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Introductions to the Science of Qirā'āt Guidance: A Theoretical and Foundational Study

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ABSTRACT

This research studies the science of directing Quranic readings by defining the concepts and various terminologies of this science, and analyzing its historical origins and evolution over time. It also seeks to highlight the sources and references that have addressed this science, classify the types of reading direction, and explain their linguistic and interpretive foundations and dimensions. Furthermore, the research highlights the role of the science of reading direction in Quranic interpretation and its impact on supporting the correct understanding of Quranic texts. The study utilized a combination of scientific methodologies to achieve its objectives. The descriptive method was used to present the basic concepts and terminologies, the analytical method, which focused on studying the aspects of directing readings and their relationship with grammar, language, and interpretation, and the historical approach, which traced the origins and development of this science throughout history. The results revealed that the term "direction" is technically used to refer to the science of directing readings, and that the first term for this science was "the aspects of readings," which was first used by Harun ibn al-Awar. The research also shows that this science went through three historical stages before becoming an independent field of study and gained significant attention from scholars of language, grammar, and interpretation. The research emphasized the diversity of the sources and resources for directing readings, which have now been classified into specific categories and types. The study recommends continuous attention to the science of reading direction through further studies and research.

Keywords: Quranic; Readings; Direction

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1. Introduction

All praise is due to Allah, and may peace and blessings be upon the Messenger of Allah. To proceed: Knowledge is a source of enlightenment for the heart, a means of attaining goodness and repelling harm, and a path to earning Allah's pleasure and achieving happiness in both this life and the Hereafter. The Prophet Muhammad (peace be upon him) said: *"Whoever follows a path in pursuit of knowledge, Allah will make easy for him a path to Paradise."* ^[1]

This hadith highlights the significance of knowledge and its esteemed status, as it grants its seeker unparalleled honor and a joy that surpasses all other pleasures. Imam Ibn al-Qayyim (may Allah have mercy on him) expressed this by stating: *"If knowledge had no other virtue except bringing one closer to the Lord of the Worlds, elevating one to the company of the angels, and allowing companionship with the highest assembly, it would suffice as an honor and distinction. How then, when both worldly and eternal honor are contingent upon it and dependent on its attainment?"* ^[2]

Among the vast disciplines of knowledge, the most esteemed and exalted are those connected to the Qur'an, the greatest and most noble source of knowledge. One of the sciences closely linked to the Qur'an is the science of Qirā'āt (Qur'anic recitations), a distinguished field that derives its high status from its noble subject matter, for the value of a science is determined by the value of its subject.

The science of Qirā'āt encompasses various sub-fields, the most prominent of which is **Tawjīh al-Qirā'āt** (the study of the linguistic and grammatical justification of Qur'anic recitations). This field is concerned with analyzing the different Qur'anic recitations, demonstrating their compatibility with Arabic linguistic and grammatical rules, and ensuring their legitimacy within the framework of the Arabic language. It is an interdisciplinary field that integrates elements of syntax, exegesis, lexicography, and linguistic analysis. It employs evidence from Qur'anic verses, classical Arabic poetry, proverbs, and linguistic traditions, making it an intellectually enriching and valuable discipline.

This study addresses the foundational and theoretical principles of Tawjīh al-Qirā'āt by examining its definition, terminology, historical development, sources, classifications, and its impact on understanding and interpreting the

Qur'anic text. The research aims to answer the following key questions:

1. What is the definition of Tawjīh al-Qirā'āt, and what are its primary terminologies and designations?
2. How did this science emerge, and what were its historical stages of development?
3. What are the most significant sources and references that have addressed Tawjīh al-Qirā'āt?
4. What are the different classifications within this science, and how does it contribute to Qur'anic interpretation and understanding?

This study seeks to achieve several scientific and foundational objectives related to Tawjīh al-Qirā'āt, including:

1. Define Tawjīh al-Qirā'āt and identify its primary terminologies and scholarly designations.
2. Trace the emergence of Tawjīh al-Qirā'āt and analyze its historical stages of development.
3. Identify the most significant sources and references that have addressed Tawjīh al-Qirā'āt and evaluate their scholarly contributions.
4. Classify the different types of Tawjīh al-Qirā'āt and examine their linguistic and exegetical foundations.
5. Demonstrate how Tawjīh al-Qirā'āt contributes to Qur'anic interpretation and a more precise understanding of the Qur'anic text.

The importance of studying Tawjīh al-Qirā'āt stems from its direct connection to the Qur'an, granting it an esteemed status and scholarly prominence. This science is not new; it was recognized by early scholars and utilized by prominent figures in Qur'anic recitation, often appearing in their individual scholarly opinions. Therefore, this study seeks to provide a foundational and theoretical analysis that reintroduces the core principles of this discipline.

Additionally, Tawjīh al-Qirā'āt is closely linked to two of the most prestigious Islamic sciences: **Qirā'āt** and **Arabic linguistics**. These two disciplines are deeply interconnected, as neither can be fully comprehended without the other. This interrelation enhances the importance and scholarly value of this subject.

Moreover, Tawjīh al-Qirā'āt plays a crucial role in Qur'anic exegesis by clarifying meanings, addressing misconceptions, and explaining the various modes of recita-

tion. Imam al-Zarkashi (may Allah have mercy on him) emphasized its significance in his book *al-Burhān*, dedicating an entire section (Chapter 23) to it, where he stated: “*Understanding Tawjīh al-Qirā’āt and explaining the reasoning behind each recitation is a noble field. It clarifies the majesty and eloquence of meanings, and scholars have devoted entire books to it.*” [3]

Much literature exists on Tawjīh al-Qirā’āt; nonetheless, the majority of research remains dispersed across tafsīr, grammar, and qirā’āt texts. No contemporary research consolidates these concepts, examines their historical evolution, categorizes them, and assesses their exegetical implications within a unified framework. The objective of this study is to address a significant scientific deficiency: the absence of a treatment that is both comprehensive and integrative [4–7].

Thus, research in this area contributes to highlighting the importance of this discipline and enriching Qur’anic studies by solidifying its theoretical foundations and demonstrating its impact on Qur’anic interpretation [8–10].

2. Literature Review

Tawjīh al-Qirā’āt, or the guidance of Qur’anic readings, is a crucial element of Qur’anic studies as it links the transmission of Qur’anic texts to their linguistic, grammatical, and interpretive foundations. Tawjīh denotes “direction” or “justification.” It is the provision of a linguistic, grammatical, or rhetorical justification for a certain Qur’anic interpretation. The first recognized expression was not tawjīh but wujūh al-qirā’āt, meaning “the aspects of the readings.” Scholars began to use tawjīh al-qirā’āt to denote a specialized discipline aimed at uncovering the grammatical precision, semantic richness, and rhetorical insight inherent in many readings [11–14].

Tawjīh al-Qirā’āt originates from the early Islamic scholarly tradition, particularly in tafsīr, ‘ulūm al-Qur’ān, and Arabic grammar. In the formative period (1st–2nd century AH), tafsīr and grammar literature often included elucidations of various readings, although they were not considered a distinct discipline. Abū ‘Ubayd al-Qāsim ibn Sallām was a prominent authority on qirā’āt and terminology, integrating tawjīh-like discussions into his works [15].

In the expansion era (3rd–4th century AH), the disci-

pline advanced due to grammarians such as al-Zajjāj and Ibn Khālawayh [16]. Their writings, including I’rāb al-Qur’ān, systematically connected various interpretations to Arabic grammatical norms, dialectal origins, and syntactic purposes. During this period, individuals endeavored for the first time to systematically compile readings with their rationales [17–19]. In the specialization phase (5th century AH and beyond), Tawjīh al-Qirā’āt emerged as an independent discipline. In al-Taḥṣīl li-Tawjīh al-Qirā’āt al-Sab‘, experts such as al-Mahdawī authored comprehensive texts to elucidate and validate readings independently of any other tafsīr resources [20]. In subsequent centuries, texts such as al-Ashmūnī’s Manār al-Hudā and Ibn al-Jazarī’s al-Nashr fī al-Qirā’āt al-‘Ashr maintained several transmitted variants and their philosophical meanings. The three main categories of writings significant for Tawjīh al-Qirā’āt are: broad linguistic and grammatical texts, Qirā’āt compilations with integrated Tawjīh, and specialized Tawjīh treatises. These sources demonstrate that the discipline is multi-faceted, drawing upon grammar, lexicography, phonetics, dialectology, and tafsīr [20–22].

Tawjīh al-Qirā’āt significantly enhances our comprehension of the Qur’an by providing explicit linguistic and grammatical justifications for each reading, safeguarding the text’s authenticity, resolving apparent contradictions, and enriching tafsīr by revealing the multifaceted meanings of the various forms [23–26]. Tawjīh al-Qirā’āt remains a valuable methodology for contemporary Qur’anic studies. It aids in understanding the book within its linguistic and historical framework, counters claims of textual instability, and illustrates the profundity of the Arabic language.

3. Research Methodology

This study uses a mix of complementary research methods to answer its questions and reach its goals in a thorough and organized way. By using all of these methodologies together, the study of Tawjīh al-Qirā’āt will not be limited to one point of view. Instead, it will show how complex it is as a linguistic, exegetical, and historical field.

3.1. Descriptive Methodology

The descriptive technique is used to explain the basic ideas, terms, and definitions that are relevant to Tawjīh al-

Qirā'āt. This includes a thorough explanation of its important vocabulary, where they come from, and how they differ in different academic traditions, as well as the identification of fundamental topics and areas of concentration within the field. This strategy lays the conceptual framework for further analytical and historical debates by giving a clear and accurate account.

3.2. Analytical Methodology

The analytical technique is used to look at the internal structure of Tawjīh al-Qirā'āt and the academic discussion around it. This involves a close look at the language and grammar rules that support the reasons for different Qur'anic readings, as well as a comparison of different academic interpretations and methods. The study's goal is to find the reasoning patterns, language techniques, and exegetical implications that are typical of this field by breaking down the arguments of both ancient and contemporary researchers. This strategy also lets the research show where experts agree and disagree and judge how strong and weak their arguments are.

3.3. Historical Methodology

We use the historical approach to follow the chronological growth of Tawjīh al-Qirā'āt from its first appearances in grammar and tafsīr works to its rise as a separate subject of study. This means making a map of important historical events, finding important experts, and pointing out important publications that helped develop the field. The social and intellectual settings in which tawjīh developed, such as the rise of Arabic language sciences, the writing down of the qirā'āt, and the emergence of exegetical traditions, are given special consideration. By using this method, the research puts Tawjīh al-Qirā'āt in its larger historical and philosophical context.

The study combines descriptive accuracy, analytical depth, and historical context by using this organized methodological framework. This all-encompassing method not only makes a solid theoretical analysis possible, but it also helps us grasp Tawjīh al-Qirā'āt better as a field that connects linguistic research, Qur'anic interpretation, and Islamic intellectual history.

The nature of Tawjīh al-Qirā'āt itself determines the

use of these three methods: descriptive, analytical, and historical. It is impossible to fully study this area using just one research lens since it includes specialized terms, complicated language thinking, and a long history. The descriptive technique is important for making the main ideas clear and setting up a consistent set of terms, particularly when various academics and periods use them in different ways. The analytical technique is necessary for critically examining the linguistic and grammatical foundations of tawjīh. This lets the student evaluate the academic reasons that support certain interpretations. Finally, the historical approach is needed to put the discipline in its historical context, find out what led to its rise, and follow its evolution from being a part of other disciplines to becoming its own area of study. Combining these methodologies makes sure that the issue is treated as a whole, which fits with the fact that Tawjīh al-Qirā'āt is multidimensional and helps us comprehend its linguistic, exegetical, and historical importance on a deeper level.

4. Findings and Discussion

Concepts and Scientific Foundations of the Science of Qur'anic Recitation Guidance

The Science of Qur'anic Recitation Guidance is one of the key disciplines in Qur'anic studies, developed to serve the sacred text by analyzing the variations in recitation and their correlation with linguistic, grammatical, and exegetical principles. Due to its significance, scholars across different eras have devoted considerable attention to this field, striving to establish its theoretical foundations and codify its principles in dedicated scholarly works.

The study of the concepts and scientific foundations of this discipline provides a clear understanding of its nature and its connection to linguistic and exegetical sciences. Additionally, it helps resolve ambiguities surrounding certain terminologies used within the field. Thus, research in this domain necessitates an exploration of its linguistic and technical definitions, along with an examination of the various terms employed by scholars in their works. This contributes to a deeper comprehension of the discipline and highlights its role in Qur'anic studies (Bashir 2021).

Accordingly, this chapter addresses the fundamental concepts of the Science of Qur'anic Recitation Guidance

through two main sections: the first focuses on defining the discipline, while the second explores its terminology and nomenclature. The aim is to establish a solid knowledge base for this significant field (Tamer, 2025).

4.1. Definition of the Science of Qur’anic Recitation Guidance—Linguistic and Technical Perspectives

The researcher has divided this section into two sub-sections:

1. Definition of “Recitations” (Qirā’āt) from a linguistic and technical perspective
2. Definition of “Guidance” (Tawjīh) from a linguistic and technical perspective

4.1.1. Definition of Recitations (Qirā’āt) Linguistically and Technically

The term Qirā’āt (recitations) is the plural form of Qirā’a, which derives from the verb qarā’a (to read or recite). The word Qirā’a serves as a verbal noun, meaning “reading” or “recitation.” Related terms include Qar’ and Qur’ān, as in the Qur’anic verse:

“Indeed, upon Us is its collection and its recitation (wa Qur’ānahu).” ^[27]

Linguistically, the root meaning of qarā’a is “to collect” or “to gather.” Classical Arabic usage supports this, as seen in phrases like *“lam taqrā al-nāqa janīnan qaṭṭ”* (the she-camel has never carried a fetus), meaning she has never gathered a fetus in her womb. Ibn Manẓūr ^[17] and Al-Rāzī ^[8] affirm this connection between reading and gathering.

Ibn al-Athīr ^[14] further elaborates:

“Everything that is compiled together has been qarā’a (collected). The Qur’ān was named as such because it gathers narratives, commands, prohibitions, warnings, verses, and chapters.”

Al-Rāghib al-Aṣḥāhānī ^[7] adds:

“Recitation (Qirā’a) is the process of assembling letters together in an orderly manner.”

In its technical definition, numerous scholars have described the term Qirā’āt:

- Ibn al-Jazarī ^[15] defines it as:
“The science that deals with the method of reciting the words of the Qur’ān and their variations, attributing them to their transmitters.”
 - Al-Zarkashī ^[12] states:
“Recitations refer to variations in the words of revelation—whether in their written form or pronunciation, including differences in elision, emphasis, and other phonetic aspects.”
 - Sajaqli Zadeh ^[18] defines it as:
“The science of the methods of reciting the Qur’ān as transmitted by leading authorities.”
 - Al-Zurqānī ^[13] describes it as:
“A method adopted by a Qur’anic recitation scholar that differs from others in pronunciation, whether in articulating letters or their phonetic characteristics, while maintaining authentic transmission chains.”
- #### 4.1.2. Analysis and Synthesis of Definitions
- Examining both the linguistic and technical definitions reveals a strong conceptual link between recitation and the ideas of collection and combination—both in terms of assembling letters in speech and in consolidating different modes of Qur’anic pronunciation ^[19].
- From a technical perspective, scholars unanimously describe Qirā’āt as a discipline concerned with variations in the recitation of Qur’ānic words and their attribution to authoritative transmitters. However, slight differences exist in their emphasis:
- Ibn al-Jazarī provides a concise and precise definition, focusing on the method of performance and attribution.
 - Al-Zarkashī broadens the scope by incorporating aspects of both written and oral variations.
 - Sāqallizāda generalizes the definition to emphasize the methodologies of recitation.
 - Al-Zurqānī offers the most comprehensive definition, encompassing all variations in letter articulation and phonetic forms.

Although these definitions are closely related, some are more detailed than others. Based on careful consideration, the researcher proposes the following refined definition:

“The Science of Qur’anic Recitations (Qirā’āt) is the study of the different methods of reciting the Qur’ān as transmitted by leading scholars, focusing on the variations in articulation and pronunciation, and attributing them to their respective transmitters ^[13].”

This definition aligns with the objectives of the discipline, ensuring both precision and clarity in delineating its scope and significance.

4.2. Definition of Tawjih (Linguistically and Terminologically)

The term “Tawjih” follows the “taf’īl” morphological pattern, derived from the verb *wajjaha* (*yuwajjihi*, *tawjīhan*), similar to ‘*allama* (*yu’allimu*, *ta’līman*). The root letters wāw, jīm, and hā signify a fundamental meaning related to directing something toward a specific counterpart or orientation (Ibn Fāris, 1979, 2/622).

Linguistically, “*wajjaha*” means to set or direct something toward a singular, consistent direction. This is linked to the term “*wajh*” (*face*), which denotes the front part of anything—the part that is directed forward. The word “*muwājaha*” (*confrontation*) similarly refers to face-to-face opposition. Other related meanings include:

- “*Wajjaha fulānan*” (*He directed someone*), meaning he guided or honored him.
- “*Wajīh al-qawm*” (*The eminent figure of a people*), referring to their leader or distinguished person.
- “*Jiha*” and “*wijha*” refer to the destination or direction one intends to reach.
- The phrase “*wijhat mā lah*” denotes managing something in the most appropriate way (Ibn Manẓūr, 1414H, 15/162, “*wajh*”).

Thus, “Tawjih” in its linguistic sense means guiding, directing, or sending something toward a specific direction.

The term “Tawjih” also appears in other contexts:

- In horse riding, it refers to the alignment of a horse’s nostrils.
- In Arabic poetry, it is used in rhyme schemes, along-

side terms like “*ta’sīs*” and “*qāfiya*.” ^[5,12,15,21]

4.2.1. Terminological Definition of Tawjih

In scholarly discourse, “Tawjih” is primarily associated with “Tawjih al-Qirā’āt” (*the explanation of Quranic readings*). The technical definition is derived from its linguistic root, as is common in Islamic sciences.

Tawjih al-Qirā’āt refers to:

The process of analyzing a specific Quranic reading by explaining its rationale and meaning, clarifying its linguistic and syntactic basis, and distinguishing it from other readings. This justification may be rooted in linguistic, semantic, exegetical, syntactic, or morphological principles, depending on the nature of the reading.

In simpler terms, Tawjih al-Qirā’āt is the study that seeks to uncover the underlying causes, meanings, and grammatical justifications for different Quranic readings, providing supporting linguistic and textual evidence.

Linguistic and Terminological Analysis

Examining the linguistic origin of “Tawjih”, we find that its core meaning—directing something toward a specific destination—aligns well with the nature of Tawjih al-Qirā’āt. This field aims to pinpoint the reasoning behind a given Quranic reading and justify its linguistic validity.

The terminological definitions emphasize that Tawjih al-Qirā’āt is not merely about listing different readings but about analyzing and justifying them based on established linguistic and exegetical principles.

The definition presented in the original text states:

“Tawjih al-Qirā’āt refers to the process of directing and interpreting a Quranic reading to uncover its meaning, clarify its ambiguities, and differentiate it from other variants, based on linguistic, syntactic, or exegetical principles.”

This is a precise and comprehensive definition. It highlights that this science does not merely describe differences but systematically explains their linguistic and exegetical foundations.

Proposed Refined Definition

After careful consideration of existing definitions, the following refined definition is proposed:

“Tawjih al-Qirā’āt is the scholarly discipline that examines the rationale behind different Quranic

readings, elucidating their causes and justifications through linguistic, syntactic, morphological, and semantic analysis, supported by Quranic and linguistic evidence.”

This definition ensures greater clarity and precision, outlining both the scope and purpose of the discipline.

4.3. Definition of "Tawjīh" (Direction) in Linguistic and Technical Terms

The term “Tawjīh” follows the morphological pattern of “Tafīl”, derived from the root verb “Wajjaḥa”, meaning “to direct” or “to guide,” much like the verb “‘allama” (to teach) and its verbal noun “ta‘līm” (teaching). The root letters “Wāw,” “Jīm,” and “Hā” (ج-ح-و) carry a fundamental meaning related to “facing something” (Ibn Fāris, 1979, 2/622). The verb “wajjaḥa” signifies “to set something towards a particular direction” without deviation. The noun “wajh” (face) is derived from this root, denoting the front-facing part of anything or the direction one faces. Similarly, the term “muwājahā” refers to confrontation or facing someone directly. The phrase “wajjaḥahu tawjīhan” means “he sent him, honored him, or assigned him a role”; hence, “wajīh al-qawm” refers to a person of prominence, leadership, or nobility. The words “jihah” and “wijhah” also stem from the same root, indicating a destination or a place one turns to.

Based on these linguistic meanings, “Tawjīh” in its broad sense refers to the act of setting something in a particular direction, guiding, or sending it towards a specific goal.

Additionally, “Tawjīh” has specialized meanings in different contexts. In equestrian terminology, it refers to the proximity of a horse’s two nostrils. In poetry, it appears as a technical term related to rhyme patterns ^[15,22,24].

4.3.1. Technical Definition of "Tawjīh"

In technical usage, “Tawjīh” is prominently associated with “Tawjīh al-Qirā’āt” (The Direction or Explanation of Qur’anic Readings). It is well-established that technical definitions evolve from linguistic meanings. Therefore, “Tawjīh al-Qirā’āt” refers to the process of explaining, justifying, and interpreting a Qur’anic recitation based on linguistic, semantic, exegetical, grammatical, or morphological reasoning.

More concisely, “Tawjīh al-Qirā’āt” is the scholarly discipline that investigates the rationale, justifications, and meanings behind different Qur’anic readings, differentiating them from one another through supporting evidence and linguistic reasoning.

A linguistic analysis of the term “Tawjīh” reveals that its root meaning—“directing something towards a specific purpose”—aligns closely with the nature of Tawjīh al-Qirā’āt. This field is dedicated to clarifying the interpretative basis of Qur’anic readings by linking them to their linguistic, grammatical, and semantic foundations.

From a technical perspective, the definition of Tawjīh al-Qirā’āt emerges from its linguistic origin, focusing on explaining the causes and justifications behind specific Qur’anic readings, analyzing their grammatical and morphological structures, and highlighting their unique semantic implications. The definition provided in the text—“Tawjīh al-Qirā’āt is the process of directing, clarifying, and differentiating a Qur’anic reading by uncovering its meaning, explaining its obscurities, and distinguishing it from other readings based on linguistic, grammatical, or exegetical principles”—is precise and well-formulated.

This definition underscores that Tawjīh al-Qirā’āt is not merely about documenting differences in recitations but rather about analyzing and justifying those variations based on linguistic and contextual evidence.

Refined Definition

Upon further reflection, a more comprehensive and precise definition can be formulated as follows: “Tawjīh al-Qirā’āt is the scholarly discipline that examines and justifies the variations in Qur’anic recitations by identifying their linguistic, grammatical, morphological, and semantic foundations, substantiating them with textual and linguistic evidence”.

This refined definition enhances clarity and precision by explicitly outlining the scope and objectives of the discipline. It also aligns well with both classical and modern academic perspectives on the study of Qur’anic recitations.

The Emergence, Development, and Scholarly Sources of the Science of Qirā’āt Justification

The science of Qirā’āt Justification (*‘Ilm Tawjīh al-Qirā’āt*) is one of the disciplines that emerged in service of the Qur’ān, aiming to elucidate its meanings and uncover the various readings it encompasses. As Qur’anic studies advanced, this science assumed a significant role in interpreting variant readings, clarifying the linguistic, grammat-

ical, and morphological reasoning underlying these variations. Consequently, it contributed to reinforcing the correct understanding of the Qur'ānic text and linking its readings to well-established linguistic and scholarly principles.

The development of Qirā'āt Justification underwent several phases. Initially, it appeared in the form of scattered explanatory notes within works on language and exegesis. Gradually, it evolved into an independent discipline with its own principles, methodologies, and dedicated works. This evolution greatly enriched Qur'ānic studies, as its sources diversified, encompassing linguistic dictionaries, grammar and morphology books, Qur'ānic exegesis, works on Qirā'āt justification, and dedicated treatises on the subject. Such diversity provided scholars with multiple references to analyze and interpret variant readings.

Accordingly, this chapter explores the origins of Qirā'āt Justification, its developmental stages, and the key scholarly sources that shaped and advanced this discipline. This examination highlights the pioneering role played by scholars in establishing its principles, refining its methodologies, and solidifying its scholarly framework.

4.3.2. The Emergence of Qirā'āt Justification and Its Three Historical Phases

It is important to note that determining with precision the historical stages through which this discipline has passed is a challenging endeavor. Rather, such a determination is approximate, providing an overview of the emergence and evolution of this esteemed science until it matured and became the subject of independent compositions and scholarly works. A useful classification of its development can be divided into three stages:

4.3.3. The Pre-Documentation Era (Unwritten Individual Justification)

The science of Qirā'āt Justification was built upon the foundations of linguistics, exegesis, and Qirā'āt until it matured into a fully developed discipline. Initially, this science was practiced in the form of individual interpretations and justifications, meaning that early explanations were largely personal scholarly efforts by either the Companions or prominent early Qur'ān (reciters). These interpretations relied on various methods, such as analogical reasoning (qi-yās), exegetical explanations, or references to classical Arabic

poetry and prose. Numerous examples illustrate this phase, including:

1. Ibn 'Abbās' Reading of "Nunshiruha" Ibn 'Abbās read "Nunshiruha" (نُنْشِرُهَا) with a rā' (ر) instead of the commonly recited "Nunshizuha" (نُنْشِرُهَا) in the verse: "And look at the bones, how We bring them together and clothe them with flesh." (*Sūrat al-Baqarah*: 260) His Justification: Ibn 'Abbās justified this linguistic choice by referencing another Qur'ānic verse, *Sūrat 'Abasa* (80:22): "Then when He wills, He يُنْشِرُهُ (yun-shiruhu) - will resurrect him." He argued that the root ن-ش-ر (n-sh-r) is directly associated with the concept of resurrection (nashr) in the Qur'ānic lexicon, making it a semantically powerful and appropriate alternative" [15,27].
2. Justification by Imām Abū 'Amr ibn al-'Alā' Imām Abū 'Amr ibn al-'Alā', a leading linguist and reciter, was reported by al-Māzinī as saying: He recited: "Lattakhidhta 'alayhi ajran" (لَتَأْخُذْتُ عَلَيْهِ أَجْرًا) [27], which has two readings:
 - The first: With a doubled tā' (ت) and an open khā' (خ), as read by Nāfi', Ibn 'Āmir, 'Āṣim, Ḥamza, al-Kisā'ī, Abū Ja'far, and Khalaf al-'Āshir.
 - The second: With a softened tā' (ت) and a kasrah on the khā' (خ), as read by Ibn Kathīr, Abū 'Amr, and Ya'qūb. When asked about this variant, Abū 'Amr explained that it was a well-attested dialectical variation in Arabic, citing a verse by al-Mumazzaq al-'Abdī [16,19]:
 - His Justification: When questioned about this variation, Imām Abū 'Amr did not deem it an error but explained it as a well-attested dialectical variation in classical Arabic. To substantiate this, he cited a line of poetry by the pre-Islamic poet al-Mumazzaq al-'Abdī that employed a similar grammatical construction, demonstrating that the form was authentic and used by eloquent Arab speakers. This highlights how the Qirā'āt (variant recitations) are often rooted in the vast linguistic nuances of the Arabic language.

نَسِيفًا كَأَفْحُوصِ الْقَطَاةِ الْمَطْرَقِ
وَقَدْ تَخَذْتُ رَجُلِي إِلَى جَنْبِ عَزْرَهَا

3. 'Āṣim al-Jahdarī's Reading of "Mālik Yawm al-

Dīn” ‘Āṣim al-Jaḥḍarī was known to recite: “Ma-lik Yawm al-Dīn” (مَلِكِ يَوْمِ الدِّينِ) (Sūrat al-Fātiḥah: ٤) without an alif (ا) in “Mālik” (مَالِك). He justified this reading by arguing that if one reads “Mālik”, they would be compelled to read: “Mālik al-Nās” (مَالِكِ النَّاسِ) in Sūrat al-Nās. To this, Hārūn al-A‘war responded by referencing the verse: “So exalted is Allah, the True Sovereign.” [5,27]

These examples illustrate how individual scholars engaged in justifying variant readings before the formalization of this science. Eventually, this practice transitioned from an oral tradition to a written form, leading to the second phase of its development.

4.3.4. The Embedded Documentation Era (Partial Compilation)

In this phase, justifications for Qirā’āt began to be systematically recorded within broader works on exegesis, grammar, and linguistic studies. Scholars did not yet compose independent books exclusively dedicated to Qirā’āt Justification, but rather incorporated these discussions within larger linguistic and exegetical treatises.

4.3.5. The Independent Documentation Era (Dedicated Scholarly Works)

As the discipline matured, Qirā’āt Justification emerged as a fully independent field, with scholars composing exclusive treatises and books dedicated solely to explaining and justifying variant readings. This stage witnessed the establishment of methodological frameworks and the categorization of justifications based on linguistic, grammatical, morphological, and rhetorical principles.

This structured development reflects the deep scholarly engagement with Qirā’āt Justification, demonstrating its essential role in Qur’ānic interpretation and linguistic analysis.

4.4. Opinions and Indications on the Justification of Qirā’āt (Variant Readings) Incorporated within Other Works

The books and compositions that have focused on the justification of Qirā’āt can be categorized as follows:

4.4.1. First: Linguistic Books

The first book that stands out in the field of Qirā’āt justification among linguistic works is *Kitāb* by Sībawayh (Abū Bishr ‘Amr ibn ‘Uthmān ibn Qanbar, d. 180 AH) [20]. It is an influential and invaluable work that encompasses argumentative perspectives and insightful justifications of the various Qur’ānic readings. This book is considered the foundational nucleus from which later scholars who authored works on Qirā’āt justification drew their arguments. It remained a primary reference for their compositions.

Among the justificatory arguments found in *Kitāb* by Sībawayh are the following examples:

1. **Sībawayh states:** “I asked al-Khalīl about the verse: (فَأَصْدَقَ وَأَكْنَ مِنَ الصَّالِحِينَ)^[27], which is the reading of Abū ‘Amr^[15]. He explained that it is analogous to the line of poetry by Zuhayr:

ولا سابق شيناً إذا كان جائياً
بدا لي أتي لست مُدرك ما مضى

The reason for this is that the first verb in such a construction can sometimes take a prefixed particle, which influences the second verb, making it appear as though the first verb had already been modified by that particle. Likewise, in the Qur’ānic verse, the first verb may be interpreted as though it had been conditioned, and thus, the second verb follows that syntactic pattern.” [20]

2. **Sībawayh also states:** “It has been reported that the people of Medina recite this verse with a nominative case: (أَوْ مِنْ وَرَاءِ جَبَابٍ أَوْ يُرْسِلُ رَسُولًا) (Surah al-Shūrā: 51), which is the reading of Nāfi‘ (see al-Nashr, 2/275). The reason appears to be that the implied meaning of the verse is: ‘Allah does not speak to any human being except through revelation or by sending a messenger.’ The phrase ‘or by sending a messenger’ is thus structured in a nominative case as if it were an explanation of the previous phrase. This construction is similar to expressions used by Arabs, such as: ‘Your greeting is a blow, and your reprimand is the sword, and your speech is execution.’” [20]

He further supports this with a poetic example by ‘Amr ibn Ma’dī Yakrib:

تَحِيَّةٌ بَيْنَهُمْ ضَرْبٌ وَجِيعٌ
وَحَيْلٌ قَدْ دَلَّغَتْ لَهَا بَحِيلٌ

These are just a few examples of the rich linguistic

sources that contain implicit discussions on the justification of Qirā'āt.

4.4.2. Books on the Meanings of the Qur'ān

In the early third century AH, scholars began to write on the meanings of the Qur'ān, focusing on linguistic explanations of the variants in the Qur'ānic readings. As a result, these books contain many insights into the justification of Qirā'āt. Among these works are: *Ma'ānī al-Qur'ān* by al-Farrā' (d. 207 AH), *Ma'ānī al-Qur'ān* by al-Akhfash al-Awsat (d. 215 AH), *Ma'ānī al-Qur'ān wa I'rābuh* by al-Zajjāj (d. 311 AH), and *Ma'ānī al-Qur'ān* by al-Nahḥās (d. 338 AH), among others.

An example of the justification of readings in *Ma'ānī al-Qur'ān* by al-Farrā' is as follows: He states: “*The Almighty says: ‘We raise in degrees whomever We will’ (Qur'ān, 3:83). The word ‘min’ is in the accusative case, meaning: ‘We raise whomever We will with degrees.’ As for the reading, ‘We raise degrees of whomever We will,’ the word ‘min’ is in the genitive case.*” (al-Farrā', n.d., 2/52).

An example of the justification of readings in *Ma'ānī al-Qur'ān* by al-Nahḥās is:

He states: “*It has been read: ‘Farhan maqbūda,’ where ‘rahn’ is the plural of ‘rahn.’ It is also permissible that it be a plural like ‘saf’ and ‘sufuf’ (roof and roofs).*” (al-Nahḥās, n.d., 1/325).

4.4.3. Books on I'rāb (Grammatical Analysis)

These books are dedicated to the grammatical analysis of Qur'ānic readings and their linguistic justification. As such, they contain detailed discussions on the justification and support for various readings. Among these works are: *I'rāb al-Qur'ān* by al-Nahḥās (d. 338 AH), *Mushkil I'rāb al-Qur'ān* by al-Makkī ibn Abī Ṭālib (d. 437 AH), and *Im-lā' Mā Mannā bihi al-Raḥmān min Wujūh al-I'rāb wa al-Qirā'āt fī Jamī' al-Qur'ān* by Abū al-Baqā' al-'Akkārī (d. 616 AH), among others.

4.4.4. Books on Tafsīr (Qur'ānic Exegesis)

The integration of the sciences of tafsīr and Qirā'āt is essential, as the knowledge of a mufasssīr (exeget) regarding Qirā'āt is of paramount importance. One finds

that many mufasssīrīn were also readers of the Qur'ān, and some authored works on the Qirā'āt, such as Ibn Jarīr, Abū Hayyān, al-Samīn al-Ḥalabī, and others.

In most tafsīr books, there is significant attention given to citing, clarifying, and justifying Qirā'āt, as seen in works like *Jāmi' al-Bayān* by al-Ṭabarī (d. 310 AH), *Al-Kashshāf* by al-Zamakhsharī (d. 538 AH), *Al-Muḥarrar al-Wajīz* by Ibn 'Aṭīyah (d. 546 AH), *Al-Jāmi' li-Aḥkām al-Qur'ān* by al-Qurṭubī (d. 671 AH), *Al-Baḥr al-Maḥīṭ* by Abū Hayyān (d. 745 AH), *Al-Durr al-Maṣūn* by al-Samīn al-Ḥalabī (d. 756 AH), *Al-Tafsīr wa al-Tanwīr* by Ibn 'Āshūr (d. 1393 AH), and others. These tafsīrs contain valuable gems and shining pearls in their justification of both mutawātir (continuous) and shaadh (rare) readings. Thus, any student of Qirā'āt should give them due attention and regard.

An example of the justification of readings in *Jāmi' al-Bayān* by Ibn Jarīr al-Ṭabarī is:

He states: “*The verse (وَشَجَرَةً تَخْرُجُ مِنْ طُورٍ سَيْنَاءَ تَنْبُتُ) (Qur'ān, 23:28) has varied readings regarding the word ‘tūnbitu.’ Most of the readers recite it with a fatha (opening vowel) on the ‘t’ (t-anbatu), meaning the tree grows fruits with oil. However, some Basran readers recite it with a damma (closed vowel) on the ‘t’ (t-unbitu), meaning it grows oil itself. It has also been reported that Abdullah ibn Mas'ūd recited: ‘Tukhruj al-duhn’ (‘The oil comes out’). Some scholars say that the ‘bā’ in this case is superfluous, as in: ‘I took his robe’ vs. ‘I took with his robe.’ This distinction can be found in the verse by the poet al-Nābigha al-Ja'dī (see: Sharḥ Diwānahu, 215–216):*

نَحْنُ بَنُو جَعْدَةَ أَرْبَابِ الْفَلَجِ
نَضْرِبُ بِالْبَيْضِ وَنَرْجُو بِالْفَرْجِ

The phrase ‘We strike with swords, and we hope for relief’ is similar to the use of ‘naṭrujū’ as ‘hope’ in Arabic. I regard this as two legitimate linguistic variants: ‘nabat’ and ‘anbat.’ An example of ‘anbat’ is seen in the poem by Zuhayr ibn Abī Sulmā (see: Sharḥ Diwānahu, 111):

قَطِيناً لَهُمْ حَتَّى إِذَا أَنْبَتَ الْبَقْلُ
رَأَيْتَ ذَوِي الْحَاجَاتِ حَوْلَ بُيُوتِهِمْ

This further demonstrates the flexibility of linguistic forms in the interpretation of Qur'ānic readings.” (al-Ṭabarī, 17/32).

4.4.5. Commentaries on the Poem of Al-Shāṭibī

The *Lamīyah of al-Shāṭibī* has captivated people's interest, and many scholars have competed to explain, elaborate, and justify the readings contained within it. These commentaries have provided valuable insights into the justification of the Qur'ānic readings. Some prominent commentaries on the *Lamīyah* that focus on the justification of Qirā'āt include *Fath al-Wasīṭ* by al-Sakhāwī (d. 643 AH), *Al-Lā'alī al-Farīdah* by al-Fāsī (d. 656 AH), *Ibrāz al-Ma'ānī* by Abū Shāmah (d. 665 AH), and *Kanz al-Ma'ānī* by al-Jā'barī (d. 732 AH).

An example of the justification of readings from *Ibrāz al-Ma'ānī* by Abū Shāmah is:

He explains the line of poetry in al-Shāṭibī's *Lamīyah*: "The justification for the nominative case of 'Khāliṣah' is that it serves as the subject of the sentence with 'hī' (it), and the phrase 'lil-ladhīna āmanū' (for the believers) is related to the predicate, meaning: 'It is exclusively for the believers in the hereafter, though they possess it in this life, unlike the disbelievers, who have no portion in it in the hereafter.' Alternatively, 'lil-ladhīna āmanū' could be the subject, and 'Khāliṣah' would be a secondary predicate, describing the state in this life as exclusively for the believers."

4.4.6. Works and Sources in the Science of Quranic Readings Guidance

Works in This Field

Scholars of language and Quranic readings dedicated their efforts to composing and classifying works on the guidance of Quranic readings, particularly after the initiative of Ibn Mujahid (may God have mercy on him) in establishing the seven canonical readings. This led to the emergence of significant and enduring works in the field of guiding both the mutawatir (mass-transmitted) and shadh-dh (irregular) readings, as well as their individual aspects. However, one might ask: Who was the first to author works in guiding the readings?

The first scholar to systematically address the different readings, including the irregular ones, was Abdullah Harun bin Al-Awwar, who passed away around 170 AH. His work, titled *Wujuh al-Qira'at* (Faces of Readings), is considered a pioneering effort in this domain.

Abu Hatim al-Sijistani states: "The first person to hear about the different readings in Basra, to compose a book on them, and to follow up on the irregular readings while researching their chains of transmission was Harun bin Musa al-Awwar, who was one of the readers" (Ibn al-Jazari, 1999, 2/303; al-Suyuti, n.d., 2/321).

Subsequently, the scholarly activity in defending and explaining the Quranic readings increased, resulting in numerous works in this field. While a comprehensive list is beyond the scope of this section, I will present here a selection of printed works arranged by the death dates of their authors:

1. *I'rab al-Qira'at al-Sab'ah wa 'Ilaluhā* (The Grammar of the Seven Readings and Their Causes) by Abu Abdullah Al-Hussein bin Ahmad Al-Khalawayh Al-Hamdhani (d. 370 AH).
2. *Al-Hujjah fi al-Qira'at al-Sab'ah* (The Proof for the Seven Readings) by Abu Abdullah Al-Hussein bin Ahmad Al-Khalawayh Al-Hamdhani (d. 370 AH).
3. *'Ilal al-Qira'at* (Causes of Readings) by Abu Mansur Muhammad bin Ahmad Al-Azhari (d. 370 AH).
4. *Al-Hujjah li al-Qurra' al-Sab'ah* (The Proof for the Seven Reciters) by Abu Ali Al-Hasan bin Abdul Ghafar Al-Farsi (d. 377 AH).
5. *Al-Muhtasib fi Tabyeen Wujuh Shawadh al-Qira'at wa al-Ithbah 'Anha* (The Investigator in Explaining the Irregular Readings of the Quran and Clarifying Them) by Abu al-Fath Uthman bin Jini (d. 392 AH).
6. *Al-Kitab al-Mukhtar fi Ma'ani Qira'at Ahl al-Amsar* (The Selected Book on the Meanings of the Readings of the People of the Provinces) by Ahmad bin Ubayd Allah bin Idris (4th century AH).
7. *Hujjat al-Qira'at* (The Proof of Readings) by Abu Zur'ah Abdul Rahman bin Muhammad bin Zanjalah (d. circa 403 AH).
8. *Al-Kashf 'An Wujuh al-Qira'at al-Sab'ah* (The Revelation of the Seven Readings) by Abu Muhammad Maki bin Abi Talib Al-Qisi (d. 437 AH).
9. *Sharh al-Hidayah* (Explanation of the Guidance) by Abu al-Abbas Ahmad bin Ammar Al-Mahdawi (d. circa 440 AH).
10. *Al-Muwahhid fi Madhahib al-A'immah wa Ikhtilafihim fi al-Fath wa al-Imalah* (The Unifier of the Views of the Imams and Their Differences in Opening and

- Tilting) by Abu Amr Uthman bin Said Al-Dani (d. 444 AH).
11. *Al-Jam' wa al-Tawjih limā Infirad bihi al-Imam Ya'qub al-Hadrami* (The Compilation and Guidance for What Was Unique to Imam Ya'qub al-Hadrami) by Abu Al-Husayn Sharih bin Muhammad Al-Ra'ini (d. 539 AH)
 12. *Kashf al-Mushkilat wa Izhār al-Ma'ānī* (The Revelation of Difficulties and the Clarification of Meanings) by Abu al-Husayn Ali bin al-Husayn Al-Baqouli Al-Isfahani, known as Jam' al-'Ulūm (d. 543 AH).
 13. *Miftāh al-Aghānī fī al-Qira'at wa al-Ma'ānī* (The Key to Songs in Readings and Meanings) by Al-Karmani (d. after 563 AH).
 14. *Al-Muwadhdhih fī Wujuh al-Qira'at wa 'Ilaluhā* (The Clarifier of the Faces of Readings and Their Causes) by Nasr bin Ali Al-Shirazi, known as Ibn Abi Maryam (d. 565 AH).
 15. *Sharh al-'Unwān* (Explanation of the Title) by Abdul Zaher bin Nashwan Al-Judhami (d. 649 AH)
 16. *Tuhfat al-Aqrān fī Mā Qara' bih al-Tathlith min Hurūf al-Qur'ān* (The Gift to the Companions in What Is Recited in Thalith) by Abu Ja'far Ahmad bin Yusuf Al-Ra'ini (d. 779 AH).
 17. *It'hāf Fadhlā' al-Bashar fī al-Qira'at al-Arba' 'Ashar* (The Gift to the Honorable Humans in the Fourteen Readings) by Ahmad bin Muhammad Al-Dimyāṭī, known as Al-Bannā (d. 1117 AH).

Modern works in the field of guiding readings are numerous and abundant, mostly relying on earlier texts. Some of the notable and innovative contemporary contributions include:

1. *Al-Qira'at al-Shādhah wa Tawjihuhā min Lughat al-'Arab* (Irregular Readings and Their Guidance from the Languages of the Arabs) by Sheikh Abdul Fattah Al-Qadi.
2. *Talā'i' al-Bashar fī Tawjih al-Qira'at al-'Asharah* (The Dawn of Humans in Guiding the Ten Readings) by Muhammad Al-Sadiq Qamhawi.
3. *Al-Mughni fī Tawjih al-Qira'at al-'Asharah al-Mutawātirah wa al-Mustānīr fī Takhreej al-Qira'at al-Mutawātirah* (The Comprehensive Guide to the Ten Mutawātir Readings and the Enlightened Guide to Their Transmission) by Dr. Muhammad Salem

Muhayseen.

4. *Tawjih Mushkil al-Qira'at al-'Asharīyah al-Farshīyah* (Guidance for the Difficulties in the Ten Readings) by Dr. Abdul Aziz Al-Harbi.

These numerous works reflect the immense effort scholars of language and Quranic readings have devoted to composing and classifying works in the science of guiding readings. The emergence of this science coincided with the growing interest in gathering the readings and interpreting them both linguistically and grammatically, especially after Ibn Mujahid's classification of the seven canonical readings. This spurred scholars to expand their studies into the causes of readings and their various aspects.

An important point to note is the issue of who was the first to author a work on guiding the readings. It is widely attributed to Harun bin Al-Awwar (d. 170 AH), who made the first systematic attempt in this field, as confirmed by the testimony of Abu Hatim al-Sijistani. This reflects the pioneering role of Basra in the formation of this science. However, it is essential to emphasize that the early stages of this science were not separate from linguistic and interpretive studies but were part of broader efforts to understand the linguistic differences in the Quranic text.

The gradual development of the science of guiding readings is demonstrated through the multiplicity of works and their various titles. Scholars used terms like "Ṭrab al-Qira'at" (Grammar of Readings), "ʿIlal al-Qira'at" (Causes of Readings), "al-Hujjah" (Proof), "al-Kashf" (Revelation), and "al-Tawjih" (Guidance), reflecting different perspectives on the reading phenomenon—whether linguistic, grammatical, morphological, or interpretive. It seems that the modern term "Science of Guiding Readings" stabilized after the 6th century AH with works like *Al-Jam' wa al-Tawjih* by Sharih bin Muhammad Al-Ra'ini (d. 539 AH).

In the modern era, contemporary works have relied heavily on the efforts of earlier scholars, emphasizing the importance of heritage in shaping the science of guiding readings. However, some recent methodological innovations have sought to expand the analysis of reading problems or link them to modern phonetic studies, as presented by Abdul Fattah Al-Qadi, Muhammad Salem Muhayseen, Abdul Aziz Al-Harbi, and others.

The researcher believes that this historical account of the works highlights the gradual accumulation of knowl-

edge in the science of guiding readings, though the need remains for deeper analytical studies that compare the different approaches in guidance, especially in light of the development of modern linguistic studies that could add new dimensions to this field.

4.4.7. Resources and Types of the Science of Reading Direction

Anyone delving into the books of refutation and examining the compositions of the arguments will see that the compilers have relied on a stronghold, a secure fortress, in fortifying their readings and advocating for them. This is achieved by relying on several resources from which they draw, and references to which they turn for support, and sources from which they drink. These scholars vary in the extent to which they draw upon these resources, both in quantity and in quality. It is important to note that these resources are diverse, and the sources branch out into various fields, not merely restricted to language and grammar, as some may think. These resources cover several areas of knowledge. If you ask about these resources or sources, I will summarize them as follows:

- Direction of the Readings by the Qur'an Itself: This includes several subcategories:
 1. Direction of the Readings by Qur'anic Parallels: Those readings that are agreed upon and similar in wording to other Qur'anic verses.
 2. Direction of the Readings by the Script of the Copies of the Qur'an: The script that aligns with the pronunciation of the readings.
 3. Direction of the Readings by the Qur'anic Pauses (Fawasil): The pauses in the Qur'an that correspond to the rule of a particular reading.
 4. Direction of the Readings by the Context: The context in which a specific reading occurs.
 5. Direction of Mutawatir Readings by Other Shadhdh Readings: Using other rare readings that are similar in meaning or wording.
- Direction of the Readings by the Authentic Prophetic Hadith: There may be a hadith or a report that supports a particular reading. This also includes the direction of the reasons for revelation (Asbab al-Nuzul).

Direction of the Readings by the Arabic Language: This resource includes two aspects:

1. Direction by Classical Arabic Poetry: I have chosen this resource as the subject of my research—may Allah make it beneficial.
2. Direction by Arabic Prose from the Language of the Arabs: This refers to the use of well-known Arabic prose for guiding the readings.

Direction of the Readings by Linguistic Science: This encompasses several branches, including direction through grammar (Sarf), syntax (Nahw), and rhetoric (Balaghah).

Direction of the Readings by Exegesis (Tafsir): This refers to the interpretative sayings of renowned scholars of exegesis that support and back the reading; these interpretations hold great significance.

Direction of the Readings and Arguments in Favor of Them by Jurisprudential Rulings: This occurs when a reading matches a particular jurisprudential ruling and reflects it.

These are the most important resources I wanted to point out and allude to. Every book in the field of reading direction has a distinguished methodology adopted by its author, each following a useful path. Some scholars focused on directing readings through parallels, others emphasized refuting them through narration, while some focused on language and Arabic poetry, among other paths. However, the space here does not permit a detailed discussion of each approach.

It is important to note that after these resources mature and are comprehended through analysis and compilation, they may be categorized into different types or categories to support the readings, and Allah knows best.

5. Conclusion and Recommendations

In conclusion, the exploration of the Science of Qur'anic Readings Guidance, known as Tawjīh, reveals its significant historical and scholarly importance. The term has evolved over time, with its origins traced back to Harun ibn al-Awrah, and has undergone three stages to become an independent field of study. Scholars from various disciplines have shown considerable interest in this science, which relies on a wealth of resources for guiding Qur'anic readings.

To further advance this field, it is recommended that scholars and students focus on the science of Tawjīh al-Qirā'āt, as it requires more in-depth studies and research. There is a pressing need to authenticate and study manuscripts that remain underutilized in libraries. Additionally, compiling and documenting relevant materials from diverse sources, including tafsir and linguistic literature, is essential. Scholars are encouraged to explore unique resources and pay special attention to tafsir books, which offer valuable insights into the science of readings.

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Conflict of Interest

I declare that there is no conflict of interest.

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