



## RESEARCH ARTICLE

## The Effect of En-Neşr Fi'l-Kiraati'l-Asr on the Works of Ulumul-Qur'an and Science of Recitation

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ARTICLE INFO	ABSTRACT
Received: Oct 18, 2024 Accepted: Dec 15, 2024	The effect of en-Neşr fi'l-Kiraati'l-Asr, which was written in Bursa by Ibnu'l-Cezeri (d. 833/1429), who is considered one of the leading authorities in the science of recitation, and which is one of the basic sources of the science of recitation, on the works of the Qur'an and the science of recitation will be discussed in this study. The study consists of three parts. In the first part, the works and the authors who consider Neşr as a basic source and build on it, in the second part, the works and the authors who refer to Neşr in a part of their works or in various parts of their works, and in the last part, the works that refer to / cite Neşr in today's Turkey will be included.
<b>Keywords</b> İbnü'l-Cezerî, Recitation, Aşere, Takrib, Neşr, en-Neşr, Tayyibetü'n-Neşr	
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### INTRODUCTION

Ibnul-Cezeri's *en-Neşr fi'l-Kiraati'l-Asr*, which is recognized as the undisputed authority in the science of recitation, is considered to be one of the most authentic sources of this science and the most comprehensive. There are some reasons for this general recognition. The most important of these reasons is that the author recorded in this work in a way that does not exclude any of the authentic recitations by researching and revealing the conditions of authenticity. In this way, the author mentioned twenty narrators who narrated the recitations of the ten recitation imams and eighty tariqs from these narrators, and approximately one thousand tariqs in detail. In the previous works, either a large number of unsubstantiated narrations were reported without considering the criteria of authenticity, or not all of the authentic narrations were presented. As an example, al-Dani included seven recitations in his work of *al-Teyisir* and excluded the famous recitations that were authentic. Another scholar, al-Hüzeli, in his work of *al-Kamil*, included ten authentic recitations and a large number of non-authentic narrations. In contrast to all those works, *en-Neşr fi'l-Kiraati'l-Asr* discussed the narrations and tariqs through the filter of the criteria of authenticity, which had never been done before. One of the reasons for *Neşr's* general recognition is that it discusses in detail with the lives of the recitation imams, their narrators and tariqs, and their methods in recitation. It addressed all the issues of the science of recitation from the time of the Qur'an's compilation and inscription until his

own time and put forward the solutions. Therefore, a gigantic work, which we can call “the encyclopedia of recitation”, was created.

Seyhu'l-Kurra İbnu'l-Cezeri, who is an authority in the science of recitation, demonstrated his effect not only in his own period but also on the works written in the following periods by means of his services to this field and this work. As a result of this effect, he is still recognized as the undisputed authority in this field today as it has been in all periods.

When we would like to investigate his effect after him, we see that *Neşr* has been a source for the works of all periods up to the current day, even on the works of his own period, the 15th century. Some of these works are the ones that centered *Neşr* and was based on it, while others are works that consider *Neşr* as their main source. In addition, many books, theses, articles, papers, etc. benefited from *Neşr* by quoting or citing it.

This study, in which we investigate the effect *Neşr* left in its field, consists of two parts. In the first part the works based on the *Neşr*, in the second part the works that cite and quote *Neşr*, and finally the works that cite and quote it from current works will be included.

## 1. The Works Based On *Neşr*

The works that benefit and are based on *Neşr* in all of their content or in most of their subjects will be discussed in this part. In fact, there are many works with these features. However, in this paper, we will discuss the works that benefit from *Neşr* as the main source or that stand out or is recognized for this feature and have an important place in the field of recitation.

### 1.1 *Kasidetu't-Tahira fi'l-Kıraati'l-Aşr*

The most prominent work based on *Neşr* is *Kasidetu't-Tahira* written in verse by Fahreddin Ebu'l-Hasan Tahir b. Arab el-İsfahani (886/1481), one of İbnu'l-Cezeri's esteemed students (İsfahani, 2020). The author, who benefited from *Neşr* in almost all of its content, did not leave the line of *Neşr* and *Tayyibah* in terms of the subjects, organization and technique he discussed in his work (Şinkiti, 2000). It can be said that this work is modeled on Imam Şatibi's *Kasidetu'l-Lamiyye* in terms of meter and rhyme. Various studies were conducted on this work of his student, whom İbnu'l-Cezeri valued and praised (İbnu'l-Cezeri, 2016) (Şenkiti, 2000).

### 1.2 *Letaifu'l-İşarat li Fununi'l-Kıraat*

İbnu'l-Cezeri's *Neşr* is one of the primary sources of Siraceddin en-Neşşar's student Ebu'l-Abbas Ahmed b. Muhammed b. Ebu Bekir el-Kastallani's (d. 923/1517) work written on the fourteen recitations (Bostan, 2022). Kastallani based this work on the *Neşr*, which he quoted from (Kastallani, 2013), especially in most of the topics related to the ten recitations (Sinkiti, 2000).

### 1.3 *Buduru'z-Zahira fi'l-Kıraati'l-Aşri'l-Mütevâtira min Tariki's-Şatibiyye ve'd-Durre*

The author Ebu Hafs Siraceddin Ömer b. Kasım el-Ensari (d. 938/1531), who is known by the nickname of Neşşar (the knife cutter), quoted from *Neşr* in almost all of his works on ten recitations (Sinkiti, 2000). Unlike other works of recitations, the author Neşşar did not discuss his procedural issues under separate headings, but within the suras in which they were mentioned (Neşşar, 2000). This work was criticized for the fact that it does not mention the universal principles of the science of recitation, does not follow the Resm-i Osmani in the arrangement of verses and suras, and who the information it conveys belongs to is not known. (Türker, “Neşşar, Siraceddin” DİA).

### 1.4 *Ithafu Fudalai'l-Beşer bi'l-Kıraati'l-Erba'ate 'Aşer*

Ahmed b. Muhammed el-Benna ed-Dimyati's (d. 1117/1705) work on the fourteen recitations is interpreted as a sign of his superiority in this field (Altıkulaç, "Benna, Ahmed b. Muhammed" DİA). As stated by the author (Dimyati, 2011), it is seen that the main source of the work is the *Neşr* in matters other than the shaz recitations. The *Ithaf*, which is the summary of İbnu'l-Cezeri's *Neşr* in terms of the ten recitations and Kastallani's *Letaifu'l-İşarat* in terms of the Shaz recitations, is a source

consulted in this field in many Islamic countries, especially in Anatolia (Bostan, 2022).

### 1.5 Tahriru'n-Neşr min Tariki'l-Asr

It can be said that it is a work by Mustafa Izmiri (d. 1154/1741) that is based on Ibnu'l-Cezeri 's *Neşr* in the sense that it is a study in which the sources of some of the information given by *Neşr* without citing sources are identified (Izmiri, 2007). (Sinkiti, 2000)

### 1.6 Tahriru't-Turuk ve'r-Rivayat

Ali b. Süleyman el-Mansuri (1134/1721), one of the leading scholars of the science of recitation, who is considered to be one of summary works of *Neşr*, generally refers to *Neşr* and *Tayyibah* in his work *Tahrîru't-Turuk ve'r-Rivâyât* (Tugantay, 2018).

### 1.7 el-İtilaf fi Vucuhi'l-İhtilaf

This work, written by Yusuf Efendizade Abdullah Hilmi Efendi, a pioneer of the profession of Itilaf, is based on the *Neşr* ve *Tayyibe* publications. The author explained this situation in the introduction of his work as follows: "I have been planning for many years ... to collect the disagreements of the ten recitation imams in some of their narrations and wajihs (differences of reading) in their recitations, based on *Tayyibetü'n-Neşr*. Finally, I wrote this work and named it *el-İtilâf fi Vucuhi'l-İhtilaf*" (Bostan, 2022).

### 1.8 Bedai'u'l-Burhan ala Umdeti'l-İrfan

It is a work written by Mustafa b. Abdurrahman el-İzmiri based on *Neşr* and *Tayyibe* (İzmiri, 2008). In this work, Izmiri verified (tawsiq) the narrations and wajihs that Ibnu'l-Cezeri addressed in his work of *Neşr* by referring to the sources of *Neşr* (Altıkulaç, "İzmiri, Mustafa" DİA).

### 1.9 Murşidu't-Talebe ila Ma'rifet-i Turuki't-Tayyibe

In Murşidu't-Talebe (Coşar, 2021), another summary of *Neşr*, the author Mustafa b. Hasen al-Islambuli (1145/1732) discussed) Ibnu'l-Cezeri's system of Imams, narrators (ravi), and tariqs in what he called the tariq of taqrîb and the isnad chain of these tariqs (Yüksel, 2016). Then, he narrates his sequence of permission through Ibnu'l-Cezeri to Imam Şatibi and the lives of his teachers from whom he learned the shâz recitations. In the last part, he examines the lives of thirty-eight recitation scholars between himself and Ibnu'l-Cezeri in the sequence of permission. The author benefited from *Neşr* as a source for most of this work (İslambuli, 75a-76a)

### 1.10 Murşidu't-Talebe ila Idahi Vucuhi Ba'dı Ayati'l-Kur'aniyye min Turuki't-Tayyibe

In this work on *Neşr* written by Ahmed er-Rüşdi, *Neşr* and *Tayyibah* are subjected to a detailed analysis together with their sources (Bostan, 2022).

## 2. Works and Authors Citing Neşr

Works that quote or citing to *Neşr* will be discussed in this part although not in all of their content or in all of their subjects. In fact, the number of works quoting/citing to *Neşr* is very high. However, in order not to overload the volume of our study, forty of them will be mentioned.

### 2.1 Nazmu'd-Durer fi Tenasubi'l-Ayati ve's-Suveri

Ebu'l-Hasen er-Rubat el-Bikai (885/1480), in his exegesis (tafsir) *Nazm al-Durar*, which focuses on the relationship between verses and suras, examines the relationship between the science of recitation and grammar and the effect of recitation disputes on the exegesis of verses. For this purpose, he usually referred to Ibnu'l-Cezeri 's *en-Neşr fi'l-Kiraati'l-Asr* while giving information about the recitations on which the meaning and perspective (wajih) he preferred were based (Bikai, 2011)

### 2.2 Aynu'l-Ayan (Tefsiru Sureti'l-Fatiha)

In the introduction of this work, which was written by Molla Fenari (834/1431) and attributed to

Karamanoğlu Mehmet Bey, explanations on the science of tafsir and recitation, which was discussed extensively, were included and Ibnu'l-Cezeri's *en-Neşr fi'l-Kiraati'l-Asr* was used as a source. The author made many citations to *Neşr* and *Tayyibah* when discussing the topics related to the methodology of the imams of recitation, such as idğam, mad, imala, and hemza (Fenari, 1907).

### 2.3 el-Itkan fi Ulumi'l-Kur'an

In *el-Itkan fi Ulumi'l-Kur'an*, written by Ebu'l-Fazl Celaledin es-Suyuti (911/1505), in which all subjects of the Qur'anic sciences are discussed in detail, the main source of the information he conveys about the science of method (usul) and recitation (qiraat) is Ibnu'l-Cezeri's *en-Neşr fi'l-Kiraat i'l-Asr* (Suyûtî, 1974). This work was translated into Turkish by Sakıp Yıldız and Hüseyin Avni Çelik as "*el-İtkân fi Ulumi'l-Kur'an: Kur'an İlimleri Ansiklopedisi*". (Sarı, "el-İtkân" DİA, 24.11.2024).

### 2.4 Risale-i Munciye

Ömer b. Ahmed's work on the importance of 'meharic-i huruf', 'sifat-i huruf' and 'the science of tajwîd', written in Turkish, is considered to be the oldest Turkish tajwid book. The most important sources of this work, whose publication date is unknown (Taşpınar, 2018) but known to have been written with the instruction of İsmail Bey during the Candaroğulları period (Yücel, "Candaroğulları" DİA, 24.11.2024), are Ibnu'l-Cezeri's *Muqaddime* and *Neşr* (Kaya, 2022).

### 2.5 Mesa'idu'n-Nazar li'l-İşrafi ala Mekasidi's-Suver

Ebu'l-Hasen Burhanüddin İbrahim b. Hasen el-Bikai (885/1480) benefited from Ibnu'l-Cezeri's works, especially *Neşr*, in his work *Mesa'idu'n-Nazar*, in which he discussed the virtue of reading the Qur'an, the seven letters and the science of tajwid (Taşpınar, 2018).

### 2.6 Fuyuzu'l-Itkan fi Vucuhi'l-Kur'an

The work written by Hamdullah b. Hayreddin (983/1575) (Akpınar, "Hatib-i Ayasofya", DİA, 1997), one of the Imam Hatips of Hagia Sophia, deals with Ibnu'l-Cezeri's system of 'qiraat al-asharah' (Okur, 2017; Kocabıyık, 2020). The recitation wajihs mentioned in the work were organized in tables for the benefit of the readers. Thus, the main source of the work by Hamdullah b. Hayreddin is *Neşr*. In addition, the author of this work uses for the first time in this work the remarks used today for the famous imams of recitation, Ebû Ca'fer, Ya'kûb and Halef, as well as for the narrators of these imams (Hayreddin, nr. 3992, vr. 2a).

### 2.7 Zübdetu'l-İrfan fi Vucuhi'l-Kur'an

It is clear that Hamid b. Abdulfettah Paluvi (1183/1769) clearly benefited from *Neşr* although he did not use a citation system in his work. This work is used extensively as a textbook in the education of 'qiraat al-asharah' in Turkey (Akdemir, 1999).

### 2.8 Mukarribu't-Tahrir li'n-Neşri ve't-Tahbir

The main source of this work written by Muhammed b. Abdurrahman el-Halici (1389/1968) in verse is *Neşr*. This work was later annotated as *Şerhu Mukarribu't-Tahrir li'n-Neşri ve't-Tahbir* (Fikri, Abu'l-2009).

### 2.9 Bahru'l-Cevami'

This work, written by Muhammed b. Ahmed el-Kahiri, is a commentary on Ebu'l-Hasan Tahir b. Arab el-İsfahani's *Kasidetu't-Tahira*. This work was interpreted as an edited version of *Neşr*, probably because of the many quotations from *Neşr* throughout the work (Şinkiti, 2000; Kocabıyık, 2022).

### 2.10 Hidayetu'l-Kari ila Tecvidi Kelami'l-Bari

In this quite comprehensive work on the science of tajwid written by Abdu'l-Fettah es-Seyyid el-Marsafi (d. 1409/1987) there are many citations to *Neşr* (Marsafi, ts.).

### 2.11 Ahkamu Kiraati'l-Kur'ani'l-Kerim

In this work by Mahmuud Halil el-Husari (d. 1401/1979), which is a tajwid work, there are citations

to *Neşr* (al-Husari, 1993).

### 2.12 El-Beyan fi Ahkami Tecvidi'l-Kur'an

In this tajwid work written by Husameddin Selim el-Geylani there are a large number of citations to *Neşr* (Geylânî, 1997; Kocabıyık, 2022).

### 2.13 Huccetu'l-Kiraat

In the work written by Celil Ebu Zer'a Abdurrahman b. Muhammed b. Zencele in the field of hujjat there are a large number of quotations and citations to *Neşr* (Zencele, 2014).

### 2.14 El-Vadih fi Ahkami't-Tecvid

In the tajwid work by Muhammed Isam Muflih there are a large number of quotations and citations to *Neşr* (Müflih, ts.).

### 2.15 el-Mulahhasu'l-Mufid fi İlmi't-Tecvid

In the tajwid book written by Muhammed Ahmed Mu'bid, one of the imams of Masjid al-Nabawi, he always quoted from *Neşr* on the topics of the letters and their attributes and the rules of tajwid (Mu'bî, 1980).

### 2.16 Hallu Mucmelati't-Tayyibe

It is one of the works of Ali el-Mansuri on recitation and he quoted from and cited *Neşr* (Bostan, 2022).

### 2.17 Et-Tibyan fi ulumi'l-Kur'an

In this work on the methodology of tafsir, Muhammad 'Ali al-Sabu Muhammed Ali es-Sabuni (2020) quoted from *Neşr* on the topic of the seven letters (Sâbûnî, ts.).

### 2.18 Umdetu'l-Hallan fi Idahi Zubdeti'l-Irfan

In the work written by Muhammed Emin Efendi on ten recitations there are a large number of citations to *Neşr* (Emin, ts.).

### 2.19 Zuhru'l-Erib fi Idahi'l-Cem'i bi't-Takrib

Another work by Muhammad Emin Efendi on the taqrib tariq there are a large number of citations to *Neşr* (Bostan, 2022).

### 2.20 Irşadu't-Talebe ila Şevahidi't-Tayyibe

The main source of the work written by Ali el-Mansuri, in which the wajih discussed in *Neşr* are explained, is *Neşr* (Mansuri, 2004).

## 3. The Works Quoting from and Citing Neşr in Today's Turkey

In Turkey, there are a large number of recent works that quote from or cite *Neşr* as a source. These are generally works on recitation, tafsir and tafsir methodology, oral terms of recitation, and various works on the teaching, correction and tajwid of the Holy Qur'an. Some of these works and their authors are as follows:

1. *Tefsir Usulü*/İsmail Cerrahoğlu (Cerrahoğlu, 2013)
2. *Tecvid İlmi*/Celaleddin Karakılıç (Karakılıç, 2012)
3. *Kıraati Aşere*/Hasan Tahsin Feyizli (Feyizli, 2018)
4. *Kur'an-ı Kerim'in Faziletleri ve Okuma Kaideleri*/İsmail Karaçam (Karaçam, 2013)
5. *Kur'an okuma Esasları*/İsmail Karaçam (Karaçam, 2018)
6. *İbn Cezeri ve Tayyibetu'n-Neşr*/Ali Osman Yüksel (Yüksel, 2016)
7. *Başlangıçtan IX. Hicri Asra Kadar Kıraat İlminin Talimi*/Necati Tetik (Tetik, 1990)
8. *Kur'an Kıraati*/Siraceddin Öztoprak (Öztoprak, 2012)
9. *Ta'lim Tecvid Kıraat*/Ramazan Pakdil (Pakdil, 2014)

10. *Kiraat İlmi ve Tarihi*/Abdülhamid Birişık (Birişık, 2018)
11. *Tarihi ve Temel Meseleleriyle Kiraat İlmi*/Mehmet Emin Maşalı (Maşalı, 2.Baskı)
12. *Yedi Harf ve Kiraatler*/Abdurrahman Çetin (Çetin, 2013)
13. *Kur'an Okuma Esasları*/Abdurrahman Çetin (Çetin, 2013)
14. *Kiraatlerin Tefsire Etkisi*/ Abdurrahman Çetin (Çetin, 2012)
15. *Kur'an İlimleri ve Kur'an-ı Kerim Tarihi*/Abdurrahman Çetin (Çetin, 2012)
16. *Kiraat İlmine Giriş*/Mustafa Yıldırım (Yıldırım, 2013)
17. *Kiraat Tarihi*/Hacı Önen (Önen, 2017)
18. *Tecvid ve Kiraat İlmi Terimleri Sözlüğü*/Yavuz Fırat (Fırat, 2018)
19. *Kiraat İlmi & Takrib Usulü*/Recep Koyuncu (Koyuncu, 2018)
20. *Kiraat İlmi Eğitim ve Öğretim Metodları*/Mustafa Atilla Akdemir (Akdemir, 2015)

## CONCLUSION

*En-Neşr fi'l-Kiraati'l-Asr* is considered to be a summary of Ibnul Cezeri's previous works on recitation (Bostan, 2022). Due to the fact that it was nourished by the valuable and authoritative sources of its predecessors, it has an effect that extends from its own period to the present day. From the 14th century to the present day, *Neşr* attracted great interest and favor from Muslims and still maintains this position (Birişık, "al-Neşr", *DIA*, 2007).

As a result of its fame, it took its place in the library/on the desk of everyone working in this field. For this purpose, various studies were carried out on/around *Neşr* in order to better understand the work and use it more efficiently in education and to benefit more from it. It is possible to classify these works as verse, ihtisar, tahkik and tahrirat, etc. The works built on *Neşr* and the academic studies on it are the plus of all these works.

In this study, we investigated the works based on *Neşr* and the works that cite and quote from it, or benefited from it in various ways. As a result, we found more than we were looking for about *Neşr*, but we only gave some of them since we cannot include all of them here.

Another detail we reached as a result of this study is that when we examine the studies on *Neşr* and classify them chronologically, there has never been a period in which there has not been a study on *Neşr* from the years of its composition to the present day. Today, studies are still being carried out on *Neşr*.

## ACKNOWLEDGMENT

This article was produced from the thesis titled "The Place of İbnü'l-Cezerî's work named en-Neşr fi'l-Kirâati'l-Asr in the Science of Recitation". Authors are thankful to Faculty of Theology of Uşak University.

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