

The Efforts of Contemporary Reading Sheikhs in Algeria-The Blidiya Iqraa' Authority as an example-

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Abstract:

This research aims to describe the role of contemporary Qur'anic sheikhs in Algeria by introducing one of the bodies concerned with the teaching of the Holy Qur'an in Algeria during the contemporary period, namely the Iqraa of Blida, and describing the efforts of its members in recitation, by highlighting the definition of some basic terms related to the subject, such as the definition of the Holy Qur'an, Qur'anic recitations, and tartil, with the mention of synonyms of tartil in the Holy Qur'an and its subject, as well as its origins, members, objectives, activities, educational method followed in it and a conclusion including findings of the research.

Keywords: Holy Quran, Qur'an, Tartil, Blida, Sheikhs, Establishment, Curriculum .

Introduction:

Since the beginning of the revelation of the Holy Qur'an, care has been taken to teach the Qur'an because Allah Almighty has commanded to recite the Qur'an: 'And recite the Qur'an recitatively' [Muzammil/04], but this care was limited to the oral tradition: The Prophet (peace and blessings of Allah be upon him) would utter the sounds of the Holy Qur'an with his mouth, and the honourable companions would receive them from him, as he did with Ubayy bin Ka'b (may Allah be pleased with him), and the other: The other is for the companions to recite the Qur'an to the Prophet while he is listening, as he did with Abdullah bin Mas'ud (may Allah be pleased with him.)

The Companions did not need someone to correct their letters because they were Arabs, but this need began with the entry of foreigners into Islam, so the scholars developed rules and rulings, which came with an accurate description of the sounds of the Holy Quran, which is a written depiction of how the letters of the Holy Quran are pronounced individually or in combination.

It is well known that the Qur'anic education curriculum is one of the issues that the advanced scholars have been interested in since the early beginnings of Qur'anic sciences in general, because they realised its importance, and since ancient times scholars have discussed and studied this topic. Because the position of this research

requires brevity, we will limit ourselves to mentioning one aspect of Qur'anic education in the modern era; namely, highlighting the efforts of the Belaidi Iqraa in Qur'anic education and explaining its approach in this regard, as this will complete the intended work.

First: Defining some basic terms related to the topic.

Defining scientific terms, defining their concepts and indicating their connotations is a tight control in resolving the issues raised by these terms based on different visions and ideas, resulting in different results and judgements. Therefore, we have seen fit to define some of the terms related to the topic, according to the following axes: a. Definition of the Holy Qur'an

A. Definition of the Holy Qur'an:

‘ It is the Word of Allah, the miraculous Arabic, revealed - through the Secretary of Revelation Gabriel, peace be upon him - to the Messenger of Allah, Muhammad, in its seven letters, word and meaning, preserved in the chests and written in the Ottoman Qur'ans with a drawing that includes the remaining seven letters and its multiple readings, transmitted to us by tawatur, recited and worshipped, opening with the Surah al-Hamd and closing with the Surah al-Nas (1).’.

B. Definition of Qur'anic readings

‘The science of how the words of the Qur'an are performed and their variations attributed to the transmitter (2).

C. Definition of Recitation.

Recitation is the source of the verb: The root means coordination and arrangement. It is said: ‘The teeth are arranged, i.e.: regular teeth, between each tooth and each tooth are precise intervals in an ordered pattern and order.’ If it is applied to speech, it means good performance, and it also carries the meaning of pausing, pausing, pausing, pondering, discerning, enabling, and realising (3).

As for the term, it is: Careful reading with the words separated from each other, including the conditions of Tajweed (4).

As for the rules of recitation: These are the rules of how to read the Holy Qur'an correctly, as revealed to Muhammad (peace be upon him), whether the letters are single, in terms of their exits and qualities, or compound, in terms of the combination of letters in a single word, or the connection of words to each other, such as dhikr, i'dgham, i'dgham, hiding, and inversion. Or whether they are compounded, in terms of what results from the combination of letters in one word, or what results from

connecting words to each other, such as showing, inserting, hiding, flipping, stretching, tilting, and so on.

If we look at the statements of contemporary scholars through their books on the rules of recitation, we find that they are almost unanimous that the subject of the rules of recitation is the Qur'anic words only, and some of them added the words of the Prophet's hadith, such as what Sheikh al-Muqawi Mahmoud Khalil al-Husri (may Allah have mercy on him) stated: 'The subject of the science of tajweed: The Qur'anic words in terms of perfecting their letters, perfecting their pronunciation, reaching the end in improving them and perfecting their pronunciation.' Some added the Hadith, making it part of the subject of the science of Tajweed: The Qur'anic words and the Hadith, then it is obligatory to read the Hadith as it is obligatory to read the Qur'an in terms of perfect recitation and perfect performance, but the general consensus is that the subject of the science of Tajweed is the Qur'an: Quran only (5).

Shaykh al-Muqawiya Abdul Fattah al-Marsafi, may Allah have mercy on him, mentioned something similar in his book: Hidayat al-Qari to Tajweed al-Quran al-Karim (6).

There is no doubt that this judgement is incomplete and reduces the usefulness of this science, because it limits its rules to the recitation of the Holy Qur'an only. The truth is that its effect includes the Arabic letter wherever it occurs, but it is its protective fence, as the change of meaning that occurs in a word due to the melody in one of its letters is the same. The Holy Quran was revealed only in a clear Arabic tongue, and the Prophet spoke only in a clear Arabic tongue, so there is no disconnect between the Arabic tongue and the Holy Quran, nor between the Arabic tongue and the Prophet's Hadith (7).

Indeed, the Holy Qur'an is the Arabic language itself, and the most complete forms of the Arabic language, grammar, syntax and rhetoric, are manifested in the Book of God Almighty, as Raghib Al-Isfahani said: 'The words of the Holy Qur'an are the core of Arab speech, on which jurists and sages rely in their judgments and rulings, as well as poets and communicators in their systems and prose (8).

It is clear from the above that the subject matter of the rules of tarantella is not limited to the words of the Qur'an, but is broader and more comprehensive: 'Its subject is the words of the Qur'an; that is to say, the letters of the Qur'an, and there is a theory in it, because it searches for the conditions of the letters wherever they fall, so it may be an Arabic science, and it is included in morphology (9).

II: Introducing the Blida Iqraa' Board.

It is an official scientific body affiliated to the Directorate of Religious Affairs and Endowments in the state of Blida, working to serve the Holy Qur'an and related sciences, consisting of fifteen members and its president, Dr Abdelkrim Hamadouche.

Third: The emergence of the Blidiya Iqraa.

Algerian society has traditionally revered, learnt and taught the Holy Qur'an since the advent of Islam in Algeria. However, during the French colonial period, the Qur'anic education was prevented and deprived because the French authorities fought against Qur'anic education, so people learned the Holy Qur'an secretly and fearfully, yet they preserved the Qur'anic text as it was revealed. Then independence came and Qur'anic education was launched from its various beacons and institutions, such as mosques, katibs, schools and zawiyas. The efforts were mostly individual efforts from Qur'anic teachers, under the supervision of the Ministry of Religious Affairs and Endowments, or from associations whose objectives are to take care of Qur'anic education. However, Quranic education did not have an official body, nor an accredited sheikhdom similar to the sheikhdom of recitation in Egypt or the Levant, and specialists often called for the establishment of an official body to take care of the affairs of recitation in Algeria, until God wrote success and facilitation and Sheikh Abdelkrim Hamadouche met with Sheikh Omar Khoja to develop a concept for the recitation body and submit it to the Director of Religious Affairs and Endowments. The Director of Religious Affairs and Endowments, Mr Kamal Belassel, welcomed the project and hastened to implement it on the ground, making the Iqraaqah Commission its own headquarters in the city of Blida, and submitted the concern to the Minister of Religious Affairs and Endowments, Dr Mohamed Issa, who signed the inauguration report on 21 November 2015, making it the first official Iqraaqah Commission in Algeria after independence.

Fourth: Members of the Baladian Iqraa Board.

The president: Abdulkarim Hammadouche; university professor and authorised in the ten minor and major readings, the ten beneficial ways, and the four extra tenths.

-Members:

-Mohamed Bouchlouch: Inspector of Religious Guidance and Koranic Education, certified in the ten minor readings.

-Omar Khoja is a member: granted imam, authorised in the ten minor and major recitations and the ten nafi'iyyah .

-Khaled Darbani: Qur'anic teacher and authorised in the ten minor recitations.

- Noureddine Afrhaten: An employee of Sonelgaz and a certified reciter of the ten minor recitations.
- Sufian Jaghloul: Volunteer Quran teacher and certified in the ten minor recitations.
- Abdul Rahman Kadid: Imam and certified in the ten minor recitations.
- Abdul Rahman Mekdad: Inspector of Religious Guidance and Qur'anic Education, authorised in the narration of Rush from Azraq and Asbahani, and in the narration of Hafs.
- Alwan Hussein: Imam Ustadh, authorised in the narration of Rush from Al-Azraq and Al-Asbahani, and in the narration of Hafs.
- Abdul Hakim Walid Qaidum: Imam Ustadh and authorised in the ten minor recitations.
- Jamila Makki: Granted Qur'anic teacher and certified in the ten minor recitations.
- Zainab Lashahab: Granted Qur'anic teacher, authorised in the narration of Rush from the routes of Azraq and Asbahani, and in the narration of Qaloon from Nafi.'
- Zahra Belaliya Douma: Medical doctor and volunteer Quran teacher, certified in Nafi's narration, Hafs's narration, Ibn Kathir's narration, and Abu Jaafar's narration.
- Nassima Cherwati: Volunteer doctor and Quran teacher, certified in Nafi's recitation.
- Khawla Azzouz: Volunteer doctor and Quran teacher, certified in Nafi's reading.

V: Objectives of the Blida Iqraa' Authority

- Maintaining the national reference in the recitation of the Qur'an through the narration of Rush narrating from Nafi.
- Caring for the memorisation and teaching of the Holy Quran in reading and drawing.
- Spreading the various Qur'anic readings and granting Qur'anic licences .
- Preparing scientific programmes for the Qur'anic readers affiliated to the Authority .
- Setting scientific standards and controls for Qur'anic certification.
- Documenting and certifying certificates.
- Coordinating efforts between the sheikhs and readers.
- Maintaining accuracy and correctness in the publication of the written and read Quran.

VI: The Qur'anic teaching methodology in the Iqraa'a Board in Blida.

First section: Recitation correction .

The duration of this section is three years for memorising and correcting the Holy Quran.

First year :

- Memorising the last third of the Holy Quran.
- Correcting what is memorised.
- Memorising the Tahfat al-Ahdal system and its explanation.
- The book Al-Tabian in the Etiquette of the Holders of the Holy Quran (general attendance with the students.)
- The student is examined at the end of the year, and the rate of moving to the second year is 15/20, and the student is handed a certificate of passing the first year, and is authorised in Tahfat al-Awlad after presenting it to the sheikhs of the Authority.

Second year:

- Memorising the second third of the Holy Quran.
- Correcting the memorised.
- Studying the fundamentals of the Rush narration.
- Studying the book Al-Tabian in the Etiquette of the Holders of the Holy Quran (general attendance with the students.)
- The student is examined at the end of the second year and the rate of transition to the third year is 15/20 and the student is handed a certificate of passing the second year.

Third year:

- Memorising the first third of the Holy Quran.
- Correcting the memorised.
- Memorising the Al-Jazariyya system and its commentary.
- The book Al-Tabian in the Etiquette of the Holders of the Holy Quran (general attendance with the students.)
- The student is examined and handed a certificate of memorisation of the Holy Quran and a certificate of passing the third year, and the student is directed to the leave department.

The second section: Ijazah Department (narrating Rush from Nafi through Azraq.)

Enrolment requires memorisation of the entire Holy Quran and an assessment interview .

The duration of the study period is two full years, in two stages :

A - The first stage.

It lasts for six months, in which the student studies the following

- The basics of Rush's narration from Azraq .
- Al-Jazariyya system, memorised and explained .
- Training model reading from the Qur'an related to the introductory stage.
- The book Al-Tabian in the Etiquette of the Qur'an Holders by Imam Nawawi (may Allah have mercy on him.)

This stage concludes with a theoretical and practical exam, and the rate of moving to the second stage is fifteen points out of twenty (15/20), then the student is handed a certificate of passing the first stage with a licence in Al-Jazariyah after presenting it to the sheikhs of the Commission.

B - The second stage :

The duration of study is one and a half years, in which the student studies the following:

- A book on drawing and tuning.
- A book on stopping and starting .
- Introduction to the science of readings.
- Memorising Ibn Bari's Al-Durr Al-Luwaamaa with its commentary.
- Studying Al-Ajroumiya.
- The book Al-Tabian on the Etiquette of the Holders of the Qur'an by Imam Nawawi (may Allah have mercy on him.)
- Reciting the entire Holy Quran in absentia by one of the Authority's sheikhs.

This stage concludes with an exam and a research paper that the student submits to the Commission. The sealing council is attended by the Commission's sheikhs for witnessing and the Ijazah is sealed by the sheikh who read the student, the sheikhs who witnessed the sealing council, the head of the Commission, and the Director of Religious Affairs and Endowments .

The student is handed the Authority's licence with the seal and signature of the sheikh who read it, the General Supervisor of the Authority, the Director of Religious Affairs and Endowments, and the certificate of completion of the second stage.

The third section: Taking the reading of Imam Nafi .'

The duration of the study is two years, and the student must be certified in the narration of Rush from the way of Azraq or from the way of Al-Asbahani or in the narration of Qaloon, and the student reads a complete Khatmeh with the reading of Imam Nafi'ee.

The fourth section: Collecting Readings.

First: The seven readings .

The duration of study in this department is three years, and the student must be authorised in at least two narration, and study the Shatibiya system by memorising and explaining it, in addition to hearing the entire Holy Qur'an in the seven readings.

Second: The Ten Minor Readings.

To join this department, the student must be certified in the seven readings, and study Ibn Al-Jazri's Al-Durrah Al-Madhyarah system, memorising and explaining it, while reciting the entire Holy Quran in the three readings that complement the tenth.

Third: The Great Ten Readings.

To join this department, the student must have a licence in the lesser ten readings, and study Taiba Al-Nashr, memorising and explaining it, and reciting the entire Quran in the ten readings through the Taiba method.

Seventh: Activities of the Belaidi Iqraa Board.

The Iqraa has carried out several activities in the field of Qur'anic education, some of which are listed below:

- Reading in general and in different narrations, starting with Rush's narration of Nafi .
- Certifying and supervising the sealing of the Holy Quran with the ten readings.
- Opening a council to read the ten ways of Nafi'iya .
- A Quranic competition between the students of the Iqraa' Board, on the day of: 03/10/2018.
- Explaining the book Al-Tabian on the manners of Quran holders by Imam Al-Nawawi.
- Supervising the Quran Sealing Council for a group of students affiliated to the Zawiya of Sheikh Ben Issa - Gruaou, Blida, on: 12/02/2019.
- Framing and judging the 'University Reciter' competition at Jillali Bounaama University in Khemis Melliana on: 18/05/2019.

-Participation in the Holy Quran Forum at the University Residence 03, Ali Lounesi University, Blida 2.

-Graduation of a batch of six students, who were awarded in different narrations, on 10/07/2019.

-Supervising the graduation of a batch of six students, who passed in different narrations, at Al-Furqan Mosque in Oulad Yaish.

-Weekly councils in Quranic sciences, which is a series of investigations in Quranic sciences.

-Opening an introductory section for new students with the aim of nominating them for the Ijazah section.

Weekly majlis in the commentary of Al-Jazariyah system and the explanation of the origins of Rush's narration.

Participating in some Quranic evenings.

Conclusion:

After this short and enjoyable journey with a good company of scholars and their doctrines, we have come to an end with a number of benefits and conclusions, including the following:

-Qur'anic education is one of the most honourable and beloved deeds to the Almighty.

-The Algerian society has a great interest in Qur'anic education in its various stages.

-There is no mention of the term 'Tajweed' in the Holy Quran as a whole, but we find that it commands reading, recitation, and recitation, so this science should be called by its name derived from the sum total of what is mentioned in the Holy Quran.

-The subject of the rules of recitation is not limited to the words of the Qur'an, but is broader and more comprehensive, and touches the Arabic letter wherever it occurs, in the Holy Qur'an, the Prophetic Hadith, or in Arabic speech, both prose and poetry.

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