

Ilmul Dabt: Research, Review Of Initiatives And Evolutionists And Racists Specious

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ABSTRACT

The accurate writing is a fundamental requirement for correct recitation of The Quran. The foundation and quality of writing is based on “Ilm-al-Rasm” and in quality of Qirat is largely based on “Ilm-al-Zabt”. Ilm-al-Zabt is divided into “Nuqat-al- A’raab” and “Nuqat-al-A’jaam”. Nuqat-al- A’raab means the signs which through light on “Al-harakah” “Sukoon, Tashdid, and Madd, etc. Nuqat-al-A’jaam implies The signs which eliminate the confusion found between letters and cause the phonetic and facial recognition of different letters which we know as the “Nuqat of letters”. The letters with Nuqat are called “Mujam letters” and without Nuqat are called “Mouhmal letters”. Initially, Quran was empty from all these signs. Due to the need of time this knowledge was innovated in Ameer Mauwia’s Era (died 65.H) which was initially imposed by the Imam of time Abu Aswad Aldwali (69) on the order of Ziaad bin abi Ziaad (53) in the shape of round dots with the different colours of inks from the colour of Musaf’s ink. Then Imam Al-Nasr bin-Asim -Al-Lysi (89.H) and imam Yahya ibne Yamar Al- Udmani (129.H) applied the dots on letters with the Ink as same of Mushaf’s ink in order to distinguish the confusing letters by the command of Hajaj bin Yousaf (95.H) in Abdul Malak bin Marwan (86.H) reign. After this Imam Khalil bin Ahmad Al Fraheedi (170.H) changed the “Nuqat-al-Araab” into “Harkaat” giving them beautiful shapes in order to remove the difficulties to differentiate different dots and made these signs symbolic with different names like “Fatah”, “Damma”, “Kasrah”, “Sukoon”, “Tashdid”, and “Madd” etc. Initially different point of views were found about “Ilm-al-Dabat” because it was invented after the era of Prophet (PBUH) and Khulfaa-e-Rashedeen and it is just like as Abu Bakar Saddique (R.A) combined the Mushaf in scriptures but after this scholar approved it as “Al-Mustahab”. Moreover, the scholar of Muslim Ummah agreed upon “Istehbab” of “Al-Nuqat”. Apart from these non-Muslims scholars blamed that Muslims are changing the Quran through “Ilm-al-Dabat”. Some Muslims scholars prostrated from Western way of thinking and by becoming the victim of conspiracies protest against “Ilm-al-Dabat” which is nothing than a fruitless effort. A major reason for the opponent’s effort is that a few Muslims are engaged in the field of this knowledge.

Keywords: Ilmul Dabt, Initiatives, Evolutionists, Development, Apponents, Objectives, Scriptures.

INTRODUCTION

DISCIPLINE: BEGINNINGS AND DEVELOPMENT AND REVIEW OF OPPONENTS' OBJECTIONS

As soon as a Muslim believes in the Holy Qur'an, the knowledge of its meanings four rights, i.e. education, discretion, compliance and preaching, become obligatory. The first right among them is the teaching of the Qur'an. The excellence of which can be estimated from the words of the Lord of the Universe: "The best of you is the one who learns and teaches the Qur'an." Learning the Qur'an includes recitation as well as knowledge of its meanings and understanding of its commands. Is. And with its daily recitation or recitation, the rights of the Qur'an begin. And correct writing is a basic requirement for correct recitation of the Holy Quran. The basis of the health of writing is based on the knowledge of writing, and the health of reciting is largely based on the knowledge of discipline.

Every Muslim needs a correctly written Mushaf for teaching and daily recitation of the Holy Quran. And the health of literature is not possible without discipline. That is, the knowledge of discipline is necessary with the knowledge of the Holy Qur'an. And a non-Arabic person can learn the Quran in the right way only by knowing the rules of discipline. Because a non-Arabic person cannot pronounce the Holy Qur'an without signs of restraint. That is why discipline is considered a part of the movement to protect the Qur'an.

In the dictionary, control is defined as making strong and firm. In other words, the words are said to be spelled with adherence to the rules of spelling and syntax of the Arabic alphabet. Al-Nuqat is divided into two parts called Nuqat-ul-Irab and Nuqat-ul-Ijam.

According to the imams of the Qur'an, Nuqat ul-Irab refers to those signs that indicate movement, rest, tension, and support, etc. That is, Nuqat ul-Irab or Nuqat ul-Harakat refers to the point or mark that is placed on the letter to distinguish between different movements in the word. For

example, the dot of Fathah is placed above the letter, the point of Kasrah is placed below the letter and the point of Zammah is placed in front or in the middle of the letter.

Nuqat ul-Ijam refers to the marks placed on the letters which are formally used to differentiate between suspicious letters. Like one dot above baa, two dots above taa and three dots above saa. Similarly, a point inside the jeem and a point above the khaa.

Al-Shakl refers to the specific signs with which the Qur'an is embellished by adding Irabs. And so on

It means binding the book to the Irabs.

There was some disagreement about discipline in the beginning, because it was invented after the time of the Prophet. And it is almost as if Sayyidna Abu Bakr had to collect the Holy Qur'an in one Mushaf. But later the scholars declared discipline as mustahab. Rather, the scholars agree on the writing of the Musahaf and the points of the Musahaf.

Knowledge of discipline is permissible according to most scholars and it is one of the two traditions. It is narrated from Imam Ahmad that some have called it makruh and the truth is that it is not makruh because necessity demands it. The command of Al- Nuqat is the same as the command of the letters of the letter. Dots distinguish between letters and show Arabic characters. Therefore, this (al-Zabt) is one of the completion of speech.

In the beginning, the Holy Qur'an was without dots and signs of movements. First of all, points were placed on the Holy Qur'an, then Khumus and Ushur were placed. Abu al-Aswad (d. 69 AH) is the first person among the followers who laid the foundation of grammar and at the same time started the system of form through dots in the Qur'an. Several motivations are described behind Abul Aswad's willingness to do this work.

By the end of the first half of the first century Hijri, millions of non-Arabs were also entering Islam and learning the Holy Qur'an as well as the Arabic language. Not only the teaching of recitation of a language, but even its use in common speech cannot give a person the skills of a native speaker. Where the practice of speaking (wrong) Arabic with a tone increased among the people, this incorrect knowledge of Arabic also began to be demonstrated in the recitation of the Holy Qur'an. By that time some Muslim rulers along with the scholars had the idea of remedying it. But despite their political entanglements, the rulers still considered correct recitation of the Holy Qur'an not only a part of their faith, but also considered it a must for their language skills. And wrong recitation of the Holy Qur'an was considered not only a serious sin but also a defect of Arabic knowledge. As a result of trying to remedy this tone in the Arabic language, knowledge of syntax came into existence on the one hand, and the process of punctuation of al-Masahef came into existence on the other hand.

- A famous incident related to the beginning of discipline is found in history books:

Hazrat Amir Muawiya (d. 60 AH) wrote a letter to the governor of Basra, Ziyad bin Abi Ziyad (d. 53 AH), and sent for Ubaidullah bin Ziyad. He makes a lot of Arabic mistakes in his speech, so you sent him back to his father and also wrote a letter in which he reproached him and said, "Did you waste a boy like Ubaidullah?" So Ziyad called Abul Aswad al-Duali (d. 69 AH) (because he was a grammar imam) and said that the non-Arabic people have become too numerous and they have corrupted the Arabic language a lot. Thanks to this, people can correct their speech and recite the Book of Allah in correct Arabic. So Abu al-Aswad refused, rather he did not consider it appropriate to answer Ziyad's words, so Ziyad called a man and told him to sit in the way of Abu al-Aswad, when he passed by you, deliberately

read the Holy Qur'an. Making mistakes in recitation. So this man did the same and when Abul Aswad passed by him, he recited the third verse of Surah Al-Tawba in a loud voice and recited the word "Warsooluhu" with a kasrahof laam. And he said that Allah is glorified and exalted that he declares his acquittal from His Messenger. Then he immediately went back to Ziyad and said that I accept your demand and asked him for thirty men for this work, Ziyad presented thirty men and Abul Aswad selected ten men from them, then reduced more from them. In the same way, they reduced it until they chose a man from the tribe of Abd al-Qais and told him to take a Mushaf and take a light of a different color from its ink and I will recite the Holy Qur'an and you should look at my face, so when I If open my lips, put a dot above the letter, and when I round my lips, put a dot in front of the letter, and when I bend my lips, put a dot below the letter. And when I read Tanween, put two dots. So, in the same way, he added Irabs in the form of dots from the beginning to the end of the Mushaf.

These dots (nuqat ul-irab) were placed with red light. Regarding this, Imam Al-Dani (d. 444 AH) has the opinion that it is not permissible to make dots with ink because it changes the ritual of the Mushaf. I understand because it is too much mixing and too much variation of custom. Yes, but my opinion is that movements, nuances, intensification, calmness and mood should be written with red light and always with yellow light.

Imam Abu al-Aswad had initially shown only the triple harakat and tanwin movements with dots. After him, the scholars continued to follow the Nuqat-ul-irab established by him until the period of the Abbasid Caliphate came and the well-known grammarian Imam Al-Khalil bin Ahmad al-Farahidi (d. 170 AH) appeared on the horizon. Therefore, he made appropriate changes in the signs devised by Imam Abul Aswad and changed

them from dots to movements. And also added some new signs. According to Imam al-Farahidi's method, the style of "Shakl" found in Kutub-ul-zabt is derived from the shapes of the letters. So Zammah is the short form of Wao which is written above the letter, and Kasrah is the short form of Ya which is written below the letter, and Fathah is the laid-down Alif which is written above the letter.

Also, Imam al-Farahidi is the person who formulated the signs and rules for Hamza, Rum and Ashmam etc.

For almost a century of the Abbasid period, this method of writing the books was in use, i.e. using the Nuqat al-Irab with red light and the Nuqat ul-Ijam, a little smaller than the Nuqat ul-Irab, but with the light of the text. However, the possibility of error is not eliminated. Because Nuqat ul-Irab and Nuqat ul-Ijam were the same in form. The only difference was that the dots were applied with black light so that they seemed to be part of the letters. While the dots of Irabs were applied with other lights than the light of the letters and were slightly larger than the dots of Irabs. Ahl al-Iraq would mark the dots of Irab with red light, while the people of Madinah would mark the movements with red light and Hamzat with yellow light. However, two types of dots would have been laborious for both the writer and the reader. However, due to the use of two types of points of different types of lights, the scribe would have faced great difficulty. When different lights were not available in the required quantity, then the scribe would have had to use the current light to make the points of Ijam and Irab. If both types of points get mixed up then errors occur. Therefore, gradually, according to the need of the time, the points of the Irabs began to be shown with light diagonal lines equal to the size of the pen. However, when the aspects of praise and beauty appeared in the Arabic script and different beautiful and beautiful fonts (types of letters) were invented, then also for the beauty and beauty

of the writing and keeping in mind the geometrical ratio of the letters, the appropriate size and shape of the points were chosen. The rules of good luck were also fixed. In the meantime, the students and followers of Abul Aswad developed some more signs while expanding the Nuqat ul-Irab. For example, for comfort, a small horizontal (red) line with a fine pen started to be applied above or below the letter but separated from it.

In order to reduce the possibility of confusion caused by the similarity of points and to avoid the difficulty of using multiple lights at the same time in writing, the need for further reform was felt. Accomplished by inventing new signs of discipline. The same punctuation marks are used more or less everywhere even today, not only in the book of books, but for every difficult text. Imam al-Farahidi maintained the writing of Nuqat ul-Ijam in the same way with the ink of the text. However, instead of Al-Shakl with points, he invented the method of Al-Shakl with movements. That is, a diagonal line above the letter for Fathah, a diagonal line below the letter for Kasrah, and a small thin wao shape above the letter for Zammah, and for Tanween, the same Harakat were set as two harakat instead of one. In addition to these three motions, Imam Al-Khalil invented five new signs of restraint or created a new form for them like the three harakat. Similarly, Imam al-Farahidi added "Haa" above the letter for Sukoon. The end of ' was designed as a symbol, which is a head of the Jeem or Meem of the word Jazm. For accentuation, the narrator suggested putting a head of sheen, i.e. the head of Sheen without dots, on top of the consonant. For Madd, he suggested lengthening the dal and cutting its end a little higher at the beginning and a little bent at the end, as a symbol. Apart from this, he formulated the signs of Hamzat-ul-Wasl, Hamzat-ul-Qata, Rum and Ashmam. The greatest quality of the signs invented by Imam al-Farahidi was that it was not necessary to use different types of lights for writing in it, but the Holy

Quran and the signs of restraint and points were all written with the same light. This reduced the difficulty in writing and the chances of confusion in recitation. Therefore, this method became popular very quickly. Today, this method of writing books is practiced all over the world. However, due to necessity and in some places, the process of further reforms and modifications continued. The signs designed by Imam al-Farahidi was the third attempt to reform the collection in the book of books. Imam al-Farahidi formulated this new method of signs in the end of the second century Hijri. What did Due to the physical characteristics of both types of seizure, Abu Aswad's method is also called al-Shakl ul-Mudur and Imam al-Farahidi's method is also called al-Shakl ul-Mustatil.

In the West and African countries, Abu al-Aswad's method for writing books had received a kind of sanctity. But in view of the educational and teaching importance and effectiveness, Al Farahidi's method was definitely better and it was also convenient due to the use of the same type of light, so this method was also used in the book of books. In the eastern part of the Islamic world, it completely replaced the way of Abu al-Aswad and his followers. Especially since the invention of the script and its use in the book of books, al-Farahidi's method gained general acceptance. The method of punctuation through dots was more suitable for the Kufi script, because the Kufi script was often written with a bolder pen, while a relatively fine pen was used in the script. Therefore, the dot-by-movement method was more suitable for script writing. And perhaps this was also one of the reasons why it gradually became popular in the West as well.

SUSPICIONS OF THE OPPONENTS:

Muslims are aware that the anti-Islamic forces have always shown their malice and obstinacy by accusing our beloved Prophet (peace and blessings of Allah be upon him) and the Shariah revealed to him due to their disobedience.

However, this spirit of anti-Islam created the thought in them, why not try to distort the Muhammadan Sharia by studying Islamic sciences and then prove this distortion on the Muslims so that this increasing number of Muslims can be stopped. These non-Muslim researchers are called Orientalists in the world of Islam. Due to the efforts of the Orientalists, many oriental and Islamic gems and gems came to the Munassa Shahud from the veil of secrecy. Many high Islamic sources were published for the first time due to the efforts of the Orientalists. He is the one who, in spite of numerous and deep dives in the Qur'an and Hadith, Prophet's biography, Islamic jurisprudence and moral Sufism, not only returned to the bottom, but due to his obstinacy, his distance from Islam and denial of the truth increased even more. The main reason is that according to them the results are always subordinate to the objectives. The Orientalists are engaged in trying to prove the Qur'an to be a correct book, along with many other tactics. In addition, some Muslim scholars influenced by the East and the West also deny the recitations, which are the destination of Allah according to the collective belief of the ummah, and the correct and frequent recitations which are ordered by the Holy Quran. Rather, the main reason for the conflict between the Muslim Ummah and the Orientalists in the field of recitation is that the Musahifs of Osmania are empty of dots and Arabs. According to them, the difference in readings arose due to the fact that the books of the Qur'an were empty of points and inaccuracies.

According to the famous Orientalist Theodor Noldeke, Ignas Gold Zihher and Arthur Jeffery, in the beginning, the Holy Qur'an was empty of dots and lines, that is why there was a difference in the recitations. That is, they say that the recitations The destination is not from Allah, but people have made it up themselves due to the fact that it is clear from the verses of the Qur'an.

On the contrary, Karl Vollers is of the view that the Irabs were present on the Qur'an during the era of Siddiqui. However, Irabs were removed from Musahaf-e-Ottomania. According to his opinion, the original text of the Holy Qur'an was written in one of the national dialects that were prevalent in Hijaz at that time, and there were no punctuation marks on it. In his opinion, the eloquent Arabic which is narrated by Nahaat and which is present in the Holy Qur'an and which is found in poetry is artificial. He denies the existence of this language in Makkah during the Prophethood.

According to Paul E. Kahle, the compilation of the Holy Qur'an began immediately after the death of the Prophet (peace be upon him) and was completed during the Ottoman period. According to him, the Qur'anic dictionary was based on rural Arabic and Jahili poetry and written war stories, because it was the most eloquent dictionary. And reading the Book of Allah in a language that is inferior to any language is not worthy of praise. And at that time, the Holy Quran was devoid of punctuation and words, which was contrary to the language used in Mecca.

Although there is a difference between the Orientalists regarding the dot and words in the Prophet's era, they agree that the difference in readings is due to the abstraction of the books of Usmaniya. And these destinations are not from Allah, but are self-made by Muslims.

In the same way, the Muslim group of thinkers influenced by the western thought and style, who, under the guise of the innovation of the times and its requirements, left the opinions and theories of the public scholars and the sources of knowledge, and made the basis of the scientific heritage and research style of the western civilization, and knowingly and unknowingly, the orientalist. Be instrumental, rather

Tried to get a few steps ahead of them. Some of them examine the opinions of thinkers.

Dr. Ali Jawad's opinion against the collective view of the Ummah is that after the revelation of the Qur'an, many problems appeared due to the use of the pen in the editing of the Holy Qur'an. Most of the letters had the same ritual of writing and were distinguished only by dots, while dots appeared some time after the revelation. Then these written letters were devoid of movements due to which there were many difficulties in capturing the words. Especially the payment of several words was affected by the same reasons. According to the prevailing opinion, due to all these and many other reasons, a great thing came into being in the Holy Quran. Which is called by the scholars of Islam as the difference of recitations.

Ghulam Ahmed Parvez, is the spokesman of the collective position of the Muslim Ummah, even though the occurrence of dots and lines in the Mushaf. But regarding the Qur'anic dot and words, their followers are of the same opinion that the Qur'an came into existence due to the presence of the Qur'anic dots and words in the Qur'an. The main reason for this is the collision of the blessed hadiths of Qiraat with Parvez's views.

In this matter, the opinion of Tamanna Amadi is that the reason for the difference in recitation is that the Musahifs are empty of dots and Irabs and not because they are transmitted from the Messenger of Allah. How did someone read the verses (Qur'anic verses) without dots and words and how did someone read them?

Rehmatullah Tariq's opinion regarding Nuqat ul-T'arab is that there were dots in Mushaf-i-Nabawi too. This was the belief of the righteous Salaf, and every Muslim should also have the same belief that the great work such as movements and dots on the Holy Qur'an was done by the Holy Prophet himself.

The answer to these self-made assumptions is clearly present in this blessed hadith, in which it

is proved that the purpose of reciting is from Allah.

"Indeed, the Messenger of Allah, may God bless him and grant him peace, said: Gabriel taught me the Holy Qur'an on one letter, I turned, then I kept demanding more and more until he ended it on seven letters."

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