

Discussion on The Issue of (الإخفاء الشفوي) and (الإقلاب) According to Sheikh Amir Al-Sayed Othman

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To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v14-i5/21525>

DOI:10.6007/IJARBSS/v14-i5/21525

Published Date: 06 May 2024

Abstract

When it comes to (الإقلاب) and (الإخفاء الشفوي), the matter of (الفرجة) or (الإطباق الشفوي) needs to be carefully and thoughtfully studied. This understanding should come from the thoughts of the magnificent sheikhs who recited the Qur'an. We will enumerate the opinions of each group and then choose one of those views because this is a contentious matter, on which there are differing perspectives. These results from the inaccessibility of historical documents that address this issue. Considering that, this issue is covered by the decisions on (النون الساكنة) and (الميم الساكنة), Moreover, this is not such issue that the earlier Tajwid specialists looked into in-depth or discussed in their own books. Similar to terminology, opinions on this matter varied amongst earlier specialists, leading to variations in contemporary scholars' comprehension of this concept. As a result, this understanding led to measuring (الإخفاء الشفوي) over the real (by not just entirely) relying on the Makhraj (Point of Articulation of Letters). This led to the following: the statement of the spacing between two lips (narrow opening) that Sheikh Amir Othman pursued, and from it emerged the contradictory statements of the hadith scholars on the issue of (الفرجة) in (الإخفاء الشفوي) and (الإقلاب) two different views, one of those who said of (الإطباق) and one of those who said of (الفرجة), These two groups based their claims on their respective schools of recitation and reception. However, this case study presents a challenge to the research project, which attempts to present historical references discussing the pronunciation of (الإخفاء الشفوي) and (الإقلاب). The terminology used by early scholars was also intended to be understood and explained, as was Sheikh Amir Othman's view on this matter. The most accurate opinion

will be determined by listing all available evidences. The analytical method used in this article study, the terms (الإخفاء الشفوي) and (الإقلاب) in ancient references and defines them based on the definitions of some modern and past scholars. It then explains what these scholars and knowledge seekers have to say about the issue and which they prefer, listing the evidence that supports their opinion. This article reveals that the basic idea behind (الإخفاء الشفوي) and (الإقلاب) is to keep your lips sealed. Additionally, the majority of the predecessor's statements support (الإطباق), and there is no evidence of (الإطباق) in their references. The idea of (الإخفاء الشفوي) refers to a slight closure that depends on the Makhraj rather than the separation of the lips. Furthermore, the reception is not through (الانفراج) but through (الإطباق). The recitations of the reciters that have been broadcasted on the radio in the past are through (الإطباق). It has been mentioned that Sheikh Amir Othman (may Allah have mercy on him) was the first to announce (الفرجة) in the contemporary era. Moreover, Sheikh Amir Othman himself withdrew the declaration of (الفرجة) in the final days of his life.

Keywords: Conversion الإقلاب, Concealment الإخفاء, Narrow Opening الفرجة, Occlusion الإطباق, Othman.

Introduction

The matter of the limited aperture or pursing of the lips during (الإقلاب) and (الإخفاء الشفوي) is a matter that necessitates a meticulous and mindful examination, grounded in a precise comprehension of the perspectives of specialists, as well as in the reception of teachings from the esteemed scholars who have recited the Qur'an. This matter stands as one of the contentious issues in which interpretations and viewpoints have diverged. Therefore, I shall outline the assertions of each group and subsequently establish a preference among these statements.

Preface

The concept of (الإقلاب) is a rule that applies to (النون الساكنة) and (التنوين). There are four rules that fall under this category: (الإظهار) (revelation), (الإدغام) (assimilation), (الإقلاب) (inversion), and (الإخفاء) (concealment). On the other hand, (الإخفاء الشفوي) is a rule that applies to (الميم الساكنة). There are three rules that fall under this category: (الإظهار) (manifestation), (الإدغام) (assimilation), and (الإخفاء) (concealment).

The debate surrounding (الفرجة) in (الإخفاء الشفوي) and (الإقلاب) has caused division and disagreement among numerous scholars of the Qur'an and recitations (Qira'at), as well as students studying the science of the Qur'an and recitations. Sheikh Amir Othman, the esteemed sheikh of Quranic recitations in Egypt, took up this issue, leading to the emergence of two distinct schools of thought. One school, located in Syria, practices (الإطباق) on the (م) when applying the rule of (الإقلاب) and (الإخفاء الشفوي).

In the meantime, a debate was launched on another school of thought that follows the rule of (الفرجة), as well as on an Egyptian school of thought that defends Sheikh Amir Othman and adopts the view of (الفرجة). Despite opposition from some scholars of reciters in Egypt, who have written books and articles criticizing it, each group has presented their own opinions, supported by arguments and evidence, while also criticizing the opposing viewpoint. Therefore, I have decided to compile the opinions of each group and give preference to them based on authentic narrations, accurate interpretations from the predecessors, and the most likely opinion supported by reliable sources. Additionally, I will consider the recitations of the renowned reciters on the Egyptian radio, both in the past and present.

(الإقلاب) and (الإخفاء الشفوي)**Definition of (الإقلاب) linguistically and idiomatically.**

Linguistically, (الإقلاب) "conversion" means turning something away from someone's face or turning someone from the back towards the front side (Ibn Sayyidah, 2000, 6/422).

In technical terms, (الإقلاب) "conversion" is the process of changing the letter (النون الساكنة) or (التنوين) into a hidden (م) with the ghunnah (الغنة) when it encounters the letter (ب) (Ibn al-Jazari, 2013 AD, 3/1194). Ibn al-Jazari said:

وَأَلْقَبُ عِنْدَ الْبَا بَغُنَّةٍ كَذَا لِإِخْفَاءِ لَدَى بَاقِي الْحُرُوفِ أَخْذَا

(Ibn Al-Jazari, 2015, 7).

Definition of Concealment in Linguistics and Terminology

The term (الإخفاء) "concealment" in a linguistic context signifies the act of completely covering something so that it remains hidden from sight. In this case, the object was entirely concealed and did not come into view. (Ibn Manzur, 1993, 14/235)

(الإخفاء الشفوي) "Verbal concealment", technically: involves pronouncing the letter (م) in a manner that falls between (الإظهار) and (الإدغام), while avoiding germination and utilizing ghunnah when followed by the letter (ب). (Ibn al-Jazari, 2011, 346; Al-Dabba', 1999, 14; Al-Samnoudi, 2007, 116).

Ibn al-Jazari said:

وَأُظْهِرَ الْعُنَّةَ مِنْ نُونٍ وَمِنْ مِيمٍ إِذَا مَا شُدَّ وَأُخْفِيَ الْمِيمَ إِذَا تَسَكَّنَ بَغُنَّةٍ لَدَى بَاءٍ عَلَى الْمُخْتَارِ مِنْ أَهْلِ الْأَدَا

(Ibn Al-Jazari, 2015, 7)

The difference between (الإخفاء الشفوي) and (الإقلاب)

The pronunciation, articulation point, and thinning of the ghunnah were agreed upon by both the (الإقلاب) and (الإخفاء), but they differed in the following ways:

1. In the case of (الإخفاء), the (م) is original, whereas in the case of (الإقلاب), it is inverted from the (النون الساكنة) and (التنوين), hence its name (الإقلاب).
2. (الإقلاب) is achieved through three operations, while (الإخفاء) is achieved through only two operations: hiding the (م) and giving it the appropriate ghunnah.
3. Scholars have different opinions regarding (الإخفاء الشفوي). Some say it should be done with ghunnah, while others say it should be revealed (الإظهار), but they do not differ regarding (الإقلاب).

Sheikh Amir Othman asserts that the (م) in (النون الساكنة) and the (م) in the (ب) must be concealed and can only be pronounced by parting the lips. Those who were familiar with him, listened to him, and studied under his supervision passed down this opinion. The idea gained widespread recognition, with supporters examining and promoting it. They sought his guidance, gathered evidence from the teachings of scholars, and interpreted them accordingly.

Sheikh Amir Othman - may Allah have mercy on him - imparted his wisdom on the art of reciting the Qur'an in his book "How to Recite the Qur'an." In this enlightening work, he shed light on the concept of (الإخفاء) in recitation. According to him, it involves pronouncing a letter from the nostril in a manner that lies between (الإظهار) and (الإدغام), while consciously avoiding

any germination (التشديد). The reciter must exercise caution and refrain from closing the lips during the pronunciation to ensure the letter remains audible (Othman, 1985, 55).

Sheikh Ayman Suwayd affirms that the emergence of this matter can be traced back to the year 1965 AD, with Sheikh Amir Othman being the driving force behind it. For a period of 20 years, Sheikh Ayman embraced this phenomenon and spoke about it, fueled by his strong suspicions. However, after an extensive investigation, Sheikh Ayman retracted his stance. It was during this time that Sheikh Salah al-Din Kabbara, the esteemed sheikh of the reciters in Tripoli, engaged in a conversation with him. In the 1950s, Sheikh Salah al-Din recited the seven recitations to Sheikh Amir Othman while clenching his lips. In the 1960s, upon returning to Egypt, he recited the three recitations to Sheikh Amir Othman, who then instructed him not to close his lips. Sheikh Amir went through two distinct stages in this process: initially, he recited by closing his lips (الإطباق الشفتين), and later, he exerted great effort and recited with (الفرجة).

(Alaa Hapeep, 2018, <https://www.youtube.com/watch?v=2JvAyLNWd8>).

Sheikh Al-Maasrawi recounted an incident from the year 1975 AD when he was tested in front of Sheikh Amir Othman. During the test, he recited the verse from the Quran, " **قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ** " [Al-An'am: 57]. Sheikh Al-Maasrawi expressed his understanding of concealment as closing the lips without revealing the recitation. However, Sheikh Amir Othman believed in openly reciting the verse and expressed his opinion accordingly. In response, Sheikh Al-Maasrawi mentioned that he recites what his sheikhs have taught him. (Rajeh, 2023, Part 1: <https://www.youtube.com/watch?v=LmQ2A92CtOk>)

Discussing the Issue of Spectacle in concealment and Inversion

Before delving into the matter of (الفرجة), it is important to elucidate the perspectives of scholars regarding the pronunciation of (الميم السكنة) when it is followed by a (ب).

Doctrine 1: The first doctrine advocates for its pronunciation through (الإظهار).

Doctrine 2: Conversely, the second doctrine argues for its pronunciation through concealment (الإخفاء).

Doctrine 3: The proponents of the third doctrine assert that it should be pronounced with assimilation (الإدغام).

Doctrine 4: Lastly, the fourth doctrine suggests that both showing and concealing (الإظهار والإخفاء) should be followed during its pronunciation.

According to Al-Hafiz Ibn Al-Jazari's introduction, there is a difference of opinion among reciters when it comes to the pronunciation of the letter (م) followed by (ب). Some reciters make it clear, some conceal it, and others assimilate it. This choice to reveal or hide, it is attributed by some to Ibn Mujahid. (Ibn Al-Jazari, 2001, 155-156; Al-Muradi, 2008, 1/11).

The first and second doctrines will be examined, followed by a comparison between them. According to the first doctrine, the (م) is fully visible upon encountering the (ب). The performers in Iraq and other eastern regions, as advocated by Makki Al-Qaisi, Abu Al-Hussein Ibn Al-Munadi, Ahmad Ibn Yaqub Al-Tayeb, Abd Al-Baqi Ibn Al-Hasan, Tahir Ibn Ghalboun, and others hold this opinion. Ahmed bin Yaqub Al-Tayeb also mentioned that the reciters unanimously supported this viewpoint (Ibn al-Badhish, 1999, 111; al-Dani, 2000, 167; Ibn al-Jazari, 2013, 3/580).

The book Al-Taqidah by Imam Abu Amr Al-Dani addresses the disagreement among scholars regarding the pronunciation of the letter (م) when a letter similar to (ب) follows it. Some scholars suggest that it should be pronounced discreetly because the lips are closed on it, as

if they are closed on one of the letters. This interpretation is associated with Ibn Mujahid, as conveyed by Al-Hussein bin Ali from Ahmad bin Nasr.

He said: The (م) does not assimilate into the (ب), but rather remains hidden due to its nasal sound, similar to (النون الخفيفة). According to Ahmed bin Yaqub Al-Tayeb, the reciters unanimously agree on clearly pronouncing (الميم الساكنة) and refraining from assimilating it when followed by a (ب) in the Qur'an. He also discussed the (م) at the (ف). Groups of our scholars have explored this issue, with Ahmed bin Saleh narrating it from Ibn Mujahid, and I support this view (Al-Dani, 1988, 168-169).

From this text, Al-Dani explained on the authority of his sheikhs that some of them reciting it by hiding like Ibn Mujahid. As for the statement of Yaqub al-Tayeb that the reciters unanimously agreed that the (م) should appear at the (ب), it is permissible. Because many reciters do not read by revealing.

According to the second doctrine, the (م) remains hidden when it encounters the (ب). Various groups, including the reciters in Egypt, Syria, Al-Andalus, and other western countries, follow this principle. It has gained the support of numerous scholars such as Ibn Mujahid, Al-Hafiz Abu Amr Al-Dani, Abu Al-Hasan Al-Antaki, Abu Al-Fadl Al-Khuza'i, Ibn Al-Jazari, and others. Some attribute this doctrine to Al-Farra (Ibn Al-Bazish, 1999, 111; Al-Dani, 1988, 166; Ibn Al-Jazari, 2013, 3/580)

Imam Al-Tahir Ibn Ghalboun mentioned in his hadith regarding the assimilation of Abu Amr Al-Basri that when it comes to the (الميم المتحركة), he only assimilates it to its similar sound, regardless of its location, and he would conceal it at the (ب) if the preceding sound is (متحرك). (Ibn Ghalboun, 1991, 90)

Similarly, in his book "Al-Idgham Al-Kabir", Imam Al-Dani mentioned the views of Abu Omar Al-Basri regarding the assimilation of the letter (م). According to Al-Basri: As for the (م), he used to assimilate it to something similar where it occurred, and he used to hide it at the (ب) when what came before it is (متحرك) and nothing else (Al-Dani, 2003, 179-180)

Al-Hafiz Ibn Al-Jazari, in his work Al-Nashr, expressed that both perspectives hold validity and should be taken into account. However, the concealment approach is more suitable for the consensus on concealing it in the (القلب), while in Abu Amr's doctrine, the case of assimilation can be likened to the verse "بِأَعْلَمَ بِالشَّكْرِينَ" [Al-An'am: 53] (Ibn Al-Jazari, 2013, 3 / 581).

Furthermore, we can see Ibn al-Jazari's work addressing the permissibility of both revealing the (م) when it meets the (ب) and concealing it. Despite the option of revealing it, he chose concealment, a choice that was supported by the consensus of scholars, indicating the agreement of the majority of scholars.

In his introduction, Al-Hafiz Ibn Al-Jazari explained that if the letter (م) is silent and followed by a (ف) or (و), it should be pronounced clearly. However, if it is silent and followed by a (ب), scholars have differing views. Some choose to pronounce it clearly, some keep it concealed, and some assimilate it. A group of scholars opts to conceal it, following the teachings of Ibn Mujahid, Ibn Bishr, and others. He also mentioned that the most appropriate approach is the assimilation as suggested by Ibn al-Munaadi and others.

The statement by Ahmad Ibn Yaqub Al-Tayeb highlights the unanimous agreement among reciters to clarify the silent (م) and avoid its assimilation when encountering a (ب) in the

Qur'an. Sheikh Makki echoes this view. Furthermore, drawing on the teachings of Abu Amr ibn al-Alaa, our Sheikh Ibn al-Jundi - may Allah have mercy on him - noted the differing opinions regarding the (الميم الساكنة) when it meets a (ب). It is considered appropriate to completely conceal it, whether it is an original (السكون) as seen in "أَمْ يَظْهَرُ" [Al-Ra'ad: 33], or a temporary one like "وَمَنْ يَعْتَصِم بِاللَّهِ" [Al Imran: 101] (Ibn al-Jazari, 2001, 155-156).

Certain ancient individuals might label the act of concealing the (م) as an imperfect assimilation. There is no confusion in the terminology because the reciter is only one.

Al-Dani, in the Book "Al-Idgham Al-Kabir", explained that reciters express the (م) at the (ب) with assimilation, not in reality, as they avoid inverting the (م) to the (ب) and instead insert it with a strong insertion. This is considered the essence of the chapter on assimilation. The movement was independent of the (م) and was removed lightly, causing the (م) to be hidden. This explanation aligns with the views of the grammarians, and expressing it with assimilation is simply a metaphor and an extension of the explanation. (Al-Dani, 2003, 179-180).

Preference between occlusion and gap in verbal concealment and inversion

Researchers may prefer to use occlusion in oral concealment for the following reasons:

The statements of many advanced scholars about (الإطباق)

Imam Tahir Ibn Ghalboun discussed the concept of (الإدغام الكبير) by Abu Amr. He emphasized that Abu Amr did not do (إشمام) in the (م) with the (م), nor in the (ب) with the (ب), nor in the (م) with the (ب). This is to indicate that the assimilated letter deserves this movement (الحركة) in order to emphasize clarity, which is not possible with (م) and (م) or (ب) and (ب) due to the closure of the lips. As for (م) with (ب), it is hidden and not assimilated, and the lips are closed with them (Ibn Ghalboun, 1991, 90).

This is an explicit text from Imam Ibn Ghulboun, in which he confirms that oral concealment can only be achieved by the lips touching. He indicated this by not referring in the letter (م) to Abu Omar when it is followed by the letter (ب) in order to achieve lip contact, and referring in that case is difficult. If the letter (م) was pronounced with the letter (ب) - as some say that concealment and manifestation are the same thing - Abu Amr would not have distinguished between the letter (ب) and other manifestation letters (حروف الإظهار). The specification of the letter (ب) without the other manifestation letters (حروف الإظهار) indicates that concealment (الإخفاء) here is not the same as manifestation (الإظهار).

The Imam Abu Amr Al-Dani mentioned that Yazidi narrated that Abu Amr did not gesture towards movement in the letter (م) when encountering a similar letter or (ب). In addition, in the letter (ب) when encountering a similar letter or (م) with any movement, this is due to the challenge of pointing in that situation for the lips to align (Al-Dani, 2015, p. 154).

This is a clear statement from Imam Al-Dani explaining the correct way of oral concealment (الإخفاء الشفوي), as he justified the lack of pointing in the letter (م) to Abu Umar when it is followed by (ب) to make the lips touch, making it difficult to point in that case. Al-Shatibi said:

وَقَلْبُهُمَا مِئْمًا لَدَى الْبَاءِ وَأُخْفِيَا عَلَى عُنْتَةٍ عِنْدَ الْبَوَاقِي لِيَكْمُلَا

(Al-Shatibi, 2016, 24)

The Explanation of Tajweed by Imam Abd al-Wahhab al-Qurtubi delves into the rationale behind the (م) being pronounced openly at the (ف) and (و) while remaining concealed at the (ب), despite their similar lip-related characteristics. This is due to the presence of (غنة) in the (م), a feature that requires preservation, leading to the distinction. Therefore, because of this (غنة) the (م) is different from the (ف) and (و), so it should be pronounced distinctly without any assimilation. It is recommended to pronounce it with the letter (ف) because the pronunciation of (ف) brings it closer to the sound of (ث). The sound is articulated from the inner part of the lower lip and the edges of the upper incisors, and the lips do not come into contact during its pronunciation.

Furthermore, the letter (و) also contributes to the emergence of the letter (م) by sharing the characteristic of the lips not touching when pronouncing it. The letter (ب) was in an intermediate state when combined with the letter (م) in terms of lip contact and strength, except for when accompanied by a (غنة). Therefore, when the (الاتصال) and (غنة) occurred, it was necessary to conceal the letter (ب). Some individuals associated the letter (ب) and the letter (و) with the appearance of the letter (م) due to their similarities, but this association is not an exact equivalence. When the letter (ف) is released and pronounced with the letter (م), it is more distinct than when pronounced with the letter (ب). The letter (ب) only appears with the letter (م) in a manner that differs from what we mentioned about the other letters. (Al-Qurtubi, 2000, 165-166)

Here, Imam Al-Qurtubi explained the reason for the concealment of the (م) when it is followed by (ب). because of its union with the (م) in the occlusion of the lips and strength, except for the ghunnah, so the (ب) was an intermediate case due to its union with the (م) in the occlusion of the lips and strength, except for the (غنة), and he referred to the opinion of some by making it apparent.

Sheikh Mulla Ali Al-Qari explained in "Manah Al-Fikri Sharh Al-Muqaddimah Al-Jazariyya" that the reason for (القلب) lies in the difficulty of pronouncing the (غنة) in the (ن) and (التنوين), making them visible, and then closing the lips for the (ب), and it is not merged due to the difference in the type of (مخرج) and the lack of proportionality. Therefore, it is essential to conceal it and achieve it through (القلب) as a (م) to coincide with the (ب) as a (مخرج) and the (ن) as a (غنة). (Al-Qari, 2012, 214)

He did not mention the opening of the lips, but rather emphasized the closing of the lips by saying, "Closing the lips for the letter (ب)." This means that the lips come together at the letter (ب) because of its pronunciation. Then he said, "It is necessary to conceal and reach it with (القلب), with the letter (م), to share with it the pronunciation of (ب) and the letter (ن) adds a (غنة)." So, by saying "with (القلب) with the letter (م) to share the pronunciation of (ب)," it is evidence of (الإطباق) because (م) has the same pronunciation as (ب), meaning that it comes from between the lips while they are closed, and it adds the quality of (غنة) to (م).

Imam Al-Mar'ashi provided insight into the closure of the lips, highlighting that the (م) and (ب) are pronounced when the lips are closed. The (ب) is particularly emphasized and more forceful in closure, as previously discussed in the explanation of the (مخرج). He demonstrated the pronunciation of "أَنْ بُورِكَ" [An-Naml: 8] with clear articulation and minimal lip closure,

followed by strengthening the gap of the lips before pronouncing the (ب), ensuring that the lips are inserted into each other (Al-Mar'ashi, 2008, 202).

The instructions clearly emphasize the need to close softly, avoiding any forceful pressure, on the (م). Once the lips are closed, gradually release the pressure, and then open the lips before firmly closing them on the (ب).

Al-Mar'ashi responded to a question about concealing the (م) when it is pronounced with the ghunnah. He explained that if we are asked about the meaning of the (النون الساكنة) converting into a concealed (م) with the ghunnah before the (ب), even though the same (م) is pronounced and not missing, then we can understand it like this:

If the (م) itself was absent, then the ghunnah would have been clearly heard as an independent sound and not attached to the first letter. For example, in the phrase "عَنْكَ" [Al-Baqarah: 120], the (النون الساكنة) and (التنوين) disappear, making the (م) itself non-existent.

It would have made no sense to turn the (ن) into a (النون الساكنة) and intend to it. In my view, the purpose of hiding the (م) is not to completely eradicate it, but rather to weaken it and conceal it within the sentence. This is achieved by reducing reliance on its (مخرج) outlet, which is the lips. The strength and manifestation of the letter rely on its director, similar to concealing a (حركة), as mentioned in the verse "لَأَتَأْمُنَّا" [Yusuf: 11]. It is important to understand that this does not mean the (الحركة) is being removed. (Al-Mar'ashi, 2008, 201-202).

Al-Mar'ashi stated and clarified that concealment occurs by weakening the (م) and reducing dependence on its source, and not by eliminating itself completely. Because the strength of the letter and its appearance is as strong as the dependence on its utterance and this means a gentle closing of the lips, and he likened it to the rule of concealment in the word: "لَأَتَأْمُنَّا" [Yusuf: 11]. Where the first (ن) is not eliminated, but rather replaced.

Finally, a Question and its Answer

Some scholars who discuss the concept of (الفرجة) refer to the teachings of Ibn al-Badhish, as found in the book "نهاية الأقاويل في وجوب الفرجة مع الدليل" with the evidence:

Ibn Al-Badhish recounted: "I was present when Abu Al-Qasim recited, narrating from Abu Mu'shar, who heard it from Al-Hussein bin Ali, who heard it from Al-Khuza'i. Abu-Bakr Al-Shadha'i stated that the assimilation of the letter (م) into the letter (ف) is an error. My father, May Allah be pleased with him, advised me that the appearance of the letter (م) at the letter (ف) is what should be relied upon. As for the letters (و) and (ب), their concealment does not apply to them unless the lip's articulation is removed while the nostril's articulation remains, just as it was done in the case of the hidden (ن)." Sibawayh only discussed the concept of concealment in the letter (ن), not in the letter (م). It should not be applied to the letter (ن) in this case, as the (ن) is an integral part of the (م). This is evident in the examples: "شَنْبَاءٌ وَعَنْبَرٌ" and "صُمَّمٌ بَعْثٌ" [Al-Baqarah: 18]. The articulation of the (م) is not affected, as the (ن) has a unique articulation that the (م) does not possess. It is clear that there is a distinction between the two sounds, with the (ن) being slurred while the (م) remains distinct, unless those advocating concealment wish for the lips to come together. The same principle applies to the letter (ب), as seen in the example: أكرم يزيد. However, the letters (ف) and (و) cannot be concealed without altering the articulation of the (م) from the lips, which was previously prohibited. If their intention was to conceal, they reached an agreement that the act of revealing should be gentle rather than extreme. However, they had differing opinions on

whether to call it (الإظهار) or (الإخفاء), but that does not have any impact. As for complete assimilation, it holds no relevance." (Foley, 2022, 68), (Ibn-al-Badhish, 1999, 111-112).

The Response to it

1. Ibn-al-Badhish does not believe in concealing (الإخفاء), but rather condemns it and believes in (الإظهار).
2. Ibn-al-Badhish was thinking about how to conceal something that he had not learned from his sheikhs. Therefore, he thought that it was like concealment, and the evidence is his statement: "It is not intended to be concealed with them unless its (مخرج) from the lip is removed, and its (مخرج) from the nostril remains, as it was done in (النون المخفأة)".
3. In Ibn al-Badhish's statement, he creates a clear confusion by saying, "What is relied upon is the appearance of the (م) at the (و), (ف), and (ب)." This text implies that there is a belief that the (م) is hidden within the (و) and (ف), but no one actually supports this idea. As a result, the (ف) and (م) cannot be considered equal to the (ب), rendering the analogy invalid.
4. If the observers carefully consider the rest of Ibn Al-Badish's words, they would realize the invalidity of their claims. He stated, "Unless those who advocate for concealment mean the lips touching the two letters simultaneously, which is possible only with the letter (ب) in a phrase like 'أكرم يزيد'. However, it is not possible to achieve this concealment with the letters (ف) and (و) unless the articulation point of the letter (م) is removed from the lips." This confirms that the simultaneous touching of the lips is possible only with the letter (ب) and not with (ف) and (و). This also indicates that Ibn Al-Badish did not possess knowledge of the intended concealment technique, as he did not receive it from his mentors but rather made guesses, as he said, "Unless those who advocate for concealment mean such and such."
5. As for his saying: "If they intended (الإخفاء) then (الإظهار) will be followed softly without extremism, they have agreed on the meaning, but differed in naming it either (الإظهار) or (الإخفاء), and that has no effect..." and reconciling between (الإخفاء) and (الإظهار) in judgment is not correct in terms of judgment or evidence. It is just another indication of his speculation.
6. Their objection was expressed through the words, "Unless its (مخرج) from the lip is removed," which is also achieved in the act of (الإطباق). During a (الإطباق الخفيف), the sound is directed solely towards the nose, with no involvement of the lips. Those who excel in recitation possess this ability. Consequently, the argument becomes invalid.
7. Is it possible for all to recite without (فرجة) until Sheikh Amir comes and guides them? We have shown with evidence the recitations of the great reciters on the radio with (الإطباق), even the recitations of Sheikh Amir himself.
8. There is no text from those who believe in (الإخفاء) that they say about parting of the lips (انفراج الشفتين) or anything like that, but their texts are about (الإطباق).

Receiving from many Scholars and Reciters

Sheikh Abd al-Hakim Abd al-Latif said: We recited to our sheikhs with (الإطباق), and our Sheikh Mahmoud Bassah recited this to us as well, and he recited to us with a slight detachment (انفراج خفيف), and the first is easier. Sheikhs Muhammad Karim Rajeh, Ayman Suwayd, Ahmed Al-Masarawi, Mustafa Al-Yahiawi, Muhammad Al-Sharif, Abdul-Sattar Al-Nuaimi, and Ibrahim Al-Mash'hadani went to closing the lips (إطباق الشفتين) without (فرجة).

The Sheikh Ayman Suwayd added by saying, after a twenty-year-long research, I have found solid evidence that (الفرجة) in concealing the (م) after the letter (ب) or the inverted (م) after the letter (ن) in words, as 'مَنْ بَعْدُ' is correct. This is because their pronunciation is the same. It has been proven to me that the preservation of this pronunciation is a recent development in reading and has no reference in the books of the scholars whatsoever. (The Scientific Committee of the King Khalid Mosque in Riyadh, 2017, 204)

Sheikh Yahya Al-Ghouthani expressed his opinion, I asked the great contemporary scholars about parting of the lips, and everyone answered me that they recited to their sheikhs with closed lips, including: Sheikh Ahmed Abdel Aziz Al-Zayat, the highest sheikh of reciters in Egypt.

Sheikh Yahya Al-Ghawthani mentioned that he inquired the renowned contemporary scholars who excel in recitation about the separation of the lips (الشففتين انفراج), and they all responded that they recited to their sheikhs with (الإطباق), one of them is Sheikh Ahmed Abdul Aziz Al-Ziyat, who holds the highest level of certification in Egypt. Likewise, the reciters in Damascus, Sheikh Hussein Khattab, Sheikh Muhammad Karim Rajeh, Sheikh Muhammad Sukkar, Sheikh Abu Al-Hasan Al-Kurdi, Sheikh Muhammad Adil Al-Homsi, Sheikh Muhammad Kalal Al-Tahan Al-Halabi, and Sheikh Bakri Al-Tarabishi. (Al-Ghouthani, 2016, 40-41)

This is a clear evidence that scholars and sheikhs in the era of Sheikh Amir Othman used to recite by (الإطباق). The issue is that Sheikh Amir Othman did not say with a small gap (فرجة صغيرة), as some say now, but rather he used to say, with a very large gap (فرجة كبيرة). Sheikh Abdul Hakim Abdul Latif emphasized this meaning. Sheikh Abdul Hakim Abdul Latif said: Sheikh Mahmoud Ali Bassa - a teacher at the Qira'at Institute. - They used to say about concealment with a very slight breakthrough (انفراج خفيف), unlike Sheikh Amir Othman, who used to say about a large gap (انفراج كبير), so we denounced him. Then he says: There was a sheikh named Muhammad Al-Malwani, a reciter of the ten recitations, and he was a member of committee under Sheikh Amir in the recitation department of Imam Al-Shafi'i. When the rule of concealment came during recitation, The Sheikh Amir would advise him: (please) conceal it in this manner. However, he would reveal a very large opening (فرجة كبيرة). Sheikh Amir would say: I swear, I only recite as I recited it to Al-Juraisi with (الإطباق). (Al-Samri, 2018, <https://www.youtube.com/watch?v=YIQTfszqcR0>).

Recitations of some of the glorious people of the Qur'an on Egyptian radio

We come to the glorious reciters of the Qur'an who spread the Qur'an throughout the world with their beautiful and attractive melodious voices, from the Egyptian school of recitation.

First: Sheikh Muhammad Rifaat - May Allah have mercy on him, who was born in 1882 AD - recited with (الإطباق) in oral concealment (الإخفاء الشفوي) and inversion (الإقلاب), so when Allah Almighty said: "وَبَرًّا بِوَالِدَيْهِ" [Maryam: 32], he recited with (الإطباق). (ShRefaatOfficial, 2012, https://www.youtube.com/watch?v=sVYb_novvMk)

Second: Sheikh Abd al-Fattah al-Sha'sha'i - May Allah have mercy on him, born in 1890 AD - recited with (الإطباق) in the Almighty's saying: "لَا تَضَارَّ وِلْدَةً وَّوَالِدَهَا ... ءَأْتَيْتُم بِالْمَعْرُوفِ" [Al-Baqarah: 233]. (أصوات من نور, 2021, <https://www.youtube.com/watch?v=8YRQO8Rn2Fo>)

Third: Sheikh Mahmoud Khalil Al-Husri - may Allah have mercy on him, born in (1917 AD) -, recited with (الإطباق) in a rare video of him, in the Almighty's saying: "وَسَرَّيْلَ تَقِيكُمْ بِأَسْكُمْ" [An-Nahl: 81]. (أصوات من نور, 2022, <https://www.youtube.com/watch?v=jELmvK3YR1M>)

Fourth: Sheikh Mahmoud Ali Al-Banna - may Allah have mercy on him, one of the radio reciters, born in (1926 AD) -, he recited with (الإطباق) in the Almighty's saying: "وَإِذَا بَطَشْتُمْ بَطَشْتُمْ وَإِذَا بَطَشْتُمْ بَطَشْتُمْ" [Al-Shu'ara': 130]. (نور من أصوات، 2017، https://www.youtube.com/watch?v=G_LvDzvfU)

Sheikh: Mahmoud Amin Tantawi - may Allah have mercy on him - said that Sheikh Amir returned at the end of his life from his fatwa supporting (فرجة) to (الإطباق), as well as the Sheikh Abdel Fattah Madkour said the same, both of whom are his students. (As-Sfty, 2005, 15). The recordings of senior reciters, some of whom recite in front of Sheikh Amir on the radio, provide evidence that Sheikh Amir did not mention at the beginning of his command about (الفرجة), but rather this was a later issue towards the end of his life. Some sheikhs also confirmed this. Sheikh Ali Al-Ghamdi sent us a letter with a poem he wrote on this subject:

تَنَافُرُ الْفَارِجِ فِي الْإِخْفَاءِ وَالْقَلْبِ وَالْمَطْبِقِ رَأْسُ الدَّاءِ
فَاللْحُنُّ مِنْ قَارِنِهِ خَفِيٌّ وَاللْحُنُّ فِي بَغْضَائِهِ جَلِيٌّ
وَحَفْظُ رُتْبَةِ الْإِخَاءِ مَقْدَمٌ عَلَى انْطِبَاقٍ أَوْ سِوَاهُ فَاعْلَمُوا
فَكَلَّمَا حَلَّ مَزِيدُ الْعِلْمِ قَلَّ النَّكِيرُ فِي نِزَاعِ الْحَصْمِ
وَمُكْتَبُ النَّكِيرِ فِي الْخِلَافِ فَحِظْهُ فِي الْعِلْمِ غَيْرُ وَا فِي
وَمِنْ بَلَايَا عَصْرِنَا تَصَدَّرَ مَنْ لَيْسَ فِي الْعِلْمِ لَهُ تَبَجُّرُ
فَكَتُرُ النَّكِيرُ فِي الصِّغَائِرِ وَلَا تَسَلُّ عَنْ شِدَّةِ التَّنَافُرِ
فَأَفْرُجُ لَنَا مَا نَحْنُ فِيهِ رَبَّنَا مِنْ انْطِبَاقٍ فِتْنٍ وَنَجِّنَا

Conclusion

After completing this article, we have reached several results, the most important of which are:

1. Sheikh Amir was not saying there was a slight gap (انفراج يسير), as Sheikh Mahmoud Ali Bassa, a teacher at the Qira'at Institute in Cairo, used to say at the time. Rather, the gap was very big, and this is a reason for many reciters to deny that gap (الفرجة).
2. If the matter is due to reception, then whoever recites with a slight gap (انفراج يسير), there is no problem, and whoever recites with closure (الإطباق), there is no problem, even though the article favors closure (الإطباق) due to the strength of its evidence.
3. This issue must be resolved in a way that is acceptable to all, and it should not be a reason for division in the Book of Allah and disagreement in the way we see it today.
4. Every person should recite what he learned from his sheikhs, and not force others to perform what he did not learn from their sheikhs.

Acknowledgement

- Special thanks go to the Research Management, Innovation and Commercialization Centre (CREIM), Sultan Zainal Abidin University (UniSZA), MALAYSIA.
- Special thanks go to the Research Management, Universiti Islam Sultan Sharif Ali (UNISSA), BRUNEI DARUSSALAM.

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