

## The Qur'ān Was Revealed Upon Seven Modes of Recitation

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله وعلى آهله وصحبه أجمعين

13<sup>th</sup> Ramaḍān 1442

Sunday, April 25

### Introduction:

After praising Allāh (سبحانه و تعالى) and sending salām upon the Prophet Muḥammad (ﷺ), Shaykh al-Jabūrī (حفظه الله) began by greeting his listeners and citing the date, the 13<sup>th</sup> of Ramaḍān in the year 1442 after hijrah, corresponding to the 25<sup>th</sup> of April 2021. He asked Allāh to join us upon goodness and grant us righteous deeds and actions that are pleasing to Him, Allāh (عز وجل).

The shaykh praised Allāh (سبحانه و تعالى) for allowing us to reach the blessed month of Ramaḍān, and asked Allāh to bless us and grant us knowledge that is beneficial and actions that are righteous.

### Revelation and Knowledge:

The Shaykh began his talk about knowledge. He said that knowledge is that which is based upon the Sharī'ah of Islām and the dīn of Allāh (سبحانه و تعالى). Thus, the very first words revealed in the book of Allāh (سبحانه و تعالى), was the command to read. The first revelation was the statement of Allāh (عز وجل):

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾

## “Read in the name of your Lord who created”

(Sūrah Al-‘Alaq; 96:1)

Therefore, this month of Ramaḍān is a month of worship and knowledge: learning, teaching, and calling others to Allāh and doing away with doubts which are spread.

### Giving Da‘wah; Knowing Your Audience:

When the Prophet (ﷺ) sent Mu‘ādh ibn Jabal to Yemen to call the people to the religion of Allāh, he said to him, “Certainly, you are going to a people who are from The People of the Book.”

He was explaining to Mu‘ādh the condition of the people who he was inviting to Islām, so that Mu‘ādh could learn what was necessary to address his audience so he would know how to speak to them in their own language and know how to argue with them.

The Shaykh says: “likewise you all are living amongst a Jewish and Christian population, where the orientalist in those lands, have spread from their studies, things about the Arabic culture and the religion of Islām. Part of their goal has been to support colonialism. One thing that they have spread is the doubt of the revelation of the Qur’ān upon seven different modes of recitation.”

### The Qur’ān was Revealed upon Seven Modes of Recitation:

From those doubts that have been spread about the Qur’ān by the orientalist, is that if the Qur’ān was certainly from Allāh, then it would have been revealed in one single mode of recitation. They are attempting to make the people doubt the statement of the Messenger (ﷺ): “The Qur’ān has been revealed upon seven modes of recitation”.

For proof, they use statements that they claim were stated by the Ṣaḥābah (رضى الله عنهم), yet they are lies! For example, they claim that ‘Abdullah ibn Mas‘ūd (رضي الله عنهما) used to say that it is permissible to read the Qur’ān by its **meaning**, not by its **actual wording** - essentially paraphrasing the recitation of the Qur’ān. As for the ḥadīth which the Messenger (ﷺ) stated, that the Qur’ān was revealed upon seven modes of recitation, the ḥadīth is ṣaḥīḥ and was recorded by Imāms Al- Bukharī and Muslim.

### **Proof That the Qur'ān was Revealed Upon Seven Modes of Recitation:**

'Umar ibn al-Al-Khaṭṭāb (رضى الله عنه) once heard one of the Ṣaḥābah reciting Sūratul Furqān in a recitation different from the way he heard it from the Prophet (ﷺ). So, he took the man, brought him before the Prophet (ﷺ) and said, "Oh Messenger of Allāh. He is reciting in a way other than what you recited to me." The Prophet (ﷺ) said to the Ṣaḥābah Hishām bin Ḥakīm (رضى الله عنه): "recite." He did to which he replied, "Thus was the surah revealed." He said to 'Umar, "recite". 'Umar did. The prophet (ﷺ) replied to 'Umar, "Thus was the surah revealed. Certainly the Qur'ān was revealed upon seven modes of recitation so recite from it that which is easy for you."

### **The Qur'ān was Made Easy for Mankind:**

A general meaning behind this ḥadīth is that the prophet (ﷺ) was clarifying to the ummah that the seven different modes of recitation were revealed to make things easy for the ummah. Therefore, the believer is allowed to recite in any of the authentic modes of recitation. He is not compelled to recite in any particular mode of recitation. Certainly, this is from the preservation of Allāh's (سبحانه و تعالی) book and from the ease of reciting the book. Allāh (سبحانه و تعالی) says:

﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ﴾

**“Certainly, we have made easy the Qur'ān for the remembrance so is there anyone who will take heed.”**

(Sūrah Al-Qamar 54:17)

The reason behind Allāh (عز وجل) revealing these different modes of recitation, is to make it easy for the believers. Certainly, at the time of the revelation, for some of the believers it was difficult to pronounce the words of a certain dialect outside of their native dialect. The Arab tribes were scattered throughout the peninsula. They all spoke one language, Arabic, but they had their own separate dialects. Thus, for some tribes it was difficult to recite in a manner that was different from their own. Therefore, the recitation of Qur'ān was made easy for the different tribes with different dialects. Thus, Allāh revealed the seven modes of recitation.

## **Seven Modes of Recitation Explained:**

What exactly is meant by the revelation of Qur'ān upon seven different modes of recitation?

The scholars of Islām hold different opinions as to exactly what is meant by “seven different modes of recitation.”

**The First Opinion:** The meaning behind this ḥadīth is that the Qur'ān was revealed in seven dialects according to the dialects of the Arabic tribes. Therefore, the Prophet (ﷺ) taught each tribe in the dialect that was closest to their dialect making it easy for them to remember and to pronounce. This explanation was given by several scholars from amongst them, Qāsim Salām ibn Al-Hajūri .

Understand, that there were more than seven tribes / seven dialects amongst the Prophet (ﷺ); however, there were seven major tribes. Thus, the Prophet (ﷺ) addressed each of the seven major tribes and taught them the Book of Allāh (عز وجل) that which was closest to their own dialect. From amongst the Arab tribes were Tamīm and Ḥawazim. The Prophet (ﷺ) would teach them according to what he was taught by Jibrīl (عليه السلام) in a manner that was easy for each of them to remember, memorize, and pronounce.

**The Second Opinion:** There are words that sound the same but have different meanings. The English language has words that change their meanings depending on the context of the word. Proof of this is found in the previously mentioned ḥadīth about the incident that aroused between 'Umar ibn al-Al-Khaṭṭāb and Hishām bin Ḥakīm (رضي الله عنهما). They were both from the same tribe as they both were from the tribe of Quraysh. Why is it that the prophet (ﷺ) would teach them two different modes? What is meant here is not the dialect, but words that sound the same and have different meanings according to the context. This second opinion is valid.

### Examples from the Book of Allāh (عز وجل):

According to the second opinion, there are slight variations in the wordings according to the Arabic dialect. For example, there may be one plural form for a word in the Qur'ān, or what indicates the gender of a word maybe slightly different.

We have five examples of this from the book of Allāh below:

﴿ وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴾

**"Those who are true to their trust and covenants".**

[Sūrah Mu'minīn 23:8]

أَمَانَاتِهِمْ

(Plural)

أَمَانَتِهِمْ

(Singular – authentic recitation)

﴿ رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا ﴾

**"Oh our Lord, make the distances between our journeys long."**

[Sūrah Saba 34:19]

بَاعِدْ

(The story was informing about a people who were making du'a. They were asking Allāh to make their distance for their journey longer.)

بَاعَدَ

(Instead of it being a du'a, it is a past tense verb. The meaning is Allāh, you have made the distances between our journeys long.)

﴿ وَلَا يُضَارُّ كَاتِبٌ وَلَا شَهِيدٌ ﴾

“Let neither scribe nor witness suffer any harm”

[Sūrah Baqarah 2:282]

لَا يُضَارُّ

لَا يُضَاوُ

﴿ ذُو الْعَرْشِ الْمَجِيدُ ﴾

“Allāh is the owner of the majestic throne.”

[Sūrah Al Burūj 85:15]

الْمَجِيدُ

(recitation describing the throne)

الْمَجِيدُ

(recitation describing Allāh, the Owner of the throne)

﴿ وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى ﴾

And by Him Who created male and female

[Sūrah Al-Layl 92:3]

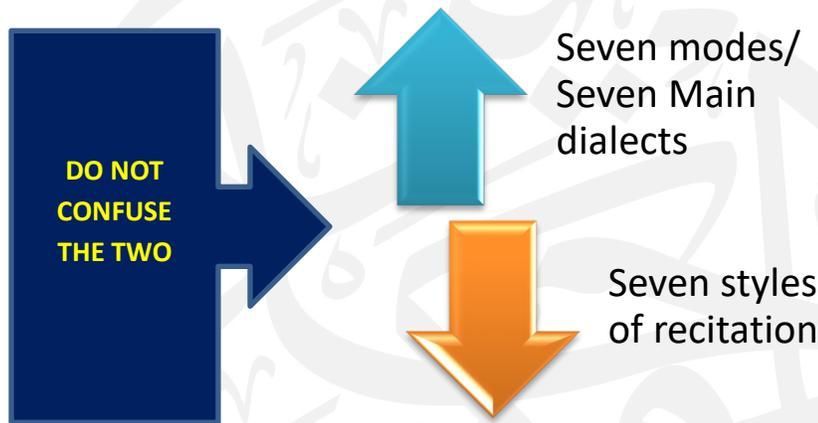
(One mode of recitation: Allāh swearing by creating the male & the female.)

(Another mode of recitation: Allāh swearing by creating the male & the female without mentioning Him, The Creator.)

The above examples show that the speech of Allāh (عز وجل) does not change. Rather, the different modes give more meaning and do not contradict the other.

To recap, the explanation of the seven different modes of recitation does not mean that every word in the Qur'ān has seven different ways of pronunciation. Rather, from the seven, main, different Arabic dialects, are some words that correspond to those seven dialects. The majority of the Qur'ān corresponds to the dialect of Quraysh. Some words (more than other words) correspond to the other main dialects. This does not apply to every word in the Qur'ān. Generally, some words have a common link, but the number is limited.

As for the seven different modes of recitation, there is a common mistake that is easy to fall into. In addition to seven different dialects, we have seven different styles of recitation. These are two separate things.



### **Seven Styles of Recitation and Composition of the Muṣḥaf:**

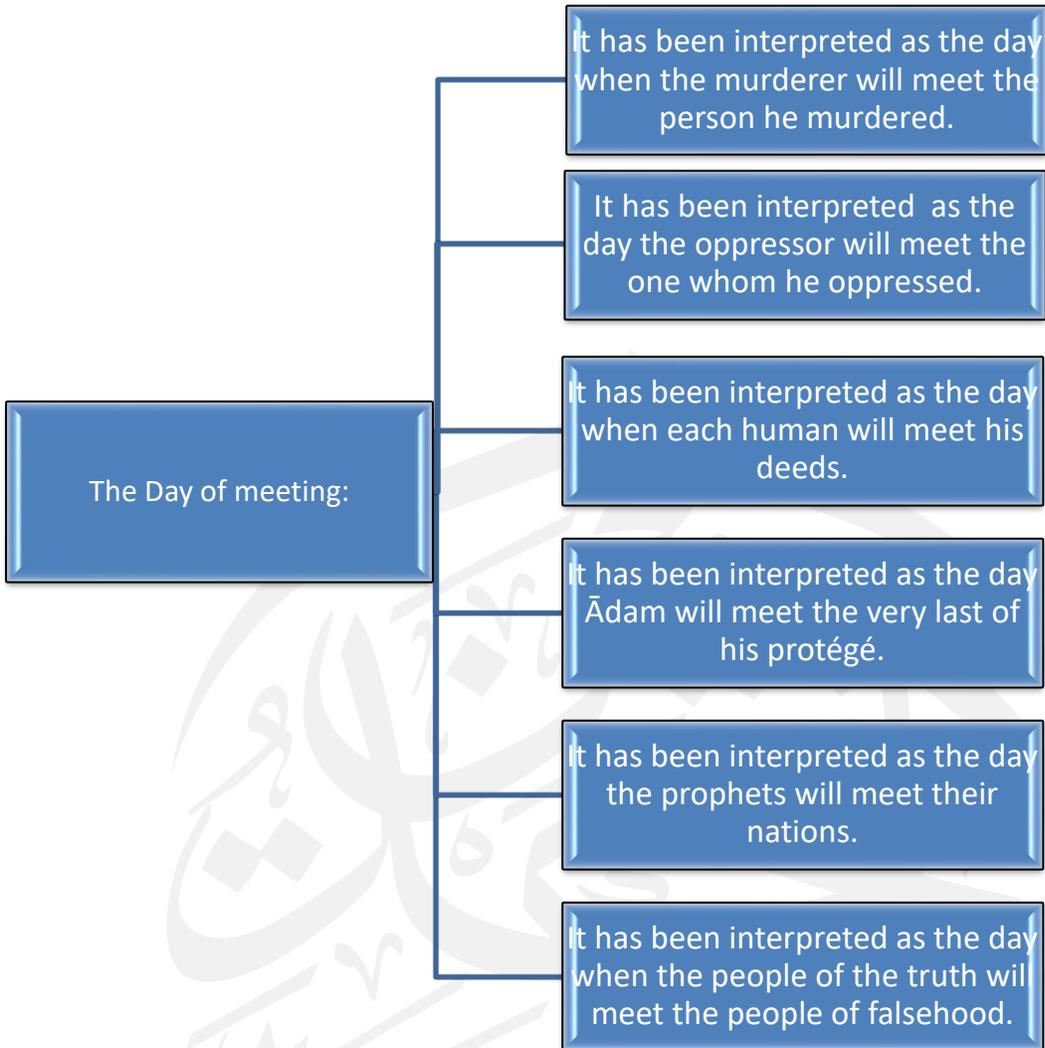
Seven aḥraf are seven styles of recitation that were chosen by Ibn Mujāhid (died 342 hijrah). This was 250 years after the death of the Messenger (ﷺ). The Ṣaḥābah wrote down the muṣḥaf during the Khalīfah of Uthmān (رضي الله عنه). They composed a committee headed by Zaid ibn Thābit (رضي الله عنه). They took a copy of that muṣḥaf and compared it to the muṣḥaf of the mother of the believers, Ḥafsaḥ (رضي الله عنها) which was written during the Khalīfah of Abu Bakr (رضي الله عنه). The Muṣḥaf was written on what was available at the time from pieces of leather, bark of trees, and the likes. They then gathered the copies, merged them all together (the various copies), and composed one Muṣḥaf. This Muṣḥaf was then copied. A copy was sent to Mecca, Basīrah, Kūfa and Shāms, and a copy was sent to Yemen. The people then began to recite according to this one, unified version. The other versions slowly disappeared.

### Seven Styles of Recitation:

Two conclusions are formed. The first is that the seven dialects are different from the seven styles of recitation. The second conclusion is that the seven styles of recitation do not contradict one another. Some of them are simply pronunciation - for example, the word مُوسَى from the story of Prophet Musa (عليه السلام) - in some styles of recitation, instead of مُوسَى (pronounced Mūsā) it is مُوسَى (pronounced Mūsay). The difference lies in the pronunciation; “ā” like in the first example it is slightly longer than “a” in the second example. It is the same word, thus the meaning does not change whatsoever. There are other examples of this, where the sound is pronounced in a rough sound, as opposed to a lighter sound. None of these affect the meaning. In an isolated incident, where there is a possibility for a difference of meaning, the meanings never contradict one another. In fact, they bring more meaning to the āyāt, but never any contradiction. For example, we have a statement of Allāh (عز وجل):

﴿ يَوْمَ التَّلَاقِ ﴾

“The Day of Mutual Meeting.” (Sūrah Al-Ghāfir; 40:15)



It has been said that all of these are true! All of these are examples that complement one another and do not contradict one another.

Thus, the recitation of the Qur'ān according to these different dialects give more meaning to the speech of Allah (عز وجل) and you will never find any contradiction therein. It is something that shows the perfection of what was revealed to our prophet (ﷺ); which was revelation that cannot be touched by falsehood neither before it nor from behind it.

### **Final Acknowledgements:**

The Shaykh closes by thanking Abu Zaynab for facilitating the meeting for us and our brother ṣābir for translating. We ask Allāh (عز وجل) to make their efforts heavy on their scale of good deeds on the day in which we meet Allāh. We ask Allāh (عز وجل) to resurrect them amongst those who are from the patient. We ask Allāh (عز وجل) to facilitate for us forthcoming lectures that will not only be knowledgeable and beneficial, but will translate into actions that are righteous.

### **Points Covered:**

- What is knowledge and how it was revealed.
- Orientalists and their attempt to corrupt Allāh's book.
- Benefits of Seven modes of recitation.
- Ḥadīth of Umar pertaining to the different modes of recitation.
- Different modes of recitation viewpoints.
- Difference between the seven modes with examples.
- The difference between the seven modes and seven styles of recitation.
- How the Qur'ān was compiled.
- Seven styles of recitation with qur'anic examples.

وصلى الله على نبينا محمد وعلى آله وصحبه وسلم