

SEVEN READINGS, ONE HOLY BOOK AND THE GRATUITOUS ATTACKS

إعداد:

الأستاذ محمد الابراهيمي

الولايات المتحدة الأمريكية

SEVEN READINGS, ONE HOLY BOOK AND THE GRATUITOUS ATTACKS

Initially, I was torn on what to write about given the voluminous literature that took on the arduous task of researching the topic of the various readings of the holy Quran. Suffice it to say that the seven variant readings of the Quran has shed its label as a peripheral topic within the vast and numerous sciences of the interpretation of Quran and became an independently standing science with its own sundry ramifications and enriching offshoots.

Scholars have written extensively about the seven *Ahrum* of Quran by tracking down the authentic sayings of the prophet (PBUH) proving that the various readings of Quran are indeed all bona fide ones. They have also spent some efforts expounding on the idea of *Ahruf* and how it differs from that of readings or *Qiraat*. Others have consecrated their work on probing the chain of narration of each reading making sure that each on these readings is fully authenticated. Each reading is then painstakingly researched and probed on the questions of meeting the rigor of authentic narration as well as sound grammatical construction that only existed in post Jahilia or ignorance era. Some scholars spend much of their endeavors on two dominant readings, Hafs and Warsh, and studied them in juxtaposition and comparison.

It is worth noting that the topic of Qiraat is not one without controversy. However, this controversy is of no intellectual merit. Some mercenaries driven by mere spite and a deep desire to poke holes in the Quran, have charged that admitting there

being variants in readings of Quran is tantamount to admitting that the Quran is not a preserved document in text and message. Sadly, this was a malicious charge with the purpose of raising doubts not only about the Quran but also about Islam as a whole. In this paper, I will be examining the claim leveled at the Quran for having all these different readings. I will, inshAllah, try to refute that claim and expose its peddlers for their lack of intellectual integrity and their intentionally blatant distortion by omission, as well as their sappy attempt to play on readers' emotions by appealing to their prejudicial proclivity in a flagrant defiance to the rules of logical reasoning and scientific method that they merely vaunt about but rarely observe. I will focus on the language and demonstrate how these mercenaries use stealthy language to confuse the reader. I will also talk about the difference between the "Seven Basic Readings" and the "Seven Basic Texts". Further, I will try to deconstruct the meaning of "transmission" and take apart the meaning of the term "text" and how the two are NOT synonymous. The apparent deliberate deceitfulness of some mercenaries will go to great lengths not only in insulting the intelligence of lay people but it further becomes so audacious in quoting other Orientalist scholars who clearly disagree with them wholeheartedly such as Adrian Brockett who went on to conclude that the difference between the seven readings is without any significant influence on the conveyed meaning nor does it affect the wider Muslim thought. I will try to rely heavily on the ideas brought forth by "The Value of Hafs and Warsh Transmissions for the Textual History of the Qur'an" where any reasonable person is to coalesce in concluding with Bernard Lewis in his book, *the History of Islam*, where he finds that Muslims were very much a step ahead of

the game in anticipating the dangers of false testimony and have preempted it by developing an unrivaled system of scrutiny to the chain of narration so that the hadith, the other reliable sources of Islamic jurisprudence, especially the holy Quran are very well preserved and highly recalcitrant to any form of tampering or corruption

Not an New Contention

Sam Green contention

<http://www.answering-islam.org/Green/seven.htm>

It has become a standard method of deception by Christian missionaries like Jochen Katz to superficially project issues that have been exhaustively addressed by both Muslims and Orientalists. These missionaries are well aware of the difference between a Transmission and a Text. Yet, they intentionally replace one with the other in order to give the false impression to lay readers that the Qur'an exists in different texts. Thus, in order to address the questions of Hafṣ and Warsh, we will first offer a short introduction to the key concepts involved herein and then proceed to the heart of the matter,

Revelation of The Qur'an In Seven Ahrûf

The statement that the Quran was revealed in seven different **ahrûf** is one that has gained axiomatic force. In the Islamic tradition, this basis can be traced back to a number of hadîths concerning the revelation of the Qur'an in seven **ahrûf** (singular **harf**). Some of the examples of these hadîths are as follows:

From Abû Hurairah:

The Messenger of God^(P) said: "The Qur'an was sent down in seven ahruf. Disputation concerning the Qur'an is unbelief" - he said this three times - "and you should put into practice what you know of it, and leave what you do not know of it to someone who does."^[1]

From Abû Hurairah:

The Messenger of God^(P) said: "An All-knowing, Wise, Forgiving, Merciful sent down the Qur'an in seven ahruf."^[2]

From ^cAbdullâh Ibn Mas^cud:

The Messenger of God^(P) said: "The Qur'an was sent down in seven ahruf. Each of these ahruf has an outward aspect (daahir) and an inward aspect (Baatin); each of the ahruf has a border, and each border has a lookout."^[3]

The meaning of this hadîth is explained as Cyril Glass explains in the concise Encyclopedia of Islam that the Prophet's words concerning the Qur'an, *each of the ahruf has a border*, it means that each of the seven aspects has a border which God has marked off and which no one may overstep. And as for his words *Each of the ahruf has an outward aspect (Daahir) and an inward aspect (Baatin)*, its outward aspect is the ostensive meaning of the recitation, and its inward aspect is its interpretation, which is concealed. And by his words *each border has a lookout* he means that for each of the borders

which God marked off in the Qur'an - of the lawful and unlawful, and its other legal injunctions - there is a measure of God's reward and punishment which surveys it in the Hereafter, and inspects it at the Resurrection [4]

And in another hadîth ^cAbdullâh Ibn Mas^cud said:

The Messenger of God^(P) said: "The first Book came down from one gate according to one harf, but the Qur'an came down from seven gates according to seven ahurf: prohibiting and commanding, lawful and unlawful, clear and ambiguous, and parables. So, allow what it makes lawful, ban what it makes unlawful, do what it commands you to do, forbid what it prohibits, be warned by its parables, act on its clear passages, trust in its ambiguous passages." And they said: "We believe in it; it is all from our Lord."^[5]

And Abû Qilaba narrated:

It has reached me that the Prophet said: "The Qur'an was sent down according to seven ahurf: command and prohibition, encouragement of good and discouragement of evil, dialectic, narrative, and parable."^[6]

These above hadîths serve as evidence that the Qur'an was revealed in seven ahurf. The definition of the term ahurf has been the subject of much scholarly discussion and is included in the general works of the Qur'an. The forms matched the dialects of following seven

tribes: **Quraysh, Hudhayl, Thaqîf, Hawâzin, Kinânah, Tamîm and Yemen.** The revelation of the Qur'an in seven different ahruf made its recitation and memorization much easier for the various tribes. At the same time the Qur'an challenged them to produce a surah like it in their own dialect so that they would not complain about the incomprehensibility.

For example, the phrase *'3alayhim* (on them) was read by some *'3alayhumoo* and the word *siraat* (path, bridge) was read as *ziraat* and *mu'min* (believer) as *moomin*.^[7]

Difference Between Ahrûf & Qirâ'ât

It is important to realize the difference between ahruf and Qirâ'ât. Before going into that it is interesting to know why the seven ahruf were brought down to one during Uthmân's time may Allah be pleased with him.

The Qur'an continued to be read according to the seven ahruf until midway through Caliph 'Uthman's rule when some confusion arose in the outlying provinces concerning the Qur'an's recitation. Some Arab tribes began to boast about the superiority of their ahruf and a rivalry began to develop. At the same time, some new Muslims also began mixing the various forms of recitation out of ignorance. Caliph 'Uthman decided to make official copies of the Qur'an according to the dialect of the Quraysh and send them along with the Qur'an reciters to the major centers of Islam. This

decision was approved by *Sahaabah* and all unofficial copies of the Qur'an were destroyed. Following the distribution of the official copies, all the other ahruf were dropped and the Qur'an began to be read in only one harf. Thus, the Qur'an which is available through out the world today is written and recited only according to the harf of Quraysh.^[8]

Now a few words on Qirâ'ât:

We would first like to define what is the actual meaning of Qirâ'a which is frequently translated as 'variant reading'. The *Hans-Wehr Dictionary Of Modern Written Arabic* defines **Qirâ'a** as:

Qirâ'a pl. -ât recitation, recital (especially of the Koran); reading (also, e.g., of measuring instruments); manner of recitation, punctuation and vocalization of the Koranic text.^[1]

A Qirâ'ât is for the most part a method of pronunciation used in the recitations of the Qur'an. These methods are different from the seven forms or modes (ahruf) in which the Qur'an was revealed. The seven modes were reduced to one, that of the Quraysh, during the era of Caliph 'Uthman, and all of the methods of recitation are based on this mode. The various methods have all been traced back to the Prophet through a number of *Sahaabah* who were most noted for their Qur'anic recitations. That is, these *Sahaabah* recited the

Qur'an to the Prophet or in his presence and received his approval. Among them were the following: **Ubayy Ibn K'ab, 'Alee Ibn Abi Taalib, Zayd Ibn Thaabit, 'Abdullah Ibn Mas'ud, Abu ad-Dardaa and Abu Musaa al-Ash'aree.** Many of the other *Sahaabah* learned from these masters. For example, Ibn 'Abbaas, the master commentator of the Qur'an among the *Sahaabah*, learned from both Ubayy and Zayd.^[9]

The transmission of the Qur'an is a **mutawâtir** (**Authentic**) transmission, that is, there are a large number of narrators on each level of the chain. Dr. Bilaal Philips gives a brief account of the history of recitation in his book:

Among the next generation of Muslims referred to as *Taabe'oon*, there arose many scholars who learned the various methods of recitation from the *Sahaabah* and taught them to others. Centers of Qur'anic recitation developed in al-Madeenah, Makkah, Kufa, Basrah and Syria, leading to the evolution of Qur'anic recitation into an independent science. By mid-eighth century CE, there existed a large number of outstanding scholars all of whom were considered specialists in the field of recitation. Most of their methods of recitations were authenticated by chains of reliable narrators ending with the Prophet^(P). Those methods which were supported by a large number of reliable narrators on each level of their

chain were called *Mutawaatir* and were considered to be the most accurate. Those methods in which the number of narrators were few or only one on any level of the chain were referred to as *shaadhah*. Some of the scholars of the following period began the practice of designating a set number of individual scholars from the previous period as being the most noteworthy and accurate. By the middle of the tenth century, the number seven became popular since it coincided with the number of dialects in which the Qur'an was revealed.^[10]

The author went on to say that:

The first to limit the number of authentic reciters to seven was the Iraqi scholar, Abu Bakr Ibn Mujâhid (d. 936CE), and those who wrote the books on *Qirâ'ah* after him followed suit. This limitation is not an accurate representation of the classical scholars of Qur'anic recitation. There were many others who were as good as the seven and the number who were greater than them.^[11]

Concerning the seven sets of readings, Montgomery Watt and Richard Bell observe:

The seven sets of readings accepted by Ibn-Mujâhid represent the systems prevailing in different districts. There was one each from Medina, Mecca, Damascus and Basra, and three from Kufa. For each set of readings (*Qirâ'a*), there were two slightly different version (*Riwaya*). The whole may be set out in tabular form:^[12]

District	Reader	First Rawi	Second Rawi
Medina	Nafi ^c	Warsh	Qâlûn
Mecca	Ibn Kathîr	al-Bazzî	Qunbul
Damascus	Ibn Amir	Hisham	Ibn Dhakwân
Basra	Abu ^c Amr	ad-Dûrî	al-Sûsî
Kûfa	^c Asim	<u>Haf</u> s	Sh ^c uba
Kûfa	<u>Ham</u> za	Khalaf	Khallad
Kûfa	al-Kisâ'i	ad-Dûrî	Abul-Harîth

Other schools of Qirâ'ât are of:

- Abû Ja^cfar Yazîd Ibn Qa^cqâ^c of Madinah (130/747)
- Ya^cqûb Ibn Ishâq al-Hadrâmî of Basrah (205/820)
- Khalaf Ibn Hishâm of Baghdad (229/848)
- Hasan al-Ba^srî of Basrah (110/728)
- Ibn Mu^haisin of Makkah (123/740)
- Ya^hyâ al-Yazîdî of Basrah (202/817)

Conditions for the Validity of Different Qirâ'ât

Conditions were formulated by the scholars of the Qur'anic recitation to facilitate critical analysis of the above mentioned recitations. For any given recitation to be accepted as authentic **Sahih**, it had to fulfill three conditions and if any of the conditions were missing such a recitation was classified as **Shâad** (unusual).

- The first condition was that the recitation has an authentic chain of narration in which the chain of narrators was continuous, the narrators were all known to be righteous and they were all known to possess good memories. It was also required that the recitation be conveyed by a large number of narrators on each level of the chain of narration below the level of *Sahaabah* (the condition of *Tawaatur*). Narrations which had authentic chains but lacked the condition of *Tawaatur* were accepted as explanations (*Tafseer*) of the *Sahaabah* but were not considered as methods of reciting the Qur'an. As for the narrations which did not even have an authentic chain of narration, they were classified as *Baatil* (false) and rejected totally.

- The second condition was that the variations in recitations match known Arabic grammatical constructions. Unusual constructions could be verified by their existence in passages of pre-Islamic prose or poetry.

- The third condition required the recitation to coincide with the script of one of the copies of the Qur'an distributed during the era of Caliph ʿUthmân. Hence differences which result from dot placement (i.e., *ta'lamoona* and *ya'lamoona*) are

considered acceptable provided the other conditions are met. A recitation of a construction for which no evidence could be found would be classified *Shaadhah*. This classification did not mean that all aspects of the recitation was considered *Shaadhah*. It only meant that the unverified constructions were considered *Shaadhah*.^[13]

The Chain of Narration of Different Qirâ'ât

In this section, the chain of narration or **isnad** of each Qirâ'ât will be presented. It is worth noting that the chains of narration here are **mutawâtir**.

Qirâ'a from Madinah: The reading of Madinah known as the reading of Nâfi[°] Ibn Abî Na[°]îm (more precisely Abû[°] Abd ar-Rahmân Nâfi[°] Ibn[°] Abd ar-Rahmân).

Nâfi³ died in the year 169 H. He reported from Yazîd Ibn al-Qa[°]qâ[°] and[°] Abd ar-Rahmân Ibn Hurmuz al-'Araj and Muslim Ibn Jundub al-Hudhalî and Yazîd Ibn Român and Shaybah Ibn Nisâ'. All of them reported from Abû Hurayrah and Ibn[°] Abbâs and[°] Abdallâh Ibn 'Ayyâsh Ibn Abî Rabî'ah al-Makhzûmî and the last three reported from Ubayy Ibn Ka[°]b from the Prophet^(P).^[14]

From Nâfi³, two major readings came to us : **Warsh** and **Qâlûn**.

Qirâ'a from Makkah: The reading of Ibn Kathîr (°Abdullâh Ibn Kathîr ad-Dârî):

Ibn Kathîr died in the year 120 H. He reported from ʿAbdillâh Ibn Assa'ib al-Makhzûmî who reported from Ubayy Ibn Kaʿb (The companion of the Prophet^(P)).

Ibn Kathîr has also reported from Mujâhid Ibn Jabr who reported from his teacher Ibn ʿAbbâs who reported from Ubayy Ibn Kaʿb and Zayd Ibn Thâbit and both reported from the Prophet^(P) [15]

Qirâ'a from Damascus: From ash-Shâm (Damascus), the reading is called after ʿAbdullâh Ibn ʿAamir.

He died in 118 H. He reported from Abû ad-Dardâ' and al-Mughîrah Ibn Abî Shihâb al-Makhzûmî from ʿUthmân. [16]

Qirâ'a from Basrah: The reading of Abû ʿAmr from Basrah:

(According to al-Sabʿah, the book of Ibn Mujâhid page 79, Abû ʿAmr is called Zayyan Abû ʿAmr Ibn al-ʿAlâ'. He was born in Makkah in the year 68 and grew up at Kûfah.) He died at 154 H. He reported from Mujâhid and Saʿîd Ibn Jubayr and 'Ikrimah Ibn Khâlid al-Makhzûmî and 'Atâ' Ibn Abî Rabâh and Muḥammad Ibn ʿAbd ar-Rahmân Ibn al-Muḥaysin and Humayd Ibn Qays al-ʿA'raj and all are from Makkah.

He also reported from Yazîd Ibn al-Qaʿqâʿ and Yazîd Ibn Rumân and Shaybah Ibn Nisâ' and all are from Madinah.

He also reported from al-'Assan and Yahyâ Ibn Ya[°]mur and others from Baṣrah.

All these people took from the companions of the Prophet^(P).^[17]

From him came two readings called **as-Sûsi** and **ad-Dûrî**.

Qirâ'a from Baṣrah: From Baṣrah, the reading known as

Ya[°]qûb Ibn Ishâq al-Hadramî the companion of Shu[°]bah (again). He reported from Abû[°]Amr and others.^[18]

Qirâ'a from Kûfah: The reading of[°]Aasim Ibn Abî an-Najûd ([°]Aasim Ibn Bahdalah Ibn Abî an-Najûd):

He died in the year 127 or 128 H. He reported from Abû[°]Abd ar-Rahmân as-Solammî and Zirr Ibn Hubaysh.

Abû[°]Abd ar-Rahmân reported from[°]Uthmân and[°]Alî Ibn Abî Tâlib and 'Ubayy (Ibn Ka[°]b) and Zayd (Ibn Thâbit).

And Zirr reported from Ibn Mas[°]ud.^[19]

Two readings were reported from[°]Aasim: The famous one is **Hafs**, the other one is **Shu[°]bah**.

Qirâ'a from Kûfah: The reading of Hamzah Ibn Habîb (from Kûfah as well)

Hamzah was born in the year 80 H and died in the year 156 H. He reported from Muhammad Ibn [°]Abd ar-Rahmân Ibn Abî Laylâ (who reads the reading of [°]Alî Ibn Abî Tâlib (RA), according to the book of Ibn Mujâhid called al-Sab[°]ah - The Seven - page 74) and Humrân Ibn A'yan and Abî Ishâq as-Sabî'y and Mansur Ibn al-Mu'tamir and al-Mughîrah Ibn Miqsam and Ja[°]far Ibn Muhammad Ibn [°]Alî Ibn Abî Tâlib from the Prophet^(P) [20]

Qirâ'a from Kûfah: The reading of al-'Amash from Kûfah as well:

He reported from Yahyâ Ibn Waththâb from 'Alqamah and al-'Aswad and 'Ubayd Ibn Nadlah al-Khuzâ'y and Abû [°]Abd ar-Rahmân as-Sulamî and Zirr ibn Hubaysh and all reported from Ibn Mas[°]ud. [21]

Qirâ'a from Kûfah: The reading of [°]Ali Ibn Hamzah al-Kisâ'i known as al-Kisâ'i from Kûfah.

He died in the year 189 H. He reported from Hamzah (the previous one) and [°]Iesâ Ibn [°]Umar and Muhammad Ibn [°]Abd ar-Rahmân Ibn Abî Laylâ and others. [22]

Now our discussion will be on Hafs and Warsh Qirâ'ât.

Hafs & Warsh Qirâ'ât: Are They Different Versions of the Qur'an?

The Christian missionary Jochen Katz had claimed that Hafs and Warsh Qirâ'ât are different 'versions' of the Qur'an. A concise and interesting article that the missionary had used to reach such a conclusion can be found in the book *Approaches of The History of Interpretation of The Qur'an*. Ironically, it contained an article by Adrian Brockett, titled "*The Value of Hafs and Warsh Transmissions for the Textual History of The Qur'an*", which sheds some light on various aspects of differences between the two recitations. It is also worth noting that, in contrast to Mr. Katz, Brockett used the word **transmission** rather than **text** for these two modes of recitations. Some highlights from the article are reproduced below.

Brockett states that: In cases where there are no variations within each transmission itself, certain differences between the two transmissions, at least in the copies consulted, occur consistently throughout. **None of them has any effect in the meaning.** ^[23]

The author demarcates the transmissions of Hafs and Warsh into differences of vocal form and the differences of graphic form. According Brockett:

Such a division is clearly made from a written standpoint, and on its own is unbalanced. It would be a

mistake to infer from it, for instance, that because "hamza" was at first mostly outside the graphic form, it was therefore at first also outside oral form. The division is therefore mainly just for ease of classification and reference.^[24]

Regarding the graphic form of this transmission, he further states:

On the graphic side, the correspondences between the two transmissions are overwhelmingly more numerous than differences, often even with oddities like *ayna ma* and *aynama* being consistently preserved in both transmissions, and *la'nat allahi* (curse of Allah) spelled both with *ta tawila* and *ta marbuta* in the same places in both transmissions as well, **not one of the graphic differences caused the Muslims any doubts about the faultlessly faithful transmission of the Qur'an.**^[25]

And on the vocal side of the transmission the author's opinion is:

On the vocal side, correspondences between the two transmissions again far and away outnumber the differences between them, even with the fine points such as long vowels before *hamzat at-qat* having a *madda*. Also, not one of the differences substantially affects the meaning beyond its own context... **All this point to a remarkably unitary transmission in both its graphic form and its oral form.**^[26]

He also discusses the Muslims' and orientalists' attitude towards the graphic transmission:

Many orientalists who see the Qur'an as only a written document might think that in the graphic differences can be found significant clues about the early history of the Qur'an text - if Uthmân issued a definitive written text, how can such graphic differences be explained, they might ask. For Muslims, who see the Qur'an as an oral as well as a written text, however, these differences are simply readings, certainly important, but no more so than readings involving, for instances, fine differences in assimilation or in vigor of pronouncing the *hamza*.^[27]

Brockett goes so far as to provide examples with which the interested reader can carry out an extended analysis. Thus, he states that: "The definitive limit of permissible graphic variation was, firstly, consonantal disturbance that was not too major, then inalterability in meaning, and finally reliable authority"

In the section titled, "The Extent To Which The Differences Affect The Sense", the author repeats the same point:

The simple fact is that none of the differences, whether vocal or graphic, between the transmission of Hafṣ and the transmission of Warsh has any great effect on the meaning. Many are the differences which do not change the meaning at all, and the rest are

differences with an effect on the meaning in the immediate context of the text itself, but without any significant wider influence on Muslim thought.^[28]

The above is supported by the following:

Such then is the limit of the variation between these two transmissions of the Qur'an, a limit well within the boundaries of substantial exegetical effect. This means that the readings found in these transmissions are most likely not of exegetical origin, or at least did not arise out of crucial exegetical dispute. They are therefore of the utmost value for the textual history of the Qur'an.^[29]

And interestingly enough the author went on to say: **“The limits of their variation clearly establish that they are a single text.”**^[30]

Furthermore, we read:

Thus, if the Qur'an had been transmitted only orally for the first century, sizeable variations between texts such as are seen in the hadīth and pre-Islamic poetry would be found. And if the Qur'an had been transmitted only in writing, sizeable variations such as in the different transmissions of the original document of the constitution of Medina would be found. But neither is the case with the Qur'an. There must have been a parallel written transmission limiting variation in the oral transmission to the graphic form, side by side with a

parallel oral transmission preserving the written transmission from corruption. ^[31]

The investigation led to another clear and unequivocal conviction and that is the transmission of the Qur'an after the death of the prophet was essentially static, rather than organic. There was a single text, and nothing significant, not even allegedly abrogated material, could be taken out nor could anything be put in. ^[32]

Finally, Adrian Brockett's goes on to conclude that here can be no denying that some of the formal characteristics of the Qur'an point to the oral side and others to the written side, but neither was as a whole, primary. There is therefore no need to make different categories for vocal and graphic differences between transmissions. Muslims have not. The letter is not a dead skeleton to be refreshed, but is a manifestation of the spirit alive from beginning. The transmission of the Qur'an has always been oral, just as it has been written. ^[33]

Therefore, it comes as no surprise that Christian missionaries like Jochen Katz find themselves "refreshing" a dead skeleton in order to comply with their missionary program of outright deception. Of course, regular participants in the newsgroups have time and again witnessed Jochen's tiring displays of dialectical acrobatics - the misquoting of references and the juggling of facts. Surprisingly enough, missionary

Katz cannot even support his point of view using the reference [23], which undermines his missionary agenda of twisting the facts. The reference [23] has firmly established that:

- There is only one Qur'an,
- The differences in recitation are divinely revealed, not invented by humans
- The indisputable conclusion that the Qur'an was not tampered with.

Recitation of the Qur'an in Hafs, Warsh & Other Qirâ'ât

A few centuries ago, the **Qurra**, or reciters of the Qur'an, used to take pride in reciting all seven Qirâ'ât. In light of this fact, we decided to make an informal inquiry into some the **Qurra** who recite in different Qirâ'ât. Scholars Moustafa Mounir Elqabbany and Mohamed Ghoniem confirmed that al-Husari for Example did in fact record the entire Qur'an in Warsh as he has recorded it in Al-Doori ('an Abî^c Amr) reading and before al-Husary, Abdel Bassit Abdus Samad has recorded the entire Qur'an in Warsh and several other readings. It is still the same holy book and the same meanings

In light of the above testimonies by Scholars Moustafa Mounir Elqabbany and Mohamed Ghoniem, it is clear that Hafs and Warsh Qirâ'ât are not the different 'versions' or 'texts' of the Qur'an as fantasized by

missionary Katz. The mutawâtir follows directly to the Companions of the Prophet who took the Qur'an from the Prophet himself. Thus, the suggestion that a mutawâtir reading was a later invention by the Muslims is to be dismissed as complete fiction.

Reply to Samuel Green's "The Seven Readings of The Qur'an"

It appears that the Christian missionaries like to bring the already refuted topics time and again as if we Muslims have a very short memory. The Christian missionary Jochen Katz's recent use of the services of Samuel Green's article "The Seven readings of Qu'an" is one such example.

So, it is Katz turn to start a more incessant ranting about "Versions of the Qur'an". Even this ranting does not appear to solve any the mess that he knows the Bible to be wallowing in. Apparently, if you can not fix your problems, start flaunting it. Or even better go for a wag the dog scenario to shift the focus from the issues of your own text to someone else's.

It turns out that this Christian missionary was boasting about the 'versions' of the Qur'an sometime ago, using the previously quoted references of Adrian Brockett concerning the Hafs and Warsh transmission of the Qur'an. This is an old non issue that has been refuted and debunked long time ago

It turns out that Katz is merely trying to rehash his already refuted argument by giving it a different color, i.e., using Samuel Green's work who nevertheless quotes the same references which Katz had quoted. The principal reference used is Adrian Brockett's *"The Value of Hafs And Warsh Transmissions For The Textual History of The Qur'an"*, published in *Approaches of The History of Interpretation of The Qur'an*,

It is quite clear that the Qirâ'a is not a 'variant' reading or text. The Muslims in history have never considered different Qirâât as different 'versions' of the Qur'an. Furthermore, neither it is defined as 'variant' text as some Orientalists and Christian missionaries have done so. Keeping this in mind let us now go further with what Katz tries to advance in his article:

No other book in the world can match the Qur'an ... The astonishing fact about this book of ALLAH is that it has remained unchanged, even to a dot, over the last fourteen hundred years. ... No variation of text can be found in it. You can check this for yourself by listening to the recitation of Muslims from different parts of the world. (Basic Principles of Islam,

Well, firstly what is meant by the phrase 'even to a dot'? The earlier Qur'ans were written without any dotting. Gradual efforts were made in adding the dots and other markings to facilitate correct reading from the first century of Hijra. If the expression 'even to a dot' is

taken literally then one can say that the Arabic script in Africa differs from that in the Middle East in dotting. If the expression is to mean the purity of the Qur'an as a book, then it is correct. The famous Christian missionary, Sir Willium Muir in the book *The Life of Mohammad*, said it best when he poignantly remarked: The retention of 'Uthman has been handed down to us unaltered. Indeed, it has been so carefully preserved, that there are no variations of importance, - we might almost say no variations at all, - amongst the innumerable copies of the Qu'ran scattered throughout the vast bounds of the empire of Islam. Contending and embittered factions, taking their rise in the murder of 'Uthman himself within a quarter of a century from the death of Muhammad have ever since rent the Muslim world. Yet, **ONE** Qu'ran has always been current amongst them... **There is probably in the world no other work which has remained fourteen centuries with so pure a text.** ^[2]

Are Qirâ'ât Due To the Lack Of Vowel & Diacritical Points In The Early Qur'ans?

Samuel Green says:

“Owing to the fact that the kufic script in which the Koran was originally written contained no indication of vowels or diacritical points, variant readings are recognized by Muslims as of equal authority.”

He further added to illustrate vowel difference that:

“In the Arabic script of the modern Qur'an, the vowels are indicated by small symbols above or below the basic printed letters. Again these were not included in Uthman's edition of the Qur'an”

It is to be made clear that the Arabic script before and during the time of Uthmân was written without vowel and diacritical marks. To say that the vowels and diacritical marks were not included in the °Uthmânic Qur'an actually shows the ignorance of the Christian missionary Samuel Green concerning the evolution of Arabic script. The need for vowel and diacritical marks arose only **after** the time of Uthmân to prevent the wrong recitation of the Qur'an by ignorant Arabs and non-Arabs.

Arabic orthography at the time of °Uthmân was not yet developed in the way we have known for centuries, particularly in two important areas. There was no distinction between letters of the alphabet of similar shape and there were no vowel marks. This may now give the impression that such a system must have given rise to great confusion in reading. This was not actually the case because the morphological patterns of words in Arabic enable readers to read even very unfamiliar material without the short vowels being marked. More important, however, as far as the Qur'an was concerned, was the fact that learning and reading relied above all on oral transmission. In the Islamic tradition, writing

remained a secondary aid; nevertheless, to ensure correct reading of the written texts of the Qur'an, particularly for those coming after the first generation of Muslims, steps were taken gradually to improve the orthography. This started with the two above mentioned areas by introducing dots to indicate different vowels and nûnâtion and these were put in different colored ink from that of the text. There were also dots to distinguish between consonants of similar shape. This work was carried out chiefly by three men: Abû-l-Aswad al-Du'alî (d. 69 / 688), Naṣr Ibn °Aṣim (d. 89 / 707) and Yaḥya Ibn Ya°mur (d.129 /746). Understandably there was some opposition at first to adding anything to the way the Qur'an was written. Ibn °Umar (73/692) disliked the dotting; others welcomed it, clearly because it was, in fact, doing no more than ensuring proper reading of the Qur'an as received from the Prophet^(P), and this view was accepted by the majority of Muslims throughout the different parts of the Muslims world, from the time of the tâbi°ûn. The people of Madinah were reported to have used red dots for vowels - tanwîn, tashdîd, takhfîf, sukûn, waṣl and madd and yellow dots for the hamzas in particular. Naqt or Tanqeet(placing dots on words in the muṣḥaf), became a separate subject of study with many books written on it.

Further, the conclusions of the missionary is that there was an

“... Ambiguity as to which vowels should be used. This ambiguity has lead to differences between the vowels in the different transmissions.”

The aim of the Christian missionary here is to show that prior to the introduction of the vowel and diacritical marks, that is, throughout the period of the Prophet and the Companions, as well as the generation immediately following the Qur'an was in undetermined, fluid state, a kind of limbo, and that it assumed concrete form only with the addition of diacritical marks and vocalization signs, which of course was long after the age of Revelation. In other words, for almost a century before Hijra, the Qur'an was in the fluid state and as soon as the vowels and diacritical marks were introduced, the Qur'an started to crystallize in the form that we have now after going through many 'versions.' For such a situation there is no historical evidence. Neither, there is historical evidence that Muslims differed over the Qur'an. It must be emphasized that for Muslims down through the centuries the consensus (**ijma'**) of the community has always been a decisive proof in all matters; and as the community is agreed that man has not contributed a whit to the Qur'an, the matter may be considered settled. This is precisely the point which has been noted in the quote of N J Dawood used by the missionary. It is quite clear that all the Qirâ'ât are given equal authority. The above quote taken from N J Dawood's translation of the Qur'an

is actually in direct contradiction of what Samuel Green had intended to show in his article, i.e., that the Muslims follow different 'sets of the Qur'an' as if they are not all authoritative. One wonders why he chose to quote the material which does not even serve his purpose.

Further evidence against the view in question may be drawn from the Qirâ'ât themselves. It is certainly germane to the issue at hand to note that in many instances where the unmarked Uthmânic canon is capable of being read in diverse ways, we find the Qurra (i.e., the Readers) agreeing on a single reading. Such agreement can most reasonably be accounted for on the basis of a firmly established oral tradition of recitation. Take for example the verbal prefixes **ta** and **ya** (or **tu** or **yu**), which in the unmarked text would be represented by the same symbol. Taking the form **turja^cûna** and **yurja^cûna** as a case point we note that all the Qirâ'ât use the first of these forms in 2:245; 10:56; 28:88; 36:22, 83; 39:44; 41:21 and 43:85; while all use the second in 6:36 and 19:40.

There are also many words in the Qur'an which could be given different form than the one given in the readings, but in fact are not. For example, the word **mukht** in 17:106 is so read by all the readers, although there is no reason why it could not be read as **mikth** or **makth**. The verb **khatîfa-yakhtafu**, which appears in 2:20; 22:31

and 37:10 could be correctly read as **khatafa-yakhṭifu**, but all the Qirâ'ât keep the former form.^[3] A few other examples can be shown by referring to the books on Qirâ'ât.

So, if the Qurra invented the Qirâ'ât just because the earliest manuscripts were undotted, why then we see that they had converged to one single reading many times? The Christian missionary's last resort will be to invoke two conspiracies on a massive scale from Spain to India; first, to achieve unanimity on one reading from vastly divergent readings and second, to fabricate the **ijma'** on the Qur'an itself after that!

The emphasis is that Muslims just do not dump any readings as they all go back to the famous companions of the Prophet as Ubayy, Ibn Mas3oud, Zaid Ibn Thâbit and Uthmân^(R).

No Surprise in The Qu'rans

According to Samuel Green, If we now turn to an Islamic encyclopedia written by a practicing Muslim we can learn more about these variations: The predominant reading today are only Warsh and Hafs. Are we greatly surprised? A few examples of the printed edition of maṣâḥif of the Qur'an in various Qirâ'ât are out there for anyone to see and read

The Concise Encyclopedia of Islam under the heading "Koran, Chanting" states:

Only the canonical Arabic text, as collected and compiled under the Caliph 'Uthman with the consensus of the companions (Ijma as-Sahaabah) may be recited, in one of the seven acceptable versions of the punctuation and vocalization (al-Qira'at as-Sab). These, though fixed only in the 4th century of the Hijrah, are taken to correspond to the seven Ahruf ("letters", "versions" or possibly "dialects") of the Koran which according to a Hadith, the Prophet referred to as all having divine authority. In practice, only two of the seven readings have become customary: in Egypt, for example, the reading of Hafs according to the scholar Abu Bakr ^cAsim; and in the Morocco, however, the reading is that of Nafi` in the riwayat of Warsh^[4]

So, we have the authority directly from the Prophet that the Qur'an can be recited in any of the Qirâ'a. Indeed the presence of maṣāḥif of the Qur'an in different Qirâ'ât as well as the professional Muslim reciters (and common folk too!) reciting the Qur'an in various Qirâ'ât indicates their importance. There are people even in this day and age who recite in more than one Qirâ'a and some of them up to ten.

According to this Islamic encyclopedia there are seven basic texts, each of which has two transmitted versions. Thus there are a total of fourteen transmitted versions of the Qur'an, and different parts of the > world use and print different transmissions.

Samuel Green thinks he is pretty clever. All of a sudden "Seven Basic Readings" now become "Seven Basic Texts". Further he confuses himself between 'transmission' and 'text' or probably he is deliberately cheating as Katz did sometime ago. The 'transmission' was conveniently changed into 'text' to show that Muslims have different Qur'ans.

The Abuse of Brockett's Material On Qirâ'ât



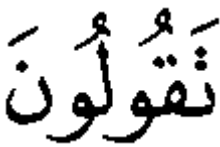

The favorite article of the Christian missionaries when dealing with the Qirâ'ât is that of Adrian Brockett and is called "*The Value of Hafs And Warsh Transmissions For The Textual History Of The Qur'an*", published in *Approaches Of The History Of Interpretation of The Qur'an*. This book has been used by the missionaries time and again to show different 'texts' of the Qur'an to the Muslims. Adrian Brockett in **no way supports** the claim of the Christian missionaries yet they still like to quote him for some strange reason.

Samuel Green quotes Adrian Brockett's article:

The simple fact is that none of the differences, whether vocal or graphic, between the transmission of Hafs and the transmission of Warsh has any great effect on the meaning. Many are differences which do NOT change the meaning at all, and the rest are differences with an effect on meaning in the immediate context of

the text itself, but without any significant wider influence on Muslim thought.

Is that all that is said in that article or is it that Samuel Green's hand suddenly turned heavy so that he can't lift the pages of that article? His aim is to show that there is a 'corruption' in the Qur'anic text. For that reason he has shown some images of the difference in the graphic form. And now here comes Mr. Green's audacity after he admits his poor knowledge. the following is a chart of some the examples that he brought forth to show discrepancy in the Qu'ran:

THE QUR'AN ACCORDING TO IMAM HAFS	THE QUR'AN ACCORDING TO IMAM WARSH
 <p>nagfir we give mercy ... 2:58</p>	 <p>yugfar he gives mercy ... 2:57</p>
<p>There are different letters at the beginning of these words. This difference changes the meaning from, "we", to, "he".</p>	
 <p>taquluna you (plural) say ... 2:140</p>	 <p>yaquluna they say ... 2:139</p>

There are different letters at the beginning of these words. This difference changes the meaning from, "you", to "they".

نُنشِرُهَا

nunshizuhaa
we shall raise up ... 2:259

نُنشِرُهَا

nunshiruhaa
we shall revive/make alive ...
2:258

There are different letters in these words and this makes for two different words. The two words have a similar meaning but are not identical.

اَتَيْتُكُمْ

ataytukum
I gave you ... 3:81

اَتَيْنَاكُمْ

ataynakum
We gave you ... 3:80

There are different letters in these words. This difference changes the meaning from, "I", to, "we".

يُوْتِيهِمْ

yu'tiihim
he gives them ... 4:152

نُوْتِيهِمْ

nuutihiimu
we give them ... 4:151

There are different letters at the beginning of these words. This difference changes the meaning from "we" to "he".

If one goes back to Adrian Brockett's article, one can be read precisely the opposite of what Green conveniently omitted:

“All this point to a remarkably unitary transmission in both its graphic form and its oral form”^[5]

Green further explains that there are real differences between the Qur'an according to the Hafs' transmission and the Qur'an according to the Warsh' transmission. There are differences in the basic letters, diacritical dots, and vowels. These differences are small, but they do have some effect on the meaning.

Adrian Brockett shoots that claim down by explaining that:

The simple fact is that none of the differences, whether vocal or graphic, between the transmission of Hafs and the transmission of Warsh has any great effect on the meaning. Many are the differences which do NOT change the meaning at all, and the rest are differences with an effect on the meaning in the immediate context of the text itself, but without any significant wider influence on Muslim thought.^[6]

And interestingly enough Brockett went on to say the variations establish are still a single text. However, in his poor effort to distort by omitting, Samuel Green would not mention that part as it does not comport with his frail thesis

Brockett further posit that orally transmitted text like old Arabic poetry and the old constitution of the Medina have all been subject to modification. But this was not the case with the Qur'an. There must have been a parallel written transmission limiting variation in the oral transmission to the graphic form, side by side with a parallel oral transmission preserving the written transmission from corruption.[8]

This leads Brockett to infer that the transmission of the Qur'an after the death of Muhammad was essentially static, rather than organic. There was a single text, and nothing significant, not even allegedly abrogated material, could be taken out nor could anything be put in.[9] This leads anyone to the conclusion that there is no tampering of the Qur'an by humans. In the end:

There can be no denying that some of the formal characteristics of the Qur'an point to the oral side and others to the written side, but neither was as a whole, primary. There is therefore no need to make different categories for vocal and graphic differences between transmissions. Muslims have not. The letter is not a dead skeleton to be refleshed, but is a manifestation of the spirit alive from beginning. The transmission of the Qur'an has always been oral, just as it has been written.[10]

The rest of the article which Mr. Green surprisingly omitted says that the Qur'an is one and same text after the death of Muhammad(P). So, this essentially refutes the whole 'corruption' argument of Mr. Green.

There are seven authorised readings of the Qur'an with fourteen transmissions. These have small but real differences between them and different parts of the world use and print different transmissions.

Mr. Green's admission is pretty much honest that there are seven authorised readings of the Qur'an. Not many missionaries are brave enough to admit it. We have to admit that his confession has taken a rather torturous route. First, he went on to assert that given the multiplicity of the readings, the Qur'an should not be presented as superior to other Holy Books and that Muslim leaders should therefore make all fourteen transmissions available.

As far as the fourteen Qirâ'ât not being available, as suggested above, shows utter ignorance of the author. If he had bother to check some of the Arabic literature on the issue of the Qirâ'ât, we would not be hearing this nonsense. Mr. Green goes out of his way to show that scholarship and academic rigor are not at the top of his priorities or better yet, he could care less about academic rigor that gets in the way of his fabricated story. It will be clear who exactly should be worried about the variant readings and why should the Bible be considered as the last candidate to be the 'inerrant' word of God. The bible is in such a mess that it would be effortless to point out some of its inconsistencies and discrepancies

And lastly we will let a non-Muslim speak on the issue of the Islamic and the Christian scholarship dealing with the 'variants':

From an early date Muslim scholars recognized the danger of false testimony and hence false doctrine, and developed an

elaborate science for criticizing tradition. "Traditional science", as it was called, differed in many respects from modern historical source criticism, and modern scholarship has always disagreed with evaluations of traditional scientists about the authenticity and accuracy of ancient narratives. But their careful scrutiny of the chains of transmission and their meticulous collection and preservation of variants in the transmitted narratives give to medieval Arabic historiography a professionalism and sophistication without precedent in antiquity and without parallel in the contemporary medieval West. By comparison, the historiography of Latin Christendom seems poor and meagre, and even the more advanced and complex historiography of Greek Christendom still falls short of the historical literature of Islam in volume, variety and analytical depth.[24]

Paul and Max paper

The four claims against the Qu'ran reveal inherent differences between different readings of the Qu'ran. The first three of the claims are on the various differences in the way the Qu'ran is written. The first claim is of the phrasing of certain passages. The difference between the passages is noticeable enough to actually change the meaning of the phrase of sentence. The second claim is in the way the words are "dotted." In Arabic, many letters have the same essential or skeletal structure. What distinguishes these letters are the dots that are placed on them. It is similar to the Spanish n and ñ. The third claim is a variation in vowels. These three claims are the apparent differences in the way various readings of the Qu'ran are written.

The fourth claim is on the difference of the Basmalah. In the Qu'ran, the phrase "In the Name of Allah, the Ever-Merciful, the Bestower of Mercy," can often be seen at the beginning of each sura. The debate lies in whether it should be placed at the beginning of the first sura or all the suras, or if it is just to be said before every reading. This claim reveals an interesting difference of opinion between people who study the Qu'ran and their understanding of it. Many Muslims see the Qu'ran as the word of Allah spoken through the Prophet Mohamed (PBUH). These claims would not only refute the purity and sanctity of the Qu'ran as it is viewed in Islam, but also challenge the religion itself.

While examining these claims, it would be easy to believe the idea that Qu'ran is flawed and to cast doubt upon its claims. However, one must only view the history of Islam to see why these claims are not founded on academic and intellectual ground. Like many religions, Islam was originally passed on through word of mouth and little focus was put on the need for a written source. Over time, however, emphasis was placed on the need for a text so that it could be more easily passed on to further generations and preserve accuracy. This switch gave rise to the different readings of the Qu'ran and easily explains their "differences".

The first claim can be explained simply due to the fact that Islam was passed on through word of mouth. All differences are subtle differences in the manner phrases are stated and do not change the purpose or meaning of the passage. The second and third claims can be explained in the way Arabic was written. The original texts for the Qu'ran did not have the dots and short

vowels that can be seen in the different readings. When short vowels and dot were added, there was a disparity in the way different people had read it. The final claim is most likely caused by the fact that the Prophet Mohammed (PBUH), or various people who repeated his words, said this phrase before reciting the Qu'ran. Overall, the claims against the validity of the u'ran are easily explained through the difficulties in keeping consistency in oral tradition.

Though these claims may seem as honest questions, the author shows himself to be more aggressive than an intellectual curiosity would lead. The author manipulates the thoughts of the reader in an interesting way. One example is in calling the different readings different "texts." Though seemingly accurate, this wording makes the readings appear as if they hold separate messages or different stories, when in reality they are literally different ways one could read the Qu'ran. Though the authors claim is correct, that the Qu'ran, in its written form, is not unchanged throughout history, the author misses the point of the statement he challenges.

The original statement, "No other book in the world can match the Qur'an ... The astonishing fact about this book of ALLAH is that it has remained unchanged, even to a dot, over the last fourteen hundred years. ... No variation of text can be found in it. You can check this for yourself by listening to the recitation of Muslims from different parts of the world," (Basic Principles of Islam, p. 4) is challenge by the author to refute claims that the Qu'ran is "superior" to the Bible. The author takes a hostile stance to what seems to be a bold claim. However, the reality is that the statement is presenting the

Qu'ran was written in the time of the Prophet while he spoke its word and that its meanings and lessons have not changed from their origins. This can be accompanied with the fact that the differences are incredibly subtle. Overall, though the author is right in saying the Qu'ran is not one book which is exactly the same everywhere, he misses the purpose extreme similarities and the reasons for the disparity between readings. The essential message behind Samuel Green's "The Seven Readings of the Qu'ran" was not that we should examine our faith in the face of its weaknesses or that nothing is perfect. His message was that the Qu'ran was fallible and not what many Muslims claim it to be. This message only fuels divisiveness and separation between the Abrahamic religions. In a modern era, with rapid communication being easy and commonplace, we are given an opportunity to reconcile the past misunderstandings between us. Though some may see this as an opportunity to validate that they are, in fact, the superior, we should use the opportunity and resources available to us to bring ourselves to a greater unity.

REFERENCES

[1] J M Cowan (Editor), *Hans-Wehr Dictionary Of Modern Written Arabic*, 1980 (Reprint), Librairie Du Liban, Beirut, p. 753.

[2] W Muir, *The Life Of Mohammad*, 1912, Edinburgh, John Grant, pp. xxii-xxiii.

[3] Labib as-Said (Translated By Bernard Weiss, M A Rauf & Morroe Berger), *The Recited Koran*, 1975, The Darwin Press (Princeton, New Jersey), p. 106.

[4] Cyril Glasse, *The Concise Encyclopaedia of Islam*, 1989, Stacey International, London, p. 232.

[5] Andrew Rippin (Ed.), *Approaches Of The History of Interpretation Of The Qur'an*, 1988, Clarendon Press, Oxford, p. 34.

[6] *ibid.*, p. 37.

[7] *ibid.*, p. 43.

[8] *ibid.*, p. 44.

[9] *ibid.*

[10] *ibid.*, p. 45.

[11] ^cAlawi Ibn Muḥammad Ibn Aḥmad Bilfaqih, *Al-Qirâ'ât al-^cAshr al-Mutawâtir*, 1994, Dâr al-Muhâjir, See the back of the cover page.

[12] *ibid.*

[13] *Maṣāḥif San'ā'*, 1985, Dâr al-Athar al-Islâmiyyah, Mushâf no. 70, p. 36.

[14] George Arthur Buttrick (Ed.), *The Interpreter's Dictionary Of The Bible*, Volume 4, 1962 (1996 Print), Abingdon Press, Nashville, pp. 594-595 (Under "Text, NT").

[15] David Noel Freedman (Ed.), *The Anchor Bible Dictionary On CD-ROM*, 1997, New York: Doubleday (CD-ROM Edition by Logos Research Systems), (Under "Textual Criticism, NT").

[16] George Arthur Buttrick (Ed.), *The Interpreter's Dictionary Of The Bible*, Volume 4, p. 595 (Under "Text, NT").

[17] Bruce M Metzger, *The Text Of The New Testament: Its Transmission, Corruption & Restoration*, 1992, Oxford University Press, New York, pp. 186-206.

[18] David Noel Freedman (Ed.), *The Anchor Bible Dictionary On CD-ROM*, (Under "Textual Criticism, NT").

[19] George Arthur Buttrick (Ed.), *The Interpreter's Dictionary Of The Bible*, Volume 1, p. 41 (Under "Acts of the Apostles").

[20] D C Parker, *The Living Text Of The Gospels*, 1997, Cambridge University Press, p. 3.

[21] Kurt Aland & Barbara Aland, *The Text Of The New Testament: An Introduction To The Critical Editions & To The Theory & Practice Of Modern Text Criticism*, 1995, William B Eerdmans Publishing Company, Grand Rapids, Michigan, p. 29.

[22] Kurt Aland, Matthew Black, Carlo M Martini, Bruce M Metzger & Allen Wikgren (Editors), *The Greek New Testament*, 1968 (Second Edition), United Bible Societies, p. v.

[23] *Ibid*, pp. x-xi.

[24] Bernard Lewis, *Islam In History*, 1993, Open Court Publishing, pp.104-105.

(69) Ibn Mujahid, *Sab'ah*, 45f.

S. V. Mir Ahmed Ali, *The Holy Qur'an: Text, Translation and Commentary*, New York: Tahrike Tarsile Qur'an, 1988.

Basic Principles of Islam, (no author listed) Abu Dhabi, UAE: The Zayed Bin Sultan Al Nahayan Charitable & Humanitarian Foundation, 1996.

Ahmad von Denffer, *Ulum Al-Qur'an*, UK: The Islamic Foundation, 1994.

Cyril Glassé, *The Concise Encyclopedia of Islam*, San Francisco: Harper & Row, 1989.

Ahmad ibn Musa ibn Mujahid, *Kitaab Al-Sab`a Fii Al-Qiraa'at* (The Book of the Seven Readings)

Al-Nadim, *The Fihrist of al-Nadim - A Tenth Century survey of Muslim Culture*, New York: Columbia University Press, 1970.

Subhii al-Saalih, *Muhaahith fii `Ulum al-Qur'aan*, Beirut: Daar al-`Ilm li al-Malaayiin, 1967.

Labib as-Said, *The Recited Koran: A History of the First Recorded Version*, translated by B. Weis, M. Rauf and M. Berger, Princeton, New Jersey: The Darwin Press, 1975.

Abu Ammaar Yasir Qadhi, *An Introduction to the Sciences of the Qur'aan*, United Kingdom: Al-Hidaayah, 1999.

Abd al-'Aal Saalim Makram (wa) Ahmad Mukhtaar `Umar (I'daad): Mu'jam al-qiraa'aat al-Quraaneeyah, ma'a maqaddimah fee qiraa'aat wa ashhar al-qurraa', vols. 1-8, al-Kuwayt: Dhaat as-Salaasil, 1st edition 1402-1405/1982-1985.

Intisar A. Rabb, "Non-Canonical Readings of the Qur'an: Recognition and Authenticity (the Himsi Reading)", *Journal of Qur'anic Studies*, 2006, vol. 8, no. 2, pp. 84-127