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RESEARCH ARTICLE

The Ruling on Reciting the Holy Quran with Mistakes while Praying according to Hanafi School of Thought

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ARTICLE INFO	ABSTRACT
	Prayer is a direct connection between a believer and the Creator, fostering a deep sense of devotion and gratitude. Moreover, five daily prayers are mandatory and they provide a structured framework for Muslims to maintain mindfulness and discipline throughout their life. This study is an important topic in Islamic jurisprudence, as it directly affects the validity of obligatory prayers. It aims to provide an in-depth and comprehensive analysis of the various types of mistakes that may occur during the reading of the Qur'an in prayer. The study is mainly based on the rules laid down by prominent scholars of the Hanafi school of thought because the official school that is followed in Kosovo and the region is Hanafi school. The importance of this study extends beyond the academic field, having a direct impact on the daily practice of Muslim believers. It provides essential knowledge to ensure that worship is in order and acceptable according to Islamic principles. Furthermore, this research helps develop the ability to draw conclusions about cases not specifically mentioned in the classic texts, thus providing a valuable guide to new or unusual situations. The methodology used in this study includes an in-depth analysis of reading the Qur'an with mistakes during prayer, a comparative analysis of the opinions of scholars that belong to different generations, as well as categorization of different types of mistakes in reading the Holy Qur'an during prayer. Using reliable classical Islamic sources, the study provides specific examples of type of mistakes and discusses their classification according to the early and later scholars. The main focus will be given to standings of the prominent scholars such as Imam Abu Hanifah, Abu Yusuf and Muhamed Shaybani, as well as other later scholars within the Hanafi school of thought.

INTRODUCTION

This topic is considered to be one of the most important topics in Islamic jurisprudence, as it is directly related to prayer that is one of the main pillars of Islam. This daily obligatory duty requires not only dedication, but also special care in reading the verses of the Holy Quran correctly.

Muslim jurists have paid great attention to this issue, particularly jurists of the Hanafi school of thought, studying the various types of mistakes that can occur while reciting the verses of the holy Qur'an in prayer. The main purpose of these studies has been to ensure that Muslims perform their prayers without being worried about the validity of the prayer.

Imam et-Tahtavi (1997) emphasizes the importance and complexity of this topic by declaring that there are rules laid that need to be followed, and "no one can make analogies between the issues of reader's mistakes except someone who has knowledge of the Arabic language, meanings, and other things related to the topic that require explanation."

Ibn Abidin (1992) describes this topic as one of the most important in Islamic jurisprudence. He emphasizes that this field of study is based on clear rules and not on baseless assumptions. These statements underline the systematic approach used by Muslim jurists in dealing with this issue. They also emphasize the need for a deep understanding of the Arabic language to properly address these issues. This shows that the study of this topic requires a high level of linguistic and theological knowledge.

This study aims to analyze the different types of mistakes that can occur while reading the Qur'an in prayer, as well as examine the rules established by prominent scholars of the Hanafi school of jurisprudence.

The paper will focus on the different approaches of early and later scholars, emphasizing the complexity and importance of this issue in the practice of prayer and reading the Qur'an.

The most common mistakes found while reciting the Holy Quran during prayers

There are different types of mistakes that may occur while reciting the holy Quran during prayers. The most frequent mistakes are as follows: Connecting the letter of one word with the letter of another word; replacing one letter with another; adding one letter or omitting it; replacing one word with another; repetition of a letter or a word; removing a word from the verse that is being recited; acceleration or deceleration by mistake; pausing unnecessarily; connecting and start not in right place; syntax errors; reading without tashdid when it is with tashdid or the opposite; omitting the *idgam* (assimilation of a letter on the following letter) or the opposite, partial pronunciation of the word, gender change of the names of Allah, reading not according to the standard version of the Qur'an (Mushaf of Uthman r.a.) and reading the Qur'an with melody.

The ruling on making mistakes while reciting the holy Book during prayers

Treating the issue of making mistakes while reading the Holy Qur'an during prayer is an important element in Islamic jurisprudence, especially when it comes to the validity of prayer. Therefore, Islamic scholars have established specific rules to address these mistakes and determine their impact on the validity of prayer. The opinions of the most prominent scholars of the Hanafi school of thought, Imam Abu Hanifah (v 767m), Abu Yusuf (v 798m) and Muhmad Shaybani (v 804m) and some other later scholars will be mentioned in the following pages of this research.

Opinions of the main Hanafi scholars

According Imam Abu Hanifah and Muhamed Shaybani, any mistake that changes the meaning of the verse, whether serious or not makes the prayer invalid, regardless if the expression is found in the Qur'an or not. On the other hand, according to Abu Yusuf, if the expression exists in the Qur'an, the prayer remains valid regardless of the change in meaning. But, if the expression does not exist in the Qur'an, then the prayer is invalidated regardless of the change in meaning. (at-Tahtavi, 1997).

Ibn Abidin (1992), provides a more detailed explanation of these rules by saying that:

"Changes that lead to disbelief (*kufr*) break the prayer in all cases, regardless of whether the word is found in the Qur'an or not, except for replacing sentences separated by full stops.

Replacing by mistake a word of the Holy Quran with words that do not exist in the Qur'an and seriously change the meaning they break the prayer. Likewise, the prayer is invalid if the word does not exist in the Qur'an and has no meaning.

Using words by mistake that exist in the Qur'an and are far in the meaning but do not differ significantly, in this case, there are disagreements among scholars. According to Abu Hanifah and Muhamed Shaybani, the prayer is broken and this thought is more accurate. While according to Abu Yusuf, the prayer remains valid due to the difficulty of avoiding mistakes.

Using words mistakenly while praying that do not exist in the Qur'an but do not change the meaning do not break the prayer according to Abu Hanifah and Muhamed Shajbani, but according to Abu yusuf they break the prayer".

Opinions of the later Hanafi scholars

Scholars of the later generation that belong to Hanafi school of thought, like: Ibn Mukatil (d 856m); Ibn Salam (d 917m); Ismail az-Zaid (d 1139m); Abu Bakr al-Balhi (d 944m); el-Hinduvan (d 972m); Ibn Fadli (d 991m) and al-Halvaniy (d 856m); have a more tolerant approach. According to them, making errors in syntax does not break the prayer in no case, even if the change in the meaning leads to disbelief (*kufr*), considering that most people do not distinguish aspects of syntax.

Some scholars take into consideration the knowledge of the separation between the letters. While some take the proximity of the place of pronunciation of the word and not the proximity. If the

separation between letters is easy (e.g. ص with ط), the prayer is broken unanimously. But, if the separation is difficult (e.g. ظwith ض or صwith س), most of them think that the prayer remains valid, because of the wide spread of this type of mistake and the difficulty of avoiding it. However, the issues raised by these scholars are not settled. Therefore, dealing with the opinion of the early scholars in this matter has priority, because of their clear rules and the certainty of their opinions, and according to them, most of the matters mentioned in "*al-Fatawa*" are derived and studied. (Ibn Abidin, 1992).

In relation to these two approaches, later scholars have said that: "What the later ones have said is more extensive, while that of the former is more certain." (Kadi Han, 2009).

In the following, there will be explanation of the examples from the above-mentioned mistakes, which are believed to happen more frequently occur during the reading of the Holy Qur'an.

Linking the letter of one word to the letter of another word

Linking the last letter of a word to the first letter of the following word, according to the majority of the scholars the prayer is valid, even if it is done intentionally. Some illustrative examples (Ibn Mazeh, 2004):

- Reading the {إِيَّاكَ نَعْبُدُ}connecting the letter ك with the letter ن

- Reading the {غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ} connecting the letter ب with the letter ع.

- Reading the {إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ} (Kawthar: 1) connecting the letter ك with the letter أ.

- Reading the سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ connecting the letter ه of the word Allah with the letter ل, and the like.

Replacing one letter with another

Replacing one letter with another can happen for two reasons: unintentional mistakes or pronunciation incompetence.

Incorrect substitution of letters can happen in three ways:

First: When the substitution does not change the meaning and the word exists in the Qur'an, as in the case of reading إِنَّ الْمُسْلِمُونَ instead of {إِنَّ الْمُسْلِمِينَ}, or إِنَّ الظَّالِمونَ instead of {إِنَّ الظَّالِمِينَ}, and similar, the prayer remains valid.

Second: When the substitution does not change the meaning but the word does not exist in the Qur'an, as in the case of reading قَيَّامِينَ بِالْقِسْطِ instead of {قَوَّامِينَ بِالْقِسْطِ}, (Nisa: 135) or هُوَ الْحَيُّ الْقَيَّامُ instead of {هُوَ الْحَيُّ الْقَيُّومُ}, (Baqarah: 266; Ali Imran: 2) there is disagreement among scholars. According to Abu Hanifah and Shaybani, the prayer is valid, while according to Abu Jusuf it is invalid.

Third: When the substitution changes the meaning and the word does not exist in the Qur'an, as in the case of reading أَصْحَابِ الشَّعِيرِ instead of {أَصْحَابِ السَّعِيرِ}, (Fatir: 6; Mulk: 10) the prayer is unanimously considered invalid. (Committee of scholars, 1310; Ibn al-Humam, 2004; at-Tahtavi, 1997; al-Haskefi, 1992). Therefore, in order not to invalidate the prayer when the mistake happens, it is conditioned not to change the meaning according to Abu Hanifah and Shaybani, while according to Abu Yusuf, it is conditioned not to change the meaning and the existence of the used word in the Qur'an.

In the case of substitution of a word due to pronunciation disability, the assessment varies based on the ease of distinguishing between letters. When the separation between two letters is easy, such as replacing "ط" with "ص", where الطَّالِحَاتِ is read as {الصَّالِحَاتِ}, the prayer is considered invalid. However, when the separation is more difficult, as in cases of replacing "ظ" with ""ض ص"" with "س", or "ط" with "ت", there is no consensus among scholars. The majority hold the opinion that the prayer is not interrupted in these cases (Kadi Han, 2009; Ibn al-Ala al-Ansari, 2014; Ibn Abidin, 1992) and fatwas have been given according to this opinion. (Committee of scholars, 1310). However, according to al-Qadi Abu al-Hasan (d 1068m) and al-Qadi Abu Asim (d 1024m), if the substitution is done purposely the prayer is invalid, while if it is done unintentionally or does not know the difference, the prayer remains valid. In the works "*al-wajiz*" this opinion is considered the most correct and the chosen one. (Committee of scholars, 1310). In this regard, Ibn Abidin says that the opinion of the late scholars is more extensive, while the opinion of the early scholars is more certain. (Ibn Abidin, 1992).

The person who has difficulty in pronouncing some letters should make efforts to improve their pronunciation. If a person cannot pronounce some letters and does not know any verse that does not

contain them, his prayer is unanimously considered valid when he prays alone. This applies even if it is possible to pray with others, since the presence of other persons is uncertain. Likewise, if the person knows a verse that does not include these problematic letters and read it, his prayer is considered valid according to all scholars. However, if he reads a verse that includes the problematic letters knowing a verse that does not contain them, some scholars consider his prayer to be invalidated (Ibn al-Humam, 2004) because he chose not to read what he had the opportunity to read. (Kadi Han, 2009). Ibn Maze (2004) says: "In some versions it has been mentioned that according to the *qiyas*/analogy, his prayer is invalid while according to the *istihsan*, it is valid. While we support the analogy".

It is important to note that a person who cannot pronounce some letters is not allowed to become the imam of those who can pronounce them. If one is incapable of pronouncing any letter, he is considered illiterate, and an illiterate person is not allowed to lead those who can read. He can lead the prayer only for those who are in the same condition as him. This rule is based on the opinion of Abu Jusuf and Shaybani, as well as on the opinion of the Imam Abu Hanifah in cases where there is no other alternative. (Ibn Mazeh, 2004).

Adding any letter to the word

Adding any letter to a word may or may not change the meaning. In the case when the adding of a letter does not change the meaning, the prayer remains valid according to all scholars and according to the *qiyas* of Abu Yusuf. Some illustrative examples of changes that do not affect meaning include:

Adding the letter ي to the word اانْهَ in the verse {وَاانْهَ عَنِ الْمُنْكَرِ}, making it انْهَى.

Adding the letter د to the word رَادُّوه in the verse {إِنَّا رَادُّوهُ إِلَيْكِ}, resulting in رَادَدُوهُ.

Adding the letter و to the word يُدْخِلْهُ in the verse {وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا}, changing it to يُدْخِلْهُمْ.

However, if the adding changes the meaning, the prayer is considered invalid.

An example of this is the reading of {وَزَرَابِيُّ مَبْثُوثَةٌ} instead of وَزَرَابِيبُ مَبْثُوثَةٌ.

Another example is the verse {وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ} to be read مَثَانِينَ. Also, the verse وَالْقُرْآنِ {الْحَكِيمِ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ}, to be read by adding the letter و. (Kadi Han, 2009; Ibn Mazeh, 2004; Ibn el-Humam, 2004; Ibn Abidin, 1992; Commission of scholars, 1310).

Removing any letter from the word

Removing a letter from a word may or may not change its meaning. In the case where the removal does not change the meaning, the prayer remains valid according to the consensus of the scholars. For example, reading جَاءَهُمْ, instead of {جَاءَتْهُمْ}. However, whether the removal changes the meaning there is disagreement among scholars. According to the opinion of Abu Hanifah and Shaybani the prayer is invalid, while according to the analogy of Abu Yusuf, the prayer is not invalidated if the word is found in the Qur'an. (Kadi Han, 2009; Ibn el-Ala al-Ansari, 2014; Ibn el-Humam, 2004; Ibn Abidin, 1992). As seen in the following examples:

Reading the word {عَرَبِيًّا} as عَرِيًّا or رَبِيًّا.

Reading the word {رَزَقْنَاهُمْ} without the letter ر or without the letter ز.

Reading the word {خَلَقْنَا} without the letter خ.

Reading the word {جَعَلْنَا} without the letter ج.

Reading the word {وَمَا خَلَقَ الذَّكَرَ وَالْأُنْثَى} (al-Layl: 3) without the letter و. (Ibn el-Humam, 2004; Sirajudin Ibn Nujaym, 2002).

This phenomenon occurs when the apostrophe is not at the end of the noun which is vocative. However, if the omission is at the end of the noun which is exclamatory, the prayer is not invalidated according to the consensus of the scholars. i.e. reading of {يَا مَالِكُ} (az-Zuhruf: 77) as يَا مَالِ. (Kadi Han, 2009; Ibn Mazeh, 2004; Ibn el-Ala al-Ansari, 2014; Ibn Abidin, 1992).

Likewise, if two letters are removed from the end of the word and three or more letters remain, the prayer is still valid. (Ibn Mazeh, 2004). For example, removing انُ from the verse {وَقَالَ فِرْعَوْنُ يَا هَامَانُ ابْنِ

﴿لِي صَرْحًا﴾ (Gafir: 36). But, if the removal is not vocative, or is vocative but it does not accept removal, in this case, the prayer is invalid.

In order not to invalidate the prayer, the removal of the letters at the end of the proper noun, which is vocative, must meet three conditions.

The omission must be in the noun which is vocative, not in verbs, prepositions, definite noun with a definite article "ال", or qualitative ones (النعت).

The vocative should be definite, for example: يَا حَارِثُ. omission is not allowed in indefinite noun, for example: يَا ضَارِبُ. Exceptions to this are the expressions: يَا صَاحِب and يَا فُلَان.

The vocative must contain at least four solid letters or more. For words with three letters, removal is allowed only if the third letter is ه, otherwise, it is not allowed in other cases. (Kadi Han, 2009; Ibn Mazeh, 2004).

Display of hidden letters and removing visible ones

Display of deleted letters or vowels does not break the prayer. For example, reading هُمُ الَّذِينَ كَفَرُوا deleting the *damma* from the letter م and reading it with the *sukun*, as well as showing the أ of the word الَّذِينَ which has been cleared during the connection and has not been assimilated (*idgam*). Another example is reading ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ showing the أ of the word الْعَالَمِينَ, which is usually cleared during connection. In these cases, the prayer remains valid as these changes do not bring about changes in the meaning or systematization of the text, but there are difficulties of expression.

Also, it is worth mentioning that the prayer remains valid even when two letters appear, where one is deleted and the other assimilated. This is illustrated by the example of reading ﴿وَمَا خَلَقَ الذَّكَرَ وَالْأُنْثَى﴾ showing the أ of the word الذَّكَرَ, which has been deleted and showing ل, which has been assimilated into the letter ذ.

Deleting the displayed letters also does not break the prayer. This is demonstrated by the example of reading ﴿وَهُمْ لَا يُظْلَمُونَ أَفَرَأَيْتَ﴾, (el-Xhathijeh: 22-23) deleting the أ of the word أَفَرَأَيْتَ and connecting the letter ن to the letter ف. Another example is reading of ﴿وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ﴾, (el-Kehf: 104) deleting the أ of the word أَنَّهُمْ and connecting the letter ن to the letter ن. This also does not break the prayer because there is no change in meaning. (Ibn Mazeh, 2004; Ibn el-Ala al-Ansari, 2014).

Replacing one word with another word

Replacing one word with another may happen in two cases: when the replacing word exists in the Qur'an or in the cases when it does not exist in the Qur'an.

When the substitute word exists in the Qur'an

When the substitute word exists in the Qur'an, it can match or contradict the meaning. In the case of matching in meaning. In the cases when it matches the meaning, for example, instead of طَعَامُ الْأَثِيمِ (ed-Duhan: 44) is read طَعَامُ الْفَاجِر, the prayer remains valid.

If the replacement word does not match in meaning it is checked whether the difference is close in meaning or distant. When the opposition is close in meaning, as in the case of the substitution of الْعَلِيمِ with الْحَكِيمَ, or in the case of word substitution الْبَصِيرُ with السَّمِيعُ, or replacement of ﴿خَبِيراً﴾ with بَصِيرَ, or replacement تَذْكِرَةٌ كَلَّا إِنَّهَا with مَوْعِظَةً, the prayer remains unanimously valid.

If the difference is distant in meaning as happens when the verse of mercy ends with the verse of punishment, or vice versa, or the verse ﴿الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ﴾ (al-Baqarah: 268) is read incorrectly الرَّحْمَنُ يَعِدُكُمُ الْفَقْرَ, according to Abu Hanifah and Shaybani the prayer is invalid while according to Abu Yusuf's analogy the scholars are not unanimous. (Ibn Mazeh, 2004; Ibn el-Ala al-Ansari, 2014). However, according to Ibn el-Humam the prayer is invalidated. (Ibn el-Humam, 2004).

When the substitute word does not exist in the Qur'an

When the substitute word does not exist in the Qur'an, it can also match or contradict the meaning. In the case of matching in meaning, such as replacing ﴿إِنَّ اللَّهَ لاَ يَغْفِرُ أَن يُشْرَكَ بِهِ﴾ (Nisa: 48) with إِنَّ يَكْفُرْ بِهِ, or ﴿الم ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى﴾ or , فَبِأَيِّ آلَاءِ رَبِّكُمَا تَجحدان with (Rrahman: 13) ﴿فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ﴾ or اللَّهَ لاَ يَغْفِرُ أَن, ﴿الم ذَلِكَ الْكِتَابُ لاَ شَكَ فِيهِ هُدًى لَّلْمُتَّقِينَ﴾ with (al-Baqarah: 1-2) ﴿الم ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ﴾, prayer is not broken according to Abu Hanifah and Shaybani, whereas according to Abu Yusuf's opinion, the prayer is broken.

If the replaced word does not match in meaning, as in the case of the replacement of {قَسْوَرَةٍ} with قَوْسَرَةٍ, or {كَعَصْفٍ} with كَعَفْصٍ, the prayer is broken unanimously, (Ibn Mazeh, p. 323; Ibn el-Ala al-Ansari, 2014; Committee of scholars,1310) since these expressions are not quoted in the Qur'an and there is no comparison between these words and the words quoted in the Qur'an in terms of meaning, So, the prayer is broken according to the majority of scholars. (Ibn Mazeh, 2004).

Attribution of the name not as mentioned in the Quran

If a person reads a name during the prayer and does not attribute it as mentioned in the Quran, it is checked whether that name exists in the Qur'an or not. If the attributor does not exist in the Qur'an, for example, {عِيسَى ابْنَ مَرْيَمَ} (Tahrim: 12) is read as وَمَرْيَمَ ابْنَةَ عَيْلَانَ, or if the verse {وَمَرْيَمَ ابْنَتَ عِمْرَانَ} (Maryam: 34) is read as عِيسَى ابْنَ سَارَة, in this case, the prayer is broken unanimously.

Also, the prayer is broken if what is not allowed to be attributed is attributed, such as reading of {عِيسَى ابْنَ مَرْيَمَ} (Maryam: 34) as عِيسَى ابْنَ لُقْمَان, for his attribution is unbelief if is done intentionally, for the reason that Isa a.s. has no father.

If the attribution exists in the Qur'an, for example, the verse {وَمَرْيَمَ ابْنَتَ عِمْرَانَ}(Tahrim: 12) is read as مُوسَى ابْنَ مَرْيَمَ or مُوسَى بْنُ لُقْمَانَ, and similar, {عِيسَى ابْنَ مَرْيَمَ} (Maryam: 34) is read as وَمَرْيَمَ ابْنَتَ لُقْمَانَ, or if prayer remains valid according to Shaybani and most of the scholars. (Ibn Mazeh, 2004; Ibn el-Humami, 2004; Ibn el-Ala al-Ansari, 2014; Ibn Abidin, 1992; Committee of scholars, 1310).

However, the opinions of the later scholars differ. Some say that the prayer will be broken in all cases according to the Abu Hanifah and Shaybani, while according to Abu Yusuf, the prayer is not broken because Lukman, Musa and Maryam are mentioned in the Qur'an, and the expressions 'ibn' and 'ibnatu' are also mentioned in the Qur'an, so it is considered as having stopped at the word "وَمَرْيَمَ ابْنَتَ" and then it started with the word "لُقْمَانَ".

Some of the later scholars have said that the answer to وَمَرْيَمَ ابْنَتَ لُقْمَانَ and عِيسَى ابْنَ مُوسَى it's the opposite, while in مُوسَى ابْنَ مَرْيَمَ and in عِيسَى ابْنَ عِمْرَنَ, prayer is not broken without any disagreement.

In the expression وَمَرْيَمَ ابْنَتَ لُقْمَانَ and عِيسَى ابْنَ مُوسَى, according to Shaybani and a narration from Abu Jusuf, the prayer is broken because this word consists of *mudaf* and *mudaf ilayhi*, and both of these are like one name, and this name with this expression is not found in the Qur'an, so it is like saying Jaafar bin Zayd, so it becomes like a human expression, therefore the prayer is invalidated". (Ibn Mazeh, 2004).

Adding a word not in a replacement form

The word that is added by mistake while reading the Holy Quran in prayer, it treated differently if that word exists or does not exist in the Qur'an.

The added word that exists in the Qur'an

When the added word exists in the Qur'an, it can be of two types: that which changes the meaning and that which does not. In the case where the added word does not change the meaning, for example, in the verse {وَبِالْوَالِدَيْنِ} ,{فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ (خَبِيرًا) بَصِيرًا} (Fatir: 45) word خَبِيرًا is additional, or in the verse {إِحْسَانًا (وَبِرًّا) وَذِي الْقُرْبَى} (al-Baqarah: 83) word وَبِرًّا it is also added, in this case, the prayer is not invalid unanimously.

If the added word changes the meaning, as in the verse {وَالَّذِينَ آمَنُوا (وَكَفَرُوا) بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصِّدِّيقُونَ}, (el-Hadid: 19) where word وَكَفَرُوا is additional, or {وَعَمِلَ صَالِحًا (وَكَفَرَ) فَلَهُمْ أَجْرُهُمْ} (al-Baqarah: 62) where the word وَكَفَرَ is additional, in this case, the prayer is invalid unanimously.

The added word does not exist in the Qur'an

In the case where the added word does not exist in the Qur'an, it can also be of two types: that which changes the meaning and that which does not. When the added word does not exist and does not change the meaning, as in the verse {فِيهِمَا فَاكِهَةٌ وَنَخْلٌ (وَتُفَّاحٌ) وَرُمَّانٌ}, (Ar-Rahman: 68) word وَتُفَّاحٌ it is additional, in this case the prayer is not invalid, because there is no change of meaning in it. This addition resembles the Qur'an, and what resembles the Qur'an does not break the prayer. While according to Abu Yusuf, the prayer is invalidated because this word does not exist in the Qur'an.

If the added word does not exist in the Qur'an and changes the meaning, as in the example {وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ (وَعَصَّيْنَاهُمْ) فَاسْتَحَبُّوا الْعَمَى} (Fusilet: 17) where the word وَعَصَّيْنَاهُمْ it is additional, the prayer is unanimously invalid, (Kadi Han, 2009; Ibn el-Ala al-Ansari, 2014; Ibn el-Humam, 2004; Ibn Abidin, 1992; Commission of scholars, 1310) because it has changed with a severe change, so that if it is done intentionally the person falls into disbelief, while if it is done by mistake it effects only the prayer and makis it invalid. (Kadi Han, 2009).

Removing a word from the verse

Removing a word from a verse in prayer depends on whether it changes the meaning of the verse or not. If the removal of the word does not change the meaning, as in the case of reading the verse {وَمَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ غَدًا} (Lukman: 34) omitting the word ذَا, or {وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا} (esh-Shura, 40) omitting the second word سَيِّئَةٌ, in this case, the prayer is not broken, because without this word what is understood from the verse is understood by its reading.

In the case where the removal of the word changes the meaning of the verse, as in the case of reading the verse {وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ} (el-Inshikak: 20) omitting the word لَا, or {فَمَا لَهُمْ لَا يُؤْمِنُونَ} (el-Inshikak: 21) omitting the word لَا, in this case, the prayer is invalidated according to all scholars. This is because removing the word shows the opposite of what Allah has shown us. Some say that the prayer is not broken, because there is necessity in it, but the most correct opinion is that the prayer is invalidated. (Kadi Han, 2009; Ibn Abidin, 1992).

Mention of one verse instead of another verse

When a verse is mentioned instead of another verse and is stopped with a full stop, then continues with the next verse or with a part of the verse, the prayer is not broken, (Ibn Mazeh, 2004; Ibn el-Humam, 2004; Committee of scholars, 1310) since this is a transition from one surah to another surah and they are all from the Qur'an. (Ibn Mazeh, 2004). For example, if you read it {وَالْعَصْرِ إِنَّ الإِنْسَانَ}, {وَالتِّينِ وَالزَّيْتُونِ وَطُورِ} (Asr: 1-2) then he stops and then reads it {إِنَّ الأَبْرَارَ لَفِي نَعِيمٍ} (Infitar: 13) or reads it {إِنَّ لَقَدْ خَلَقْنَا الإِنْسَانَ فِي كَبَدٍ} (Beled, 4) or reads it {سِينِينَ وَهَذَا الْبَلَدِ الأَمِينِ} (Tin: 1-3) then he stops and reads it {أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ} (Beyyineh: 7) then he stops full stop and reads it {الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ} (Beyyineh: 6).

Also, the prayer is not broken even if there is no pause and the verses are connected between them, if the meaning is not changed. For example, read {إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ} (Kahf: 107) and there is no stop but it is related to the verse of another surah {فَلَهُ جَزَاءَ الْحُسْنَى}, {وُجُوهٌ يَوْمَئِذٍ} (Kahf: 88) or reads {عَلَيْهَا غَبَرَةٌ تَرْهَقُهَا قَتَرَةٌ} (Abese: 40-41) and they did not stop, but it is related to the verse of another surah {أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا}. (Kadi Han, 2009; Ibn Mazeh, 2004; Committee of scholars, 1310).

But, if the meaning changes as in the case when it is read {وُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ تَرْهَقُهَا قَتَرَةٌ} (Abese: 40-41) and there is no stop but it is related to the verse of another surah {أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا}, (Enfal: 4) some scholars have said that the prayer is not broken, because this is a widespread thing, therefore it is counted as having stopped in the first verse, and then moved on to the next verse. (Kadi Han, 2009; Ibn Mazeh, 2004). However, most scholars (Kadi Han, 2009; Ibn Mazeh, 2004; Ibn el-Humam, 2004) say that the prayer is broken in this case, because this is not the Qur'an and it is the opposite of what Allah has said. (Ibn Mazeh, 2004).

Letter or word repetition

Letter repetition:

If you repeat a letter and it doubles the letter, the prayer is not broken.

For example, the verse {وَمَنْ يَرْتَدِدْ}, (Baqarah: 217) is read as وَمَنْ يَرْتَدَّ. But, if the letter is additional, as in the case of reading {الْحَمْدُ لِلَّهِ} with three lam letters, the prayer is invalid. (Committee of scholars, 1310).

Word repetition:

If a word is repeated and its meaning does not change, the prayer is not broken. But if repetition changes the meaning, as in the case of reading مَالِكِ مَالِكِ يَوْمِ الدِّينِ or رَبِّ رَبِّ الْعَالَمِينَ, the prayer is broken according to the opinions of the majority of scholars. (al-Haskefi, 1992).

Ibn Abidini (1992) points out that breaking the prayer may depend on the knowledge and intention of the individuals during the reading. He adds and says: "as can be seen the invlaidation depends on knowing and understanding it. If he does not know or did not intend to add, but simply slipped his tongue, or only intended to repeat the word to improve the articulation of its letters, then the prayer should not be considered invalid. Likewise, if it is intended to add them, there is no doubt of of the invalidation of the prayer".

Mistakes while reading in faster or slower pace

Making mistakes while reading the holy book in a faster or slower pace is normal and happens to everybody, and it comes in several forms but there three forms mentioned below:

First, accelerating the reading of one sentence onto another one without causing changes in the meaning. For example, the verse {يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ} (Ali Imran: 106) is read as يَوْمَ تَسْوَدُّ وُجُوهٌ وَتَبْيَضُّ, or the verse {وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ} (Maide: 45) is read as وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ الْعَيْنَ بِالْعَيْنِ, and {الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ} (Baqarah: 178) is read as الْعَبْدُ بِالْعَبْدِ وَالْحُرُّ بِالْحُرِّ, or the verse وَالنَّفْسَ بِالنَّفْسِ, and similar cases. In such cases, the prayer remains valid. But if the change in the order of the sentences causes a change in meaning, for example, the verse {إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُونِ} (Ali Imran: 175) is read as إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَخَافُوهُمْ وَلَا تَخَافُونِ, or the verse {وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ} is read as أَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا وَلَا تَتَّبِعُوا السُّبُلَ (An'am: 153) وَلَا تَتَّبِعُوا السُّبُلَ, in this case, the prayer is broken.

Second: Accelerating the reading of one word over another without changing the meaning. For example, the verse {لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ} (Hud: 106) is read as لَهُمْ فِيهَا شَهِيقٌ وَزَفِيرٌ, or if the verse

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَخَافُونِ (Ali Imran: 175) is read as {إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُونِ} وَلَا تَخَافُوهُمْ. In these cases, as shown in the examples the prayer remains valid. But, if the meaning changes, for example, the reading of the verse {إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ} is read as إِنَّ الْأَبْرَارَ لَفِي جَحِيمٍ وَإِنَّ الْفُجَّارَ لَفِي نَعِيم according to most scholars, the prayer is invalidated.

Third: Accelerating the reading of one letter over another without changing the meaning.

For example, reading the verse غُثَاءً أَحْوَى as غُثَاءً أَوْحَى, in this case, the prayer remains valid. But if the meaning changes as seen in the following, فَجَعَلَهُمْ كَعَفْصٍ مَأْكُولٍ, {فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ} (Fil: 5) is read as according to the Abu Hanifah and Shaybani the prayer is not invalidated. According to Abu Yusuf, if the word exists in the Qur'an the prayer is not broken, but if the word does not exist in the Qur'an, then the prayer is broken. (Ibn Mazeh, 2004; Ibn al-Ala al-Ansari, 2014; Committee of scholars, 1310).

Stopping and starting to read the Quran in a different place while praying

Reading the Qur'an during prayer and stopping, linking, and starting in a different place is treated into two forms:

One: Stopping and starting in a different place without changing the meaning with a big difference, but the stop and start is ugly. For example, stopping at إِنَّ before mentioning its predicate, then starts with the predicate and reads it {إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ}, (Bayinah: 7) then it stops, and then it starts with the expression {أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ}. (Baynah: 7). Another example, they made a distinction between the qualifies and the qualifier, and reads it {إِنَّهُ كَانَ عَبْدًا}, (Isra: 3) then stops, and then starts with {شَكُورًا}. (Isra: 3). In these cases, unanimously believed that the prayer is not invalidated. Likewise, if it is related not in its place as is the case when the praying person reads the verse {وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ} (Gafir: 6) and does not stop at the end of the verse but connects it with the following verse {عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ الَّذِينَ يَحْمِلُونَ الْعَرْشَ...}, (Gafir: 7) the prayer is also not broken, but it is an unpreferable thing to do.

Second: Stopping and starting not in a proper way which cases to change the meaning with heavy change. For example, after reading {شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ} (Ali Imran: 18) it stops and then continues {إِلَّا هُوَ}, (Ali Imran: 18) or after reading {وَقَالَتِ النَّصَارَى} (Tawba: 30) stops and then says {الْمَسِيحُ ابْنُ اللَّهِ}. (Tawba: 30). According to some scholars the prayer is broken in these cases, while according to some others the prayer is not broken. (Kadi Han, 2009; Ibn Mazeh, 2004; et-Tahtavi, 1997; Ibn el-Ala al-Ansari, 2014; Commission of scholars, 1310).

The opinion that the prayer is not broken is the position of the later scholars and the fatwa is given in favor of that, since the other opinion puts people in trouble, especially the common people.

Syntax mistakes

Mistakes in syntax may be in two forms: the ones that do not change the meaning and those that do change the meaning.

The mistakes in syntax that do not change the meaning

If the mistake in syntax does not change the meaning, for example, the reading of the letter ت in the verse ﴿إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ﴾ (el-Huxhurat: 2) with *fatha*, or letter ت in the verse ﴿لَا تَرْفَعُوا أَصْوَاتَكُمْ﴾ (el-Huxhurat: 3) with *kasrah*, or letter ن in the verse ﴿الرَّحْمَنُ عَلَى الْعَرْشِ﴾(Ta Ha: 5) with *fatha*. In this case, the prayer unanimously is not invalidated, because it is a mistake that cannot be avoided, therefore it is justifiable.

The mistake in syntax that changes the meaning

If it changes the meaning in a serious way, to the extent that believing like that leads to disbelief. For example, reading of ﴿وَعَصَى آدَمُ رَبَّهُ﴾ (Ta Ha: 5) with the letter م with *fatha*, and the letter ر with *dameh*; ﴿هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ﴾ or ; ﴿إِنَّمَا يَخْشَى اللَّهُ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾ (Fatir: 28) is read as ﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾ or (el-Hashr: 24) with the letter و with *fatha*; or ﴿مِنَ الْجِنَّةِ وَالنَّاسِ﴾ (en-Nas: 6) with the letter ج with *fatha*; and similar instances like that. If these mistakes are done intentionally, they lead to disbelief, (Kadi Han, 2009, 1/128; Ibn Abidin, 1992; Commission of scholars, 1310) while if they are done mistakenly the prayer is invalid according to the opinion of the earlier scholars. (Kadi Han, 2009; Commission of scholars, 1310; Mela Ali, 1418).

According to Abu Jusuf, the prayer is not broken because of a mistake in syntax. Also, according to Abu Hanifa is narrated that the prayer is not because of the mistakes in syntax. While, for the cases mentioned above when the mistake in syntax changes the meaning heavily and leads to disbelief then it invalidates the prayer

Later Hanafi scholars are not unanimous on this matter, according to Ibn Mukatil, Ibn Selam, Ismail az-Zahid, Ebu Bakr al-Balhi, al-Hinduvani, Ibn Fadl and al-Halvan, a mistake in syntax does not break the prayer if it is from those who do not understand it, because most people do not distinguish between syntax aspects. Kadi Han, 2009; et-Tahtavi, 1997; Ibn Abidin, 1992; Commission of scholars, 1310).

Kadi Han (2009) says: "What the early scholars have said is more certain, while what the later scholars have said is more extensive." Ibn al-Humam (2004) also states: "What the early scholars have said is more certain, because if one does this intentionally he would fall into disbelief, and that which is disbelief is not from the Qur'an, but has been wrongly spoken with words of unbelieving people. Therefore, it breaks the prayer just as it would happen if someone were to forgetfully speak words of people that are not disbelief, and how is it possible that that word which is disbelief does not break the prayer. The opinion of later scholars is broader, because people do not distinguish between forms of syntax".

Omission of *tashdid* (doubling of a letter) and long pronunciation of a letter

Omission of tashdid and extension or the opposite in reading the Qur'an during prayer, if it does not change the meaning and does not distort the meaning of the word the prayer remains valid. But when the meaning is changed and the word is distorted the scholars are not of the same opinion. Some say that the prayer remains valid, while most claim otherwise.

Omission of tashdid (doubling of the letter)

For example, if one omits the *tashdid* in the verse ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾, and reads it without it, or the other example ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ and the letter ب reads it without *tashdid* some scholars say that the prayer is invalid. However, according to the opinion of the majority which seems to be more acceptable, (Committee of scholars, 1310) the prayer remains valid. This opinion is specified by Ibn al-Humami (2004). Kadi Han (2009) says: "All the scholars agree that the omission of the extension and the *tashdid* is like the mistake in syntax that does not break the prayer according to the opinion of the later scholars."

Adding a tashdid

In case someone reads a letter with *tashdid* which should be without it, for example, the letter ذ in the verse ﴿فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ﴾ (ez-Zumer: 32) reads it with tashdid some have said that the prayer remains valid and accordingly the fatwa is issued for this opinion. If the letter د in the the following verse ﴿فَأُولَئِكَ هُمُ الْعَادُونَ﴾ (el-Muminun: 7; el-Mearixh: 31) is read with tashdid, the prayer is invalidated according the majority of the scholars because of the distortion has caused to the meaning.

Omission of long pronunciation of a letter

If the long pronunciation is omitted and the meaning does not change, as in the case of the reading of ﴿إِنَّا أَعْطَيْنَاكَ﴾ or ﴿أُولَئِكَ﴾ without pronouncing long the letter the prayer remains valid. But if the omission of the long pronunciation changes the meaning, such as the reading of ﴿سَوَاءٌ عَلَيْهِمْ﴾, (al-Baqarah: 6) or the other example ﴿دُعَاءً وَنِدَاءً﴾ (al-Baqarah: 171) without long pronunciation, the scholars are not unanimous as they were in the case of the omission of *tashdid*. (Ibn Mazeh, 2004; Ibn el-Ala al-anari, 2014; Commission of scholars, 1310). Some claim that the prayer is broken, while some claim that it remains valid. (Ibn el-Ala al-anari, 2014). In al-Fetawa al-Hindiyah, (Commission of scholars, 1310) it is said that prayer remains valid according to the opinion of the majority, while in al-Fetawa at-Tatarhaniyeh (2014), it is said that the most accurate opinion is that the prayer is invalidated if the meaning changes.

Omission of *Idgam* (assimilation of a word into the other)

Not applying the *idgam* does not break the prayer. For example, reading the verse without applying it ﴿أَيْنَمَا تَكُونُوا يُدْرِككُّمُ الْمَوْتُ﴾ (en-Nisa: 78) or in the verse ﴿قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ﴾, (Ali Imran: 154) and similar cases, the omission of the *idgam* does not affect the validity of the prayer.

It is important to note that even if the omission of the *idgam* makes the expression ugly, the prayer remains valid. This includes cases where two letters of the same type meet and the first has a *sukun* while the second has a vowel, and the first letter is not assimilated into the second. Likewise, when three letters meet, the second one has a *sukun* and the middle letter is not assimilated into the third, for example ﴿وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَى﴾ (Ta Ha: 37). Or three letters meet, the first letter has *sukun* and is not assimilated into the second, (Ibn Mazeh, 2004; Ibn el-Ala al-Ansari, 2014; Commission of scholars, 1310) for example, the clear reading of the three letters in the verse ﴿قُلْ لِّلَّذِينَ كَفَرُواْ سَتُغْلَبُونَ﴾ (Ali Imran: 12) or ﴿بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا﴾. (er-Rad: 31).

Reading with idgam wrongly

When *idgam* is used in a place where it is not usually practiced, such as when two letters are distant from each other and the assimilation disfigures the expression, detracting it from its true meaning, in this case the prayer is invalidated. For example, ﴿قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ﴾, (Ali Imran: 12) reading the word سَتُغْلَبُونَ by assimilating the letter غ in the letter ل and doubling ل, so you read it سَتُلَّبُونَ. Another example, reading the word تُحْشَرُونَ by assimilating the letter ح in the letter ش and doubling the letter ش then it read وَتُشَّرُونَ.

If the *idgam* is used in a place where it is not usually practiced but the meaning remains unchanged the prayer remains valid. For example, if the phrase ﴿قُلْ سِيرُوا﴾, (el-Enam: 11) is read by assimilating the letter ل in the letter س and doubling it س, the prayer remains valid as there is no change in the meaning.

Partial mention of the word

During the recitation of Qur'anic verses in prayer sometimes the person can pronounce only a few letters of a word and not finish it properly due to interruption in breathing or forgetting the remaining part and then remember the rest. For example, the person wants to read ﴿الْحَمْدُ لِلَّهِ﴾ and says only "ال" and stops, or says "الح" and stops, or says "الحم", due to the interruption in breathing or forgetting the rest, then he recalls it and says الْحَمْدُ لِلَّهِ, or he does not remember it and moves on to the next verse. Some scholars think that the prayer is not valid in these cases. Some others say that the validity of the prayer depends on the nature of the unfinished word. If that word is one of those that, if said in its entirety would break the prayer, then even its partial mention breaks the prayer. If that word is one of those that, if said in its entirety would not break the prayer, then even its partial mention does not break it. However, according to other scholars in general, the prayer is not broken, because protection from such cases is difficult. Therefore, this is considered a necessary, for example

coughing during prayer. (Ibn Mazeh, 2004; Ibn el-Ala al-Ansari, el2014; Ibn Abidin, 1992; Commission of scholars, 1310).

Change of gender of the names of Allah

If it is read during prayer "هِيَ" instead of "هو" in the verse {لاَ إِلَهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ}, (al-Baqarah: 255) or "تَلِدْ" instead of "يَلِدْ" in the verse {لَمْ يَلِدْ وَلَمْ يُولَدْ}, (el-Ihlas: 3) or "تَأْتِيَهُمْ" instead of "يَأْتِيَهُمْ", in the verse {هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ} (al-Baqarah: 210) in these cases, according to Muhamed bin Ali bin Muhamed al-Edib (d 1085m), the prayer is broken. While according to the opinion of Imam Abu Bakr Muhamed bin al-Fadl, this does not break the prayer. Some scholars have clarified this opinion. (Ibn Mazeh, 2004; Ibn el-Ala al-Ansari, 2014; Commission of scholars, 1310).

Reading not according to the standard version of the Qur'an (*Mushaf* of Uthman r.a.)

When it comes to reading the Qur'an during prayer, most scholars agree that it should be done according to the *mushaf* known as *mushaf* of Uthman r.a. as he collected it. This *mushaf* is considered the standard version and accepted by all. Some scholars point out that if the Qur'an is not read according to this *mushaf* and this does not lead to its understanding, the prayer is unanimously broken, except when it comes to praying for while making dua outside the obligatory prayers. But, if what is read leads to its meaning according to the opinion of Abu Hanifah and Shaybani, the prayer is not invalidated. (Kadi Han, 2009; Ibn Mazeh, 2004; Ibn el-Ala al-Ansari, 2014; Commission of scholars, 1310). While, according to Abu Yusuf's opinion, the prayer is invalidated.

The correct answer, as stated in al-Muhit and al-Fetawa al-Hindiyah, is that if it is recited according to what is found in the *mushaf* of Ibn Mesud or others, it is not good to recite it in prayer, but the prayer will not be broken. Thus, the interpretation of Shaybani and Abu Yusuf shows that if something is read from other *mushafs* and nothing is read from the standard *mushaf*, the prayer is invalid because of not reading anything from the standard *mushaf*, not because it is read from another *mushaf*. Therefore, if something is read from those *mushafs*, it is not taken into account but the prayer is not broken. (Ibn Mazeh, 2004; Ibn el-Ala al-Ansari, 2014; Commission of scholars, 1310).

Reading the Koran with melody

When reciting the Qur'an with a tune, it is important to ensure that the melody does not change the words or lengthen the letters more than is necessary for a correct reading. If the tune does not change the words and does not lead to the lengthening of the letters, the prayer remains valid. However, it is permissible to insert long pronunciation in long pronunciation letters and soft letter, which are the three weak letters: و ,أ and ي. This does not change the meaning except if the lengthening is very severe, then it breaks the prayer. (Ibn Mazeh, 2004; ez-Zejlai, 1313; Ibn el-Ala al-Ansari, 2014; el-Haskefi, 1992; Commission of scholars, 1310).

CONCUSSION

Studying the provisions of prayer regarding mistakes in reading the Qur'an reveals the complexity and importance of this area in Islamic jurisprudence. The main findings include:

Types of mistakes: Mistakes during the reading can occur in various forms, including letter concatenation, substitution, addition, syntax errors, etc. Each type of mistakes has a different impact on the validity of the prayer and requires a special approach.

Scholars Rules: The different rules of the scholars of the Hanafite school divide opinions about the impact of mistakes in prayer. Early scholars, such as Imam Ebu Hanife and Muhamed Shejbani, are stricter in assessing the mistakes, while later scholars are more tolerant, considering the difficulty of accurately identifying mistakes.

Importance of Arabic and theological knowledge: Deep knowledge of the Arabic language and theology is essential to understand and address mistakes in reading the Qur'an. The study and understanding of these rules helps in the safety of the practice of prayer and worship of believers.

In conclusion, the study of mistakes in reading the Qur'an shows the continuing importance of this topic in the daily practice of Muslim believers. It also emphasizes the need for continuous education and efforts to improve Quranic reading skills in the Muslim community.

Further studies could focus on:

Comparing the positions of other Islamic legal schools on this issue. Development of pedagogical methods to improve the accuracy of reading the Qur'an in prayer.

This paper helps worshipers and scholars to distinguish between mistakes that disrupt prayer and those that do not, thereby contributing to maintaining the quality and validity of prayer.

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