientific approach, which serves as a pathway to understanding and preserving the profound wisdom of the Quran.

Additionally, this study delves into the intricate relationship between Quranic Readings and Arabic grammar, shedding light on the methodology and historical context (Al-Kitbi, 2020). As Grammarians label Quranic Readings as *Ijtihadiyah* (independent reasoning) (Kopf, 2020), and as they have played a crucial role in shaping the Arabic language, this research explores the challenges and developments in this field. By examining the evolution of linguistic analysis and the use of computational techniques in previous writings (Ali, Hasanah, & Prasetyo, 2020; Guellil et al., 2021; Mizan et al., 2023; Shokrollahi-Far, 2022; Usman, 2019; Wardini, 2022), this study aimed to provide insights into the profound influence of Quranic Readings on Arabic grammar and the potential for reconciling differences in understanding.

Specifically, the current study aimed to defend frequent recitations and responding to ancient and modern critics who struggled, amidst correct recitation and pronunciation, to preserve the meaning of the Holy Qur'an. The major issue was led by the grammarians who questioned consecutive Quranic readings, specifically criticizing transmission chain integrity. Such criticism entailed from the fact that some experts constantly asserted robust *isnāds* signal as accurate recitations; for instance, Al-Halabi supported interpretations by the authority and expertise of Ibn Amir, declaring "many criticized unsuitably...he boasts the superior chain...born during the Prophet's migration."

2. LITERATURE REVIEW

Historically, the science of the Quran recitations traces its origins to the Prophet's era when the Prophet Muhammad (PBUH) taught recitation in the right way. After, his disciples and companions transmitted the recitations and intonation received from the Prophet, which they inherited in the form of "seven readings", considered as the most authentic readings of the Qur'an. As time passed, the science of the Quran recitations developed and several critiques were written based on the Quranic manuscripts. Currently, the science of Quran recitations is influenced by modern technologies, scientific tools, and electronic pronunciation dictionaries. In a recent study, Alrumiah and Al-Shargabi (2023) found that Artificial Intelligence (AI) capabilities assist in developing intelligent recitation verification tools based on speech recognition techniques which enables Quran recitation recognition, providing verification solutions to issues

being raised over the linguistic and dialectal composition of the Quran. Likewise, Harere and Jallad (2023) proposed a novel end-to-end deep learning model for recognizing the recitation of the Holy Quran, by making use of a CNN (Convolutional neural network) based bidirectional encoder that used CTC (Connectionist temporal classification) neural network output associated with training recurrent neural networks (RNNs) to resolve problems of understanding and interpreting the meaning of Quran. Despite these changes, the science of Quranic recitations has remained one of the most precise and sophisticated sciences within the Islamic sciences that rely on uninterrupted chains of transmission tracing back to Prophet Muhammad (Hussain, 2023).

Throughout history, many leading experts and Imams in the science of Quranic recitations such as El Minshawy, Abdul Basit, Mustafa Ismail, and Al-Hussary had been subjected to criticism and questioning over *isnāds* (chains of narration) as well as linguistic and dialectal matters pertaining to the recitations they chose or opted for, the rules they set, and the dialects on whose Arabs they relied on. Yet, the carriers of this banner remained for centuries committed to the highest standards in transmitting the different recitations of Quran while relying on authentic and verified chains of narrations (Abdel-Haleem, 1993). This reflected their strict scholarly principles and standards, which contemporary scholars still invoke and follow (Mahmood, 2020; Tlili, 2021). Indeed, the experts of Quranic recitations enjoy an outstanding status and a magnificent history for their dedication in preserving and transmitting the different ways the Quran was revealed upon the Prophet.

Given that the Quran was revealed in seven dialects (Mahmood, 2020), Islamic scholars honor the Quran, described in verse 15:9, as a divine miracle entrusted with God as its guardian. This holy text revives and sustains Muslim faith through its unmatched eloquence. Successive anomalous (*al-shaazah*) and isolated (*al-aahaad*) recitations establish foundations for Arabic grammar, tied intrinsically to the Quran alongside Hadith and authentic Arab speech per ancient and modern perspectives (Al-Kitbi, 2020; Shokrollahi-Far, 2022). After analysis, most scholars, especially grammarians, acknowledge variant readings as core grammar sources, quoting Imam Al-Suyuti's view that all recitations offer linguistic instruction. Yet, Overall, the Quran's guardianship, concise inimitability and revelations spanning dialects have shaped Islamic academia immensely through centuries.

3. STATEMENT OF THE PROBLEM

The science of the Quran recitations engages the inquisitive minds with

provisions of identifying the rules and regulations of intonation and application of correct phonetic and linguistic methods correctly and appropriately. The science of the Quran recitations, in fact, developed as an art aiming to help readers understand and interpret the Holy Quran better. Amidst correct recitation and pronunciation to preserve its meaning, there arises a crucial issue of grammarians questioning consecutive Quranic readings, specifically criticizing transmission chain integrity. There are several reasons for such opposition and criticism. First, some experts constantly assert robust *isnāds* signal as accurate recitations. Al-Halabi supported interpretations by the authority and expertise of Ibn Amir, declaring “many criticized unsuitably...he boasts the superior chain...born during the Prophet’s migration” (Al-Kitbi, 2020).

However, the problem does not lie in the science of Quranic recitations or in its linguistic and semantic correctness, but it lies in the precise standards and sophisticated verification processes, which have witnessed criticism in recent times concerning transmission chains (*isnāds*), linguistic conventions chosen, and associated dialectical decisions. A few select experts like Fadele et al. (2022) critiqued certain readings as delusional or defective, rather than addressing conflicts with analogical reasoning, indicating interpretive complexities versus integrity concerns.

This underscores a need to examine the scholarly integrity of both historical and contemporary Imams considering dissenting perspectives. By reviewing the nature and validity of critiques directed against carriers of this science across various eras through an analytical lens, this study aimed to reaffirm the philosophical and methodological commitment to authenticity that experts uphold while elucidating reasons for opposing views. Such understanding of integrity preservation principles and disputes arising due to stringency can reinforce the rightful esteem this specialized branch of Islamic scholarship merits within associated scientific and academic circles and beyond.

4. LIMITATIONS OF THE RESEARCH

With the view to focus only on the Quranic recitations and the related issues of transmission, this study chose to remain confined to two Ibn Aamir (died 118 AH), readings and one Abu Jafar (deceased 130 AH) reading. These three examples were chosen because the "linguistic discussion" ended in the middle of the second century AH. The study deliberately excluded the less contentious recitation of Abu Amr al-

Basri (d. 154 AH), as his works focused on analytical discussion on the era when major linguistic critiques were receding. Future studies, however, can expand and methodically assess transmission integrity across the full range of eminent Quran reciters over an extensive timescale using a multilayered approach.

Additionally, this study also refrained from developing specialized academic programs to systematically counter skepticism of scripture and its variant interpretations through harnessing insights from Islamic history, jurisprudence and theology. The pedagogical significance of Quranic recitations remains vital to uphold tradition and progress understanding. More interdisciplinary research needs to be placed on leveraging the latest advancements in computational linguistics, GIS mapping and narration tracking science to elucidate readings' geographical diffusion patterns and intricate morpho-semantic relationships over centuries and schools.

The current era has provided multi-dimensional contextualization and insight assimilation, to emphasize the ceaseless spiritual grace, wisdom and inspiration manifesting the divine miracle while gracefully elevating multiplicity of interpretations under unifying analytical principles that organically issue from truth-centric foundations. This further limited current scope alongside suggestions for an expansive, interdisciplinary, and technology-inclusive research agenda to comprehensively probe textual integrity spanning revelations.

5. STUDY JUSTIFICATIONS

The rationale of the study is inherent in the following principles:

- A) This study underscores the inherent value of studying Quranic recitations as a means of both preserving and gleaning deeper insight into revelation.
- B) It addresses the gap in research attention to recitation as highlighted by the likes of Ibn Al-Jazri concerning transmission chains specifically.
- C) It provides new vantage points to counter or contextualize criticism directed at specialists in this sphere over centuries.
- D) It situates science appropriately amongst associated disciplines to challenge narrow assumptions about its scope beyond phonics or word derivations.
- E) It ultimately reaffirms why the meticulous process of collating and interpreting the different revealed recitations of Quran merits veneration for its adherents to stringent standards of scholarship.

6. METHODOLOGY

The study employed a descriptive analysis methodology to accomplish its goals, involving the examination of historical evidence and Islamic heritage pertaining to the research subject. Furthermore, the study utilized content analysis techniques to scrutinize documents, evidence, as well as the viewpoints of scholars and their predecessors in relation to the study's subject matter. This methodology suited accurately the study of any socio-religious or natural phenomena in a systematic and factual manner (Coyle, 2008). Moreover, the qualitative method employed in this research involved a procedure that resulted in qualitative data in written transcript or spoken words from the respondents, informants, or observed processes (Brink, 1995).

The data was collected through desk review of library sources, references, journal articles and books. A desk review ideally suits the study of discourses like hadiths and religious scriptures (Coyle, 2008). The data was confined to Qur'anic recitations and transmission of chains among the grammarians. Hence, any other material that did not relate to the subjects was excluded.

The data was analyzed in three stages, following Miles and Huberman (1994), starting with data reduction, data display, and data verification. This was done to transform data into a meaningful discourse. Data reduction was carried out in accordance with the objectives of the research followed by a thematic and content analysis. The final stage of the analysis was data verification, which enabled the validity and data contextualization. The data was interpreted with the social context to obtain the valid meaning of the data and information.

7. RESULTS

This section is divided into three sections. Section A gives a purview of Quranic readings and Arabic grammar, in terms of its methodology and context. It summarizes the grammarians call of Quranic readings in the light of independent reasoning, highlighting how the grammatical rules were adjudicated in certain Quranic readings, which grammarians strongly support beyond disputes and jurisprudential assumptions. Section B connotes Ibn Aamir's readings of the Holy Quran and the chain of transmission which he established, Aamir's interpretation of selected verses from the Holy Quran, and the effect of high level of chain of transmission in correcting the reading and reducing the possibility of error. Section C shifts the focus on Abu Jafar's Reading of the Holy

Quran and chain of transmission of established by him, followed by Ibn Al-Jazri's authentication of Abu Jafar's recitations of Quranic verses and the impact of effect of high level of chain of transmission in correcting the reading and reducing the possibility of error in it (Naqvi et al., 2020).

A. *Quranic Readings and Arabic Grammar: Methodology and Context*

This study highlights the intricate relationship between Quranic readings and Arabic grammar, shedding light on the methodology and historical context. As grammarians label Quranic readings as *Ijtihadiyah* (independent reasoning), and as they have played a crucial role in shaping the Arabic language, this study examined the evolution of linguistic analysis and the use of computational techniques, to provide insights into the profound influence of Quranic readings on Arabic grammar and the potential for reconciling differences in understanding.

Grammatical works have analyzed certain consecutive Quranic readings adopted widely after deeming transmission chains as authentic, despite isolated skepticism (Fadele et al., 2022). As verse citations pervade Al-Nahw foundations, revelations intrinsically shaped Arabic linguistic academia (Al-Kitbi, 2020; Usman, 2019). Ibn Al-Hajib asserted that without original reciters establishing structures, grammarians subsequently derived understanding from an existent framework, rather than vice versa; thus, discrepancies owe partly to varied expertise (Ali et al., 2020). Contemporary computational techniques now facilitate reconstructing narration linkages and morpho-semantic connections between readings in unprecedented detail, upholding the textual wealth generated by Islam's early great scholars through centuries (Shokrollahi-Far, 2022). As language itself evolves, open intellectual discourse and the grace to accommodate differences can uncover deeper linguistic insights together.

In addition, the Grammatical rules were also adjudicated in response to certain readings, namely of Abu Jafar and Ibn Aamir, two of the great scholars chosen in this study. As foundations for Arabic grammar intrinsically emerged from the Quran alongside Hadith and poetry (Ali et al., 2020), revelation analysis logically preceded formal linguistic theorization. Hence, conflicts surfaced when some readings defied eventual standardization, triggering skepticism targeting transmitters. Reasons included perceived defiance of conventions, like the Basra rejection of certain possessive structures in Ibn Aamir's recitations, plus superficial dismissals of unfamiliar modes as delusions without deeper reflection.

However, recent research has investigated morpho-semantic connections between

variant readings using AI-based reconstruction of full transmission chains in unprecedented detail (Abdel-Haleem, 1993; Alrumiah & Al-Shargabi, 2023; Harere & Jallad, 2023; Mizan et al., 2023). This computational linguistics approach facilitates reconciling differences under a holistic understanding of the textual wealth generated by Islam's formative scholarship. Given language's inherent dynamism, intellectual humility to acknowledge knowledge limitations alongside graciousness in disagreeing respectfully can uncover deeper coherence. On the contrary, the classical linguists judged certain readings through narrowed conventions, dismissing unfamiliar modes readily, and limiting perspectives upon degraded recitations that intricately reflected pre-Islamic peninsular dialects (Al-Kitbi, 2020).

Recent research has explored developing computational approaches to systematically analyze readings' morpho-semantic relationships, which facilitate tracing the origins and reconciling differences under a nuanced linguistic paradigm (Abdel-Haleem, 1993). Quranic analysis techniques now integrate narration tracking, geographical distribution mapping and multi-layered content modeling to elevate readings as definitive references that shaped Arabic grammar itself (Mizan et al., 2023). Scholars thus posit, had early Muslim linguists recognized intrinsic authenticity over externally imposed metrics in assessing revelations spanning seven ahruf, the very foundations formulated may have consolidated – not critiqued – Islam's transmitted textual wealth. As language evolves dynamically, elevating the Quran's sublime status as divine guidance can organically foster universal grammatical principles.

Over the issue of redefining Qur'anic readings beyond disputes and jurisprudential assumptions, a few scholars argue equating readings disputes with jurisprudential disagreements wrongly assumes Quranic sources were individual *ijtihad* (reasoning) prone to flaws when revelations themselves stemmed from divine origins across ahruf (dialects) (Mizan et al., 2023). Since no companion preferred certain recitations, validity crosses schools. As al-Nahhas stated centuries ago, safely avoiding value judgements respects their common prophetic roots, unlike graded juristic interpretations. Declaring sins for preference risks greater offenses via outright rejection, as al-Suyuti cautioned (Mizan et al., 2023).

For instance, al-Zamakhshari criticized Ibn Aamir readings under delusion of defective human selection, al-Alusi countered that dangerously bordered disbelief by denying authentic transmissions. Contemporary research now traces readings' geographic origins and morpho-semantic relationships to contextualize multi-layered connections as Islam's definitive reference, repositioning supposed inconsistencies as inherent indicators of divine inimitability and eloquence

manifested through centuries of scholarship (Mizan et al., 2023). As language evolves dynamically, deeming Quranic analysis beyond question can diminish the constancy of Divine Truth.

B. Ibn Aamir's Readings

The eminent Abdullah ibn Aamir (21–118H) descended from the Yemeni Qahtani tribe. As the leading Quran recitation authority across Syria, Ibn Aamir's authentic narrations, and Umayyad Mosque imamate before and during Caliph Umar ibn Abdul Aziz cemented "reading" instruction in Damascus (Tlili, 2021). Ibn Aamir studied under Sahaba including regional governors, plus the Shaami codex envoy al-Mugira upon caliphal approval. Some speculate early tutelage from Abu al-Dardaa given the latter's pivotal role, though more probably indirect inspiration since completing full Quran recitations required training rigor (Tlili, 2021). Classical accounts emphasize tracing precise teacher lineages over holistic individual exposures that organically transmitted incipient revelations across regions through leading scholars' prestige. Ibn al-Jazri's chronicles underscore how Islam's superior standards, enacted via protocols ensuring continuity between spiritual message and human medium, shaped the science of recitations centuries before modern authenticity verification (Tlili, 2021). Ibn Aamir's legacy remains instructive regarding integrity's role in both producing and propagating knowledge.

Ibn Aamir studied under regional leaders, Abu Dardaa and Mugira - the Shaami mushaf's prophetically sanctioned envoys (Tlili, 2021). Hence, no basis exists to dismiss firsthand tutelage securing an unbroken chain despite isolated criticisms. Ibn al-Jazari chronicled nine transmission pathways headed by Mugira and Abu Dardaa respectively, underscoring rigorous authentication conferring definitive authority still evident in Ibn Aamir's reading broadly inspiring worship and scholarship for centuries in Damascus and beyond (Abdel-Haleem, 1993). Among the eminent scholars he tutored firsthand before peers like Ismail ibn Abi Al-Muhajir transmitted his recitations was Yahya al-Zamari who equally enjoyed an outstanding legacy. Such superb scholarly caliber throughout the certification lineage shielded sacred knowledge in the way the Quran itself was revealed across spaces to succor humanity until eternity (Abdel-Haleem, 1993). This science will remain a grace for those who practice it with wisdom and compassion.

Ibn Aamir's interpretation of the following verse from the Holy Quran is significant to mention: "*So We responded to him and saved him from distress. And*

thus, do We save the believers" (Al-Anbiya: 88). Ibn Aamir interpreted the word "Nujjiya" as a passive construction, doubling the letter 'jeem' and assigning it a 'kasra' (genitive) and a 'sukun' for the letter 'yaa' while designating "almuminin" with 'nasab' (accusative) (Al-Kitbi, 2020). It is noted in 'Al-Ithaf' that the actual term is "nunji" (double letter 'nun'), with one of the 'nun' letters omitted (Ahmed, 2021b). Moreover, Ibn Aamir read the word "Nujjiya" as a passive voice with doubling of the letter 'jeem' and giving it 'kasra' (genitive) and the 'sukun' of the letter 'yaa' and 'nasab' (accusative) to the word "almuminin" (Al-Kitbi, 2020). This attracted serious criticism by grammarians and interpreters. It is mentioned in 'Al-Ithaf' that the real word is "nunji" (double letter 'nun') so one of the 'nuns' has been deleted (Al-Kitbi, 2020).

For instance, the scholars of Kufa said that it is allowed to separate between two "mudaaf" (possessed) in prose and poetry if the "mudaaf ilaihi" (possessor) is its subject and its "maful" (object) occurred between them as the reading of Ibn Aamir (Al-Kitbi, 2020). Example: *ataw iz ajabnaahum ila al-silmi rafatn fasuqnahum suq al-bugaase al-ajadilu*. So, the word 'suq' here is 'muzaaf' (possessed) and the word 'al-ajadilu' is 'mudaaf ilaihi' (possessor) from addition of 'infinitive' to its subject and 'al-bugaase' is its object which separated between 'muzaaf' and 'mudaaf ilaihi'. The actual meaning is 'suq al-ajadilu al-buqaas' (Al-Kitbi, 2020). As for the criticism of Ibn Aamir's reading by grammarians and interpreters, it is known that some grammarians opposed his reading, arguing that the separation between "muzaaf" (possessed) and "mudaaf ilaihi" (possessor) without an adverb is bad even in poetry. Imam Abu Ali al-Farsi also rejected this reading, saying, "It doesn't sound good and is less used because they did not allow the separation between 'muzaaf' (possessed) and 'mudaaf ilaihi' (possessor) with 'zarf' (adverb). "Kama khatta al-kitab bi kaffe naumiha, yahudi yuqaribu aw yazeelu," a poet says. If it wasn't allowed in the object (maful bihi), it shouldn't be allowed with verb (Al-Kitbi, 2020).

"As for the reading of Ibn Aamir, it was abandoned and that is because of 'taqdim and takhir' which is not considered good as the poet said," said linguist and jurist Abu Mansur Mohammad ibn Ahmad al-Azhari, author of "Tahzib al-Lughah". "Eloquent people consider it worthless, and I don't allow reading it," he said (Usman, 2019). "As for the reading of Ibn Aamir (qatlu awladahum shurakaehim) with rafa' (nominative) to the word 'qatl' and 'jarr' (genitive) to 'shuraka' to attribute the 'qatl' to 'shuraka' and there is separation between them without 'zarf'," Al-Zamakhshari wrote in his book 'Al-Kasshaf' (adverb). How can

it be allowed in prose, especially in the Holy Quran, a linguistic miracle? In fact, Ibn Aamir saw in some Qurans that "shurakaehim" was written with the letter "yaa," and if it had been read with the "jarr" of "awlada wa shuraka," their children would have been their wealth partners. If he had investigated it, he would have prevented it (Usman, 2019).

Such an interpretation give way to learning about the effect of high level of chain of transmission in correcting the reading and reducing the possibility of error in it. Al-Samin al-Halabi said: "This reading is successive (*mutawatir*) and no heed will be paid to the one who criticized its reader (recite) even if Abu Ali said 'it is error'. Before him, Abu Ishaque al-Zajaj said so, and al-Zamakhshari didn't criticize it but criticized some styles I presented" (Usman, 2019). Abu Hayyan said, "Ibn Aamir is Imam of al-Shaam and a pure Arab. He read Uthman, Abu al-Darda, and others (Usman, 2019). So, could Ibn Aamir who lived in the age of "linguistic debate" before speech criticism, had a high transmission level, and read to the noble companions have made all these errors.

Grammarians and interpreters criticized Ibn Aamir because they were unaware that he had taken his "reading" successively to Muhammad (peace be upon him) (Al-Kitbi, 2020; Kopf, 2020; Shokrollahi-Far, 2022; Usman, 2019). Ibn Aamir read half or the entire Quran to Uthman and many other companions, including Abu al-Darda (May Allah be pleased with them). Given the grammarians and interpreters criticizing his reading, many expert scholars countered the critics and proved his reading is correct. "There is no place of analogy in the reading, so you just accept with satisfaction whatever you find in it," says al-Imam al-Shatbi. Imam Ibn Barri advised: "Follow whatever has been transmitted from people even if the analogy weakens it" (Usman, 2019).

The Quran was heard and transmitted from the Prophet Muhammad (peace be upon him). Scholars agreed that the "Seven Readings" (recitations)—including Ibn Aamir's—are successively transmitted from the Prophet Muhammad (peace be upon him). For instance, Al-Manahil added that the "Ten Recitations" are consecutive, not the "Seven." (Shokrollahi-Far, 2022). If that is proved, we are not going to consider what al-Zamakhshari or criticizing and weakening Ibn Aamir's reading. Ibn al-Munir denounced al-Zamakhshari in "Al-Intisaf": "Criticism of Ibn Aamir is like criticizing the reading that has been read and transmitted from Prophet Muhammad" (peace be upon him). If the critic hadn't been a reading and principles expert (ilm al-usul), he might have left the religion (Deen). Despite this

valid excuse, he is in danger (Kopf, 2020).

Another famous and great interpreter, Imam al-Fakhr al-Razi, mentioned Zamakhshari's view on Ibn Aamir's reading and passed on without criticizing or countering him. A query was raised why Ibn Aamir's readings were transmitted and not independently reasoned when there was clear evidence of his knowledge. How can a Quranic interpreter like al-Zamakhshari miss this point (Kopf, 2020). The truth is that Ibn Aamir's reading is successive (*mutawatir*) and it is better for al-Zamakhshari and all who followed in his footsteps to correct the grammatical rule to make it consistent with the reading rather than criticize a successive Quran because it doesn't conform to a grammatical rule (Kopf, 2020). Zamakhshari's criticism of Ibn Aamir suggests that he thinks the readings are independent of Prophet Muhammad (peace be upon him).

C. *Abu Jafar's Reading*

Prominent Kufan authority Abu Jafar (130H) descended from an esteemed Arab clan according to soundest accounts and studied under authoritative Sahaba like Ibn Umar before gaining renown as Medina's eminent Quran reciter (Ali et al., 2020; Fadele et al., 2022; Tlili, 2021). His authenticated narrations coupled with juristic and fatwa acumen plus seniority conferred exceptional mastery attested by the designation "Qaari" (preeminent reciter). Far predating Harrah amidst the companions' presence, Abu Jafar was consensually selected for instructing the Prophet's Mosque as the most qualified of that distinguished *Tabieen* generation, according to chronicler al-Andarabi. His myriads of distinguished students like the reputable Imam Malik reinforced Abu Jafar's scholarly excellence and character through the ages as the definitive recitation and jurisprudence authority in Islam's cradle until the turn of second hijri century. Later linguists intrigued by rare dialectal readings likely lacked contextual understanding of interpretive principals guiding righteous predecessors, forgetting that integrity sustains legacies beyond epochs (Tlili, 2021).

The chain of transmission of Abu Jafar's reading began with Abdullah ibn Ayash, under whom Abu Jafar studied his freedman, and later schooled by authorities like Ubai and Zaid. His meticulous instruction secured the definitive seal of scholarly rigor as devotees continuously vetted and transmitted Abu Jafar's recitations through ensuing generations, upholding the highest authentication standards despite limited diffusion (Tlili, 2021). Among his exceptional students,

Ahmad al-Halawani singularly propagated the rendition further via eminent linguists like Ismail ibn Jaafar. Although a minority questioned its multiplicity compared to mass-transmitted readings, chroniclers like Ibn Al-Jazari verified its precise equivalence to the other six canonical variants recorded in the masterworks. Multiple scholars collated Abu Jafar's multilevel stylistic signifiers with reference transmitting his secret. As era transitions occasionally incur subtle meaning loss, scholars underscore carefully reconnecting content, context and technical insights when parsing interpretations instead of readily dismissing corpus integrity over superficial language variances (Fadele et al., 2022). The reading's limited circulation history poses exciting avenues for contemporary students to resurrect scholarly jewels through layered contextualization.

While focusing on Ibn Al-Jazri's authentication of Abu Jafar's recitation, the context and computational insights are evident. Ibn Al-Jazri verified Abu Jafar's recitation precisely matches all six canonical methods recorded by master chroniclers, equaling their established multiplicity that technically precludes an "irregular" designation despite limited diffusion. His rendition was collated via elevated scholarly principles as specialist transmitters thoroughly validated linguistic minutiae. Reported variations like Nafe's selectivity simply reflected stylistic preferences between teachers rather than correctness, much like jurists respectfully adopting positions within divinely sanctioned bounds. Contextual insights explain certain followers prizing phonetic flow, while direct inheritors may weigh accurate enactment of originally revealed enunciation higher. Recently computational techniques have traced Abu Jafar's intricate Arab dialect roots through geographical-linguistic mapping to determine recitations' origins scientifically versus unqualified assumptions of irregularity that exemplify interpretation pitfalls (Fadele et al., 2022). As language complexity mirrors its Creator, humble learning postures acknowledging human limits in fully grasping definitive textual wealth remains timeless wisdom.

Abu Jafar's recitation of the Holy Quranic verse deserves special attention: "Liyajziya qauman bima kaanu yaksibun" (so that He may recompense a people for what they used to earn) {Al-Jaathiya: 14} The word 'yujza' is passive voice and the word 'qauman' has been given 'nasab' (accusative) in the reading of Abu Jafar who is one of the three 'readers' who are known for their transmission chain in their readings. However, some people criticized this reading and said: "It is an obvious mistake (Fadele et al., 2022) and the reason is that the deputy subject (*naaab al-faael*) came in accusative (*nasab*) while it requires 'nominative (*rafa*). They thought that the 'qauman' is deputy subject while the reality is that it is hidden which might be two: (1) '*liyajziya al-khaira wa al-sharra qauman*' which has been liked and preferred by al-Akbari and al-Bayzawi

(Fadele et al., 2022); (2) the *'masdar'* (infinitive) would be in place of subject and in this case the sentence would be: *'liyajziya al-jaza qauman'* Al-jaza (compensation) (compensation) The second object of "liyajziya" is compensation. Zaadah said: "The second object for the verbs which transit to two can be put in place of the main subject as we say 'outiya dirhamo Zaid' (Zaid has been given one dirham) and the verb 'jaza' transits to two as you say: 'juzita fulanan al-khairu' (someone has been compensated good). If you made it "object," you can use any of it as the subject (Fadele et al., 2022).

The decisive rule for difference: "The Holy Quran is the main source on which the language must be based, and the grammatical rules (al-Nawh) must be developed through it. So, if a Quranic reading has been proved, its acceptance becomes a 'must' which cannot be rejected by an Arabic analogy or spread of a dialect" (Fadele et al., 2022). This paves the way of studying the impact of high level of chain of transmission in correcting the reading and reducing the possibility of error in it. Abu Hayyan defended the reading of Abu Jafar for the same above-mentioned meaning saying: "He didn't read but what was transmitted, and he took the reading from the *'tabieen'* who had taken from the companions like Ubay and others" (Fadele et al., 2022). Al-Dhahabi, too, said in his talk about Abu Jaafar's recitation and mentioned its chain of transmission: "He recited the Qur'an to his master, Abdullah bin Ayyash bin Abi Rabi'ah Al-Makhzoumi, in agreement. More than one person said: He also recited to Abu Hurairah and Ibn Abbas - may God be pleased with them - about their reading to Ubayy ibn Ka'b... It was said that he: He recited to Zaid ibn Thabit (-11 AH - 55 AH), and it was not authentic.

Imam Abu Jafar had read the Holy Quran to several companions of Prophet Muhammad (peace be upon him) and achieved what he had intended, a high chain of transmission, as Islamic scholars were motivated to find such scholars. Ahmad ibn Hanbal said: "Seeking high chain of transmission is the method ancestors". "The chain of transmission is closeness to Allah the Almighty," says Mohammad ibn Aslam al-Tusi (Fadele et al., 2022). Al-Hakim said: "If seeking the high chain of transmission had not been desirable (gair mustahab), he would have denounced asking him and ordered him to be restricted to what was informed by the Prophet.

8. DISCUSSION

The three most renowned reciters (readers) lived in the era of linguistic protest and they were Ibn Aamir, Abu Jafar, and Abu Amr al-Basri. Ibn Aamir died in 118 AH, Abu Jafar died in 130 AH and Abu Amr al-Basari died in 154 AH. This study focused

on the first two and deferred the third one as he belonged to a later era. Nevertheless, the grammarians criticized all three of a lot. Abu Hayyan indicated this point while defending Ibn Aamir's reading of the verse "*qatlu awladahum shurakehim*" "Some grammarians allowed it and this is correct because this successive reading is attributed to the pure Arab." Ibn Aamir took the Quran from Uthman ibn Affan before Arab "lahn" (criticism) existed (Fadele et al., 2022). Al-Samin al-Halabi stated: "Many people criticized its reader in a way that is not appropriate, and he is the most senior of all seven readers in terms of chain of transmission and he had migrated before them. He read to Abu al-Darda, Waselah ibn al-Asqa, Fozalah, Muawiya, and Al-Mugirah al-Makhzumi. Yahya al-Zimari recounted reading to Uthman. He was born during Prophet Muhammad's (peace be upon him) *hijrah* (Fadele et al., 2022). Bashar ibn Burd (167 AH), the first poet whose poetry cannot be used as evidence, ended linguistic debate in the mid-2nd century Hijri. However, al-Akhtal (92 AH), Jarir (110 AH), and al-Farazdaq (114 AH) poetries are accepted as evidence (Fadele et al., 2022).

The Holy Quran and its multitude of authoritative recitations constitute the foremost basis for classical and modern Arabic grammar, with scholars utilizing Quranic verses extensively as primary evidence for formulating grammatical rules and structures. Science intrinsically links the revelation's message to the Source through applying stringent transmission tracking protocols and biographical narrator analyses developed over centuries. While most Islamic experts uphold the unquestionable sanctity and continuity of the ten definitive recitations transmitted back to Prophet Muhammad (PBUH) himself, skepticism has emerged sporadically towards particular readings across history. This dissent issued mainly from early Kufi, Basri and Baghdadi grammarians who dismissed certain uncommon lexical or phonetic features as delusional rather than embracing revelation's richness spanning dialects.

However, master exegetes like Abu Hayyan, followed by al-Samin al-Halabi, decisively countered such restrictive narratives by celebrating the Quran's multilayered eloquence instead of judging interpretations through formulaic linguistic conventions alone. By spotlighting each recitation's unbroken chain linking spiritual message to the divine origin, they spearheaded an integrated science marrying narration tracking, geographical diffusion mapping and morpho-semantic analysis with the latest computational linguistics advancements. Their legacy endures as integrating biographical, transmission and textual insights continues contextualizing multiple interpretations over simply erecting false boundaries between Islam's formative schools that organically sought understanding under a shared reverence for the Creator's endless miracles. Hence, pursuing Quranic studies with wisdom and compassion

remains key to unveiling the unified principles, linguistic dynamism, and ceaseless inspiration the Divine employs to succor humanity across contexts while accommodating plural viewpoints.

9. CONCLUSION

In conclusion, this research has explored the relationship between authoritative Quranic recitations and Arabic grammar through analyzing criticisms leveled at experts of this science across history. It finds the Holy Quran and its multiple transmissions serve as the foremost reference and basis for linguistic rules, with verses extensively used as primary evidence. There is consensus among most scholars regarding the unquestionable sanctity and succession of the ten definitive recitations from Prophet Muhammad (PBUH), hence skepticism must not undermine their integrity foundations. Challenging readings also partly stemmed from selective grammarians judging them through restrictive conventions rather than intrinsic authenticity. However, leading exegetes spearheaded an integrated recitation science celebrating revelation's eloquence across dialects and tracing unbroken transmission lineages that organically shaped Islamic academia. As pioneering figures like Abu Hayyan and al-Samin al-Halabi advocated, upholding differences through wisdom preserves the dignity and richness of this textual wealth.

The study calls for expanding research on narration tracking, boosting recitation science through technology-aided mapping of interpretations, and emphasizing the ceaseless inspiration manifesting divine inimitability. It concludes that embracing multiplicity under unifying principles remains key to perpetuating the message revealed through centuries as a reviving source of guidance, catalysis, and grace. This research narrows its scope to prominent controversial readings from Ibn Aamir (d. 118 AH), Abu Jafar (d. 130 AH) and excludes the less contentious recitation of Abu Amr al-Basri (d. 154 AH) due to focusing analytical discussion on the era when major linguistic critiques ended in the 2nd century AH. Further work can expand to methodically assess transmission integrity across the full range of eminent Quran reciters over an extensive timescale using a multilayered approach.

Based on the study results, the study makes several recommendations. First, it is necessary to broaden the research scope to encompass the "Science of Chain of

Transmission" (Ilm al-Asaneed). Second, it is necessary to approve the 'scientific courses' to counter the critics of the Holy Quran and its readings as well as innovate a new methodology and follow up the new happenings. Third, it is also recommended that readers explore and embrace innovative approaches when addressing and responding to criticisms of Quranic interpretation. Finally, the study advocates increased awareness among scholars and relevant institutions regarding the importance and practical application of this scientific approach, as it offers a valuable avenue for comprehending and safeguarding the profound wisdom encapsulated within the Quran.

The study's implications highlight the vital need for continual exploration of transmission integrity verification principles across sacred knowledge traditions. This research underscores the significance of perpetuating analytical approaches that gracefully celebrate diversity in revelatory interpretations rather than reactively rejecting unfamiliar perspectives, bearing wider implications for philosophical, cultural and theological analyses. It emphasizes assimilating technological advancements within traditional textual exegesis frameworks to gain deeper, multi-layered insights into the embedded wisdom within scriptures while providing a communication template for addressing skepticism with wisdom over hostility to enable nuanced intellectual discourse. Additionally, the analysis elucidates how elevating primary sources to an inimitable status catalyzes followers to manifest their highest purpose by perpetually uplifting them. The insights on textual integrity preservation also encourage adapting similar models across contemporary fields like validating digital content provenance and non-fungible asset authentication via blockchain-based tracing. In summary, implied domains span boosting narration tracking science, entrenching analytical graciousness doctrines, and underscoring revelation's ceaselessly elevating impact when approached as divine mystery to be explored reflectively.

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