

# The impact of Quranic readings on mastering Arabic sciences and the role of website content in its spread

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## Abstract

Researchers believe that many non-Arabic speaking students find it difficult to master grammar, morphology, and rhetoric. This is because the teaching of grammar and other Arabic sciences depends on static examples or the non-use of those rules in their daily lives. The researcher believes that linking Arabic sciences with Quranic readings and understanding their meanings will make knowledge of grammatical, morphological or rhetoric rules a great value and benefit to the student of knowledge, while not ignoring the role of modern technologies in such operations. Therefore, the researchers will seek to present this study to prove that the study of Qur'anic readings has an effective impact on understanding the rules and applying them to other Qur'anic verses, in addition to assisting the Internet by displaying the content of websites in this regard. The expected results that this method will succeed in making the students benefit from the understanding of grammatical rules and the ability to apply them to Quranic verses with different readings, and to understand many meanings of words, the research also proved that the Internet and modern technology greatly facilitated the dissemination of knowledge and information with people; It also helped gain knowledge and share experiences among employees at the corporate level

**Keywords** Internet, Websites, Quranic readings, Arabic sciences, Abnormal readings, Language studies

## Introduction

The role of modern technologies has been proven, such as websites that represent the Internet as their infrastructure, and the Internet is a fast way to access information, so any information can be found easily and in the least possible time, whether this information is educational or another type. The websites also help in spreading knowledge and communicating between people who are connected by topics of common interest, allowing them to exchange information and discuss it at the same time. The Internet is shrinking the world into a small village in which we can find information, knowledge, and experiences directly and quickly through phones and computers (Aledinat Lowai Saleh, 2020).

Quranic readings are among the important and influential sciences in the interpretation of the Qur'an, knowledge and deduction of rulings, and knowledge of syntax and the different meanings of them. Rather, it is considered one of the most honorable sciences due to its close connection with the statement, interpretation, and interpretation of the meanings of the Holy Qur'an, and the statement of its secrets, and it is a necessary science for all religious and Arabic disciplines such as interpretation, jurisprudence, and legal rulings, and is primarily necessary for students of the Arabic tongue towards it, its morphology and eloquence, and at all intermediate and advanced levels. Ahmed Mukhtar says: "The words of the Noble Qur'an are the core of the speech of the Arabs, its butter and its mediator, and they have to be adopted by

the jurists and sages, and to them terrify the skilled poets and rhetoricians, and everything else is like peel in addition to the delicious fruits" (Mukhtar 1988 AD, pp.: 17-18).

People have known that the emergence of Qur'anic readings was connected with the revelation of the Qur'an, and it required us to clarify important matters related to it, namely: the definition of the Qur'an and the readings and the difference between them, then an explanation of the stages of collecting the Qur'an, then an explanation of what abnormal readings are and how they arise, then choosing models from the Qur'an that show the effect of the readings on Mastering the Arabic sciences. Note that some of them have been clarified by eminent scholars in the sciences of Sharia, the origins of religion, and the Arabic language invaluable and extensive research, but the researchers wanted to make this science accessible to researchers in an easy, easy and concise manner I prepared this article. We ask God for help, success, payment guidance.

### **Definition of the Qur'an and Readings**

Many of those interested in Qur'anic readings presented the definition of the Qur'an and the various readings that are frequent and abnormal, and the research will present a summary of what they mentioned (Al-Asqalani 1972 AD, 1/17, Al-Zarqani 1998 AD, 1/489).

The Qur'an is a language that is a source derived from the recitation, i.e., he recited a recitation and the Qur'an, and it is a source from the saying of the one who said: I read, as you say: and "forgiveness" is from "God forgive you" (Al-Tabari 1902AD, 1/94-95, 97), and the scholars, may God have mercy on them, set out The Qur'an, distinguished from others by saying: "The Qur'an is the word of God revealed to His Messenger Muhammad, may God's prayers and peace be upon him, through Gabriel, may God's prayers and peace be upon him, transmitted to us frequently, the devotee with its recitation, the miraculous with the shortest surah of it, the combination between the two covers of the Qur'an that opens with Surat Al-Fatihah and concludes with Surat Al-Nas" (Al-Maqdisi 1401 AH, pp. 60-61).

As for the Qur'anic reading, one of the good definitions of it is what the scholar Al-Asqalani said: "A science from which is known the agreement of the transmitters of the Book of God and their differences in language, parsing, deletion and affirmation, movement and housing, separation and communication, and other forms of articulation and substitution in terms of hearing" (Al-Asqalani 1392 AH, 1/170).

And the recitations narrated by mutawatir is one of the reasons for God Almighty's preservation of the Holy Qur'an, as if it was on one letter and leaving the different tongues, that might push it to distortion and change, so the mutawatir readings would achieve maintenance and memorization (al-Tawil 1405 AH, 1/18).

The sources indicate that Abu Bakr was the first to order the collection of the Qur'an in one Qur'an (Bukhari 4/1720, 6/2629, and Ibn Kathir, pg. 19), as well as Othman bin Affan, who collected the Qur'an in one Qur'an to avoid disagreement, and ordered the copying of the Mushaf of Al-Siddiq, may God be pleased with him. From him, and he sent a copy to all the countries, and kept a copy in Madinah, and burned the rest of it (Al-Baghawi 1403, 4/523, Al-Qurtubi 1385 AH, 1/40, and Al-Suyuti 1405 AH, 1/171-172)

It has been suggested to those interested in the science of readings that the seven readings differ from the seven letters, for the seven letters are the readings that the Prophet, may God bless him and grant him peace, recited to his companions when the Qur'an was revealed, and they are found in the Qur'an that Abu Bakr al-Siddiq, may God be pleased with him, ordered, and this matter was confirmed by Makki bin Abi Talib (Al-Qaisi 1405 AH, p. 38).

As for the seven readings, they are the ones that came after the Caliph Uthman, may God be pleased with him, compiled the Qur'an into one Qur'an. Al-Jazari, 1/9, Ibn Al-Jazari 1400 AH, p. 34), which was compiled

by a group of those interested in Qur'anic readings, and they were classified in them as Imam ibn Mujahid (245-324 AH), who wrote his book "The Seven in the Readings", which appeared in the year (300 AH) approximately.

The correct readings narrated with a continuous chain of transmission were not limited to only seven, but rather more than that (Ibn Al-Jazari 1411, 1/538, Ibn Mujahid, p. 14), in addition to the abnormal readings, which were not transmitted by the mutawatir chain of transmission, did not spread and expanded among the readers, and they did not receive them. Acceptance, even if the Arabic aspects agreed, or if they were transmitted by the chain of narrators, but they contradicted the Ottoman drawing, although they were readings that existed before the appearance of the Imam Mushaf, which was approved by Uthman, may God be pleased with him (Al-Qaisi 1405 AH, pg. 127). The one who committed a major sin (Ibn Al-Jazari, 1/15).

### **The Impact of Readings on Teaching and Mastering the Arabic Language**

Those who contemplate the various Qur'anic readings and the directions, interpretations, and sayings hovering around them, and the concordant or different meanings that lead to them, will see that they have a strong attachment to the various linguistic sciences, grammatically, morphologically, sounds and semantics, and all this serves the interest of clarifying the verses of the Noble Qur'an and the interpretation of its words, sentences, and structures. It helps in the correct and complete understanding of the words of God Almighty and contributes to the correct deduction of the religious rulings of devotion and belief.

The Qur'anic readings are among the matters that carry with them the subtle secrets in understanding the Qur'anic verses. In Arabic studies, we find there are linguistic, grammatical, morphological, and rhetorical directions for Qur'anic readings, which makes the study of Quranic readings complementary to the journey of the student of Arabic, so that he increases durability, strength, mastery, and mastery in his specialization, because it allows him to apply the rules of the Arabic sciences that he studied, describe and analyze them and give preference to the various sayings in them, all of which are great gains added to the balance of the student of Arabic, and it has been said: "The The language of the Qur'an is the most accurate measure of research in the language of the Arabs" (Wolfenson 1959 AD, p.: 226).

Abdel-Sabour Shaheen pointed out that the abnormal readings contain a huge linguistic wealth that benefits the learner of the Arabic language, and gives him good skills to understand linguistic issues, and develops in him the queen of checking the linguistic origins of words, and their relationship to the meaning of Quranic reading, and their compatibility with the context of the verse (Shaheen, pp.: 7-8).

The scholars of Arabic and the scholars of theology and Sharia have shown that, whether the ancients or the late ones and they wrote many books and scientific research published in scientific journals, which will benefit students of science to the extent that they are decided upon in the higher stages of linguistic studies.

This leads us to say the importance of studying the Qur'anic readings as a linguistic, grammatical, morphological, semantic, and rhetorical study for the student of Arabic, and to make it a starting point for the study of linguistic rules to show the meanings of the Qur'anic verses, as it includes semantic, phonetic, systemic, stylistic, idiomatic and intellectual issues, which are related to the language and the aspects of its use, and the text to try to And what is included in that are the doctrinal and jurisprudential issues that are deduced from the Qur'anic verses and the readings that they contain.

The research believes that those studies related to Quranic readings will contribute to raising the scientific level in Arabic sciences, in terms of the moral return that Quranic directives perform in morphology, and

the different meanings they play for grammatical structures, and the various and multiple meanings in the meaning of the word and structures in studies of etymology and studies Rhetorical.

The multiplicity of readings in one verse leads to the multiplicity of meanings learned from this verse and expands the believer's understanding of what God Almighty wants from his words in one place, and this is a form of brevity that leads to the perfection of the miraculous, as the diversity of readings is richer than the multiplicity of verses, so we find the word *Few* bears the many different and important meanings, and in this, there is an enrichment of the meaning and additional illuminations about the verse, thus enlightening us the aspects of significance and leading to an integrated understanding of the verse that leaves no room for defect or disorder.

These studies and those meanings and illuminations of the different models that emerge from them for the Arabic sciences will benefit students at the university level before the stage of specialization in the master's or doctorate, in studying those sciences combined in one verse; That is, knowing the grammatical, morphological, linguistic and phonetic directions, or the meanings and the multiple aspects indicated by rhetorical studies, and we will give examples of them in the following from the research, with a comment on them with regard to showing the close attachment of Qur'anic readings to linguistic studies.

First: God said: "Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allāh, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakāh; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous." [Al-Baqarah, 177].

Hamzah and Hafs recited with the monument "Al-Barr", and the rest read by raising it. We can understand the two readings from the rhetorical aspect if we look at the reason for the revelation. Qatada, al-Rabee', Muqatil and al-Arabi said: It was revealed about the Jews when they objected to the Muslims on the day that the Qiblah was turned. Ibn Abbas, Ataa, al-Dahhak, and a group said: It was revealed about the believers; The Prophet, may God bless him and grant him peace, asked a man about righteousness, and I came down. There is no doubt that the first reason fully agrees with the reading of the monument; Because the arrangement of the verse according to this is like this: You do not take over your faces before the east and the west are land, for (that) and the verb is financed by a source that is not a noun. As for the other reason, it is consistent with the second reading, which is that righteousness is a beginning, and the meaning is: righteousness is not that I set your faces before the east and the west, and this is consistent with the question about righteousness. In order to approximate this meaning, it would be nice to imagine the difference between our saying: Zaid is the brother of Ahmad, and our statement: Ahmad is the brother of Zaid. Zaid's brother in the first sentence is the subject of the subject, and Ahmad is the subject of the second sentence. There is a vast difference between the two sentences. Because the subject must be known to the addressee, in the first sentence the addressee knows Zaid's brother, but he does not know that he is Ahmed, and in the second sentence he knows the addressee Ahmed, but he does not know that he is Zaid's brother. So, the authority of the East and the West was the basis for those who made a fuss over the Muslims on the day that the Qiblah shifted, and this authority for them was the essence and the basis, so it was appropriate to be a beginner, so it was made a name that is not. As for the second reason, righteousness is the pillar and is responsible for it, so it is appropriate to be a beginner. Thus, each of the two readings gave a graphic meaning consistent with what was said in the verse about the reasons for revelation. (Favor 1987 AD).

Second: God's word: "They want to extinguish the light of Allāh with their mouths, but Allāh will perfect His light, although the disbelievers dislike it." [Al-Saff, 8]. Ibn Katheer, Hamza, al-Kisa'i, and Hafs recited in addition, and the rest recited al-Tanween and enthroned his light.

He may think at first sight that the two readings are one thing, but whoever understands the secrets of Arabic in its provisions, judgments, and accuracy will look to the impact of these movements in clarifying the difference in the meanings of the verses resulting from the difference between the meanings of the words.

One of the splendors of Arabic is that it differentiates between those concerned with movement at times, so they say: laughter and laughter, so by housing the H he is the one who laughs at him, and by opening it he is the one who laughs at others. The differentiation with a letter of meanings maybe like their differentiation between (Lam) and (To), so there is a difference between our saying: Ahmad is more beloved to his father. And: Ahmed is dearer to his father. Allah says: "When they said, "Joseph and his brother are more beloved to our father than we, while we are a clan. Indeed, our father is in clear error." [Yūsuf, 8], The differentiation maybe is one of the letters of the lexicon. It is said: This is the hitter of Zaid. And Zayd hitter and the first benefit is achieved by hitting and its occurrence. Ibn Qutayba said: "It has the syntax that God has made a corroboration of its words and an ornament to its system, and a difference in some cases between the two different equivalent words such as the subject and the object that does not differentiate between them if their conditions are equal in the possibility of the verb to have each one of them with syntax, even if a saying said: This is my brother's killer By Tanween-, and another said: This is my brother's killer – in addition – because the Tanween indicates that he did not kill him, and the deletion of the Tanween indicates that he killed him." (Ibn Qutabiya 1393 AH, 1/18): Based on this, we must understand the noble verse, reading the addition guides to God, Blessed and Exalted Be He, has completed His light, and this completion maybe by completing the religion, or it may be with the victory of its people, enabling them and defeating their enemies.

So, reciting the addition has a divine favor upon his Prophet and the believers with him by what God has honored them within completing this light, but the Holy Qur'an is not for this group alone but is for all Muslims until God inherits the earth and those on it. In it there is a divine tool, and God's promise does not lag behind, as it contains reassurance for the believers when darkness descends upon them, and the night is lonely, that a situation like this will never last, and God must complete His light as He completed it before, God Almighty said "Allāh has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient." [Al-Nour, 55]. (Fadl 1987 AD).

We can favor the first reading in addition or strengthen it; Because of the affirmation in the promise, the promise of God Almighty is not broken, and His command is a reality that is impossible. This weighting is a reassurance for the Muslims, unlike the second reading in which there is a comment to them by God that this matter will happen, except that they may be overwhelmed by fear and anxiety from this non-conclusive promise. Someone said to you: I gave you 100 dinars, but you wait for me tomorrow, not as someone who says to you: I will give you 100 dinars, but wait for me tomorrow.

From the above, it is clear to us that those interested in Quranic readings will acquire several skills regarding the study of linguistic structures and sentences, such as recognizing the different linguistic sayings and directions for reading and learning about the various grammatical sayings and doctrines in the

matter, and the scientific evidence for each saying, as well as the ability to distinguish between sayings; The strong one from the weak one, then he tries to weigh them between them when his strength appears in some of the evidence and opinions.

**As for the morphological guidance, it is towards the saying of God Almighty:** “when we made an appointment with Moses for forty nights. Then you took [for worship] the calf after him [i.e., his departure], while you were wrongdoers.” [Al-Baqarah: 51]

Abu Amr bin Al-Ala Al-Basri read: (We promised) without a thousand, and the rest read it with a thousand (We promised).

The audience’s reading contains the meaning of interaction, as the date is between two people, as there is a promise from God to Moses to give him the Torah, and a promise from Moses to implement, accept, adhere and attend (Al-Zajjaj 1988 AD, 1/133). For Moses, peace be upon him, it is one-sided, so if the audience’s reading is a sign of what the Cleric of God, Blessed, and Exalted Be He, aspired to from the joy of meeting, and the light of sociability, which he tasted its sweetness before when he was returning from Medina when he was engaged: “He said, “It is my staff; I lean upon it, and I bring down leaves for my sheep and I have therein other uses.” [Taha: 18], the audience’s reading indicates what they have previously explained, and the reading of Abu Amr suggests honor and assignment to Moses (Fadl 1987 AD).

Abu Obaid al-Qasim bin Salam favored the reading of Abu Amr without a thousand, arguing that the dating that takes place between two parties is only from people with each other. The reading is identical in meaning (Abuhayan 2000 AD, 1/321).

As for Al-Zajjaj, he did not see the weighting between the two sayings, and he explained the date with what we have presented of it being from God through the meeting, speaking, and giving the Torah, and from Moses, peace be upon him, with acceptance, obedience, and submission, so the date took place from both sides. (Glass 1988 CE, 1/133).

Those interested in Quranic readings will stand in such seven readings on the directives of the people of the language and know their evidence and preferences, and what they built on of the evidence of weighting and comparison, and he has to choose and weigh the appropriate saying that he sees as the happiest with evidence, based on the assets and sound rules of weighting, so that he develops the skill of auditing, consideration, weighting and evidence He also develops the skill of reading the linguistic sayings of the Qur’anic reading, and he also acquires the skill of documentation and the ratio of the sayings to the first who said them before mentioning the later ones.

**As for linguistic guidance, it is like the Almighty’s saying:** “(19) [That] indeed, it [i.e., the Qur’ān] is a word [conveyed by] a noble messenger, (20) [Who is] possessed of power and with the Owner of the Throne, secure [in position], (21) Obeyed there [in the heavens] and trustworthy, (22) And your companion [i.e., Prophet Muḥammad (ﷺ)] is not [at all] mad, (23) And he has already seen him [i.e., Gabriel] in the clear horizon, (24) And he [i.e., Muḥammad (ﷺ)] is not a withholder of [knowledge of] the unseen.”, [Al-Takwīr,19-24].

Ibn Katheer, Abu Amr, and al-Kisa’i read al-Za’a’ (Buznin), which means (accused) in the Hudhayl language (Ibn al-Ha’im 1423 AH, p. 338), and al-Fara’ said: weak (al-Fara’, 3/243), and the rest read al-Daad and its meaning with miserly (Abu Hayan 2000 AD, 10). /419). The reading of Al-Dhaad is consistent with the previous description, which is His saying, Glory be to Him, “Amen.” As for the reading of Al-Dhaad, it means that he is not miserly with what he commanded to be communicated, so he does not conceal what he has in return for a reward that he receives, as the soothsayers do. Based on this, this reading is consistent with his saying: (And your companion is not crazy); The negation of fortune-telling and insanity came in the

example of his saying, the Highest: Thus the first reading agrees with what came before it (and your companion is not crazy), and the second is consistent with what comes after it (and he saw it with a clear horizon).

And the interpretation of the weak suspicion in it is a ban on the accusation of weakness from the Prophet, may God's prayers and peace be upon him, for the infidels of Quraysh belied the Prophet and accused him of madness and witchcraft, and did not accuse him of miserliness, so it is appropriate here to deny weakness on him (Ibn Attia 1422 AH, 5/444).

There is another matter that emerges from the difference of the two readings, which is that these noble verses differed among the commentators, some of them went to the meaning of Gabriel, peace is upon him, and others said that what is meant is the Prophet, may God's prayers and peace be upon him. If this is the case and both of the meanings are correct, then what appears to be the reading of Al-Daad is more likely that he is the Prophet, may God's prayers and peace be upon him, for the Prophet is not stingy with the revelation of God, as is the case of the priests who are stingy with the inventions of the devils, and the reading of Al-Dhaad is more likely that he is Gabriel, peace is upon him, who was accused by the Jews. As the civil Quran later told us: "Say, "Whoever is an enemy to Gabriel - it is [none but] he who has brought it [i.e., the Qur'ān] down upon your heart, [O Muḥammad], by permission of Allāh, confirming that which was before it and as guidance and good tidings for the believers.", [Al-Baqarah, 97], (Favor 1987 AD).

It can be said that the preponderance of reading (Thineen) in denial of the accusation on the authority of Gabriel, peace be upon him; To close the description of the description.

We conclude from the aforementioned linguistic directives and studies in this verse that the student of Qur'anic readings will gain a lot of skills and many linguistic faculties, in terms of learning the statements of linguists in directing Qur'anic reading from a linguistic point of view, linking it to the explanatory meaning of the verse, and seeing the multiple dialects in the Qur'anic word, its meaning and connotations Whether it is in the agreement or different, and trying to give weighting between the different sayings with regard to the linguistic aspect, and linking this weighting to the meaning of the verse and its meaning according to the sayings of specialists from the commentators, with the possibility of coming up with the rhetorical aspects indicated by the readings, and linking them to the arts and rhetorical rules according to the old and modern specialists.

Phonological studies are also of great importance and a high position to clarify morphology, grammar and rhetoric because language begins with listening, and this science intervenes in mastering Arabic sciences because it begins to clarify the exits of letters and the exchange of letters in Arabic dialects, which results in an understanding of the meaning of the word and then speech when the integrity of the installation, Then understand the meaning of speech and the distant, potential or figurative meanings through rhetorical studies and the sciences of meanings.

Knowing that phonetic studies have been devoted to scholars of Qur'anic sciences through the study of the science of intonation, and the related studies of letter exits, which is undoubtedly closely related to the study of Arabic, and that the study of Qur'anic readings will be the starting point for the return of studies of intonation to the priorities of the interests of students of Arabic in phonology, to straighten the study curriculum within the framework of linguistic study.

In addition, the one who wants to give weighting and preference between readings using the origins and grammar; will find the door wide in front of him, especially when he finds in his hands that huge and abundant number of books of interpretation and the sciences of the Qur'an and books guiding Qur'anic readings. This amount of literature available to us in this era was not available in the past centuries and

ages, and it is no secret that some linguistic schools have been intolerant of their statements. Some of those who belonged to it, and this affected them in directing them to the Qur'anic readings, as happened in the reading of the investigation of the two hamzats if they meet at the beginning of the word, as it was described as weak and abnormal, even though the reciters in it are great readers; Like Asim and the other ten reciters, however, upon investigation and examination, it became clear that it was the bias towards the Basri doctrine that called them to this ruling (Shaheen, p. 7, and al-Hamd 2006, p. 34-35-36, and al-Khatib 2001, p. 67).

Those who scrutinize the sayings of scholars in directing Qur'anic readings will notice that those who work with them are among the great scholars of the Arabic language, who wrote down the Arabic language, sat down and rooted for it, and branched out in its issues; The likes of Al-Khalil bin Ahmed, Sibawayh, Al-Farra', Al-Zajjaj, Al-Akhfash, Al-Sirafi, Ibn Faris, Al-Mubarrad, Ibn Al-Sarraj, Ibn Al-Anbari, Ibn Jinni, Abu Ali Al-Farsi, and others. Such as Abu Amr bin Al-Ala and Al-Kisa'i, they were not able to read until they were able to the language, but they were flags for it, and this leads us to say the importance of linking the study of Quranic readings to the study of the various Arabic sciences, and that between them is closely and inextricably linked, the people of the Qur'an and the readings are the people of the language.

### **The Role of Website Content in the Knowledge Spreading**

The emergence of digital age technologies, the spread of computers, and the penetration of the Internet in various areas of our lives have left social and cultural effects, and this has led to a change in traditional concepts of several areas such as work, education, and commerce, as well as media and the Internet (Syarilla Iryani A. Saany, 2020). A conscious thinker, and the first responsible for the huge shift in science and knowledge, learners can benefit from the Internet in all fields and in everything that is new and useful to them.

The multiplicity of means of communication and its development led to the emergence of new media and means of communication that imposed a distinctive reality in communication for one era: the end of the twentieth century and the first of the twenty-first century, and one of the most important of these developments is the emergence of the Internet for commercial use, which emerged as a result of the development of digital media in the operation and management of information. Many media agencies, media outlets, and even individuals have sought to take advantage of the communication capabilities offered by this technology by launching general and specialized websites that perform various media and communication tasks.

In the scientific, intellectual, and social fields. The technologies of the digital age and the media have given new dimensions and many new areas of learning and education through which an individual can learn in any way, at any time, from any site and from anywhere, but from several sites at the same time, where e-learning appeared and became the best and most widespread means for education and training, so modern educational systems have sought to preparing individuals to make good use of information technology (Elsayed M. Salem, 2020).

The use of the technologies of the digital age and the media is an optional matter that new institutions resort to in education, as it has become one of the most important requirements for achieving quality education: providing information and communication technologies, and employing them effectively in the performance of work inside. and outside these institutions and activate them in the teaching and learning process.

Employing information technology and the Internet in training and education is one of the most important indicators of the transformation of society into an enlightened society; Because this will increase the



efficiency and effectiveness of education systems and spread informational awareness, and thus will contribute to building information cadres that societies seek in the current era.

Information technology will make the teacher's task more exciting and rich and will elevate him from just a freight carrier, and knowledge will be a supervisor and teacher whose students will share their adventures in acquiring and employing knowledge. In addition, the teacher's connection to his reality will increase thanks to the communication networks that will connect the school with the reality outside, and thanks to the digital simulation systems that will be transmitted to the classroom now living a dynamic model to meet this reality.

Educators are constantly looking for the best ways and means to provide an interactive learning environment to attract attention the learner and urged them to exchange opinions and experiences, and information technology is represented in the computer, the Internet, etc. is attached to it from a variety of media, one of the most successful means to provide this educational environment, where be working on cooperative projects in different schools, have students develop their knowledge topics interest them by contacting friends and experts with the same interests (A.elsattar A.elwahab Ayoub, 2020). It is the students' responsibility to search for and formulating information to improve their thinking skills, as well as communication through the Internet writing skills and English language skills as the Internet provides students and teachers both texts written in English on various topics and different levels.

As for the teacher, the connection to the World Wide Web and the use of technology enables the teacher to access experiences and educational experiences that are difficult to access in other ways.

The strength of the Internet, for example, lies in its ability to connect people with vast distances and with different information sources. The use of this technology increases educational opportunities and extends them to far greater extent schools and this is what is known! It is called e-learning, which is one of the most important features of the school of the future.

Information and communication technology in educational institutions respects human individuality, dignity, and the spirit of initiative in it, and modernization becomes a vital element of everyone, and it enhances the spirit of adventure, teamwork, and continuous renewal of creativity (Abdul Ghani Bin Md Din, 2020). In the educational process, including:

- New technology and new media are working to achieve a huge abundance of information sources, and increase the knowledge and cultural outcome of the learner, filling the shortcomings that the curricula deal with, the speed of obtaining information, providing excitement and suspense, providing flexibility in education and the independence of the learner, and thus contributed to changing the features of the educational system with its various elements, as the Internet helped change the role of the teacher from a mere carrier As contributed to changing the role of the learner from a mere recipient of knowledge to the role of an investigator, researcher, explorer, and sometimes expert.
- This new technology and new media have many tools and applications capable of developing students' communication skills, whether at the local or global levels, by including means of communication in the school curricula, for example: designing and preparing curricula and publishing them in the form of Internal computer networks or large-scale computer networks allow students to communicate with their peers and colleagues over long distances, thus supporting the exchange of educational experiences among them.
- These new technology and new media tools have a superior ability to store, retrieve, process, and transfer data in its various forms (text - image - drawing - snapshot - graphs - statistical tables) and to transform data in its various forms, which contributes to training students on skills Information retrieval,

transmission, and information processing in a way that enables them to keep pace with the information high-speed road.

- New technology and new media work to develop the effectiveness of education through the development of methods and methods of pedagogical education, and the development of self-learning skills.
- New technology and new media expand the areas of expertise that students see and work on quality teaching: saves time, effort, money, and increases clarity and experience.
- New technology and new media develop students' mental skills (such as problem-solving skills, creativity, understanding, evaluation, and analysis of information) and developing their learning abilities.
- New technology and new media can go beyond classroom walls and connect students and the teacher in reciprocal relations at the local and global levels, such as 3 that allows them to learn about the ways of life in other societies.
- New technology and new media provide students with an interactive learning environment that encourages students to engage in the educational process, which makes the study vital, effective, and meaningful, through the use of modern ICT tools and new media.
- New technology and new media offer students with special needs many advantages, the most important of which are: Modify educational strategies for students with low-achieving needs corresponds to their nature and characteristics, as 3 provides students with physical problems with prosthetic devices and devices it allows them to get an education with their normal peers.

Linguistic training means the learner of proper pronunciation, clear fatigue, free from defects and errors, and a complete and accurate understanding of everything he speaks or listens to. The objectives of language training are as follows:

- Training children to use 3 languages correctly, using 3 correctly, using 3, speaking, reading, and writing.
- Forming correct language habits in children to replace the troubled ones, by imitation.
- Increasing the children's linguistic experience, in terms of words, sentences, phrases, metaphors, and illusions.
- Training children on right and wrong in 3 being listened to, read, spoken, or written.
- Accustom children to the good practice of the correct language in speech and writing.

### **The Role of Website Content in the Knowledge Spreading**

The Internet is a fast communication medium through which you can communicate with family and friends easily through social networking sites. One of the most famous is Facebook, which is the largest communication site in the world. Communication and communication in the past, communication took a very long time, up to days; And sometimes months. But recently people have been able to communicate more easily and quickly through internet calls and chats with anyone in the world; An email can be sent to anyone in less than a minute. Providing information easily to the Internet has many advantages, including one that enables a person to obtain the information he needs easily by typing one or more words in the search engines, enabling him to access everything he needs to know. Knowledge and Learning the Internet contains a lot of infinite information that enables a person to access any question or topic he wants to know through websites and search engines.

The research suggests that the study of Qur'anic readings should be made one of the basic subjects in the stage of high licensing and specialization in Arabic sciences so that the importance of Qur'anic readings for students of Arabic becomes clear, and the hearts and minds of the people of Arabic are always related to

the Holy Qur'an and related studies and sciences, and its application in scientific life is achieved and process.

The research also recommended activating the role of the Internet in teaching language skills, using technical development and teaching language skills. And assessing the role of the Internet in teaching Arabic language skills through the vocabulary of the Holy Qur'an. And the establishment of advanced websites on the World Wide Web based on the meanings of the Arabic language extracted and used in the Holy Qur'an

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