

The Concept of “Takalluf” among Scholars of Qur’ānic Readings An Applied Study

Dr. Omaimah Abdulrahman Halabi¹

¹ Associate Professor, Department of Da'wah and Islamic Culture, Al-Lith University College, Umm Al-Qura University, Saudi Arabia.

Email: oahalabi@uqu.edu.sa

Abstract

This study examines the concept of takalluf by defining it linguistically and in Shar‘ī terminology, and by analyzing its classifications and applications among Qur’ān reciters and scholars of qirā’āt. It highlights areas where certain scholars engaged in takalluf, the responses of leading imams to these practices, and the resulting implications for the discipline of Qur’ānic readings. The research employs descriptive–inductive and applied methodologies.

The findings indicate that the term takalluf was used inconsistently: at times in its general linguistic sense, and at other times in its more precise juristic usage. Through inductive analysis, the study identifies two main types of takalluf: praiseworthy, referring to the diligence and endurance required of students in acquiring qirā’āt; and blameworthy, referring to unnecessary or excessive practices. The latter includes exaggeration in transmission and instruction (iqrā’), reciting in unauthenticated Arabic dialects, strained justifications of Qur’ānic orthography, unjustified weakening of established readings, employing anomalous readings (qirā’āt shādhah) to support invalid interpretations, and artificial phonetic explanations of canonical recitations.

The study recommends further examination of technical terms used by qirā’āt scholars—such as ta‘assuf and ‘atf—alongside a more comprehensive treatment of takalluf, particularly in the field of tawjīh al-qirā’āt. It also calls for research into the phenomena of laxity and extremism in transmission, their causes, and their broader effects on Qur’ānic studies...

Keywords: takalluf, Qur’ān recitation, ‘ulūm al-qirā’āt.

Introduction

Praise be to Allah, Lord of the Worlds, and peace and blessings be upon His servant and messenger, our Prophet and leader Muhammad bin Abdullah, and upon his family, his companions, and whoever follows his path and is guided by his guidance until the Day of Judgment.

To proceed:

The science of Qur’ānic readings (‘Ilm al-Qirā’āt) is considered one of the foundational Islamic disciplines to which Muslim scholars paid meticulous attention, given its direct and intrinsic connection to the Book of Almighty Allah in terms of preservation, vocalization, and precision. This dedication contributed to the rise of a rich academic heritage characterized by precision, rigorous investigation, and scholarly grounding. As this science evolved and its discussions expanded, a variety of technical terms emerged that qirā’āt scholars utilized in framing scholarly rules and evaluating recitative approaches. Among the most prominent of these terms was the concept of *takalluf* (affectation/strain/over-exertion).

An observer tracking the applications of this term across literature on readings and their grammatical/textual justifications (*tawjīh*) notices that it did not enjoy a comprehensive and exclusive technical definition. Rather, it was used across diverse contexts with varying semantic shades: at times referring to its general linguistic meaning, and at other times used in its juristic/technical sense. This led to variations in judging certain recitative issues, as well as differences in evaluating specific practices of reciters and scholars of qirā’āt. Consequently, a degree of confusion arose in distinguishing between what is deemed acceptable scholarly reasoning (*ijtihād*) and what falls under blameworthy affectation (*takalluf*) unsupported by scholarly necessity or authentic narration.

The significance of this research stems from the imperative need to conduct a foundational, analytical study of the concept of *takalluf*—clarifying its meaning, classifications, and manifestations among qirā’āt scholars, and uncovering the major domains in which it occurred, while illustrating the stances of leading imams toward them and the resulting impact on the science of Qur’ānic readings. This study seeks to contribute to the precise definition

and evaluation of the term's usage, thereby serving this noble discipline and safeguarding its balanced methodology based on adherence and verification, far removed from both excess and negligence.

In this research, I have relied on the descriptive–inductive methodology by tracing references to the term *takalluf* in books of readings and reciters, analyzing, and categorizing them. I have also utilized the applied methodology to analyze practical models in which *takalluf* and its impact manifested. We hope this study will open research horizons for investigating and grounding other recitative terms, thereby enhancing the rigor of Qur'ānic readings and serving the Holy Qur'ān in particular, and its sciences in general.

Desiring to enrich the Qur'ānic library with beneficial work, I deemed it fitting to compile a major chapter on this subject in this research, titling it: **"The Concept of 'Takalluf' among Scholars of Qur'ānic Readings: An Applied Study."**

IMPORTANCE OF THE SUBJECT AND REASONS FOR ITS CHOICE

The relevance of this research to Qur'ānic readings, their contextual justifications, and their narrations—along with addressing issues that impact the transmission of the Qur'ān in general and readings in particular—has a major influence on the rulings governing all these aspects. This is especially true regarding the overlap of certain terms in imported nomenclature and the prevention of potential harms. The reasons for selecting the term *takalluf* for this study include:

The widespread usage of this term by many qirā'āt scholars and reciters in both its linguistic and technical senses. An attempt to understand the categories and forms of *takalluf* applied by qirā'āt scholars, along with their benefits and drawbacks.

Disagreements among qirā'āt scholars regarding the domains and objectives of using this term.

The absence of previous research—to my knowledge—addressing this topic through the methodology applied herein.

OBJECTIVES OF THE RESEARCH

This research aims to achieve the following:

Define *takalluf* linguistically and clarify its meaning in Islamic terminology.

Elucidate the categories and forms of *takalluf* according to scholars of qirā'āt and reciters.

Provide a concise overview of the domains of *takalluf* into which certain qirā'āt scholars fell, the stance of prominent recitative imams toward them, and the resulting impact on the science of Qur'ānic readings.

RESEARCH PROBLEM

The central problem of this research manifests in deriving modes of Qur'ānic readings in light of variations in Arabic dialects. Each reading must align with an aspect of Arabic grammar, script, phonetics, or syntax. However, scholars' opinions on this varied so significantly that they reached the point of contradiction. Therefore, the researcher attempted to answer the following main question:

- What is the meaning of *takalluf* among scholars of Qur'ānic readings, and what is its impact on the science of readings?

From this main question, the following sub-questions branch out:

What are the categories of *takalluf* utilized by scholars of qirā'āt, whether explicitly or implicitly?

What are the practical domains of *takalluf* that appeared in the usages of qirā'āt scholars and reciters?

PREVIOUS STUDIES

Several major works touched upon aspects of this topic, including:

***Al-Nashr fi al-Qirā'āt al-'Ashr* by Ibn al-Jazarī:** One of the most important sources in the science of readings. It contains multiple references criticizing *takalluf* in instruction (*iqrā'*) as well as strictness or laxity in narration. However, these references were scattered without a foundational technical definition or categorization of *takalluf*.

***Munjid al-Muqri' in wa Murshid al-Ṭālibīn* by Ibn al-Jazarī:** Addressed the etiquette of the student of readings and guidelines for instruction. It discussed praiseworthy hardship in seeking knowledge, which can be connected to praiseworthy *takalluf*, without formulating this within an independent scientific categorization.

Jamāl al-Qurrā' wa Kamāl al-Iqrā' by Al-Sakhāwī: Dealt with issues of instruction and its etiquette, condemning certain affected practices among reciters. However, his treatment was homiletic and educational rather than analytical and terminological.

Al-Kashf 'an Wujūh al-Qirā'āt al-Sab' by Makkī ibn Abī Ṭālib al-Qaysī: One of the most prominent books on the grammatical justification of readings. It included linguistic and grammatical explanations, though later scholars noted instances of affectation in justification without discussing it as an independent concept.

Ibrāz al-Ma'ānī min Ḥirz al-Amānī by Abū Shāmah al-Maqdisī: Contained justifications of readings and warnings against certain forced interpretations (*ta'assuf*) or relying on distant grammatical possibilities, though this was not studied within the framework of *takalluf* as a distinct term.

Al-Muqni' fī Rasm Maṣāḥif al-Amṣār by Al-Dānī: Established foundational principles for Uthmanic orthography and its relation to readings. This book was drawn upon in certain justifications where later scholars engaged in affectation, without being a subject of study by Al-Dānī himself.

This study distinguishes itself from previous literature in being—to the best of the researcher's knowledge—the first study to collect the term *takalluf* in the science of Qur'ānic readings inductively and analytically, addressing it in terms of concept, categories, and applied domains, while highlighting the scholarly stance of leading reciters toward it and its role in regulating this noble discipline.

Thus, I have not encountered—according to my knowledge—a similar research project in its specific focus and methodology.

RESEARCH PLAN

I structured this research into an introduction, a preliminary background, two main chapters containing several sub-sections, a conclusion, and an index of sources and references.

Introduction: Covers the importance of the subject, reasons for selection, objectives, research problem, literature review, research plan, and methodology/scope.

Preliminary Background: The concept of *takalluf* linguistically and idiomatically.

Chapter One: Categories of *takalluf* among scholars of qirā'āt (comprising two sub-sections):

Sub-section 1: Praiseworthy *takalluf* according to scholars of qirā'āt.

Sub-section 2: Blameworthy *takalluf*.

Chapter Two: Domains of applying blameworthy *takalluf* in the sciences of qirā'āt (comprising six sub-sections):

Sub-section 1: Affectation in instruction and transmission (*iqrā'* and *riwāyah*).

Sub-section 2: Condemnation of affectation in reciting the Qur'ān in unauthenticated Arabic dialects.

Sub-section 3: Affectation in justifying Qur'ānic orthography (*rasm*).

Sub-section 4: Affectation in weakening or rejecting certain canonical readings.

Sub-section 5: Strained argumentation using anomalous readings (*shādhah*) to justify invalid meanings.

Sub-section 6: Affectation in the phonetic justification of Qur'ānic readings.

Conclusion: Contains main findings and recommendations.

Index of Sources and References.

RESEARCH METHODOLOGY AND SCOPE

I followed the inductive, descriptive, and applied scientific methodologies in this study.

PRELIMINARY BACKGROUND: CONCEPT OF TAKALLUF LINGUISTICALLY AND IDIOMATICALLY

First: Takalluf in Linguistics

Derived from (*k-l-f*), and *al-kalaf* refers to attachment or fond preoccupation with something accompanied by heart engagement and hardship (Ibn al-Athīr, 1400 AH). Ibn Fāris stated: "The letters *kāf*, *lām*, and *fā'* form a sound root indicating fond preoccupation with something and attachment to it; from this comes *al-kalaf*... and *al-kulfah* is that which is borne of burden or obligation... Almighty Allah says: {Say, [O Muhammad], 'I do not ask you for the Qur'ān any payment, and I am not of the pretentious [al-mutakallifīn]} [Ṣād: 86]. From this root also comes *al-kalaf*: a discoloration that covers the face and alters its complexion" (Ibn Fāris, 1418 AH).

The *mutakallif* is one who over-engages in what does not concern him. It is said: "He bore the matter *taklifatan*" if he could not endure it except through forced exertion (*takalluf*). In this sense, he is affecting it, on the paradigm of *taf'ilah*, which is an intensive form (ʿAṭṭār, 1421 AH).

These represent two main aspects of using *k-l-f* in Arabic: attachment to something, and an extraneous occurrence upon something else—such as dark or reddish spots appearing on the face that alter its complexion, known as freckles/melasma (*kalaf*), named as such due to the burden (*kulfah*) associated with it (Al-Zamakhsharī, 1407 AH). Al-Jawharī said: "...*Al-kalaf*: something covering the face like sesame seeds. And *al-kalaf* is a color between black and red, a murky redness covering the face" ('Attār, 1421 AH).

As for *al-kulfah*, its application became widely known for hardship, becoming a name for difficulty itself. *Al-Takalluf* is a noun for that which is done with difficulty, exaggeration, pretense, or artificiality. From this usage in the Holy Qur'ān is Allah's saying: {*Say, 'I do not ask you for it any payment, and I am not of the pretentious'*} [Sād: 86], and His saying: {*Allah does not charge a soul except [with that within] its capacity*} [Al-Baqarah: 286]. From the Ḥadīth is the Prophet's (ﷺ) saying: "*I and the pious of my nation are free from affectation (takalluf)*" (Al-Dāraquṭnī, 1408 AH; Al-Zamakhsharī, 1407 AH). Another Ḥadīth states: "*I see that you have attached yourself to (kalifta bi-) the knowledge of the Qur'ān*" (Muslim, 1405 AH). Ibn al-Athīr explained: "...*kaliftuhu* means I bore it. And *kallafahu al-shay'a* means ordering him with what causes him hardship. And *takallaftu al-shay'a* means undertaking it with hardship against one's habit." It was reported from 'Umar ibn al-Khaṭṭāb (may Allah be pleased with him): "*We were forbidden from affectation (takalluf)*." Ibn al-Athīr remarked: "...He meant excessive questioning and delving into obscure matters that need not be investigated, adhering instead to the apparent meanings of Sharī'ah and accepting what it brought" (Ibn al-Athīr, 1400 AH).

Second: *Takalluf* Idiomatically

The technical definition of *takalluf* did not depart from its linguistic root, though scholars expressed its meaning using varied formulations, some being more comprehensive than others. The following are key definitions provided by scholars:

Al-Rāghib al-Aṣḥāhānī defined it as: "*What a person does by displaying fond devotion alongside difficulty experienced in undertaking it*" (Al-Zamakhsharī, 1407 AH). This definition is broad enough to encompass anything to which *takalluf* can be attributed or described.

Al-Ḥarrālī (d. 637 AH) defined it as: "...*Takalluf*: Driving oneself to undertake an order with a burden (*kulfah*) regarding matters to which one's natural disposition inclines him" (Al-Manāwī, 1410 AH).

It was also said to be: "...*Imposing that which involves difficulty, not merely seeking that which involves effort*" (Al-Manāwī, 1410 AH), while *taklīf* is (imposing a burden upon the duty-bound individual) (Al-Manāwī, 1405 AH).

Al-Nawawī provided a more comprehensive and precise definition, stating: "*It is performing an action or saying a word that yields no benefit, through exertion and difficulty*" (Al-Nawawī, 1431 AH).

Ibn 'Āshūr defined it as: (*managing/enduring hardship*) (Al-Ṭabāṭabā'ī, 1419 AH), then elaborated: "...*which is that which is difficult for a person to perform and commit to because it causes him distress or hardship. The morphological measure tafā'ul/tafa'ul indicates processing what is not easy; thus, the mutakallif is one who seeks what does not belong to him, claims knowledge of what he does not know, or undergoes undue strain*" (Al-Ṭabāṭabā'ī, 1419 AH).

CHAPTER ONE: CATEGORIES OF TAKALLUF ACCORDING TO SCHOLARS OF QIRĀ'ĀT

It becomes evident from the linguistic and technical definitions that the meanings of *takalluf* revolve around hardship or deviation—that is, what appears upon a thing in contradiction to its natural state. Everything a person performs with difficulty and strain is *takalluf*, and every pretense, artificiality, or extremism is *takalluf*. Based on this clarification, *takalluf* divides into two categories. Al-Aṣḥāhānī stated: "...*For this reason, takalluf is of two types: first, that the action undertaken becomes easy for him, making him devoted to and loving it; in this light, taklīf is used for undertaking acts of worship. Second: blameworthy, which is what a person pursues for ostentation, and this is meant in Allah's saying: {Say, 'I do not ask you for it any payment, and I am not of the pretentious'} [Sād: 86], and the Prophet's (ﷺ) saying: 'I and the pious of my nation are free from affectation,' and His saying: {Allah does not charge a soul except [with that within] its capacity} [Al-Baqarah: 286], meaning what they view as hardship yields ease in the outcome, similar to: {And He has not placed upon you in the religion any hardship} [Al-Ḥajj: 78], and His saying: {But perhaps you hate a thing...} [Al-Nisā': 19]*" (Al-Zamakhsharī, 1407 AH). This applies equally among scholars of Qur'ānic readings, as detailed in the following two sub-sections:

Sub-section 1: Praiseworthy Takalluf according to Scholars of Qirā'āt

Patience in seeking knowledge is a praiseworthy endeavor, commended by Islamic law and eagerly pursued by scholars; its reward is magnificent, and the virtue of the student of knowledge is immense due to the hardship and effort involved. How much more so if this effort and hardship are exerted in seeking the most valuable and elevated of all disciplines—the sciences of the Holy Qur'ān—and the most refined and challenging among them, namely the science of Qur'ānic readings, which forms the primary foundation of Islamic disciplines! Scholars of readings have highlighted the imperative nature of acquiring this science in both narration and comprehension, theory and practice. It was reported on the authority of the Mother of the Believers, 'Ā'ishah (may Allah be pleased with her), that she said: The Messenger of Allah (ﷺ) said: *"The one who is skilled in the Qur'ān will be with the noble and obedient angels, and the one who recites the Qur'ān and falters in it, while it is difficult for him, will have two rewards"* (Muslim, 1405 AH). Although this narration is general regarding reading the Qur'ān, it contains an explicit text stating that the reciter is rewarded for the hardship accompanying recitation, even though the reward of the skilled reciter who attains mastery is higher; this is because the skilled reciter endured initial hardship until mastering it to reach that lofty rank. Thus, how much greater is the reward and status of one who masters the Seven or Ten readings in narration and comprehension, knowing their chains of transmission, biographers, grammatical explanations, and related matters! His effort is undeniably greater and his reward more abundant.

Indeed, the majority of reciters recognized for their knowledge and virtue explicitly stated the necessity of enduring this hardship and strain to acquire knowledge of readings, its performance, and its transmission, striving for ultimate excellence in recitation and precision in delivery. Ibn al-Jazarī stated:

*Applying Tajwīd is an absolute imperative ... Whoever does not correct his Qur'ān reading is a sinner
For with Tajwīd the Almighty revealed it ... And thus from Him to us it has arrived
It is also the adornment of recitation ... And the beauty of performance and reading
It is giving each letter its rightful due ... Of qualities and what it merits through rules
And returning every letter to its origin ... While keeping similar sounds identical in style
Complete in form without any affectation (takalluf) ... With gentleness in pronunciation, free of forced strain (ta'assuf)
And there is nothing between applying it or leaving it ... Except a person exercising his jaw.* (Ibn al-Jazarī, 1419 AH).

Commenting on this in his commentary on *Ṭayyibat al-Nashr fī al-Qirā'āt al-'Ashr*, he wrote: *"(Applying Tajwīd is an absolute imperative ... Whoever does not correct his Qur'ān reading is a sinner), meaning: Reciting and teaching with Tajwīd—which represents the pinnacle of correctness and the ultimate level of refinement—is obligatory. To say 'So-and-so beautified (jawwada) such a thing' means he performed it well, which is the opposite of performing it poorly. Hence, among scholars, it refers to rendering the Qur'ānic utterance refined and free from flaws in pronunciation. This is obligatory upon anyone capable, because Almighty Allah revealed His Glorious Book with it, and it reached us from His Prophet (ﷺ) mutawātir with Tajwīd. His phrase: '(Whoever does not correct his Qur'ān reading)' means whoever fails to correct the Qur'ān despite having the capacity to do so is a sinner disobedient through negligence..."* (Ibn al-Jazarī, 1419 AH). Thus, seeking Tajwīd in readings is a religious duty, and neglecting it while capable incurs sin—a view shared by the majority of recognized reciters (Qaddūrī, 1424 AH) and jurists (especially reciters among them). Their evidence is that the Qur'ān was revealed with Tajwīd; the Prophet (ﷺ) recited it as such to Gabriel, and taught it to the Companions, making it a prophetic Sunnah ('Aṭīyah, 1994 CE).

Ghānim Qaddūrī (contemporary) stated: *"...The science of Tajwīd complements the science of Qirā'āt, for a reciter cannot recite the Qur'ān correctly unless he knows the rules of Tajwīd, regardless of the reading he uses. Thus, it is obligatory upon the Qur'ān reciter to know the rules of this discipline and possess the ability to apply them, allowing his tongue to pronounce with eloquent correctness"* (Qaddūrī, 1424 AH).

For this reason, Al-Shātibī stipulated that anyone wishing to utilize the readings included in his poem *Al-Shātibīyyah* must possess the competence and capacity to memorize them, understand their symbols, and cite them appropriately (Ibn al-Qāṣih, 1423 AH; Abū Shāmah, 1419 AH).

Al-Dhahabī (may Allah have mercy on him) stated in *Ma'rifat al-Qurrā' al-Kibār* during his biography of Abū 'Alī al-Fārisī: *"...Al-Sam'ānī said: Abū 'Alī recited across major cities, traveled in pursuit of qirā'āt, and exhausted*

himself in Tajwīd and verification until he became the leading authority of his era, and people traveled to him from distant lands" (Al-Dhahabī, 1997 CE). Al-Samʿānī explicitly described the effort and strain Abū ʿAlī al-Fārisī imposed upon himself, praising his perseverance and approving his conduct.

Ibn al-Jazarī stated in *Ghāyat al-Nihāyah fī Ṭabaqāt al-Qurrāʾ*, praising Al-Ḥasan ibn Aḥmad, Abū al-ʿAlāʾ al-Hamadhānī: "...The master Ḥāfiẓ, Abū al-ʿAlāʾ al-Hamadhānī al-ʿAṭṭār, the shaykh of Hamadhān and imam of the Iraqis, author of *Al-Ghāyah fī al-Qirāʾāt al-ʿAshr*, and one of the memory masters of his age—trustworthy, pious, and of immense standing. He paid utmost attention to this art and authored the finest works on it, such as on Pausing and Resuming" (Ibn al-Jazarī, 1351 AH). He traveled in pursuit of readings and Ḥadīth to Isfahan, Baghdad, and Wāsit, and memorized *Kitāb al-Jumhūr* in linguistics. Coming from a merchant family, he spent his entire inheritance seeking knowledge, even traveling to Baghdad and Isfahan multiple times on foot carrying his books on his back. The Ḥāfiẓ ʿAbd al-Qādir al-Ruhāwī praised him immensely, stating: "It was rare to find his equal across many eras... His status grew until he would pass through a city and everyone who saw him stood up and prayed for him" (Ibn al-Jazarī, 1351 AH). Such examples are widely accepted and numerous; I have restricted myself to these for brevity and clarity.

Sub-section 2: Blameworthy Takalluf

Affectation (*takalluf*) in any matter is blameworthy, and seeking hardship in that which yields no benefit is abhorred. The foundation of Islamic legislation is ease, moderation, and adherence to what the Prophet (ﷺ) and his Companions were upon; whatever was sufficient for them is sufficient for others. Many scholars pointed out this principle, criticizing affectation and forced burdens. Al-Manāwī stated: "...*Imposing that which involves difficulty, not merely seeking that which involves effort*" (Al-Manāwī, 1410 AH). Al-Jurjānī stated: "*Taklīf: Imposing a burden upon the duty-bound individual*" (Al-Jurjānī, 1980 CE). Al-Nawawī said: "...*It is performing an action or saying a word that yields no benefit, through exertion and difficulty*" (Al-Nawawī, 1431 AH). Thus, the *mutakallif* is one who seeks what does not belong to him or claims knowledge of what he does not know (Al-Ṭabāṭabāʾī, 1419 AH).

Affectation may be praiseworthy if an individual intends by it to render beneficial knowledge or actions easy for himself, becoming devoted to and loving them. Conversely, it is blameworthy when an individual endures hardship for that which brings no benefit in knowledge or action, especially if done for ostentation—which represents a far greater calamity (Al-Fayrūzābādī, 1393 AH).

Undoubtedly, Qurʾānic readings are among the disciplines that require substantial effort and exertion to acquire their narrations and analytical understanding. However, this has led some into blameworthy affectation and excessive strictness. Many leading reciters across different eras pointed this out. Ibn al-Jazarī noted regarding those who artificially combine all recitative variations outside the context of formal instruction: "...*As for one who adopts all these variants in every single position, none relies on this except a mutakallif who lacks true understanding of the reality of recitative variations... Combining variants—such as easing (tashīl) in the pauses of Ḥamzah—was only permitted to train the beginner student and habituate his tongue to unfamiliar modes smoothly. Thus, it is done for educational purposes; a proficient scholar is not required to combine them in every instance, but rather according to appropriate contexts*" (Ibn al-Jazarī, 1419 AH).

This provides an explicit statement condemning *takalluf* among qirāʾāt scholars across its various forms and applications, as elaborated in the following chapter.

CHAPTER TWO: PRACTICAL DOMAINS OF BLAMEWORTHY TAKALLUF IN THE SCIENCES OF QIRĀʾĀT

Manifestations of affectation in the sciences of qirāʾāt varied across multiple areas, appearing in different recitative domains in varying proportions based on underlying causes. The following sections outline these domains concisely:

Sub-section 1: Affectation in Instruction and Transmission (Iqrāʾ and Riwayah)

This refers to what Ibn al-Jazarī highlighted in *Al-Nashr fī al-Qirāʾāt al-ʿAshr*—namely, a reciter burdening himself unnecessarily with methods of combining multiple readings during recitation. He declared this to be a form of *takalluf* and cited an example: combining all recitative options when connecting the seeking of refuge (*Istīʿādhah*) and the *Basmalah* with the beginning of a Surah, along with options for pausing and connecting.

After listing these options, he highlighted three cautions, the third being the requirement imposed on a student to combine all options in every instance:

"...(Thirdly) These options and their like, which are provided by way of choice, are intended to demonstrate the permissibility of reciting by any of them as an allowance, not to record essential differences. Whichever mode one recites with is valid, and there is no need to combine all of them in a single instance when aiming to cover options during combined or individual recitation. The same applies to options of pausing with silent rest (sukūn), partial vocalization (raum), or lip-rounding (ishmām), as well as the three modes for meeting two silent letters during a pause when one is a soft or madd letter. Likewise, some verifying scholars would only select the strongest/most authentic option while treating the rest as permitted choices, whereas others imposed no rigid restriction, allowing the reciter to read whichever mode he wished, as all are valid, permitted, and documented. Some of our teachers preferred combining these options across different passages—reading one mode in one place and another elsewhere—to cover them all orally. Others preferred combining them at the very first occurrence or in a specific place for instructional and comprehensive reporting purposes. As for one who adopts all these variants in every single position, none relies on this except a mutakallif who lacks true understanding of the reality of recitative variations. Combining variants—such as easing (tashīl) in the pauses of Ḥamzah—was only permitted to train the beginner student and habituation of his tongue to unfamiliar modes smoothly. Thus, it is done for educational purposes; a proficient scholar is not required to combine them in every instance..." (Ibn al-Jazarī, 1419 AH). After discussing recitative options and teaching methodologies, he explicitly condemned forced combination as an unnecessary affectation in transmission.

Sub-section 2: Condemnation of Affectation in Reciting the Qur'ān in Unauthenticated Arabic Dialects

This refers to what scholars of readings categorized as anomalous readings (*qirā'āt shādhah*)—those that may possess valid Arabic grammatical meanings but lack documented transmission tracing back to the Companions of the Prophet (ﷺ) as part of the Seven Ahruf. Examples include:

Rejection of the reading of Ibn Muḥayṣin: The master reciter of Mecca alongside Ibn Kathīr. He was a trustworthy, righteous scholar whose narrations were recorded by Imam Muslim. Ibn Mujāhid stated (Ibn al-Jazarī, 1351 AH): *"...Ibn Muḥayṣin exercised personal grammatical choice in recitation based on classical Arabic, which led him to diverge from the consensus of his city's scholars. Consequently, people turned away from his reading and agreed upon the reading of Ibn Kathīr due to his strict adherence to transmission"* (Ibn al-Jazarī, 1351 AH; Al-Qāḍī, 1424 AH). Ibn Muḥayṣin had dedicated himself to teaching recitation during the era of Ibn Kathīr. Ibn al-Jazarī noted: *"...His reading is recorded in Al-Mubhish and Al-Rawḍah, and I have recited using it. Were it not for its divergence from the Uthmanic script, it would have been joined to the famous canonical readings. Ibn Muḥayṣin was the most knowledgeable among them in Arabic and the strongest in grammar"* (Ibn al-Jazarī, 1351 AH). The statements of Ibn Mujāhid and Ibn al-Jazarī explicitly affirm Ibn Muḥayṣin's high standing in instruction and linguistics. Nevertheless, his affectation in adopting linguistic modes that diverged from the Uthmanic script (as noted by Ibn al-Jazarī) and from established transmission (as noted by Ibn Mujāhid) led Ibn Mujāhid to exclude him from the Seven, and Ibn al-Jazarī from the Ten, causing people to abandon his reading.

Rejection of the reading of Ibn Shanabūdh: Muḥammad ibn Aḥmad ibn Ayyūb al-Bandārī (d. 328 AH), the master reciter of Iraq. He was trustworthy, learned, pious, and possessed exceptional memory, teaching numerous students. Ibn al-Jazarī described him as: *"...A famous imam, great master, trustworthy, precise, and righteous scholar who traveled to various lands seeking readings, gathering variations that no one else assembled"* (Ibn al-Jazarī, 1419 AH). However, he permitted reciting using anomalous modes (*shādhah*) that contradicted the Uthmanic script. A formal scholarly council was convened because of this; he admitted his error, repented, and an official document was recorded to that effect (Al-Qāḍī, 1422 AH). Al-Nawawī noted: *"...The jurists of Baghdad unanimously required Ibn Shanabūdh the reciter—one of the leading master reciters contemporary with Ibn Mujāhid—to repent for reciting and teaching anomalous modes not found in the Uthmanic script. They required his formal retraction and repentance in the council of the Vizier Ibn Muqlah in the year 323 AH"* (Al-Nawawī, 1416 AH). Despite their immense knowledge, righteousness, and mastery, these two scholars affected practices that led to the rejection of their recitative narrations.

Sub-section 3: Affectation in Justifying Qur'ānic Orthography (Rasm)

The orthography of the Uthmanic script (*Rasm al-Maṣāḥif*) is divinely ordained/preserved according to the majority of scholars (Sha'bān, 1433 AH). It refers to the specific spelling utilized during the reign of Caliph Uthmān ibn 'Affān (may Allah be pleased with him), which partially differs in certain positions from standard rules of modern Arabic orthography developed later.

In standard Arabic orthography, written text must correspond exactly to spoken pronunciation without addition, omission, or substitution. However, the Uthmanic codices featured specific spelling conventions written during the era of the Prophet (ﷺ), preserved under Caliph Uthmān, and approved by the major Companions. During the era of compilation, this field became an independent discipline, with Abū 'Amr al-Dānī authoring his foundational work *Al-Muqni'*. Early literature in this field focused on three main pillars: words differing from standard orthography, diacritical dotting/vocalization, and the relationship between orthography and recitative variations (Al-Zarqānī, 1415 AH).

Compliance with the Uthmanic script—even if potentially—is a mandatory condition for accepting authentic readings, alongside agreement with Arabic grammar and authentic chain of transmission. However, exact diacritical dotting and vowel markings developed later by Al-Khalīl were not originally required (Al-Suyūṭī, 1995 CE), as the original codices were unpointed and unvocalized (Abū Shahbah, 1423 AH).

Nevertheless, several scholars writing on orthography engaged in affectation, imposing contrived justifications unsupported by text or scholarly necessity. An example is provided by Al-Dānī regarding the affectation of certain orthographic scholars in describing the writing of hamzahs and its effect on readings:

"...These are the positions of the hamzah written with alif, yā', and wāw comprehensively according to Arabic grammatical analogy and authentic recitative transmission. As for what is reported from certain early dotters and grammarians regarding complex rules for the hamzah when joined with madd letters, placing them in arbitrary positions and bestowing strange anatomical labels upon the wāw, alif, and hamzah position—such as calling them 'the crown of the wāw,' 'the fontanelle of the wāw,' 'the occiput of the wāw,' 'the forehead of the wāw,' 'the flank of the wāw,' 'the resting place of the wāw,' 'the nape of the wāw,' and 'the tail of the wāw'—all such terminology and rules have no basis in grammatical reasoning, no valid meaning in analytical thought, no reality in recitative performance, and no support in transmitted reports. It is improper to pay attention to these claims or act upon them, as they depart from established principles and contradict verified reality" (Al-Dānī, 1407 AH).

Al-Dānī's explicit rejection demonstrates that intricate anatomical descriptions of script that yield no practical benefit in meaning or recitation constitute blameworthy affectation.

Sub-section 4: Affectation in Weakening or Rejecting Certain Canonical Readings

Reciters differed regarding the verse: *{And fear Allah, through whom you ask one another, and the wombs [wa-l-arḥāma / wa-l-arḥāmi]}* [Al-Nisā': 1]. Ḥamzah alone recited *{wa-l-arḥāmi}* with the genitive case (kasrah on the mīm), whereas all other canonical reciters read *{wa-l-arḥāma}* in the accusative case (fatha on the mīm) (Ibn Mujāhid, 1400 AH; Al-Dānī, 1425 AH; Ibn al-Jazarī, 1419 AH).

Al-Azharī commented: *"...The superior reading is {wa-l-arḥāma} in the accusative, meaning: fear Allah and respect the wombs lest you sever them. As for the genitive reading of Ḥamzah, it is weak according to all grammarians and impermissible except in poetic necessity, because Arabs do not coordinate a noun with a genitive pronoun without repeating the preposition"* (Al-Azharī, 1412 AH).

This criticism represents clear, blameworthy affectation in attempting to reject an authentically transmitted reading that fully aligns with the Uthmanic script and possesses valid Arabic grammatical justification. Ḥamzah responded to those who relied on grammatical affectation to weaken his reading. Sulaym ibn 'Isā al-Ḥanafī reported: *"...I was weeping over Ḥamzah, so he asked me: 'Why do you weep, O Sulaym?' I replied: 'Grammarians criticize you for reading {bi-hi wa-l-arḥāmi} and {bi-muṣṣrikhiyya}.' He said: 'O Sulaym, I recited before Al-A'mash, Al-A'mash recited before Yaḥyā ibn Waththāb, Yaḥyā before Zirr ibn Ḥubaysh, Zirr before Ibn Mas'ūd, and Ibn Mas'ūd before the Messenger of Allah (ﷺ) from Gabriel from Allah Almighty. Do grammarians possess a chain of transmission like this?'"* (Al-Hudhalī, 1427 AH).

It is unthinkable that scholars such as Al-A'mash, Yaḥyā ibn Waththāb, Zirr ibn Ḥubaysh, and Abdullah ibn Mas'ūd (may Allah be pleased with him) lacked knowledge of Arabic grammar and language. The criticizing grammarians were ignorant of the reading's authentic chain of transmission; propriety required them to inquire about its chain rather than rush to criticize an established master of recitation and linguistics.

Sub-section 5: Strained Argumentation Using Anomalous Readings to Justify Invalid Meanings

This represents one of the most astonishing forms of affectation, where certain sectarian groups utilized anomalous readings (*qirā'āt shādhah*) to justify strained or invalid theological or juristic opinions. For instance, a group among the Mu'tazilah—led by 'Amr ibn 'Ubayd—read the verse: *{From the evil of that which He created}* [Al-Falaq: 2] as *{min sharrin mā khalaqa}* with nunation (*tanwīn*) on *sharrin*, attempting to support their theological doctrine that Allah does not create human actions (Al-Suyūfī, 1995 CE).

Makkī ibn Abī Ṭālib criticized this, stating: "...Whoever recites *{min sharrin}* with *tanwīn* has deviated in doctrine and distorted both wording and meaning. He turns 'mā' into a negative particle and advances 'min'—which is grammatically connected to 'khalaqa'—placing it before the negative particle. This is impermissible according to all grammarians, as it renders the phrasing: 'He did not create from evil,' turning a supplicatory refuge-seeking prayer into a negative statement interrupting two prayers for protection. This is overt deviation and clear error" (Al-Qaysī, 1407 AH).

Sub-section 6: Affectation in the Phonetic Justification of Qur'ānic Readings

The phonetic aspects of Qur'ānic recitations—such as *imālah* (vowel inclination), *idghām* (assimilation), *izhār* (clear pronunciation), and *ghunnah* (nasalization)—are vast and regulated by strict rules established by master reciters. However, certain authentic variations diverged from standard grammatical analogies for ease of articulation, phonetic harmony, or lightness. While the validity of these readings depends on fulfilling the three core criteria of acceptance, certain commentators criticized authentic *mutawātir* readings, attempting to reduce them from canonical status to anomalous status.

An example is Ibn Jinnī's rejection of Abū Ja'far's canonical reading in Surah Al-Baqarah: *{li-l-malā'ikatu sjudū}* with a *ḍammah* on the *tā'* [instead of *kasrah*]. Ibn Jinnī claimed this belonged to non-mandatory grammatical assimilation treated as mandatory (Ibn Jinnī, 1386 AH). He did not hesitate to weaken the reading, stating: "...This is extremely weak according to us, because '*al-malā'ikah*' is in the genitive case, so the *tā'* should have a *kasrah*. The *ḍammah* on the hamzah of '*usjudū*' drops when connecting speech. Such vowel harmony is only permissible if the preceding letter is a silent consonant, as in *{wa-qālati khruj}*. But when the preceding letter carries an inflectional vowel—especially an *î'rāb* vowel—there is no justification for removing its vowel and giving it a *ḍammah*" (Ibn Jinnī, 1386 AH). Similar criticisms were voiced by Al-Naḥḥās, who claimed: "...It is reported that Abū Ja'far read *{li-l-malā'ikatu sjudū}*, and this is a grammatical error (*lahn*) that is impermissible" (Al-Naḥḥās, 1421 AH), and Al-Zamakhsharī, who remarked: "...Abū Ja'far read *{li-l-malā'ikatu sjudū}* with *ḍammah* for phonetic assimilation (*ittibā'*). Overriding an inflectional vowel with an assimilation vowel is impermissible except in a weak dialect" (Al-Zamakhsharī, 1407 AH).

However, Abū Ja'far's reading is backed by overwhelming arguments that refute the claims of Ibn Jinnī, Al-Naḥḥās, and Al-Zamakhsharī:

Abū Ja'far was not solitary in this reading: It was also recited by Al-A'mash (Sulaymān ibn Mihrān), Qutaybah from Al-Kisā'ī, Ibn Jammāz, Ibn Wardān, and Al-Shanabūdhī (Al-Hudhalī, 1427 AH; Al-Khaṭīb, 1421 AH). Ibn al-Jazarī noted: "...Abū Ja'far is a great imam who took his reading from Ibn 'Abbās and others. He was not solitary in this reading; others among the Salaf recited it as well... When a reading is established in authentic transmission and Arabic linguistics, how can it be rejected?" (Ibn al-Jazarī, 1419 AH).

Abū Ja'far's authority: He is universally recognized as a master imam of recitation and language.

Fulfillment of canonical criteria: His reading satisfies all three conditions of *mutawātir* readings: authentic chain, agreement with Uthmanic script, and alignment with Arabic linguistics.

Attested Arabic dialect: This vocalization is an established dialect of the Azd Shanū'ah tribe. Abū Ḥayyān al-Andalusī refuted Al-Zamakhsharī, stating: "...Since it is an established dialect of Azd Shanū'ah, the reciter should not be faulted or declared in error. The reciter is Abū Ja'far, one of the famous imams who learned the Qur'ān directly from Abdullah ibn 'Abbās and other Companions, and he is the teacher of Nāfi' ibn Abī Nu'aym. The *ḍammah* on the *tā'* was applied due to its resemblance to the connecting alif (*hamzat al-waṣl*), or to avoid moving from *kasrah* to *ḍammah*" (Abū Ḥayyān, 1420 AH).

Phonetic harmony (*al-muṭābaqah al-sawtiyyah*) is an accepted stylistic feature in classical Arabic. Al-Bāqūlī noted: "Phonetic harmony is a very fine aspect of Arabic speech... From it is the reading of Al-Ḥasan: *{Al-ḥamdu li-llāhi}* with *ḍammah* on the *lām* following the *dāl*, and similarly Abū Ja'far's reading *{li-l-malā'ikatu sjudū}* with *ḍammah* on the *tā'* following the *jīm*" (Al-Bāqūlī, 1421 AH).

This demonstrates that attempts to weaken the canonical reading of Abū Ja‘far stemmed from subjecting divine recitations to disputed grammatical rules—a practice involving clear affectation. Later scholars unanimously rejected these grammatical objections, affirming the mutawātir status of all Seven and Ten readings.

CONCLUSION

Praise be to Allah alone, and peace and blessings be upon His final Prophet. By Allah's grace, this research has been completed. The key findings and recommendations are summarized below:

First: Key Findings

The term *takalluf* was used flexibly among scholars of Qur’ānic readings, alternating between its general linguistic sense and its juristic/technical sense, though it exhibited strong precision when used juristically.

Takalluf among qirā’āt scholars divides into two categories:

Praiseworthy: Referring to the diligence, patience, and effort required of students in acquiring recitative knowledge.

Blameworthy: Referring to unnecessary strain, artificiality, and affectation in transmission or justification.

Numerous scholars of qirā’āt explicitly condemned blameworthy *takalluf*, warning against its various manifestations.

Major applied domains of blameworthy *takalluf* identified in this study include:

Affectation in recitative instruction and forced combination of variations (*iqrā’* and *riwāyah*).

Affectation in reciting the Qur’ān using unauthenticated Arabic dialects that lack transmitted narration.

Affectation in over-analyzing and straining justifications for Uthmanic orthography (*rasm*).

Affectation in attempting to weaken or reject authentically transmitted canonical readings.

Strained argumentation using anomalous readings (*shādhah*) to support invalid theological or juristic views.

Affectation in phonetic analysis and subjecting established readings to disputed grammatical analogies.

Second: Key Recommendations

The researcher recommends the following:

Conducting foundational terminological studies on other technical terms used by qirā’āt scholars, such as *ta‘assuf* (forced reasoning) and *atf* (coordination in recitations).

Expanding the study of *takalluf* specifically within literature on the grammatical/textual justification of readings (*tawjīh al-qirā’āt*).

Investigating the phenomena of laxity (*tasāhul*) and extremism (*ghulūw*) in recitative instruction, examining their underlying causes and effects on Qur’ānic sciences.

May Allah send blessings and peace upon our Prophet Muhammad, his family, and all his companions.

AUTHOR CONTRIBUTION

Dr. Omamah Abdulrahman Halabi is the sole contributor to this article...

References

1. First: The Holy Qur’ān.
2. Second: Printed Books:
3. Al-Azharī, M. A. (1991). *Ma‘ānī al-Qirā’āt* (A. A. Al-Jibrīn, Ed.; 1st ed.). Maktabat al-Rushd.
4. Al-Bāqūlī, A. H. A. (2001). *I‘rāb al-Qur’ān* (A. M. Al-Kharrāṭ, Ed.; 1st ed.). Dār al-Kutub al-‘Ilmiyyah.
5. Al-Dāraquṭnī, A. O. (1988). *Al-Afrād* (M. Z. Al-Salafī, Ed.; 1st ed.). Dār Ṭaybah.
6. Al-Dānī, O. S. (1986). *Al-Muḥkam fī Naḡḡ al-Maṣāhif* (‘A. Ḥasan, Ed.; 2nd ed.). Dār al-Fikr.
7. Al-Dānī, O. S. (2004). *Al-Taysīr fī al-Qirā’āt al-Sab‘* (H. S. Al-Dāmin, Ed.; 1st ed.). Dār al-Bashā’ir al-Islāmiyyah.
8. Al-Dhahabī, M. A. (1997). *Ma‘rifat al-Qurrā’ al-Kibār ‘alā al-Ṭabaqāt wa-l-Amṣār* (B. A. Ma‘rūf, Ed.; 1st ed.). Mu‘assasat al-Risālah.
9. Al-Fayrūzābādī, M. Y. (1973). *Baṣā’ir Dhawī al-Tamyīz fī Laṭā’if al-Kitāb al-‘Azīz* (M. A. Al-Najjār, Ed.; 1st ed.). Al-Majlis al-‘Alī li-l-Shu‘ūn al-Islāmiyyah.
10. Al-Hudhalī, Y. A. (2006). *Al-Kāmil fī al-Qirā’āt al-‘Ashr wa-l-Arba‘īn al-Zā‘idah ‘Alayhā* (J. S. Al-Shāyib, Ed.; 1st ed.). Mu‘assasat Samā.

11. Al-Jurjānī, M. Y. (1980). *Al-Ta'rifāt* (3rd ed.). Dār al-Fikr.
12. Al-Khaṭīb, A. M. (2000). *Mu'jam al-Qirā'āt al-Qur'āniyyah* (1st ed.). Dār Sa'd al-Dīn.
13. Al-Manāwī, M. A. (1985). *Al-Ta'rifāt* (1st ed.). Dār al-Fikr.
14. Al-Manāwī, M. A. (1989). *Al-Tawqīf 'alā Muhimmāt al-Ta'arīf*. Dār al-Fikr.
15. Al-Naḥḥās, A. M. (2000). *I'rāb al-Qur'ān* (A. K. Ibrāhīm, Ed.; 1st ed.). Dār al-Kutub al-'Ilmiyyah.
16. Al-Nawawī, Y. S. (1995). *Al-Tibyān fī Ādāb Ḥamalāt al-Qur'ān* ('A. Al-Arnā'ūt, Ed.; 1st ed.). Dār al-Fikr.
17. Al-Nawawī, Y. S. (2010). *Riyāḍ al-Ṣāliḥīn* (M. N. Al-Fahl, Ed.; 1st ed.). Dār Ibn al-Jawzī.
18. Al-Qāḍī, A. A. (2002). *Muqaddimāt fī 'Ilm al-Qirā'āt* (1st ed.). Maktabat al-Nahḍah al-Miṣriyyah.
19. Al-Qāḍī, A. A. (n.d.). *Madkhal fī 'Ulūm al-Qirā'āt*. Maktabat al-Nahḍah al-Miṣriyyah.
20. Al-Qaysī, M. A. (1987). *Mushkil I'rāb al-Qur'ān* (H. S. Al-Dāmin, Ed.; 2nd ed.). Dār al-Bashā'ir al-Islāmiyyah.
21. Al-Suyūṭī, J. (1995). *Al-Itqān fī 'Ulūm al-Qur'ān* (2nd ed.). Dār al-Kutub al-'Ilmiyyah.
22. Al-Ṭabāṭabā'ī, M. Ḥ. (1998). *Al-Taḥrīr wa-l-Tanwīr* (1st ed.). Dār Iḥyā' al-Turāth al-'Arabī.
23. Al-Zamakhsharī, M. O. (1987a). *Al-Kashshāf 'an Ḥaqā'iq Ghawāmiḍ al-Tanzīl* (3rd ed.). Dār al-Kitāb al-'Arabī.
24. Al-Zamakhsharī, M. O. (1987b). *Al-Mufradāt fī Gharīb al-Qur'ān* (2nd ed.). Dār al-Kitāb al-'Arabī.
25. Al-Zarqānī, M. A. (1994). *Manāhil al-'Irfān fī 'Ulūm al-Qur'ān* (1st ed.). Dār al-Ma'rifah.
26. Abū Ḥayyān al-Andalusī, M. Y. (1999). *Al-Baḥr al-Muḥīṭ fī al-Taḥsīn* (Ş. M. Jamīl, Ed.; 1st ed.). Dār al-Fikr.
27. Abū Shāmah, A. I. (1998). *Ibrāz al-Ma'ānī min Hirz al-Amānī* (1st ed.). Dār al-Kutub al-'Ilmiyyah.
28. Abū Shahbah, M. M. (2002). *Al-Madkhal li-Dirāsāt al-Qur'ān al-Karīm* (2nd ed.). Maktabat al-Sunnah.
29. 'Aṭṭār, A. A. (1987). *Al-Ṣiḥāḥ Tāj al-Lughah wa-Ṣiḥāḥ al-'Arabīyyah* (4th ed.). Dār al-'Ilm li-l-Malāyīn.
30. 'Aṭiyyah, Q. N. (1994). *Ghāyat al-Murīd fī 'Ilm al-Tajwīd* (4th ed.). Dār al-Taqwā.
31. Ibn al-Athīr, J. (1980). *Al-Nihāyah fī Gharīb al-Ḥadīth wa-l-Athar* (1st ed.). Dār al-Fikr.
32. Ibn Fāris, A. (1997). *Maqāyīs al-Lughah* (M. A. Karīm, Ed.; 1st ed.). Dār al-Kutub al-'Ilmiyyah.
33. Ibn Jinnī, O. (1966). *Al-Muḥtasab fī Tabyīn Wujūh Shādhidh al-Qirā'āt wa-l-Idāḥ 'Anḥā* (A. N. Nāṣif et al., Eds.; 1st ed.). Al-Majlis al-A'lā li-l-Shu'ūn al-Islāmiyyah.
34. Ibn al-Jazarī, M. M. (1932). *Ghāyat al-Nihāyah fī Ṭabaqāt al-Qurrā'* (G. Bergsträsser, Ed.; 1st ed.). Maktabat Ibn Taymiyyah.
35. Ibn al-Jazarī, M. M. (1998). *Al-Nashr fī al-Qirā'āt al-'Ashr* ('A. Al-Ḍabbā', Ed.; 1st ed.). Dār al-Kutub al-'Ilmiyyah.
36. Ibn al-Jazarī, M. M. (2000a). *Al-Muqaddimah al-Jazariyyah* (1st ed.). Dār al-Kutub al-'Ilmiyyah.
37. Ibn al-Jazarī, M. M. (2000b). *Sharḥ Ṭayyibat al-Nashr fī al-Qirā'āt* (1st ed.). Dār al-Kutub al-'Ilmiyyah.
38. Ibn Mujāhid, A. M. (1980). *Al-Sab'ah fī al-Qirā'āt* (S. Ḍayf, Ed.; 2nd ed.). Dār al-Ma'ārif.
39. Ibn al-Qāṣih, A. M. (2002). *Sirāj al-Qāri' al-Mubtadi' wa-Tadhkirat al-Muqri' al-Muntahī* (M. T. Al-Zu'bī, Ed.; 1st ed.). Dār al-Kutub al-'Ilmiyyah.
40. Muslim, I. M. (1985). *Ṣaḥīḥ Muslim* (N. Al-Albānī, Ed.; 2nd ed.). Dār al-Fikr.
41. Qaddūrī, G. A. (2003). *Muḥāḍarāt fī 'Ulūm al-Qur'ān* (1st ed.). Dār 'Ammār.
42. Sha'bān, M. I. (2012). *Rasm al-Maṣḥaf Tawqīf 'alā Qawl al-Jumhūr* (3rd ed.). Dār al-Salām