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The Words Used by the Grammarians When Calling into Question & Challenging the Recitations (Qira’at) and Responding to them

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Abstract
Grammarians, May Allah have mercy on them; have great merit in directing and winning the Qur’anic recitations (Qira’at). The people of interpretation followed them, but some scholars, despite their merit and righteousness, subjected some recitations (Qira’at) to challenge and rejection. Herein lies the research problem. Which aims to track the words used by the grammarians and interpreters, and then discuss them. The research is based on the analytical method that traces the words of challenge and contestations among scholars, which they directed towards recitations (Qira’at). As this research results in, the Quranic readings are a Sunnah that cannot be challenged and must be accepted. The research also concluded 12 terms used to challenge Quranic recitations (Qira’at). In addition, that these terms may be explicit in the response to the readings, and some of them are not explicit.

Keywords: Recitations (Qira’at), Grammarians, Words, Contestation and Challenge, Discussion.

Introduction
The terms mentioned in the research may open a door to suspicion in terms of challenging the Qur’anic recitations (Qira’at). Undoubtedly, such an appeal is futile. Because the recitations with which the imams of the recitations (Qira’at) recited are proven on the authority of the Prophet, peace be upon him, frequently that is known to the experts. If he proves something, it must be taken into account. Whoever will put his rejection to that, indeed has rejected the Prophet, peace be upon him, and detested what he has recited. This is a dangerous pothole (should be stay away from it) where should not imitate the imams of language and grammar.

Foreword
Saying that this recitation (Qira’at) according to all grammarians is rejected and has no reason for it except a weak aspect is a statement rejected by predecessors (Qira’at) imams. Because
(Qira’at) is, Sunnah must be accepted and destined to it. It is not necessary to weaken a (Qira’at) that was proven frequently and regularly on the authority of the imams of (Qira’at) just because it violates a linguistic or grammar rule. Because the consensus of the grammarians is not an argument with the reciters' disagreement with them. In addition, if we assume for the sake of argument that the reciters do not have any expert of grammar, then they are transmitting from someone whose infallibility - peace be upon him - has been proven wrong in his example. Moreover, because the (Qira’at) proved frequently and generally while what was reported by grammarians are individually or personally reports. In addition, the readers are more just, more reliable, and more accurate comparing what grammarians transmit and report, like the one who said the verse of poetry may be he is unknown.

Words used to Challenge the Recitations (Qira’at)

Scholars, May Allah have mercy on them; have several words in refuting the readings and challenging them, which will appear in the following points:

Wrong
Declaring a Qira’at is also a reason to be against of reciters. Accusing the reciters of delusion and error with its authenticity and frequency of transmission from the imams (Qira’at). Like the saying of al-Zujjaj as Almighty Allah says,

وَإِذْ قُلْنَا لِلْمَلََئِكَةِ اسْجُدُوا لِِدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَلِيمٌ أَلِيمٌ

And [mention] when We said to the angels, “Prostrate before Adam”; so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers. [Al-Baqarah: 36] the reciters recited (للملائكة استجدوا) with kasra (under the letter, and Abu Jaafar Al-Madani read alone (للملائكة استجدوا) with damma. In addition, Abu Jaafar belongs to great class of the people of Medina and one of greatest specialist in Qira’at, but he is wrong in this letter. Because the word (ملائكة) is in the state of (الخفض), it is not permissible to read it in a state of (رفع). However, he likened the (تاء التأنيث) reading it with kasra alif al-wasl, same as a grammar rule as you begin (السجدوا). The Qur’an should not be read with illusions other than the right one. (Al-Zujjaj, 1988, 2/618). Now we see that the correct direction for this Qira’at. He intended to make a stop (الوقف) on a (الباء ساكنة) and then read it with damma following the damma of the letter (الجيم). In addition, this is from the procedure of connecting the course of the (الوقف). Similarly, what was narrated from a woman who saw a man with women and said, (فأقم اخري) (أني سؤود أنت الله) [Yusuf: 31] and other examples related to this chapter. And directing this repetitive Qira’at is more important than its composition, and also for the majesty of its reciter, Abu Jaafar Yazid bin Al-Qa’qa’, Sheikh of Nafi’, the sheikh of Medina, and their biography is well known (Al-Samin Al-Halabi, 2016, 1/171).

Illusion
Other reason for reciters offense, delusion is also a grammatical rule. As Allah, the Most High, says,

[ما أنا بضميرهم وما أنتم بضميري إلى كفرت بما شركتم من قبل إن للذالك عذاب أليم]

I cannot be called to your aid, nor can you be called to my aid. Indeed, I deny your association of me [with Allah] before. Indeed, for the wrongdoers is a painful punishment [Ibrahim: 22]. Al-Farra’ said that Al-A’mash and Yahya bin Wasabi read the letter (الباء) in the state of (الخفف).” Then Al-Farra’ said, “Among the illusion of the reciters is Yahya’s class, for few of them are safe from delusion. Perhaps he thought that the (بضميره) (الباء) which has turned the
word in the state of (الخفض) completely, but the (الياء من المنكم) is out of that. (Al-Zujjaj, 1988, 3/98).

Rejecting Qira’at

Rejecting a Qira’at is also a reason to be against of reciters based on linguistic rule. Moreover, accusing the narrators of mistakenly reporting. Example is what Almighty Allah is saying,

قَالَ أَيُّهَا النَّاسُ لَا إِلَيْهِ مُحْتَدُونَ

He said, “Do you give me good news when old age has come upon me? What then do you give me good news of?” (Al-Hijr 54). Abu Hatim accused the Qira’at of Nafi’ an error as he read it with kasra, and he (Abu Hatim) said (This is in poetry by necessity). It was narrated on the authority of Abu Amr bin Al-Ala - may Allah have mercy on him - that he said, “reading (كسر النون) is a melody. He also said, "And this reading has been challenged by a group because of the distance and dimension of its phonation and vocalization in Arabic. Because deleting the (الباء) with (اللام) does not sounds good, except in poetry. Moreover, if it is possible to delete the first (الرفع), you will delete the sign of (اللابس) (النون), because it is of any neither (الناصب) (النون) nor (الصامد) (النون) with kasra, which is the sign of (الرفع), is disgraceful. However, it deserves (الرفع) and the choice is (التفخيف+الفتح). Because it is the reason of speech and the rank of syntax, and because it is the most reciters follow. (Al-Sameen Al-Halabi, 2016, 7/165). Makki said the same. (Makki, 1405, 2/31; Al-Nahass, 1409, 2/241), and the Qira’at is correct and valid while it is not allowed to reject it.

Error

This is also a reason to be against of reciters based on linguistic rule. In addition, accusing the narrators of mistakenly reporting. This verse for example,

قَالْ أَيُّهَا النَّاسُ لَا إِلَيْهِ مُحْتَدُونَ

Say, [O Muhammad], “If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful.” (31) Say, “Obey Allah and the Messenger.” But if they turn away – then indeed, Allah does not like the disbelievers. [Al-Imran: 31]. Zujjaj said (Reading by Farra’, 1988, 1/431). Some of the grammarians claimed that the (اللابس) is mixed in the (القريش) because the letter (اللابس) does not sounds good, except in poetry. Moreover, if it is possible to delete the first (القفاز) (اللابس) with damma. The Zujjaj accused him of a mistake in it and the al-Farsi counted him wrong. I have shown directing this correct Qira’at in the term (wrong). And also in what Almighty Allah says,

وَإِذْ قُلْنَا لِلْمَلََائِكَةِ اسْجُدُوا لِِدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبََ وَاسْتَكْبَََ وَكَانَ مِنَ الْكَافِرِينَ

And [mention] when We said to the angels, “Prostrate before Adam”; so they prostrated, except for Iblis. He refused and was arrogant and became of the disbelievers. [Al-Baqarah: 36]. Abu Jaafar Al-Madani read alone (للملائكة اسجدوا) with dama. The Zujjaj accused him of a mistake in it and the al-Farsi counted him wrong. I have shown directing this correct Qira’at in the term (wrong). And also in what Almighty Allah says,
Indeed, those who disbelieve – it is all the same for them whether you warn them or do not warn them – they will not believe. [Al-Baqarah. 6].

And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs. [As-Sajdah: 24] Nafi’, Ibn Katheer, and Abu Amr recited the second (الهمزة) of the two (الهمزة) that occur in a word with ease and softness (التسهيل). Whether the second is read by Fatha, (الأندزَرَتْهُم، أَنْتَ، أَلْهَوْنَ) (أَدا): (أَلْهَهْ، أَلْهَهْ، أَلْهَهْ)، or by Kasra for example, (الأندزَرَتْهُم، أَنْتَ، أَلْهَوْنَ) (أَدا): (أَلْهَهْ، أَلْهَهْ، أَلْهَهْ). For Hisham there are two ways to read it if the second (الهمزة) read with Fatha. One of them is to read it with ease and softness (التسهيل) and second is to read both (الهمزة) and to read both (الهمزة) if it is read with kasra or damma. Narrators differed from Imam Warsh in how to change the second Hamza when it is read with Fatha. The Egyptians narrated that (الهمزة) replaced by (ألف). Narrators from Baghdad narrated that it will be read with softness and the tone should be between the tone of damma and kasra. So, for Imam Warsh there is only way if the second (الهمزة) read with damma and kasra. There are two ways if it is read with Fatha, to change it with (ألف) and to read it with (الهمزة). As for (ألف): Asim, Hamza and Al-Kisa’i read: (Imams) - with both hamza - and Nafi’, Ibn Katheer and Abu Amr read: (ألف) - with two hamza, without with (الهمزة) and Ibn Amir that to read it (التخفيف) without inserting a (ألف) between both hamza except that Hisham inserted a (ألف) between them. And Ibn Katheer, Abu Amr, and Nafi’ also recited (ألف) through the chain ([Ibn Qadi, 1992, 1/84-88; Ibn Al-Jazari, 2009, 1/378].

Al-Zamakhshari attributed what narrated by Imam Warsh through the Egyptians, replacing that (الهمزة) replaced by (ألف), it is just pure melody. He said, "Because it leads to the combination of two consonant who are not apart. And because the (التخفيف) of such a (الهمزة) is between the two tones." (Al-Samin Al-Halabi, 2016: 1/110). And (Sibawayh) said, “And if two (الهمزة) meet in a word, then the it is better to turn the second into a soft letter (التخفيف), as they say (الهمزة) (ألف وأيام وأيام) (لهم). Abu Zayd heard someone was saying (الهمزة) (ألف وأيام وأيام) (لهم). Asim, Hamzah and Al-Kisa’i are among reciters of Kufa recited this. Ibn Amir al-Yahsibi recited this among the reciters of Syria. The (الهمزة) is an independent letter. Because its articulation point is far. As it is a tone and accent in the chest that comes out after toiling hard, so it was difficult for them to speak it. Because it is like retching. Therefore, the people of Hijaz tended to read it with (التخفيف). (Ibn Ya’ish, 2002, 5/279). Al-Zujjaj responded to reading both Hamzah (الهمزة) where he says, ".... As for the grammarians, they do not permit the meeting of the two (الهمزة) here, because they do not meet in a word. Whoever reads (الهمزة) - with two (ألف) - should also read: (الهمزة) (إيام وأيام) (لهم). In addition, the reading two Hamzah (الهمزة) is not commensurate with the school of Basra. Ibn Jinni said, “The two (الهمزة) do not meet in one word unless they are two real letters of the word: (سأس) and related to this chapter.” (Ibn Jinni, 1988, 3 / 143). Al-Zamakhshari attributed what narrated by Imam Warsh through the Egyptians, replacing that (الهمزة) replaced by (ألف), it is just pure melody. He said, "Because it leads to the combination of two consonant who are not apart. And because the (التخفيف) of such a (الهمزة) is between the two tones." We believe that this statement from Al-Zamakhshari is not correct because this recitation has been proven as a frequent Qira’at on the authority of the imams of recitation.
and Qira’at. There is much work for the reciters about this verse, the detail is widespread, and it is proven according to some Arabs from Tamim. (Al-Sameen Al-Halabi, 2016, 1/110).

The Qira’at is not Legal and Permitted at all
This is also a reason to be against of reciters based on linguistic rule and accusing reciters of not being accurate and precise in Qira’at. As the Almighty’s saying,

[إنّ نَعْمَتًا وَلَيْسَ النَّاسُ يَغْفِرُ النَّاسُ] (بقرة: 284). The Almighty is saying, “So he forgives whomsoever he wills” The Almighty is saying, (جواب الشترط is the answer to the condition, and (يَغْفِرُ) is a past tense for praising someone or something, the opposite of (يَعذبُ). In addition, its ruling is in the non-action. Nevertheless, Ibn Amir, Hamza, and Al-Kisa’i read here and in the (النساء) (فِعْلًا) with Fatha on (العين) (النساء) and kasra on (العين) (النساء). This is based on the original, because the original is based on (العين) (النساء) as (يَعذبُ) (فعل). Ibn Kathir, Warsh, and Hafs recited it with kasra on both (العين) (النساء) and (العين) (النساء). The kasra on (العين) (النساء) is only following the kasra on (العين) (النساء), which is the dialect of Huzail tribe. It is possible to read the (العين) (النساء) with kasra, as the (العين) (النساء) (العين) origin is consonant. When after that (ما) occurred and the (العين) (النساء) (العين) was mixed in it, the (العين) (النساء) (العين) was read with kasra because of two consonant letters combined. Abu Amr, Qalun and Shu ‘bah read it with kasra on the (العين) (النساء) and concealing the movement of the (العين) (النساء). Reading it with consonant condition was also narrated from them. Abu Obeid adopted it also. Moreover, he narrated it in the language of the Prophet - peace be upon him - in the manner of his saying,

"Amr! Sound (legitimately acquired) wealth is very excellent for a righteous man!" (Bukhari, 1989, H: 299, 1/112). Al-Zujjaj said, "I do not think the companions of the hadith have narrated this accurately and precisely. Nor this Qira’at is permissible at all, because it contains a combination of two consonants without a vowel (مد ولين) (الإسكان). Rather, some of them made it an illusion of narrators on the authority of Abu Amr. In addition, those who refused it like Mubarrad, Zujjaj and the al-Farsi said, because in it there is a combination of two consonants, which are not in their limit. Al-Mubarrad said, "No one is able to pronounce it. Rather, someone wants to combine two consonants, so he does it reading it with short vowel (حركه) (حالة) without feeling it." Farsi said. “Perhaps Abu Amr read it with (يَعذبُ) (إفهام), but the narrator misunderstood for consonant.” Moreover, it has been cleared that the kasra on (العين) (النساء) (العين) is only following the kasra on (العين) (النساء), which is the dialect of Huzail tribe. While reading with (الإسكان) was narrated with the chain of transmission related to the Prophet - may God’s prayers and peace be upon him - and the hadith is authentic and Sahih as have explained. Abu Obeid also adopted it. It is not permissible to reject the Qira’at. (Al-Sameen Al-Halabi, 2016, 2/208-209).

This is a Huge Mistake (Blunder)
This is also a reason to be against of reciters based on linguistic rule and accusing the readers of lacking control over the narration as the Almighty says,

[فَنِعِمَا هِيَ إِنْ تُبْدُوا الصادِقَاتِ فَنِعِماً] (بقرة: 271). The Almighty is saying, "If you disclose your charitable expenditures, they are good;" [Al-Baqarah: 271] The Almighty is saying, (الرفع) (الرفع) is the answer to the condition, and (يَغْفِرُ) is a past tense for praising someone or something, the opposite of (يَعذبُ). In addition, its ruling is in the non-action. Nevertheless, Ibn Amir, Hamza, and Al-Kisa’i read here and in the (النساء) (فِعْلًا) with Fatha on (العين) (النساء) and kasra on (العين) (النساء). This is based on the original, because the original is based on (العين) (النساء) as (يَعذبُ) (فعل). Ibn Kathir, Warsh, and Hafs recited it with kasra on both (العين) (النساء) and (العين) (النساء). The kasra on (العين) (النساء) is only following the kasra on (العين) (النساء), which is the dialect of Huzail tribe. It is possible to read the (العين) (النساء) with kasra, as the (العين) (النساء) origin is consonant. When after that (ما) occurred and the (العين) (النساء) (العين) was mixed in it, the (العين) (النساء) (العين) was read with kasra because of two consonant letters combined. Abu Amr, Qalun and Shu ‘bah read it with kasra on the (العين) (النساء) and concealing the movement of the (العين) (النساء). Reading it with consonant condition was also narrated from them. Abu Obeid adopted it also. Moreover, he narrated it in the language of the Prophet - peace be upon him - in the manner of his saying,
the (الباء) and the rest of the reciters read it with (اللَّه). Ibn Kathir read the (الباء) before (اللَّه) (وَاتَّقُوا الْرَّحْمَ، لا تَقْطَعُوهَا). Some people have challenged the recitation of Abu Amr because inserting the (اللَّه) into the (اللَّه) is weak for them. Al-Zamakhshari said, “If you say, How to read a (اللَّه) with (إظهار) and let the (الباء) (النون) to be combined. In addition, combining the (اللَّه) it is a grave mistake. Moreover, the narrator on the authority of Abu Amr is wrong twice. Because it is composed and attributed to the most knowledgeable person of Arabic language who cannot allow a great ignorance. The reason in these narrations and reports is to lack of accuracy and control of narrators. The reason for lack of control is the lacking of expertise from Al-Zamakhshari as unsatisfactory. The reciters are concerned in this regard, because they have learned letter after letter face to face from their sheikhs, so how can their control decrease? It is something that is perceived by the sense of auditory. The thing that prevents the (الباء) from being mixed with the (اللَّه) and the (النون) is the repetitive quality of the letter (الباء) and its strength, and the strongest does not mix with the weaker. This is the doctrine of the Basra: Imam al-Khalil, Sibawayh and those who followed them. Al-Far’r, Al-Kisa’i, Ya’qub Al-Hadrami, and top of them Abu Amr permitted this. Moreover, his opinion is not acknowledged that this narration is wrong in his opinion”. How can it be said that the narrator on the authority of Abu Amr is twice wrong? Among his narrators is the Yazidi who is a great imam of grammar and language. He was contesting Al-Kisa’i. It is a well-known story among the people in this regard. (Al-Sa’een Al-Halabi, 2016, 2/687).

Impossible
As an-Nahass said related to what Almighty Allah says,

[إن تُنفَّذوا الصدقات فِي عِمَّا] If you disclose your charitable expenditures, they are good; [Al-Baqarah: 271] - “As for what was narrated on the authority of Abu Amr and Nafi’ reading (العين) consonantly, it is impossible.” (Al-Nahass, 1989, 1/338), and the researcher has explained this Qira’at well, indicating its correctness in the term: (this reading is not permissible at all).

Melody that it is not Permissible to Recite
This is also a reason to be against of reciters based on grammatical rule. Its example is what almighty Allah has mentioned,

[وَاتَّقُوا اللَّهُ، الَّذِي تَسَاءَلُونَ ] And fear Allah, through whom you ask one another, and the wombs.” (An-Nisa: 1). Hamza recited, (اللَّه) (النون) and the rest of the reciters read it with Fatha. It is the reading of one of the seven reciters - Hamza al-Zayyay. And the reading of Ibrahim Al-Nakha’i, Qatadah, Yahya bin Wathab, Talha bin Masraf and Al-Amash. Also the narration of Al-Isfahani and Al-Halabi on the authority of Abd Al-Warith. The word (اللَّه) is read with Fatha and kasra. And the proof for the one who read it with Fatha it is that it is connected to word (اللَّه) the Most High, and he meant to say, (وَاتَّقُوا الأَرْحَامَ، لا تَقْطَعُوهَا). This is the aspect of recitation according to the doctrine of the Basra, and as for the Kufic doctrine, they permitted to read it with kasra and argued to the reader that there is hidden (الخافض) and they inferred that (Al-Ajaj) was asked once, how are you? He said (بِئْسَكَ الْعَافِقُ اللَّهُ). He meant (بِئْسَكَ الْعَافِقُ اللَّهُ). Some of them said, It means (وَاتَّقُوا الأَرْحَامَ، لا تَقْطَعُوهَا) and it is like the saying of the Arab man: (أسألك يا الله) (وَاتَّقُوا الأَرْحَامَ، لا تَقْطَعُوهَا). (Al-Anbari, 2004, 2/381; and Ibn Al-Jazari, 2009, 2/247). In the reading of Hamza, it is read as connected (بِئْسَكَ الْعَافِقُ اللَّهُ) with kasra without repeating the
It is not (even a) Qira’at
Being against the reciters of Qira’at from doctrine of the Basra and accuses the reciters of Qira’at of distorting such as what Almighty Allah has said,

“So fight the chiefs of unbelievers” [At-Tawbah: 12]. Nafi’, Ibn Katheer, and Abu Amr recited (ألف) with two Hamza, with (التسهيل) without adding (ألف) (أنيمة (التهمة) (الحركة) between them, i.e. between the Hamza and the (التهمة (الحركة) (التهمة).) As for the reading (التهمة (الحركة) (التهمة) (الحركة), it was weakened by a group of grammarians such as Abu Ali al-Farsi and his followers. In addition, there are reciters of Qira’at among them who weakened the reading (التهمة (الحركة) (التهمة) (الحركة) having his narration as a proof from him. Moreover, Qira’at has been recited to his companions as well as among them are those who denied reading it with (التسهيل) (التهمة (الحركة) (التهمة), so they did not recite it by this way but they recited the (التهمة (الحركة) (التهمة) (الحركة) (التهمة) with a slight tone of kasra. As for the recitation of (لا) (لا), it is the one that was accepted by the al-Farsi and this group, because the pronunciation of the two (الهمة (الحركة) in one word is heavy, and reading (الهمة (الحركة) (التهمة) (الحركة) is much slighter and easier. While Al-Zamakhshari read it with explicit (الهمة (الحركة) (التهمة) (الحركة) as a melody and reading two (لا) (لا) with is not acceptable to the doctrine of Basra. He said, “If you ask how to read the word (لا) (لا) I say, with a (لا) after it another (لا) (لا) (لا) which sounds between the pronunciation of the (لا) (لا) (لا) (لا) and the (لا) (لا). Reading the two (لا) (لا) with in is a well-known Qira’at, although it is not accepted by the doctrine of Basra. In addition, reading with clear (لا), it is not permissible for it to be, and whoever recites it is a corrupted and distorted melody. We see that it is not surprising that this is what it used to compose to the reciters, and how it is a melody as the head of the Basri grammarians, Abu Amr bin Al-Ala, the reciter of Mecca Ibn Katheer, and the reciter of Madinah Nafi’ have recited it? We see: that there is nothing to take revenge on Al-
This Qira‘at is Not Permissible

This is also a reason to be against of reciters based on grammatical rule. As Almighty Allah said,

[ما أنا بِمَعْرِضِكُمْ وَمَا أَنتُمْ بِمَعْرِضٍ إِلَّا كَفَرْتُ بِمَا أَشَْْكْتُمُونِ مِنْ قَبْلُ إِنا الظَّالِمِي َ]

I cannot be called to your aid, nor can you be called to my aid. Indeed, I deny your association of me [with Allah] before. Indeed, for the wrongdoers is a painful punishment [Ibrahim: 22]. Hamzah recited (بِمَعْرِضٍ) with a kasra on (بِي) for taking it as a (مَعْرِض) and not as a (بِي) (Other than to be a real word is a melody except w.
Yahya bin Wassaabi and Suleiman bin Mehran al-a’ma’ash and Humran bin A’yan and a group of followers.” (Ibn al-Jazari, 2000, 2/298; al-Qurtubi, 1964, 9/357). The grammarians attacked this Qira’at with a violent attack, so look at their following statements: Al-Farra’ said, “Perhaps it is from the illusion of the reciters from Yahya’s class, for few of them are safe from illusion.” He also said, “The recitation of Hamzah is a delusion from him, and few of them are safe from a mistake.” Al-Zujjaj mentioned, “This Qira’at, according to all grammarians, is bogus and reprehensible, and there is no reason for it but a weak one.” Abu Ubaid said, “We have watched those making mistakes, thinking that the (الإياء) would be read with kasra for what comes after it.” Al-Akhfash quoted, “I never heard this from any of the Arabs, nor from grammarians. An-Nahass said, this has become a consensus, and it is not permissible for the Book of Allah to be carried against perversions (Al-Samin Al-Halabi, 2016, 7/88; Shukri, 1987, 6/428).

Not Permitted in Arabic
This is also a reason to be against of Qira’at based on grammatical rule and the apparent meaning. Such as the saying of Al-Farra’ in the recitation of Ibn Amir as the Almighty Allah says, (كُنْ فَيَكُونُ الْحَقُّ مِنْ رَبِكَ) (ال-Imran, 59-60), and (كُنْ فَيَكُونُ قَوْلُهُ الْحَق) (Al-An’am, 73). In addition, the difference in it is six places, so Ibn Amir read the (نصب) in the six places, and Al-Kisa’i agreed with him in An-Nahl and Yaseen (النحل ويس). The rest of reciters read with the (رفع) in both of them as others, (and they agreed) on: the (رفع) in the Almighty's saying: (كُنْ فَيَكُونُ الْحَق) (ال-Imran, 59-60), and (كُنْ فَيَكُونُ قَوْلُهُ الْحَق) (Al-An’am, 73). (Ibn al-Jazari, 2009, 2/221).

Conclusion
After we went through this research, we concluded several results, the most important of which are:
1. The all Qur’anic Qira’at are part of Sunnah, and it is not permissible to challenge or detract from them, even if we see the challenge from scholars, whether they are grammarians, exegetes or others.
2. The research concluded that there are 12 terms used to challenge the Quranic Qira’at.
3. The terms used by scholars in refuting the Qira’at, some of them are explicit and some are not. However, both of them are not acceptable because there is deny for Qira’at, and this is not permissible.
4. The number of words mentioned in the research does not necessarily mean that they are the only ones that were used by the scholars, as there may be other words that were not included in the research and this depends on further research and investigation.

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