

The Impact of Differences in Reading the Quran on the Interpretation

Khadijeh Abbasichaghagolani

Department of Theology, Razi University, Iran

Received: March 3 2014

Accepted: April 12 2014

ABSTRACT

Since one of the factors contributing to the understanding of the Qur'an, the words appear on it, obviously, any changes in a word the Arabs, or the difference between its leads, and convert words into other words, it may lead to a change in the meaning and interpretation of the results. The author of this article, the following is, to know whether the effect on the interpretation of interpretations, including fundamental changes in the concept and meaning of the Quran, so that the ruling could alter the provisions of the Shariah or religious principles, and the resulting Mild and transient changes in the interpretation and meaning is verses? To achieve this purpose, the expression of the sheer volume of ten recitations, my readings differing in the way in understanding and interpreting the meanings of the verses that had an effect were selected and given the quality of the interpretation of the effect obtained differences, different interpretations of the verses monotheism, has been studied. The total research and studies performed in this thesis, the following results were obtained:

1. Some differences in the interpretation of interpretations have little effect, and more about the various Arabic dialects, but some impact on their interpretation, so that may lead to changes in the legal and jurisprudential verdicts are. Sometimes differ in some theological and religious issues, stemming from differences in interpretations.
2. Some causes and explanations, interpretations imams raised long after life, and the real reason is that most interpretations, the result was the induction of jurisprudence scholars.
3. Some commentators, however, have been interpreted according to the narrative Hafs, but no other verse on the basis of interpretations, the interpretation of results.

KEYWORD: Variation Readings, Interpretation, unification

INTRODUCTION

Acknowledging the differences in historical interpretations of the issue today, understanding the causes of these differences, and the scope of it like any other historical problem, it is necessary, so this way, we find the Quran is a divine book, the autobiographical, and the How such an ongoing dispute over its interpretation, has survived. Interpretation, that the sciences, Islamic scholars for a long time, so deal with them, and about the various works they have created. Interpretations of the relationship between science and the science of interpretation, led to research on them, and how their impact would upset because, in some cases, different interpretations, the interpretation and understanding of the meanings of the verses of impact, and the interpretations of the analysis adopted. In other words, the reciters Reading never had that before reading the interpretation of acceptable fit, the authority said. Since one of the important factors in understanding the Quran is the word appears. Obviously, any change in a term Arabs, or the difference between its leads, and convert words to other words or replace words with similar words, or the priority and delay, which may lead to a change in meaning, and as a result, the interpretation of the verse, in other words, the difference in reading the words of the Koran, can interpret the Quran and how to harvest it, the discussion of belief (unification - hostile - prophecy), and also includes verses of judgments (prayers - marriage - Winning - Jihad - Border...), have a significant effect. It should be noted that each of these cases should be examined in detail, in this paper, only the verses of unity, we will. Therefore, the Continental is reciting verses of the difference, was collected, and the pros and cons of each reading, and its impact on the interpretation, has been studied.

Owner of the Day of Judgment

Interpretations:

1. Asem, Kasai, Yaghoob., and Khalf to (owner) with a, called.
2. Other (king) without (a), the reading results.

Analysis, interpretations, and its interpretation

About the superiority of the two readings on each other, some say, is no preference between the two, such that Aloosi in Rooholmaani said: "No Fruit not in dispute, and there is no preference between the two characters, because each of them is a trait of character God. Some say there is a preference between these two traits. "

Shokani has said is right, each of the characters, which is not a benefit, the owner, on what authority, that property is not capable of such things seized, the property owned by sale or gift and burden like. And the property is capable of anything, that does not possess such wisdom and respect for the interests of serf, the owner of the property is capable of, and in some matters, the property owner is stronger.

Some one reading over the other two, also have reasons to prefer.

1. It is the property owner of the material, is the proprietor of Gods notables slave, whatever he wants. He is the King of the Day of Judgment, when all slaves to the dictates of their criminal deeds.

Aboohyan also says the owner of violence and domination over those who obey them or not obey falls, and shall be entitled to have obeyed.

But those, these readings have preferred to have recourse to the following reasons:

A) What the owner is not transmittable, unless it be his own thing. the owner of such property. Allegedly estate and the Arab king or people, but not their own. And God in this verse is describing the owner of "owner of the King of King wants to bear »

Transmittable property is read out, saying: This attribute is superior, as is always the king bowed to learn. Abu Bakr Mohammad ibn Serje, said property owner is many things, including the owner of the property because the owner of any property there, Crown King not tomcat owners.

And the God said owner King, God, King of all kings and Jane world.

B) The King and kingdom against people or territories, something that is right. However, adding the time (King Kippur) is not appropriate, whereas the ratio (owner) seems to be the proper time. The Qur'an states: (do not have the same day to the same thing, and that day is God). In fact, God (the owner) is not (the property). In addition to the (current slide), in (Allah), meaning the property and entitlements, resembles.

C) if (owner) read, read a preposition, and so narrated that the Holy Prophet (SAW), we are just a letter, a Ten is good.

D) Another reason is that the owner of the term, is added to all creatures, and it is said (people and is the owner of the jinn and the owner of the animal and the owner of the wind and the birds and other stuff) and not known (king of the wind and animals). Therefore, the description of the property, whether the owner is described.

In Kashfolasar states that: Messenger of God (p), the owner of a read.

E (Shaikh Toosi says (owner), eloquent is more, because God is the day of resurrection, is the owner of everything, and no one dare not dispute with him.

2 - In the case of (property), said that the material property, the proprietor. So read, the meaning of the verse is: Seizing the in his servants, and all The Departed, with which they are involved and Injunction.

Aboohayan also states, ie, force and dominance property, falls on those who obey them, not obey what they deserve, and what are not.

Justify reading (King), who have reasons are:

A) An affidavit of the Qur'an. Like (God King right), (God is that there is no god but He, the Holy King), (Say: I seek refuge in the Lord of the people belong to people).

B) Abu Omar ibn Ala', believes that the property owner is broader than the concept. Because the owner din Kippur, the Day of ownership makes it. While (King of the Day of Judgment), suggesting the complete dominance of the God surrounded on all features and details of the day. God ownership, such ownership is flowing toward the existential forces.

C) Verse (whom King Day). King by the inclusion of M added to the (property) is the owner of the property, and Kippur is the same Kippur al. So Readings King of the Day of Judgment, is preferred.

D) A group of companions and followers, like Abodardae' and read ibn Abbas property.

E) Tabari, reading the King knows best. Yet because of God 's judgment, the judge ruled that slaves, and the characteristics of the property. Shirts too, so read King accepted.

Review

Notably property (ie fulfilling and enjoying it) is twofold:

1. Credit ownership, it has properties that, due to give credit to those who possess this dignity (Credit for their) may be achieved, and this type of vertical ownership iodine is valid, ie it is dependent on the credit provider ; and when it valid setting value is void.

2. Real ownership, and it is a property that is actually outside investigator. These two types:

A) substantial ownership: the ownership right over what is thought and reasoning, like all good attributes of knowledge, power, and life and glory and majesty bigger and non Those who possess all their God, and they law God. And deprive them of the nature of God, is impossible.

B) ownership false: that is, giving something to someone so that it is one thing to possess. give cumulate by prophets, and the highest grade awarded to the prophet.

From this expression it is clear that God is absolute owner. Therefore, the true ownership judgment, in terms of time and space, and in terms of administration and management in his hands. The owner of the day, and the wisdom and courage in those days, and what it will do that.

We know that God is the owner of the property, the owner of the term here, refers to the owner, and the owner, the owner is entitled to everything, and everything has dominion and provincial governments. So reading (owner), More eloquent seems.

Taking retrospect Moses and forty nights

Interpretations

1. Abo Omar, Yaghoob., Abo Ja'far and from Basra (promised) called.

2. Other (and retrospect) called.

Two readings reasoning, and its effect on the interpretation

1. because I read that dating between humans. However, God promises that, rather than having to Dating. Here, a promise from God to Moses identified, and actions attributed to God. In fact, it promises to be one-sided, and Moses had no role in determining promise. Evidence that reinforces this reading, the adherent channels, some Qur'anic verses such as: (Allah promised you a promise right and I promised), (said the pain promises Lord promise Well), ((as the promises of God one of the two communities).

On this evidence, the promise of God is fulfilled, and the verb form of bilateral and Bob Reactor not.

Critique of Reason

Notably, the evidence can not support the read (We promised them). Because the theorem Moses, the God, promise to be determined, and Moses also tried it, and it is period. But the revelations promised by God, designed, and a discussion of its acceptance by the man are not included. Thus, the above evidence, verb (promise) in the form of a single triad, used, and need not Reactor bob.

2 - Because of reading (and retrospect) that promise is mutual. Because the God was with Moses, would be up to the mountain, it also accepts Moses, and is committed to what he is commanded to run.

Meci Ibn Abi taleb, reading (and retrospect) was adopted. It is based on a view (promise) and (promised), has a single meaning, and the other point of view, between God and Moses fulfilled a promise which is two-sided. Most of the recites, read with (a) have authority.

Outcome of the dispute and its impact on theological topics So read (We promised), determined only by the promise of God, and Moses had no authority in this matter. But upon reading (and retrospect), the promise of the God, and Moses, too, in its sole discretion accept it, is to rendezvous. And this shows that man has the authority and responsibility, and be willing to self- esteem to achieve. Then Moses answered, act of God, not the authority of Moses (AS), and not forced.

What a verse or copy the Here forgotten distanced fine them or just

Interpretations

1. Ibn ksir and Abo amrov (forget), have read.

2. Enterprise other continental plates (Here forgotten), have read.

Two reasons justify reading, and its impact on the interpretation

1. Reading (forget) of human material, is meant to delay. According to this interpretation, the verse reads: do not abrogate any warrants or delay putting it, but it 's better than it or like it, so to speak.

So read (forget) means a delay of two means can be assumed to verse:

A) copies of delay threw it. Given this possibility, the meaning of such a verse would be: " do not abrogate any warrants or copies thereof to delay putting, but it is better than it or like it, so to speak. "

B) decreasing the delay threw it. Given this possibility, the meaning of the verse is: do not abrogate any warrants, or decline to delay putting it, but it is better than it or like it, so to speak.

Therefore, as mentioned, the only reason for this interpretation is that: the purpose and meaning of the verse, decline or delay not fall versions, so it should (forget), we read.

In some Persian translations of such a translation model in the interpretation of probability (a) is intended, while the (Here forgotten) reading.

2. Reading (Here forgotten) than females (sex), taken to mean forgetting the mention of a recall or withdrawal means is that we'll leave it to ejaculate, it is said:

Forget human, means ordered to leave him and forgotten his legacy. According to this interpretation, the meaning of the verse would be: do not abrogate any warrants, or it's amnesia Not the design unless better or give As she.

Preference

President reciters, read (Here forgotten) accepted. According to legend, Ibn abi Kaeb and Saeed Ibn Mosayeb also accepted this interpretation.

But the fans are wrong readings (forget), the read (Here forgotten) have the effect that, with this interpretation, forgetting to include the prophet (saw) will be the same, so the answer is given:

The word (the verse), verbal absolute and unconditional, or other consideration, without qualifiers specific to general The Messenger of god (p) does, but it can be said that His Excellency did not include, for the verse (Surely we will be reading not forget, but what God wills, soon you 're reading, so others will not forget it, except what Allah wills.) is the Mecca verses, and earlier versions of the verse under discussion was revealed that civil, to forgetfulness the Messenger of god (p) denies, and says: do not forget you no verse. However, how forgetting another verse of the Quran, including The Messenger of god (p) is ? If Be told: In the last verse, sentence (But what God wills) come, and it is understood that, if God wills The Messenger of god (SAW) will forget the answers say: this exception as an exception in verse (Dwell therein, as long as the heavens and the earth, but what is your Lord willled tender Mjuz: while always and eternally in paradise, as long as the heavens and the earth, unless God wants, and this is Tender, that does not stop him.), which is located in the verse, immortality paradisian repeated three times (with the word (Immortal) and sentence (As long as the heavens and the earth), as well as (Tender is Majzuz). then we realize that this is not an exception to this, which might tell one day from heaven is out of heaven, but only in order to come to understand that God is not a man like you, who did you work when other power and authority to do before it gets out of hand, but the God after any work done before the power is back.

Finally, discuss the meaning of the exception to this, not because he wants to say: Do not forget your verses, verses that unless God wills, because it would mean longer sentence (Do not forget, Do not forget the other), no sense, because the statement implies that forgetting is not a consideration, the person that God has his Excellency, the Honorable dumplings which it stands, and if it was meant Say: the more you forget, forget the providence of God Kurds specific The Messenger of god (s) could not, because the memory of humans and other animals, as they can remember, and forget everything, constantly providence of God.

The Messenger of god (saw) before the revelation of this verse, and this verse Read our nation: (Do not forget we will read as) it shows promise, but he would learn, or be reminded of the living, was a providential God. The only exceptions that prove the applicability of power, not for any purpose, and wants say, we 'll read to you, and you learn from it Do not go other forever, and it is the power of God, however, remember that it take.

Did you see that only God gives them in the shade of clouds and angels and spent it and the situation is back to God

Interpretations

1. Abu Ja'far (angels) Ksrh to read.

2. Other reciters (angels) to read Attached.

Two reasons justify reading, its effect on the interpretation

1. According to the first reading, two possibilities have been considered:

A) angels is turning the aegis (in the shade of clouds and angels), in the sense that we expect are those who disbelieve Allah cloak of clouds coming towards them, and the angels.

B) turning on me is strongest (in the shade of clouds and angels), the unbelievers expect that God cloak of clouds and theories of angels coming towards them.

2. So read fixes (angels) Turning the word (of God), which is the meaning of the verse would be: Do you expect that the disbelievers, Allah cloak of clouds coming towards them, and the angels come toward them.

Preference:

Some, however, have passed both the reading and knows it enhances the meaning. But many reciters and commentators reading (angels) is better. In the story, Ibn Abbas the Prophet (saw) has quoted the verse under discussion, he explained: " The energies of the clouds comes in. God preserved »

Late Sanctuary, the completion of the above, wrote that God does not define the attributes of objects and appearances of some verses should be meant by the verses of the Quran. Strong. In the verse under discussion, in order to come to God, not God himself, as the expression (God came to you) and words (And runs a God), to (God commands you to come) and (Came to God) is.

The religion with Allah is Islam

Reading

- 1 - Kasai to win (An) has read.
- 2 - other reciters fraction (En), have read.

Two readings reasoning, and its impact on the interpretation

1. Reading justify conquest, stated that one of the preceding verse (n God saw that it is no god but He), based on the testimony and evidence, the existence of God and to be united to Him. And words (it 's al -Din Nd) also, although it is turning (VAV) inflection, since it has been removed. In other words, (it) in (it's al...) Cucumbers (Anne) is. So why the sentence (the religion with Allah is Islam), the martyrdom of the content. And appreciation (the religion with Allah is Islam) is.
2. Read the fraction (s) indicate that the term (God saw that the religion with Allah is Islam) is an independent sentence, and therefore not part of the testimony.

Preference:

Fraction seems to read better. Finally, since the provisions of the testimony before it is timed out. And the consensus is the same reading. However, due to the long verse before, and would halt at the end of reciters, it was necessary verse (n din) with him began turning up on the obvious implication being we have turning.

Making the word of those who disbelieve and Lower word of God is the Supreme God is Mighty, Wise

Reading

1. Yaghoob (the second word) with Fatheh (ha) is read.
2. Other reciters (second word) with Attached (ho) they have read.

Two readings reasoning, and its impact on the interpretation

- 1 - Jacob explained that reading (word of God), was appointed to the turning of the first object (forging) is. Some verbal alternatives, such as the occurrence, and the creation of the created (Word of God) and Jacob reading, have concluded.
- 2 - Because the fixes are reading that sentence ((word of God is Supreme) appeal, and (word) is subject, as such may be the case, the subject (forgery), or of its object, or the hidden pronoun (bottom) is, while it is nominative sentences, emphasized, and pronouns, as well as being a definite position, indicating the siege, which underlines the emphasis.

Preference:

Most reciters reading EDM prefer to have, and consequently also the same reading as most commentators, have interpreted the verse.

Qortabi also confirm this interpretation, explaining the reason for rejection would eliminate reading, and also said that removing the read - honored verse reads: (make word God is the Supreme God), so the structure and style of the Arabic language, the better the Majesty placed second term (God), the pronouns were used. It's not that (Freed person, Ghulam Abe flan), rather than (say) pronouns (e) is used, and it is said (So and so his father Ghulam arrests). So if you are turning (word) was right to be (word) came (pronoun (e) instead of (Allah)).

And on the other hand, given the context of the verse, God is the expression of the three stages (Allah revealed his knife it was supported by soldiers did not make the word you see who disbelieve bottom), and thus doubt and humiliation, and failure maps will be disbelievers, a independent expression of Appeals says (The word of God is the Supreme), God's word is supreme.

On completion of the above mentioned Statement of happiness pay the agent, which is expressed not unpleasant.

" Genetic words are words and vocabulary words, such intellects and spirits of the universe, for example, and human and animal and vegetable, and personal ethics, and actions in Microcosm.

And that word, because it is attributable to the province, which is the word Divine real, or is attributable to the person who will be relegated to the province of the word of God, the word, the word of God, as the true word of God is the providential, which is interpreted as a right to creation. Also, Add brightening and Fact Mohammad Ali and altitude Ali He hi, and it is an absolute authority, and everything that is attributable to the province, is the word of God, and what is the word of God, because of the majesty of God and Ali is sublime, and long and his innate nobility and not cross that needs to be Causation falsified, and therefore will meet the second sentence, the subject and is Appellant. It is not assigned to the milestone Income " hoax " is. If the word is not attributable to the province, is attributed to Satan, thus the owner is affluent in compliance, so that, except for the existence of Satan and the denominator of the entries is not, then the word devil, and lower and lower it is inherent. If none of the above is twofold, since the word is not in compliance with the devil, but that is what the word alleged dominant and appeared to be the owner of circumstances, such as Islam, faith, and love, and fulfillment, and Discontent and idolatry and unbelief, and it is not in itself lower and lower, not upper, and above, but in this case requires a hoax, and so in the first sentence to emphasize the word fraud ? without a conscience.

God is better maintained and is the Most Merciful

Reading

1. Hamzeh. Kasai, Hafs Khalf (Memorized) have read.
2. Other reciters (Preserved) have read.

Two readings reasoning, and its impact on the interpretation

1. Kashf alasar is such that: (God is better maintained), is the answer to Franklin brothers, Joseph (I'm his privates). And said that (Memorized), clean, well appointed, like (God Dora knight), and it still is. And Qrtby quoted as saying glass, the installation (Memorized) is so interpreted. According to this interpretation, (God is the best memorize), Allah is the best protector.

2 . to justify reading (retained), said that (keep) is an appointed office, which interprets its predecessor. So honored verse reads (God bless you of the best-preserved). Thus, according to this reading, we can say, as Joseph's brothers to keep Benjamin attributed to the God of Jacob protect better than they knew.

Preference

Read (Memorized), it seems more correct. In fact, (keep), acts of God, such as (Mercy) and (Hafiz) is one of the divine attributes, the continuation of the verse (the Most Merciful), and (Womb intensity), one of the attributes of God is used, and the (merciful Womb intensity) was not used, so the type of match (Hafiz) and (Womb intensity) there. However, most reciters (Preserved) have readings but most commentators (Memorized), you know better and have a better sense.

Allameh Tabatabai, the completion of the above, it adds: " God is the best protector »subsidiary the former word that was said (Is it your security), the conclusion is ready, and it implies that demand you sure about this guy (Benjamin), and it would not be canceled, so the trust, confidence and trust, which is to praise God, he is the best guardian.

(Does not involve - not associating)

And does not involve anyone in his

Reading

1. Ibn Amer and Rooh (do not involve) by the formula prohibition the reading results.
2. Miscellaneous (not associating), have read.

Reasons and justify interpretations, and its effect on the interpretation 1 - justify reading (do not involve) the formula prohibited (Present tense Majzom), some argue that the audience, the Prophet (SAW). So God told the prophet (saw) has said that none of the partners seek God.

Some also say that humans are addressed. So the verse is that, man, no one in the judgment of your God do not punish a partner. And the verse in context here, see the unseen, to be addressed, because the verse before (what to them without a guardian).

2 - The second reading is due, as mentioned antecedent, and third-person pronouns are used before. (What to them without a guardian) pronouns (e) In order to know this verse is: He is the Almighty, who has manners and which to Amok to his rule, and no minister and no champion and no partner and no Mushier, come and sanctify.

Preference

Reading (And do not involve) seems to be stronger because the context of the verse, formula is absent (what to them without a guardian) are compatible. And not necessarily of unseen can refer to addressing. And (Not associating) Means do not engage in his serving in one of them. So God certainly no certainty partner.

What you maker misleader a support

Interpretations

1. Abu Ja'far (Konta) has read.
2. other reciters (Konto) have read.

Two reasons justify reading, its effect on the interpretation

1. According to the readings (Konta) pronouns (ta), the Prophet returned. So the verse is that Prophet Mohammad (saw), people are not willing to go astray. And because the cleanliness of Abu Bakr, Umar, Uthman and other companions (so consider Sunnis to vote) is.
2. According to the readings (Konto), God says that the helper Deceiving have not.

Preference:

Among the ten reciters just reading Abu Ja'far (Konto) has opposed. History testifies that the Prophet, some things that are given to certain companions, have not properly charge it. We discuss the cleanliness of all the companions, the Shia is completely unacceptable, not only the Dishonest verse, but no other verse of the Quran, does not signify the purity of all companions.

Soorabadi (Sunni commentators) said: If there persons (Konta) have read, read to install this reason, the assistance and approval of Satan is prohibited. The bottom line, most commentators Sunnis, just choose the readings, and believe that God is spoken of in this verse, Deceiving (Mislead consumers), have not the helper itself. And that God, instead Deceiving, plural pronouns absent (a) is not, it is because they mislead with regard to their effects, may be reprimanded.

There is the state of God right

Read:

1. Hamzeh. and Kasai (statewide) have read.
2. other reciters (statewide) have read.

Two reasons justify reading, and their effect on the interpretation

- 1) is the fraction of the reading, words such as the word is Caliphate writing. And (strata) means King and the monarchy. To this verse is that, King and reign, God given right to have Servo.
- 2) (strata) means the triumph of God. And the verse in context Assuasive this. The previous verses, about the lack of assistance and helper staying some people talking (And his class were not without help from God and what he was victorious). And the verse is that, given God's assistance and aid.

Preference

President reciters reading, (statewide) is. Justified in refusing to deduct some reading (statewide) says the provincial deficit is wrong: because the weights used in the case of the word, implying that industry or an office. Like: Writing the Emirate and Caliphate, and in this case, none of the two is not significant. So strata (Waugh conquest), it seems more correct.

I am only a messenger said Lord preparedness for you Clean boy

Reading

- 1) Ibn Kasir and Abu Omar reading (To come) called.
- 2) other reciters (For preparedness) have read.

Justifications and reasons for reading, its effect on the interpretation 1 - The Reading (To come), the absent pronouns Have returned God. And it is appreciated (for God gives you), because reading is: (Gabriel, who did not come, but God gives). Therefore, as God, nor Gabriel donor. God, did not give the son of Mary, pure spirit, then this is the correct reading.

It also explains some of the readings, the other verses of the Holy Qur'an, including (We answered him and bestowed him Resuscitator), and other verses have been cited.

Generally, we can say that the purpose of reading (To come), documents the verb is generally true God, who is a Sunni group agrees.

2 - Because of reading (For preparedness) is that, in the first verse, the angel pointed to his mission, and he (I am only a messenger of thy Lord), and then tells of his office, to which the grant is being cleaned. Therefore, according to this reading, give the child more virtual angel is attributed.

Because some other fast relief and say that For preparedness quote is from God, and praised it as: ((Lord said to you Grantor)

Preference

However, the gift of children is a problem that in some cases the Qur'an (previously mentioned). But the most usual way has been made. In actuality it true, is attributed to God. The verse under discussion (M / 19), special issue occurred, and God sends an angel, so out of the ordinary, the son of Mary, grant. And the angel of the God your Sent introduced, and the task (the Giver of you clean boy) Expresses. After reading (For preparedness) seems to be better.

(Lying - lying)

Disease in their hearts Allah increased their disease and a painful chastisement because they lie

Interpretations

1. Abu Ja'far, Nafee, Abu Amrov, Ibn Kasir ((lying), by the inclusion of y and z tightening called resonance.
2. Asem, Hamza, Kasaii, Khalf ((lying), it opened y and z have a' and discounts ease.

Two reasons justify reading, and its impact on the interpretation

1. Witness those (lying) have read verses like (You lied messengers), (And when they deny thee, say me for my practice), etc., And according to this interpretation, the meaning of this verse is that the hypocrites rejected because the Prophet (peace) incurred a painful retribution.

2 . Because those lying read, these readings, the last verse is appropriate, because this Saying They who say, We believe in Allah, are false. Therefore, according to this reading, the verse reads: Remember the statement of faith of Islam, while inwardly unbelievers, Are deserving of punishment, ie they lie and say they believe.

Tabari in his opinion, such as that in the following verse: lying aggravated, in the sense that stands for truth and truth as hyperbole.

Preference

Seems to read (lying), it is better to conquer Y' and discount Z. Furthermore, because in analogy to the previous verses (previously mentioned), these readings or verses later, is proportional to ((if devoid to the demons they said I am with you).

Conclusions

Investigation that the interpretation of the obtained results is such that: Different interpretations of some verses of the express provisions, affecting, and sometimes develop belonged to the circle (such as recitation of Sura Hamd property owner.) Also differ in some theological issues, such as issues relating to unity can be differences in reading the Quran, is originated.

It is remarkable to note that although some commentators, though, have their own interpretation of the story Hafs from Asem basis, but sometimes a verse according to another aspect, the interpretations are interpreted. But what is clear is that despite their differences in the recitation of the Holy Quran, the enduring miracle of this book as a Divine Call (let them come like speech), the head, and the jinn and the men could not fight it.

Acknowledgment

The authors declare that they have no conflicts of interest in the research.

REFERENCES

1. The Holy Qur'an
2. Aloosi, Seyed Mahmood, Rouhalmani, Beirut, Darolketbalaelmiah, 1415 BC.
3. Ibn joozi, Abol Faraj Abdol Alrahman Ibn Ali, Increased march in the science of interpretation, Beirut, Arab Book House, 1422 BC.

4. Ibnkasir, Ismail ibn Amrov, Explanation Great Qur'an, Beirut, Dar scientific books, 1419 BC.
5. Abozareh – Abdol Alrahman ibn Mohammad (Zanjaleh), Pilgrimage readings, by achieving an Afghan, happy, Beirut, its founder, the message, 1402 BC.
6. Andalusia, Aboohayan, Ocean Sea, Beirut, Dar thought, 1420 BC.
7. Balaghi, Abdolhojat, Pilgrimage interpretations and communication Elixir, Qom, ruled, 1427 BC.
8. Habsh, Mohammad, Frequent readings and its impact in the drawing Quranic and legal provisions, Damascus, Dar thought, 1420 BC.
9. Zarkeshi, Badroddin, Proof of Science in the Koran, then, publications Sharif Razi, 1410
10. Soorabadi, Abu Bakr ibn Mohammad, interpreting Soorabadi, Tehran, culture, new edition, 1422 BC.
11. Shariat, Mohammad Javad, fourteen narrative recitation of the Holy Quran in Tehran, publishing IDO, 1412 BC.
12. Shrif lahiji, Mohammad ibn Ali, the interpretation Shrif lahiji, Tehran, was published, in 1415 BC.
13. Shokani, Mohammad ibn Ali, Fath al-Qadeer, Damascus, Dar Ibn Kasir, 1414 bC.
14. Tabatabai, Mohammad Hosein, balance, translation Mosvi hamadani, SMB, Qom, the teaching field in 1416 BC.
15. Tabarsi, Abu Ali Fazl ibn Hassan, Mosques Inclusive, translation, translators, Mashhad, Astan Quds Razavi, 1419 BC.
16. The compound statement, translation, translators, Tehran, Farahani, 1402 BC.
17. Tabari, Abu Ja'far Mohammad ibn Jarir, Tabari interpretation, translated by translators, Tehran, Birch, AH 1398.
18. Collector statement, Beirut, Daralmarefah, 1412 BC.
19. Toosi, Mohammad ibn Hasan, Altebyan, Beirut, Dar revive Arab heritage, B..
20. Tayeb, Abdolhosein, The statement of our best, Tehran, Islamic Publications, 1420 BC.
21. Fakhrrazi, Mohamed Ibn Omar, Interpretation of the keys of the unseen, Beirut, Dar revive Arab heritage, 1420 BC.
22. Ghasemi, Mohammad jamalaldin, Pros interpretation, Beirut, Dar scientific books, 1418 BC.
23. Qarashi, Ali Akbar, The best interpretation of the modern, Tehran, Beast Foundation, in 1419 BC.
24. Qortabi, Mohammad ibn Ahmad, Inclusive of the provisions of the Koran, Tehran, Nasir, 1406 BC.
25. Qomi mashhadi, Mohammad Reza, Sea Treasure minutes and wacky, Tehran, Publication of the Ministry of Islamic Guidance, 1410 BC.
26. Kashani, Fathollah, Salvation curriculum, Tehran, Eslamiyah Press, 1415
27. Gonabadi, Mohammad., Statement of happiness, tr Khani, Reza., Tehran, Payam Noor University, 1414 BC.
28. Makarem shirazi, Naser., interpreting sample, Tehran, Dar Islamic books, 1406 BC.
29. Maci Ibn Abi Taleb, Object detection and seven readings ills and Hgehha, achieving Mohyodin Ramazan, Beirut, the message, 1415 BC.
30. Meybodi, Ahmed Ibn Abi saed, Secrets Revealed and the promise of the righteous, Tehran, Amir Kabir, 1423 BC.