Methodology in Receiving the Science of Qiraat

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ABSTRACT:
Qur'anic studies hold a significant position among Islamic disciplines as they are concerned with the study of the Qur'an, the Holy Book of Islam. Among these disciplines, the science of Qur'anic Qira'at is considered one of the noblest sciences due to its direct connection with the preservation and transmission of Qur'anic recitation. This study aims to clarify the methodological foundations for learning Qur'anic Qira'at and to facilitate its acquisition for students by addressing the challenges and difficulties commonly associated with this field. The study adopts a descriptive and analytical method based on the researcher's practical experience and the writings of early scholars of Qira'at. It examines the concepts of Qira'at, recitation (ʿArḍ), and audition (Samāʿ), the principles governing the reception of Qur'anic readings, and the approaches to their compilation and transmission. The study finds that the authentic learning of Qira'at is fundamentally based on direct oral transmission from qualified and proficient scholars, adherence to established scholarly methodologies, and commitment to the principles that preserve the accuracy of Qur'anic meanings and prevent confusion between different readings and narrations. The study concludes that applying these methodological foundations contributes to facilitating the learning of Qur'anic Qira'at while maintaining the authenticity of its transmission and safeguarding its scholarly heritage.

Keywords: Methodology, Reception, Quranic Qiraa'at

1. Introduction

- Research Topic and Context

Qur'anic studies occupy a distinguished position among Islamic disciplines due to their direct connection with the Noble Qur'an. Allah, the Exalted, has facilitated the preservation and recitation of the Qur'an, as stated in His saying: "And We have certainly made the Qur'an easy for remembrance, so is there anyone who will remember?" (Qur'an 54:17). As part of divine wisdom, the Qur'an was revealed in multiple aḥruf (modes of revelation), which contributed to facilitating its recitation and expanding the dimensions of its meanings. Consequently, the Qur'an has been transmitted through various canonical Qirāʾāt (readings) and Riwāyāt (transmissions). Among the Islamic sciences, the discipline of Qirāʾāt holds a unique status due to its role in preserving and accurately transmitting the words of Allah. Muslim scholars throughout history have devoted significant efforts to preserving, teaching, and transmitting this science

through scholarly writings, oral instruction, and systematic methodologies.

- Research Problem and Objectives

Despite the importance of Qirāʾāt, many students encounter difficulties in understanding and mastering this discipline due to the complexity of its principles, transmission methods, and technical terminology. Therefore, this study seeks to identify and present the fundamental methodological foundations required for learning Qirāʾāt, with the aim of facilitating its acquisition and providing students with a systematic framework for understanding its essential concepts and practices. Specifically, the study aims to highlight the distinguished status of Qirāʾāt, clarify the sound methodologies for receiving and transmitting Qur'anic readings, and encourage the learning and teaching of this noble discipline.

- Brief Review of Relevant Literature

Classical scholars of Qirāʾāt have established comprehensive methodologies and strict scholarly principles to preserve the authenticity of Qur'anic readings and prevent errors, improper combinations, or confusion between different readings and transmissions. Their works have emphasized the importance of direct oral transmission (al-Samāʿ) and recitation before qualified scholars (al-ʿArḍ) as essential methods for acquiring this science. Building upon these scholarly contributions, this study synthesizes the methodological principles derived from the writings of early scholars and the researcher's practical experience in teaching Qirāʾāt, presenting them within a structured framework to support contemporary learners.

2. Methodology

- **Design:**

This study employs a qualitative research design based on the inductive and descriptive-analytical approaches. The inductive approach is utilized to collect, examine, and analyze relevant classical and contemporary scholarly sources related to the science of Qur'anic Qirāʾāt, particularly those addressing its principles of learning, transmission, and methodological foundations. The descriptive-analytical approach is employed to describe, classify, analyze, and interpret the scholarly views and practices related to the acquisition and preservation of Qur'anic readings.

The qualitative nature of this study is appropriate because the research focuses on examining textual sources, scholarly opinions, and historical methodologies rather than collecting numerical data. Through this approach, the study seeks to identify the fundamental principles governing the study of Qirāʾāt and to develop a systematic framework for learners of this discipline.

- **Participants/Sample:**

As this study is a qualitative library-based study, it does not involve human participants or a statistical sample. Instead, the research sample consists of selected primary and secondary sources related to Qur'anic Qirāʾāt and its methodologies.

The primary sources include classical works written by authoritative scholars of Qirāʾāt, such as the writings of Ibn al-Jazarī, Abū ʿAmr al-Dānī, al-Shāṭibī, al-Suyūṭī, al-Zarkashī, and other recognized scholars who contributed to the preservation, transmission, and teaching of Qur'anic readings. Secondary sources include contemporary academic studies, research papers, and works that discuss the methodologies of learning Qirāʾāt.

The sources were selected according to the following criteria:

1-Their scholarly authenticity and recognition among specialists in Qur'anic studies.

2-Their direct relevance to the subject of learning, transmitting, and preserving Qirāʾāt.

3-Their contribution to explaining the methodological principles and practices followed by Qur'anic reciters and scholars.

- **Instruments:**

The primary instrument used in this study is documentary analysis. The research relies on the

examination of written sources, including classical manuscripts, published books of Qirāʾāt, works of Tajwīd, books on Qur'anic performance, and scholarly writings related to oral transmission.

-The study analyzes texts concerning:

-The definition and nature of Qur'anic Qirāʾāt.

-The concepts of al-ʿArḍ (recitation before a qualified teacher) and al-Samāʿ (learning through -attentive listening).

-The principles and conditions required for acquiring Qirāʾāt.

-The methods of transmitting and combining Qur'anic readings.

-The scholarly approaches to Jamʿ al-Qirāʾāt (combining canonical readings).

These textual materials were examined to extract methodological principles, scholarly practices, and educational approaches that contribute to a comprehensive understanding of learning Qirāʾāt.

- **Procedure:**

The study was conducted through a series of systematic procedures as follows:

First: Collection and Examination of Scholarly Sources

Relevant classical and contemporary sources related to Qur'anic Qirāʾāt were collected and examined. Particular attention was given to authoritative works that discuss the transmission, methodology, and teaching of Qur'anic readings.

Second: Analysis of Fundamental Concepts

The study examined the linguistic and technical definitions of Qirāʾāt and analyzed the concepts of al-ʿArḍ and al-Samāʿ as fundamental methods of oral transmission. The study also investigated their historical basis through prophetic traditions and scholarly practices.

Third: Identification of Methodological Foundations for Learning Qirāʾāt

The study extracted and analyzed the essential principles required for students of Qirāʾāt, including:

1-Purification of intention and sincerity:

Emphasizing that learning Qirāʾāt should be motivated by seeking the pleasure of Allah and serving the Qur'an.

2-Recognizing the excellence and significance of Qirāʾāt:

Highlighting the noble status of this discipline due to its direct connection with the words of Allah.

3-Applying Qur'anic teachings in knowledge and practice:

Stressing the importance of combining knowledge with ethical conduct, following the example of the Prophet Muhammad ﷺ, whose character was described as the Qur'an.

4-Mastering Qur'an memorization before studying Qirāʾāt:

Establishing accurate memorization as the essential foundation for entering the field of Qur'anic readings.

5-Learning through qualified and proficient Qur'anic reciters (Muqriʾs):

Demonstrating the importance of direct transmission from specialized teachers through the method of al-ʿArḍ.

6-Maintaining continuous contact with teachers:

Emphasizing repeated recitation before qualified scholars until achieving mastery.

7-Increasing recitation presentations and diversifying learning sources:

Highlighting the importance of receiving knowledge from multiple qualified authorities.

8-Showing patience with correction and teachers' guidance:

Explaining the necessity of perseverance during the learning process.

9-Prioritizing a teacher's mastery and understanding over merely possessing a higher chain of transmission:

Clarifying the balance between the importance of isnād and the necessity of scholarly competence and precision.

10-Memorizing scholarly texts gradually:

Explaining the role of memorizing foundational texts (mutūn), beginning with introductory works and progressing to advanced texts.

11-Studying the science of Waqf and Ibtidāʾ (pausing and beginning):

Demonstrating its importance in achieving accurate Qur'anic performance.

12-Combining transmission (riwāyah) and understanding (dirāyah):

Encouraging students to study both practical recitation and theoretical foundations

Fourth: Analysis of Methods of Learning Qirāʾāt

The study examined the two main approaches followed by scholars in learning Qur'anic readings:

1-The Individual Method (Ifrād):

Where the student studies one reading or transmission completely before moving to another.

2-The Combined Method (Jamʿ):

Where the student combines multiple canonical readings during one complete recitation before the teacher.

Fifth: Analysis of Methods of Combining Qur'anic Readings

The study investigated the four recognized approaches of Jamʿ al-Qirāʾāt:

1-Jamʿ bi al-Ḥarf (Combination by Individual Word):

Combining all variants related to a specific word before continuing.

2-Jamʿ bi al-Waqf (Combination by Pausal Stops):

Completing each reading according to permissible stopping points.

3-Jamʿ al-Tawāfuq according to Ibn al-Jazarī's Method:

Combining readings according to the correspondence between reciters and their points of agreement.

4-Jamʿ bi al-Āyah (Combination by Verse):

Reciting each complete verse according to different readings before proceeding.

- **Data Analysis:** The collected data were analyzed using qualitative content analysis. The analysis involved identifying, categorizing, and interpreting recurring methodological themes found in the scholarly sources.

The study followed the following analytical procedures:

1-Extracting relevant statements and principles from classical works of Qirāʾāt.

2-Categorizing the extracted data according to major themes related to learning and transmission methodologies.

3-Comparing the approaches of different Qur'anic scholars regarding acquisition, teaching, and combining of readings.

4-Synthesizing the findings to formulate a comprehensive methodological framework for students of Qirāʾāt.

Through this qualitative analysis, the study demonstrates that the preservation and mastery of Qur'anic Qirāʾāt depend upon a balanced integration of authentic oral transmission, qualified scholarly guidance, gradual learning, and systematic engagement with both practical and theoretical dimensions of the discipline.

3. Results

The most significant findings of this study may be summarized as follows:

1-Before commencing the study of the science of Qur'anic Qirāʾāt, the student must first achieve accurate and firmly established memorization of the Noble Qur'an, as it represents the essential foundation for mastering this discipline.

2-The study found that selecting a qualified, proficient, and reliable Qur'anic reciter (muqriʾ) is a fundamental requirement for acquiring Qirāʾāt, as authentic transmission depends on receiving knowledge directly from specialized scholars.

3-The study revealed that continuous association with a proficient teacher, combined with frequent recitation presentation (ʿarḍ) and learning from multiple qualified instructors, constitutes an essential approach for achieving mastery in Qirāʾāt.

4-The study identified that patience with repeated corrections, teacher guidance, and the varying teaching approaches of scholars is among the necessary qualities for students of Qirāʾāt.

5-The study found that a teacher who combines accuracy in transmission (riwāyah), scholarly understanding (dirāyah), and mastery of performance is preferable to one whose distinction is limited to possessing a higher chain of transmission (ʿulūw al-isnād).

6-The study showed that gradual learning, careful memorization of foundational texts (mutūn), and systematic progression from basic to advanced works represent essential principles in studying Qirāʾāt.

7-The study identified the science of pausing and beginning (ʿIlm al-Waqf wa al-Ibtidāʾ) as one of the fundamental disciplines required for students of Qur'anic readings.

8-The study found that systematic engagement with foundational literature on the principles and branches of Qirāʾāt strengthens students' theoretical understanding (dirāyah) and develops their scholarly competence.

9-The study revealed that there are two main methods for learning Qur'anic readings: the method of individual study (ifrād), where the student completes one reading or transmission before proceeding to another, and the method of combined recitation (jamʿ), where multiple readings are combined within a single complete recitation before the teacher.

10-The study identified four principal methodologies for combining Qur'anic readings (jamʿ al-qirāʾāt):

-Jamʿ bi al-Ḥarf (combination by individual word),

-**Jamʿ bi al-Waqf** (combination by pausal stops),

-**Jamʿ al-Tawāfuq** according to Ibn al-Jazarī's method,

-**Jamʿ bi al-Āyah** (combination by verse).

The study confirmed that direct oral transmission (mushāfahah) through qualified scholars remains the fundamental method for preserving the authenticity, accuracy, and continuity of Qur'anic readings.

4. Discussion

The findings of this study highlight that the acquisition of Qur'anic readings (*qirāʾāt*) requires a systematic methodology that integrates both accurate transmission (*riwāyah*) and sound understanding (*dirāyah*). The study demonstrates that mastery of this discipline cannot be achieved through theoretical study alone; rather, it depends on a gradual educational process rooted in the traditional methods of Qur'anic scholarship.

The first finding emphasizes that precise and firmly established memorization of the Qur'an represents the essential foundation for studying *qirāʾāt*. This reflects the methodology of the early scholars, who considered strong memorization (*ḥifẓ*) the starting point for engaging with the various readings. Since *qirāʾāt* deals primarily with the preservation and transmission of revealed recitation, weakness in Qur'anic memorization may hinder the student's ability to accurately perceive and retain the subtle differences among readings.

The study also reveals the importance of carefully selecting qualified Qur'anic teachers (*muqriʾs*).

This finding corresponds with the established principle among scholars of *qirāʾāt* that this discipline is transmitted through direct instruction and oral reception (*talqīn*), rather than merely through books. The teacher serves not only as a transmitter of knowledge but also as a model for correct pronunciation, performance, and methodological discipline. Therefore, receiving instruction from proficient specialists remains an indispensable element in preserving the authenticity of Qur'anic recitation.

Furthermore, the findings indicate that prolonged association with a qualified teacher and learning from multiple specialists contribute significantly to the student's scholarly development. Long-term companionship with a teacher allows the student to attain accuracy through continuous correction and practice, while studying under more than one authority broadens his understanding of different approaches and strengthens his ability to distinguish between various methods of transmission.

The finding concerning patience with teachers' corrections and strictness reflects the educational culture of the early scholars. The rigorous correction practiced by specialists in Qur'anic recitation was not intended as a form of difficulty, but rather as a means of ensuring precision and preventing errors in the transmission of the Qur'an. Such discipline represents an essential component of training in a field where even minor phonetic differences may affect the accuracy of recitation.

The study further demonstrates that mastery and scholarly competence should be prioritized over merely possessing a higher chain of transmission (*ʿulūw al-isnād*). Although the chain of transmission occupies a central position in Islamic scholarship, the findings confirm that a teacher who combines reliable transmission with deep understanding and analytical ability (*dirāyah*) provides greater benefit to students. This highlights the balance maintained by classical scholars between authenticity of transmission and excellence in comprehension.

Moreover, the importance of memorizing foundational texts (*mutūn*) and adopting a gradual learning process reflects the pedagogical principles of traditional Islamic education. The organization of learning from simpler texts to more advanced works enables students to build a strong conceptual framework before engaging with complex discussions. This gradual progression prevents confusion and facilitates the systematic acquisition of the principles and applications of *qirāʾāt*.

The study also confirms the central role of the science of pausing and beginning (*ʿIlm al-Waqf wa al-Ibtidāʾ*) in the training of Qur'anic reciters. Mastery of this discipline ensures that recitation is performed in accordance with the meanings and rhetorical structures of the Qur'an, demonstrating that proper recitation is not limited to pronunciation alone but also requires awareness of linguistic and interpretive aspects.

Finally, the finding that systematic reading of foundational works on *qirāʾāt* enhances theoretical understanding (*dirāyah*) emphasizes the necessity of combining practical training with scholarly study. While oral transmission preserves the performance of recitation, engagement with classical literature develops analytical awareness and enables students to understand the principles, historical development, and methodological foundations of Qur'anic readings.

Overall, these findings demonstrate that the traditional methodology of learning *qirāʾāt* is based on an integrated educational framework combining memorization, direct transmission, scholarly companionship, gradual progression, and theoretical study. This framework provides a comprehensive model for preserving the authenticity of Qur'anic readings and preparing qualified specialists in this field.

mplications of the Study

The findings of this study provide several important implications for the field of Qur'anic readings (*qirāʾāt*) education and transmission. First, the study highlights the need for adopting a structured methodology in teaching *qirāʾāt* that

begins with establishing a strong foundation in Qur'anic memorization and gradually progresses toward advanced levels of recitation and theoretical understanding. Such an approach may contribute to improving the quality of learning and ensuring the preservation of authentic methods of Qur'anic transmission.

Second, the study emphasizes the continued importance of qualified teachers (*muqriʾs*) in the process of learning *qirāʾāt*. In an era where access to written and digital resources has become widespread, direct instruction and oral reception (*talqīn*) remain essential for maintaining accuracy in pronunciation, performance, and transmission. Therefore, educational institutions specializing in Qur'anic studies should prioritize teacher qualification and the development of competent instructors who combine mastery of transmission (*riwāyah*) with scholarly understanding (*dirāyah*).

Third, the findings suggest that curricula of Qur'anic studies should incorporate a balanced integration between practical training and theoretical disciplines. Alongside memorization and recitation practice, students should be encouraged to study foundational texts (*mutūn*), principles of *qirāʾāt*, and related sciences such as *ʿIlm al-Waqf wa al-Ibtidāʾ*. This integrated approach enables students to develop both accurate performance and deeper academic awareness.

Fourth, the study highlights the importance of preserving the traditional pedagogical values of Qur'anic learning, including patience, continuous practice, close mentorship, and gradual progression. These principles represent a valuable educational model that can be adapted within contemporary institutions offering programs in Qur'anic studies.

Finally, this study provides a methodological framework that may benefit researchers and educators seeking to develop modern approaches for teaching *qirāʾāt* while maintaining the authenticity of its classical foundations. Future studies may further investigate specific educational models, comparative teaching methodologies, and contemporary applications of traditional methods in Qur'anic education

Limitations of the Study:

This study is limited to the analysis of classical and contemporary scholarly sources related to the methodologies of learning and transmitting Qur'anic Qirāʾāt. Since the study adopts a qualitative library-based approach, it does not include empirical investigation involving teachers, students, or educational institutions. Therefore, further studies may examine the practical application of these methodological principles through field studies, interviews, or comparative analyses of contemporary Qur'anic education programs.

5. Conclusion

The study concludes that mastering the science of Qur'anic Qirāʾāt requires an integrated methodological approach based on accurate memorization, direct oral transmission from qualified scholars, continuous practice, gradual learning, and the combination of riwāyah and dirāyah. The findings emphasize that preserving the authenticity of Qur'anic readings depends on adherence to the established scholarly methodologies developed by the early and later scholars of Qirāʾāt.

Based on these findings, the study recommends that institutions of Qur'anic studies adopt structured educational programs that integrate practical recitation training with theoretical study. It also recommends strengthening the preparation of qualified Qur'anic teachers (muqriʾs) who combine mastery of transmission and scholarly understanding. Future research may explore contemporary models for teaching Qirāʾāt, conduct empirical studies on learning outcomes, and examine comparative methodologies used in Qur'anic education institutions.

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7. Author Declaration

- The authors declare that this manuscript is an original work and has not been published previously, nor is it under consideration for publication elsewhere. All sources used in this study have been appropriately acknowledged, and the manuscript does not contain any form of plagiarism. The authors are solely responsible for the content and interpretation presented in this article.
- The authors further declare that there are no financial, institutional, or personal conflicts of interest that could have influenced the conduct or reporting of this researchState no conflicts of interest