

غُنْيَةُ الطَّلَبَةِ

فِي

تَبْيَانِ السَّبْعَةِ

By
Muhammad Saleem Gaibie

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Western Cape
South Africa
muaadth_allie@yahoo.com

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قال الشيخ القارئ المقرئ أنيس أحمد خان رحمه الله:

إِنَّ هَذَا الْعِلْمَ شَرِيفٌ فَهُوَ لِلشَّرِيفِ

Sheikh Anīs Ahmād Khān said:

“This is a noble science, intended for those of noble character.”

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FOREWORD

This work is based on the book *al-Fawā`id al-Muhibbiyah*, authored by Qāri Anīs Ahmad Khān. My knowledge concerning Qāri Anīs is limited. However, having studied many of his works under the auspices of my *ustādh* Qāri Ayyūb Ishāq, I can comfortably state that his books portray his proficiency and brilliance in the science of *qirā`āt*. This is to no surprise, in that after having studied *qirā`āt* in Deoband he stated that his thirst had not been quenched regarding the science and travelled on to Lucknow where he studied under a number of specialists.

Qāri Anīs's expertise and brilliance is manifest in my esteemed teacher, Qāri Ayyūb Ishāq, under whom I've had the privilege and honour of studying the original work of Qāri Anīs Ahmad, *al-Fawāid al-Muhibbiyyah*, as well as its basis, the *Shātibīyyah*.

I have tried to maintain Qāri Anis's style of writing in my translation, particularly the beginning of the chapters when he addresses the student as أَعْلَمُ أَهْلَهُ الْعَزِيزُ or إِعْلَمُ أَهْلَهُ الطَّالِبِ.

This work serves as an introduction for the beginner, a reminder for the teacher, and précis for the English-speaker about the theory surrounding *qirā`āt*. Coupled with the English, the footnotes are a reiteration of the rules in Arabic. The English text is aimed at the beginner, whereas the footnotes are taken from the *Shātibiyah* as an instruction for one who desires to study the *Shātibiyah*, as well as a guide for the teacher.

The book also holds a brief explanation, as well as a translation of the introduction (*muqaddimah*) of the *Shāṭibiyyah*, a biography of Qāri Anīs Ahmad and Imam Shāṭibī, as well as some links of the author to the great Imam. The book concludes with a dictionary of technical terms employed by *qurra*.

I pray that Allah accepts this work and makes it a means for the further study and understanding of all those who desire to study this noble science.

ACKNOWLEDGMENTS

I thank Allah for his numerous bounties and guiding me to pen this humble work.

Gratitude goes to my wife who patiently endures my passion for this science.

I express my thanks to my brothers and sisters who are always supporting me.

Finally, I am grateful to the learners at Dār al-Ulūm al-‘Arabiyyah al-Islāmiyyah in Strand, Cape Town who studied and aided in editing this book with me. They include Moulana Ibrāhīm Ghafūr, Moulana ‘Abd al-Rahmān Khān, Moulana Yāqūb Yūsuf (Malawi), Moulana Muḥammad Ilyās ibn Abū Bakr (Malaysia), and Muḥammad Davids (Salt River).

SYSTEM OF TRANSLITERATION

Nr	Arabic	English	Nr	Arabic	English
1	أ	‘	17	ظ	<u>th</u>
2	ب	b	18	ع	‘
3	ت	t	19	غ	gh
4	ث	th	20	ف	f
5	ج	j	21	ق	q
6	ح	h	22	ك	k
7	خ	kh	23	ل	l
8	د	d	24	م	m
9	ذ	dh	25	ن	n
10	ر	r	26	ه	h
11	ز	z	27	و	w
12	س	s	28	ي	y
13	ش	sh	29	أ	ā
14	ص	s	30	يـ	ī
15	ض	d	31	وـ	ū
16	ط	t	32	أـيـ	ay
			33	أـوـ	ou

N.B. Arabic words are italicized except in 3 instances:

- 1- When possessing a current English usage.
- 2- When part of a heading.
- 3- When the proper names of humans.

N.B. The sign for [̄] which is [̄] will be omitted when the former appears in the beginning of a word.

Chapter

One

Imam Shāṭibī

HIS NAME

He is Al-Qāsim bin Fīrruh ibn Khalaf ibn Ahmād al-Ru'aynī al-Shāṭibī.¹ Ibn Khallikān says that *fīrruh* is the Latin for “iron”. Al-Tāj al-Subkī agrees but states that it was a word used by those who were not natives of Spain. It is possible that these non-Spaniards were French. Az-Ziriklī states that “iron” in Latin is *ferrum*, in French it is *fer* and in Spanish it is *hierro*. It is possible that *fīrruh* is a combination of both the French and Spanish words.² Imam Shāṭibī was called Fīrruh because of his strength in fulfilling the requirements of his religion, his courageousness against the enemies of Islam and his huge benefit to the believers;³ as Allah states:

﴿ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعٌ لِلنَّاسِ ﴾

And We brought forth iron wherein is mighty power as well as many benefits for mankind.⁴

His Eponym, al-Ru'aynī is linked to one of the chieftains in Yemen.⁵ Al-Shāṭibī alludes to a major city towards the east of Spain, Shāṭibah, which is approximately 56 kilometres from Balansiyah (Valencia).⁶

He has two patronyms, Abū Muḥammad and Abū al-Qāsim. Scholars like Ibn al-Jazarī have even mentioned both together.⁷ Ibn Khallikān states that his name is actually Abū al-Qāsim. Thus his patronym is also his name. However, in some of the *ijāzāt* (licences) which he received from his teachers, his patronym is Abū Muḥammad.⁸ Al-Dhahabī agrees with the

¹ This is how his name is rendered by Ibrāhīm bin 'Umr al-Ja'barī. Check *Mukhtaṣar al-Fatḥ al-Mawāhibī* pg. 28.

² *Al-A'lam* Vol. 5 pg. 180.

³ *Mukhtaṣar al-Fatḥ al-Mawāhibī* pg. 32

⁴ *Sūrah al-Ḥadīd*, verse 25

⁵ Many others have also been linked to these chieftains. Check *Wafayāt al-A'yān* Vol. 4 pg 72 and *Shadharāt al-Dhahab* Vol. 6 pg. 495.

⁶ The famous scholar and author of *Al-Muwāfaqāt* and *Al-Itiṣām*, Abū Ishaq Ibrāhīm bin Mūsā bin Muḥammad al-Lakhmī as-Shāṭibī also hails from this town.

⁷ *Ghāyah al-Nihāyah* Vol.2 pg. 20

⁸ *Wafayāt al-A'yān* Vol. 4 pg 73

opinion that his patronym “*Abū Muḥammad*” is more correct, and many have named him such.⁹

Many have confused Imam Shāṭibī with the grammarian and legal theorist, Ibrāhim ibn Mūsā Abū Iṣhāq al-Shāṭibī, the author of *al-Muwaṭṭaqāt* and *al-Itisām* (d 790 A.H.)

HIS BIRTH

Imam Shāṭibī was born in Shāṭibah in 538 A.H. Ibn al-Jazarī and many others narrate that he was born blind. It is reported that if someone who did not know that the Imam was blind sat down to converse with him, he would never realise that the Imam was actually blind.

However, there are reports which mention that Imām Shāṭibī was not born blind, but rather that he became blind later in his life. Qastallānī states that when Imam Shāṭibī became blind he recited these couplets:

وَقَالُوا قَدْ عَمِيْتَ فَقُلْتُ كَلَّا * وَإِنِّي الْيَوْمَ أَبْصَرُ مِنْ بَصِيرٍ
سَوَادُ الْعَيْنِ زَارَ سَوَادَ قَلْبِي * لِيَجْتَمِعَا عَلَى فَهْمِ الْأُمُورِ

And they said verily you have become blind and I replied: Never!
For surely today I see more than him endowed with sight.
The eye has called on the core of my heart, and in their union
there is an understanding of affairs (around me).

It is possible that he was not born blind but became blind later, as Yāqūt mentions that Shāṭibī was buried in Egypt after his injury (blindness).¹⁰

QUEST FOR KNOWLEDGE

During his youth, Imam Shāṭibī had already begun his quest for knowledge, searching for traditionists (*muḥaddithīn*) and *qurrā`* in Shāṭibah from whom he could learn. He read *qirā`at* to those who were considered the most prominent *qurrā`* in *Shāṭibah*, including *Abū ʿAbd Allah Muḥammad ibn al-Āṣ al-Nafzī*.

⁹ *Tārīkh al-Islām* of Dhahabī Vol. 581-590 pg. 383-384

¹⁰ *Muǧam al-Udabā`* Vol. 16 pg. 295

He possessed an insatiable thirst and desire for knowledge, especially in the field of Qur`anic Studies, and surpassed not only the scholars in his town but also the scholars of his era. Considering Shātibī's brilliance as a scholar, his unquenchable yearning for knowledge and his willingness to expend all his effort in attaining it, it was inevitable that he became a leader (*imam*) in this field while he was still in his youth.

Once Imam Shātibī had exhausted his study with all the scholars in Shātibah he travelled to Valencia. Here he read *qirā`āt* to Abū al-Hasan `Ali ibn Hudhail, as well as reading the entire *Al-Taysīr* of Al-Dānī to him from memory. He also studied hadith by `Ali ibn Hudhail, transmitting the *Sahīh* of Muslim from him. Shātibī also transmits the *Sahīh* of Muslim from Abū Muhammad `Abbās ibn Muhammad ibn `Abbās and Abū `Abd Allah Muhammad ibn Yūsuf ibn Sa`ādah, both from Valencia.

He further benefited from Abū `Abd Allah Muhammad ibn Hamīd, by whom he learnt the book of the great grammarian, Sebway, named *al-Kitāb*, *Al-Kāmil* of Al-Mubarrid and *Adab al-Kitāb* of Ibn Qutaybah, amongst others. By Abū al-Hasan `Ali ibn `Abd Allah ibn Khalaf ibn Ni`mah he transmitted *Sharḥ al-Hidāyah* of Abū al-`Abbās al-Mahdawī.

The task of delivering *khutbahs* (sermons) was performed only by those capable and knowledgeable of the undertaking. Due to Shātibī's profound knowledge and scholarly genius, he was also allowed to address the general populace by delivering sermons. However, it was a post he did not enjoy since it required the lecturer to lavish praise on those who held positions of power in the land - an act deemed improper by Shātibī since many of them were undeserving of such praise. He thus delivered these sermons against his will and tried to refrain from them. This eventually became one of the reasons why he left his town. To excuse himself from delivering sermons, he announced that he would be departing for hajj (the pilgrimage to Mecca) and prepared to leave Shātibah.

It was in Shātibah however, where he started compiling his famous work *Hirz al-Amānī wa Wajh al-Tahānī*, better known as the *Shātibiyah* or *Lāmiyyah*¹¹ until verse 45. He eventually completed this work in Cairo.

¹¹ Named thus since every verse ends with lā (ن).

In 572 A.H. he left for Egypt with the intention of performing hajj. He studied under various scholars in Alexandria, later journeying to Cairo. In Cairo, Al-Qādī al-Fādil had just erected a school named Madrasah al-Fādiliyyah. Upon recognising Shāṭibī's genius and expertise, he approached him to be the *Sheikh* of the school. Al-Qādī al-Fādil honoured him in every possible way. The *madrasah* itself was erected in 580 A.H. and had a special section dedicated specifically to *qirā'at*. It was here that Shāṭibī taught *qirā'at*, *nahw* (Arabic grammar) and *balāghah* (Arabic rhetoric) until he died. He was succeeded by his students, Abū 'Abd Allah al-Qurtubī and Abū 'Amr ibn al-Hājib.

It was expected that Shāṭibī would become the leading scholar of *qirā'at* in Egypt. People travelled from far and wide to study *qirā'at* his feet.

Shāṭibī visited Bayt al-Maqdis in 587 A.H. after it was conquered by Salāh al-Dīn Ayyūbī in 583 A.H. He spent the month of Ramadān there and performed *i'tikāf* (ritual seclusion) as well. Thereafter he returned to Egypt, took up residence at Madrasah al-Fādiliyyah, and taught there until his demise. He died at the age of 52 on 28 Jamād al-Ukhrā in 590 A.H. (19 June 1194 C.E.) after the *Asr* prayer. *Salāh al-janāzah* (the prayer of the deceased) was performed by Abū Ishāq, better known as al-Irāqī.

HIS CHILDREN

- Abū 'Abd Allah Muḥammad ibn al-Qāsim al-Jamāl al-Shāṭibī (d. 655 A.H.)
- Imam Shāṭibī also had a daughter. The details regarding her name are not known. It is mentioned, however, that one of Shāṭibī's students married his daughter on his demise. This student was Al-Kamāl 'Ali bin Shujā' and became known as the son-in-law of Shāṭibī (صَهْرُ الشَّاطِبِيِّ).¹²

¹² *Ghāyah al-Nihāyah* Vol. 1 pg. 546

HIS QUALITIES AND CHARACTER

His Sincerity

It is reported that Shāṭibī would say: "Anyone who reads my poem (*Shāṭibīyyah*) Allah will let him derive benefit from it, for I wrote it solely for Allah's pleasure."

He also states in his book:

وَنَادَيْتُ اللَّهُمَّ يَا خَيْرَ سَامِعٍ * أَعُذْنِي مِنَ التَّسْمِيعِ قَوْلًا وَ مَفْعَلًا

And I call, "O Allah, O (He who is the) Best listener,
Protect me from hypocrisy, in word and action.

On the completion of his book, he circumambulated the *Ka'bah* 12 000 times.
At every point where *du'a* should be made he prayed to Allah:

اللَّهُمَّ فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ، عَالَمُ الْغَيْبِ وَالشَّهَادَةِ، رَبُّ هَذَا الْبَيْتِ الْعَظِيمِ، إِنْفَعْ بِهَا كُلُّ مَنْ يَقْرُؤُهَا

O Allah, Creator of the heavens and the earth,
(He who) possesses knowledge of the unseen and that which is apparent,
the Lord of this Great House (the *Ka'bah*),
let all who read this book derive the benefit thereof.¹³

Ibn al-Jazarī mentions: Allah has blessed his works and those who study it. I do not know anyone who has studied it except that he has become distinguished (through the study of this book).¹⁴

His Memory

Imam Shāṭibī had an astounding memory. People would come and read their copies of *Sahīh Bukhārī*, *Sahīh Muslim* and the *Muwattā'* of Imam Mālik to him, and he would rectify the errors in their copies from memory. He would then dictate to them the correct pronunciation of words in these books. Besides this being an amazing feat of memory, it also indicated that the Imam had studied these books. If this was the extent of his memory concerning these books of hadith, one can gauge his brilliance in the field to which he had dedicated his life!

¹³ *Mukhtasar al-Fath al-Mawāhibī* pg 62, *Siyar al-Ālām al-Nubalā'* Vol. 21 pg.263.

¹⁴ *Ghāyah al-Nihāyah* Vol. 2 pg. 23.

In fact, he was a master in many sciences and had memorised many of the books in various fields. When he was asked regarding *fiqh* matters, he would explain them verbatim as they appeared in the books of *fiqh*. The people were amazed at this and asked if he had memorised the books of *fiqh* as well. He humbly replied: “For a blind person like myself there is nothing but the Qur`ān”. It was said that he had so filled his intellect with knowledge and books that he had memorised, there was not a portion of his mind which was not enveloped with knowledge.

His piety and patience

A mere reading of his book will give clear indication to his humility and piety. The very reason that he left Spain was due to being forced to praise the leaders in his Friday sermons, which was incorrect according to *shari`ah* (Islamic law). For him to submit to something like this would have been simple and easy. Instead he chose to undertake the long and arduous journey to Egypt rather than do something which would incur the wrath of his Lord!

He was afflicted with blindness, poverty, and many difficulties throughout his life, but whenever he was asked about his condition he replied: “Our well-being is in the hands of Allah” (العافية).

Imam Shāṭibī’s student, Abū al-Hasan al-Sakhāwī mentions that whilst on hajj, a group from Maghrib (North-west Africa) proclaimed that whoever longed to perform *salāh* behind one who had never sinned, should perform *salāh* behind Imam Shāṭibī.¹⁵ This is obviously excessive praise of the humble Imam. However, it is indicative his piety and esteem in the eyes of people.

Due to his piety and consciousness of Allah, he always spoke what was correct. It is reported that Imam Shāṭibī exchanged harsh words with certain kings and people in leading positions, preferring the commandments of Allah to being partisan to their whims and fancies. This clearly indicates that he feared none but Allah even though he was disfavoured by the elite.

¹⁵ *Muhktaṣar al-Faṭḥ al-Mawāhibī* pg. 50.

Abstinence from speaking unnecessarily

Imam Shāṭibī would avoid all vain speech and only spoke when necessary. He would even prevent those around him from speaking unnecessarily and instead encouraged them to speak about knowledge and the Qur`ān.

His respect for other scholars

The basis of the *Shāṭibiyah* is the *Taysīr* of Abū ʿAmr al-Dānī. In his introduction to the *Shāṭibiyah* he states this and further mentions that his book lowers its head out of humility to its basis, *al-Taysīr*, so that preference might not be given to the *Shāṭibiyah* instead of the *Taysīr*.

The scholar, al-Ṭabarī has disparaged the *sanad* of Ibn ʿĀmir's reading to al-Mughīrah ibn Abī Shihāb, arguing that he did not recite to ʿUthmān رضي الله عنه. Many later scholars have criticised this oversight of al-Ṭabarī. Imam Shāṭibī refrained from criticizing him and even prevented his students from saying anything bad about al-Ṭabarī.

HIS LITERARY WORKS IN THE FIELD OF QUR`ĀN

They include:

- 1) *Hirz al-Amānī wa Wajh al-Tahānī*, better known as *Lāmiyyah* or the *Shāṭibiyah* on the seven *qirā`āt*.
- 2) ʿAqīlah al-Attrāb al-Qasā`id fī Asnā al-Maqāṣid, also referred to as *Rā`iyyah*, on *rasm*.
- 3) *Nāthimah al-Zuhr*, which discusses the verse-ends.
- 4) A poem which mentions all the words in the Qur`ān written with a ظ.

The most famous being the first, followed by his *Rā`iyyah*, both also referred to as the *Shāṭibiyatayn* (the two *Shāṭibiyahs*).

On Completion of his *Shāṭibiyah*, some of the scholars complained and reproached him in using codes and certain technical usages in the book, making it extremely difficult for them. He merely replied to them that: ﴿سَيِّدِي هُنَّهُ يُقَيِّضُ اللَّهُ لَهَا فَتَّى يُسَيِّهَا﴾ ; O respected one, Allah will single out a youngster to explain the intricacies of this book.

Before Imam Shāṭibī completed his work, the *qurrā`* in Egypt would memorise the book *al-`Urwān* by Abū Tāhir Ismā`īl ibn Khalaf al-Andalusī

(died 455 A.H.). When they were introduced to the *Shāṭibiyah*, they left memorizing *al-’Unwān* and started memorizing and studying the *Shāṭibiyah*. Subsequently, they read the seven *qirā’āt* as defined in the *Shāṭibiyah*. This acclaim for the *Shāṭibiyah* was not restricted to Egypt alone but throughout the Muslim lands - surely a sign of acceptance from Allah.

There are many who are excessive in their praise for the *Shāṭibiyah*, claiming that after its completion, Imam Shāṭibī met the Prophet ﷺ in a dream and presented this poem to him. The Prophet ﷺ extended his hands and held the book stating: “This is a blessed book, whosoever memorises it will enter paradise”. Some go to the extent of saying that whoever has a copy of the book in his house will enter Paradise. Qastallānī further mentions that he saw a copy of the *Shāṭibiyah* upon which was written that Imam Shāṭibī said: “Whoever memorises this book will enter Paradise.”¹⁶ It is obvious that these are not the words uttered by the Imam whose character and works are clothed in humility.

Ibn Khallikān states that Imam Shāṭibī was the first to write adopting the method of symbols for the *qurra`* and their narrators.

Abū Shāmmah mentions that the seven *qirā’āt* are made easier for the student via the *Shāṭibiyah*.

Ibn al-Jazarī says that whoever embarks on the study of this poem will realise the brilliance and proficiency of the author. He adds that no other book of *qirā’āt* has become as famous as the *Shāṭibiyah*. Furthermore he emphasises that a student of *qirā’āt* cannot be found without a copy of the *Shāṭibiyah*; in fact he deems that no Islamic land is without a copy of this exceptional book. No other book of *qirā’āt* is memorised, read and studied as much. People vied to have copies of the *Shāṭibiyah*, so much so that Ibn al-Jazarī states that he had one copy written by Hujayj, a student of Sakhāwī. He was offered its weight in silver to sell the copy, but he refused.

¹⁶ *Mukhtaṣar al-Faṭḥ al-Mawāhibī* pg 62-63.

HIS TEACHERS

- Abū `Abd Allah al-Nafzī al-Shāṭibī, better known as Ibn al-Lāyu – he studied *qirā`āt* under Ibn Ghulām al-Faras and Abū `Abd Allah ibn Saīd. Imam Shāṭibī recited the seven *qirā`āt* to him.
- `Ali ibn Hudhayl al-Balansī – he studied *qirā`āt* by Abū Dāwūd Sulaymān ibn Najāh. He fasted often and stood at length performing prayers. Imam Shāṭibī read the seven *qirā`āt* to him and transmits the *Sahīh Muslim* from him.
- Abū `Abd Allah Muḥammad ibn Ḥamīd – he was a student of `Ali ibn Hudhayl, as well as having studied *qirā`āt* from Shurayh, the Qādī. He also recited to Abū al-Ḥasan ibn Thābit al-Khaṭīb and Abū `Abd Allah ibn Abī Samurah. Imam Shāṭibī transmits some *qirā`āt* from him according to *al-Kāfi* of Muḥammad ibn Shurayh.
- Ibn al-Ni`mah al-Balansī – he studied *qirā`āt* under Abū al-Ḥasan ibn Shafī, Mūsā ibn Khamīs al-Ḍarīr and Abū al-Asbagh `Abd al-`Azīz ibn Shafī. Imam Shāṭibī transmits *Sharḥ al-Hidāyah* of Abū al-`Abbās al-Mahdawī from him, who in turn transmits it from Ibn `Itāb, from Ghānim ibn al-Walīd, from the author of *Sharḥ al-Hidāyah*.
- Abū `Abd Allah al-Ishbīlī – he read to Shurayh and to Aḥmad ibn Muḥammad al-Musaylī. Imam Shāṭibī transmits *Sharḥ al-Hidāyah* and *Sahīh Muslim* from him.
- Abū Ṭāhir al-Silafī – Ibn al-Jazarī mentions that during his time, besides being a scholar in Islamic Law he was known for his high *sanads* in the field of hadith and *qirā`āt*.

HIS STUDENTS

- Abū al-Ḥasan al-Sakhawī – he spent a long time with Imam Shāṭibī and learnt *qirā`āt*, Arabic grammar, and other sciences from him. He also studied by others like Abū Ṭāhir al-Silafī and Abū al-Yūmūn Zāid al-Kindī. Later, when he travelled to Damascus, he was an expert in *tafsīr* (exegesis), *qirā`āt* and Arabic grammar, among others. He spent 40 years teaching in the Umayyad mosque in Damascus. Amongst Sakhawī's outstanding students is Abū Shāmmah, author of *Ibrāz al-Ma`ānī*, the commentary on *Hirz al-Amānī*.
- Abū `Abd Allah Muḥammad ibn `Umar al-Qurtubī – he read the *Shāṭibīyyah* and *Rā`īyyah* to Imam Shāṭibī. Ibn al-Jazarī states that no-one heard the entire *Rā`īyyah* from Imam Shāṭibī, except Qurtubī and

Tujibī. After Shātibī's demise, Qurṭubī taught *qirā`āt* at Madrasah al-Fādiliyyah, the very institute in which Imam Shātibī taught.

- Al-Kamāl ʻAli ibn Shujā` ibn Sālim – he is better known as *Sīhr al-Shātibī*, the son in-law of Shātibī as he married Imam Shātibī's daughter after his demise. It is recorded that they had offspring. He read the Qur`ān 19 times to Imam Shātibī incorporating 19 out of the 20 narrations mentioned in the *Shātibīyyah*, except for the narration of Abū al-Hārith. Thereafter he combined all these narrations in one recital to Imam Shātibī. However, upon reaching *Sūrah al-Ahqāf*, Shātibī died. He also studied the *Shātibīyyah* and the *Taysīr* of Abū ʻAmr al-Dānī with him.
- ʻAli ibn Muhammad ibn Mūsā al-Tujibī – recited the seven *qirā`āt* to Imam Shātibī individually and later collectively. He studied Imam Shātibī's works with him. He is the only student besides Qurṭubī who heard the entire *Rā`iyyah* from Shātibī.
- Abū ʻAmr ʻUthmān ibn ʻUmar ibn Abū Bakr, better known as Ibn al-Hājib – he was an author in many fields, including *uṣūl* (legal theory), *sarf* (morphology) and *nahw* (Arabic grammar). He read the seven *qirā`āt* to Shātibī as well as studying the *Taysīr* and the *Shātibīyyah* with him. He also taught at Madrasah al-Fādiliyyah after Shātibī's demise.
- Muḥammad ibn Qāsim ibn Firruh al-Jamāl Abū ʻAbd Allah al-Shātibī al-Bāqī – he is the son of Imam Shātibī. He transmits the *Shātibīyyah* from his father, studying it with him until *Sūrah Sād* and via *ijāzah* for the remainder of the text.
- Muḥammad ibn Muḥammad ibn Wadāh al-Lakhmī – he recited the *Shātibīyyah* to Imam Shātibī and returned to Maghrib and Spain where he started teaching it to many others. Through him, the *Shātibīyyah* was transmitted to Maghrib and Spain.
- ʻAbd al-Rahmān ibn Abū al-Qāsim Al-Azdī al-Tūnusī, better known as Ibn al-Haddād – he travelled to Imam Shātibī from Tunisia and recited to him. He then settled in Morocco and started writing a commentary on the *Shātibīyyah*. Ibn al-Jazarī mentions that it is possible that this was the first commentary to be written on the *Shātibīyyah*.
- ʻAbd Allah ibn Muḥammad ibn ʻAbd Wārith, also known as Ibn Fārr al-Laban – many *qurrā`* flocked to him to receive *ijāzah* from him as he was the last living student of Imam Shātibī.

HIS MANNER OF TEACHING

Although Imām Shāṭibī did not possess many worldly goods to spend in the path of Allah, he spent his time in search of knowledge and spreading and teaching the knowledge that he had gained. He would sit after the *Fajr* prayer until the *Thur* prayer teaching the Qur`ān. Everyone could sit in his circle of learning, and he would prevent those who sat in his circle from speaking about anything besides knowledge and the Qur`ān. People would travel from far and wide to recite to Imam Shāṭibī. He was always in a state of ablution (*wudū`*) when teaching. His student, Abū al-Hasan al-Sakhawī relates that many a time he saw Imam Shāṭibī performing his *Thur* prayer with the same ablution with which he had performed *Fajr*.

Unlike other teachers who would allow, for example, workers to recite first or students based on their status, Imam Shāṭibī showed no favour to any particular student. After the *Fajr* prayer, he would say ﴿مَنْ جَاءَ أَوْلَأَ فَلَيْسَ أَرْبَعَةً﴾ ; “Let he who came first recite.” It is said that no indication of tiredness could be seen on him whilst he was teaching.

If a student recited a place of *sajdah* to the Imam he would not perform the *sajdah* but continue recitation. This was the manner of his teachers and he maintained that the recital of a student to his master is different to other recitations.

Imam Shāṭibī would allow a student to recite a quarter of a *hizb* to him every day (one eighth of a *juz*); thus in 4 days he would completed half a *juz*.

His student, Sakhawī, also mentioned that Imam Shāṭibī had particular preferences regarding where to make *waqf* e.g. when he started *Sūrah al-Takwīr* he would recite in one breath until: ﴿بِأَيِّ ذَبْبِ قُتَّلَتْ﴾ , thereafter he would stop on ﴿عَلِمَتْ نَفْسٌ مَا أَخْضَرَتْ﴾ .

Imam Shāṭibī would not allow one to combine *qirā`āt* to him until he had completed three renditions of each *riwāyah* (narration) e.g. he would have to recite for Hafs, then Shu`bah, followed by ‘Āsim (Hafs and Shu`bah together). Thereafter he would embark on another *riwāyah*. In this manner, when he had completed three renditions of each narration from the seven

qirā`āt, he would be allowed to combine them together in one sitting by the Imam.

MIRACLES

The practice of Imam Shāṭibī was that whoever came to him first after the *Fajr* prayer would recite first. On one occasion, a person who did not realise he was a *junub* (in the state of major ritual impurity) came first. According to Shāṭibī's practise he was supposed to recite first, but Imam Shāṭibī said: مَنْ جَاءَ ثَانِيًّا فَلَيُقْرَأْ ; "Whoever came second may recite". The one who came first was taken aback as this was not the Imam's practise, but he then realised that he was a *junub*. He immediately left the circle of learning and took a bath, hastening to return to the circle. When he returned, the first reciter had just finished. Imam Shāṭibī then said: مَنْ جَاءَ أَوَّلًا فَلَيُقْرَأْ ; "Whoever came first may recite". This is truly a miracle for, though the Imam was blind, he sensed that the one who came first was not in the state of ritual purity and therefore could not recite the Qur`ān.

Imam Shāṭibī mentions that for 10 successive nights, he met the Prophet ﷺ in the blessed *Roudah*¹⁷ and recited the Qur`ān to him ﷺ. The Prophet ﷺ said to the Imam: "May Allah protect you".

Whilst on his travels to perform *hajj*, the party passed by a tree with low-lying branches. Imam Shāṭibī was told to lower his head to avoid knocking it against the trees branches. On passing by the same route a second time, Imam Shāṭibī lowered his head when reaching this point and was asked why he was lowering his head. He was then informed that the tree that had been there previously had been chopped down.

On another occasion, two men were arguing near the Imam in Turkish. They asked Imam Shāṭibī concerning the argument. Imam Shāṭibī then seated the one man on his left and the other on his right, and proceeded to repeat their entire argument verbatim, in their Turkish tongue, with which he was unfamiliar.

¹⁷ A designated area in the Prophet's ﷺ mosque said by him ﷺ to be a garden of Paradise.

Qārī Anīs Aḥmad Khān ¹⁸

The well-learned, skilled and proficient Sheikh Muḥammad Anīs Aḥmad Khān was born in the village of Jagannpūr in Fayd Ābādī. His father, an ardent follower and student of *Sheikh al-Hind* Moulānā Maḥmūd al-Hasan Deobandī, was an ascetic, renowned for his piety and excellent character. In their district none was more devout in fulfilling Allah and his Prophet's ﷺ commands than Sheikh Moulānā ʻAbd al-Ra`ūf Khān, father of Qārī Anīs Aḥmad. After completion of his studies of Arabic, hadith, *fiqh*, and other sciences in Deoband, his father also mastered the science of *qirā`āt*. He returned to his village and taught the youth correct recitation of the Qur`ān, as well as writing various *fatwās* (legal verdicts) on many issues. Many books were authored by him.

Qārī Anīs was deprived of his mother's love and affection as she passed away while he was still a young boy. He became his father's shadow and accompanied him wherever he went. It was to be anticipated that his father's knowledge, as well as his likes and dislikes, would be inherited by his son. Thus Qārī Anīs gained his father's love for Islam, Allah, His Prophet ﷺ and his father's aversion to the transgression of Allah's commands. It was also expected that he would gain his father's love and passion for the Qur`ān, *qirā`āt* and the other Qur`ānic sciences.

While still in his youth Qārī Anīs left his father's loving care and went to Deoband to learn Islamic studies, specifically *qirā`āt*. This he did under the *Sheikh al-qurrā`* of Deoband, Qārī Hifth al-Rahmān, completing the narration of Hafs as well as the seven *qirā`āt* by him. However, Qārī Anīs mentions that after completing the seven *qirā`āt* his thirst for the science was not quenched, and he thus travelled to Madrasah ʻĀliyah Furqāniyah in Lucknow which hosted a number of specialists in the field of Qur`ān and was known as the centre for *qirā`āt* during that time. Qārī Anīs benefited and learnt as much as he could from these specialists who included Qārī Muhibb al-Dīn, Sheikh Muḥammad Sābiq al-Lucknawī and Sheikh ʻAbd al-Mālik ibn Jeon amongst others. It was under the skilful guidance of Qārī Muhibb al-Dīn that Qārī Anīs Aḥmad spent years studying the many texts and books in the field, eventually completing the rendition of the seven

¹⁸ Introduction to *al-Fawā'id al-Muhibbiyyah* by Moulan Dhu al-Fiqār Aḥmad. *Husn al-Muḥādarāt fi Rijāl al-Qirā`āt* Vol. 2 pg. 341.

qirā`āt, as well as the 10 thereafter, via the *tariq* of the *Durrah* and the *Tayyibah*. Due to his brilliance in *qirā`āt*, he also taught at Madrasah Furqāniyah for 10 years after he qualified.

In 1964 Dār al-`Ulūm Falāh al-Dārayn in Tarkesar was erected. For a long time the Principal searched for a capable and proficient instructor to teach *qirā`āt*. On visiting Lucknow in India, he passed by Madrasah `Āliyah Furqāniyah and noticed a young man explaining the intricacies of *qirā`āt* to the students. This young man was none other than Qāri Anīs. After explaining his predicament to Qāri Anīs, he joined the staff of Dār al-`Ulūm Falāh al-Dārayn as a lecturer in the science of *qirā`āt* in 1975. Within a short span of time Qāri Anīs became distinguished amongst all who studied *qirā`āt*, and his fame extended amongst students and teachers.

Qāri Anīs Aḥmad believed that the science of *qirā`āt* was not meant for all and was very particular in his selection of who he taught. Nothing bears greater testimony to this than one of his statements, repeated often by his students:

إِنَّ هَذَا الْعِلْمَ شَرِيفٌ فَهُوَ لِلشَّرِيفِ

“This is a noble science intended for those of noble character.”

He also held that there needed to be a sound affiliation between the student and teacher for them to derive maximum benefit from each other.

Qāri Anīs would only give *sanad* and *ijāzah* if the entire Qur`ān was read, which was contrary to the practice of some institutes during that time. He also maintained that a diligent student of the science need only be instructed concerning a matter once and he would remember it. Therefore he would not repeat the same instructions to a student more than once. He also believed that a student was not to be supervised and observed all the time, since a mature and ardent student would recognise his responsibilities.

Even though our sheikh was a prominent and well-known figure in the arena of Qur`ānic studies and *qirā`āt*, he disliked the limelight and steered away from it as much as possible. He preferred sitting with his students and teaching.

He penned four major works in *tajwīd* and *qirā`āt*:

- 1) *Al-Fawā`id al-Tajwīdiyyah* – a book on *tajwīd* for those intending to recite the Qur`ān in the narration of Hafs.
- 2) *Al-Fawā`id al-Muhibbiyyah* – a book detailing the rules regarding the seven *qirā`āt*, which serves as an introduction to the *Shātibiyah*.
- 3) *Al-Fawā`id al-Mutammimah* – this book features the three *qirā`āt* after the seven, which completes the 10 *qirā`āt*.
- 4) *Al-Fawāid al-Mukammilah* – a book based on the *Tayyibah al-Nashr* of Ibn al-Jazārī, specifying the theory in the 10 *qirā`āt*.¹⁹

Qāri Anīs became extremely happy when a *khatm* of the Qur`ān was made, whether it was the narration of Hafs, the seven *qirā`āt*, or the ten *qirā`āt*. It was a joyous occasion for him. He would gather all at the time of the *khatm* and make *du`ā`*.

Qāri Anīs had an intense love for the Prophet ﷺ and would sent salutations and peace upon Him ﷺ whenever his name was mentioned in a gathering. If his students did not do the same, it would upset him. Towards the end of his life, he became very ill with diabetes. In his state of illness he authored his final work, spending many nights awake in completing his book about the Prophet ﷺ, *Sha`n al-Mustafā*, a two-volume book about the Prophet ﷺ which constitutes over one thousand pages.

The sheikh never married, dedicating his life to teaching the Qur`ān and in the worship of the Almighty. Qāri Anīs passed away 16 November 1990.

¹⁹ These works are taught by all students of Qāri Anīs, as well as their students' students. They were originally written in Urdu, and later translated into Arabic. Some of the Arabic manuscripts are with my esteemed teacher and well-known student of Qāri Anīs, Qāri Ayyūb Ishāq.

Author's link to Qāri Anīs Ahmad and Imam Shātibī

I spent years under the expert tutelage of my honorable *ustādh* **Qāri Ayyūb Ishāq**, at whose hands I have studied the text of the *Shātibiyah*, reading it to him line by line while he explained them to me. After this I also recited the Qur`ān to him encompassing all the seven *qirā`āt* as mentioned in the *Shātibiyah*. He informed me that in this manner he had studied the *Shātibiyah* and read the Qur`ān with these seven *qirā`āt* to his brilliant and outstanding teacher **Qāri Anīs Ahmad Khān** (d. 1990 C.E.), who in turn acquired it from many a teacher, including **Qāri Muhibb al-Dīn ibn Diyā` al-Dīn** (d. 1981 C.E.), who received it from his father and teacher **Qāri Diyā` al-Dīn** (d. 1952 C.E.), who received it from his teacher, the skilled and proficient **Qāri `Abd al-Rahmān al-Makkī** (d. 1923 C.E.).

(An alternate link) **Qāri Muhibb al-Dīn** (d. 1981 C.E.) also acquired this directly from **Qāri `Abd al-Rahmān al-Makkī** (d. 1923 C.E.), who studied it under the auspices of his brother and teacher **Qāri `Abd Allah ibn Bashīr al-Makkī** (d. 1919 C.E.), who received it from the Egyptian scholar and expert **Ibrāhīm Sa`d** (d. 1898 C.E.), who received it from **Hasan al-Juraysī al-Kabīr** (was still alive in 1888 C.E.), who studied it with **Ahmad al-Durrī al-Tihāmī** (died before 1867 C.E.), acquiring it from **Ahmad Salamūnah** (was still alive in 1818 C.E.), from **Ibrāhīm al-`Ubaydī** (was still alive in 1822 C.E.), from **Abd al-Rahmān al-Ujhūrī** (d. 1784 C.E.), from **Ahmad al-Baqarī** (d. 1775 C.E.), from **Muhammad al-Baqarī** (d. 1699 C.E.), from **Abd al-Rahmān al-Yemenī** (d. 1640 C.E.), from his father **Sheikh Shahhādhah al-Yemenī** (d. 1570 C.E.), from **Nasir al-Dīn al-Tablāwī** (d. 1559 C.E.), from **Sheikh al-Islām Zakariyyā al-Ansārī** (d. 1519 C.E.), from **Ridwān al-`Uqbī** (d. 1448 C.E.), from the author of *al-Nashr* **Muhammad ibn al-Jazarī** (d. 1430 C.E.), from **Abd al-Rahmān al-Baghdādī** (d. 1379 C.E.), from **Muhammad ibn Ahmad al-Sā`igh** (d. 1325 C.E.), from the son in-law of Imam Shātibī **al-Kamāl `Ali ibn Shujā'** (d. 1263 C.E.), who read and studied under the master **Imam Shātibī** (d. 1194 C.E.), the author of the famous text.

(Alternate *sanad*) I also recited the introduction of *al-Shātibiyah* to **Sheikh Hasan ibn Mustafā al-Warrāqī al-Misrī**, who gave me *ijāzah* for the text

as well as the *qirā`āt* contained in it. He informed me that he had studied the text and read its *qirā`āt* to many teachers. He transmits the text from **Sheikh `Abd al-Fattāh Madkūr Bayyūmī**, who studied it by **Sheikh `Uthmān ibn Sulaymān Murād** (d. 1962 C.E.), the student of **Hasan al-Juraysī al-Kabīr** (was still alive in 1888 C.E.) with his *sanad* mentioned previously to **Imam Shātibī** (d. 1194 C.E.).

(Alternate link) **Sheikh Hasan Mustafā al-Warrāqī** also read the *Shātibiyah* to **Sheikhah Nafīsah bint `Abd al-Karīm Zaydān**, who memorized and studied the text by **Sheikh Muḥammad Sa`īd al-Farāsh**, who gained it from **Aḥmad al-Bardīsī `Āmir**, who in turn learnt it from **Mustafā al-Bājūrī** (died at the beginning of the 1960's C.E.), from **ʻAli `Abd al-Rahmān Subay`** (d. 1919 C.E.), from **Hasan al-Juraysī al-Kabīr** (was still alive in 1888 C.E.) with his *sanad* mentioned previously to **Imam Shātibī** (d. 1194 C.E.).

(Alternate link) **Sheikhah Nafīsah** also studied the *Shātibiyah* as well as read its *qirā`āt* to **Sheikh Nidā ʻAli Nidā** and **Sheikh `Abd al-ʻAzīz al-Zayyāt** (d. 2003 C.E.) who both read to **Sheikh `Abd al-Fattāh Hunaydī** (d. 1950 C.E.), who studied under the master **Sheikh Muḥammad ibn Aḥmad al-Mutawallī** (d. 1895 C.E.), who read to **Aḥmad al-Durrī al-Tihāmī** (died before 1867 C.E.) with his previous *sanad* to **Imam Shātibī** (d. 1194 C.E.).

(Alternate *sanad*) I transmit the *Shātibiyah* via *ijāzah ʻāmmah* from my *ustādh* **Moulana ʻAlā` al-Dīn ibn Jamāl al-Dīn al-Afghānī**, who received *ijāzah* from the Indonesian scholar, **Muḥammad Yāsīn al-Fādānī** (d. 1990 C.E.), who transmits it from **ʻAbd al-ʻAzīz ʻUyūn al-Sūd** (d. 1979 C.E.), from the famous Egyptian scholar **ʻAli Muḥammad al-Dabbā`** (d. 1960 C.E.), from **ʻAbd al-Rahmān al-Sha`ār al-Khaṭīb** (was still alive in 1920 C.E.), from **Sheikh Muḥammad ibn Aḥmad al-Mutawallī** (d. 1895 C.E.) with his previous *sanad* to **Imam Shātibī** (d. 1194 C.E.).

(Alternate link) **ʻAbd al-ʻAzīz ʻUyūn al-Sūd** (d. 1979 C.E.) also read the text to **Muḥammad Salīm al-Hulwānī** (d. 1944 C.E.), from his father and teacher **Aḥmad al-Hulwānī** (d. 1890 C.E.), from the *Sheikh al-Qurrā`* in

Mecca during his time, **Sheikh Ahmad al-Marzūqī** (d. 1846 C.E.), from **Ibrāhīm al-`Ubaydī** (was still alive in 1822 C.E.) with his *sanad* mentioned previously to **Imam Shātibī** (d. 1194 C.E.).

(Alternate link) The Indonesian scholar **Muhammad Yāsīn al-Fādānī** (d. 1990 C.E.) also transmits the *Shātibiyah* from **Sheikh Ahmad al-Mukhallalātī** (d. 1943 C.E.), from **Muhammad al-Sharbīnī al-Dimyātī**, from **Ahmad Lakhbūt** from **Muhammad Shātā**, from **Ahmad al-`Awādālī**, from **Abd al-Rahmān al-Ibshīhī**, from **Umr al-Asqātī** (d. 1746 C.E.), from **Abū al-Nūr ibn al-Dimyātī** (d. 1705 C.E.), from **Sultān al-Mazzāhī** (d. 1664 C.E.), from **Sayf al-Dīn al-Basīr** (d. 1611 C.E.), from **Sheikh Shahhādhah al-Yemenī** (d. 1570 C.E.) with his *sanad* mentioned previously to **Imam Shātibī** (d. 1194 C.E.).

(Alternate link) **Muhammad Yāsīn al-Fādānī** (d. 1990 C.E.) also transmits the *Shātibiyah* from **Sheikh Muhammad `Abd al-Bāqī al-Luknawī** (d. 1945 C.E.) who read the text to **Al-Sayyid `Abd Allah ibn al-Sayyid Husayn al-Makkī** (d. 1893 C.E.) as well as reading these *qirā`āt* to **Sheikh `Abd al-Haqq ibn Kifāyah Allah al-Makkī** (d. 1921 C.E.), both **Al-Sayyid `Abd Allah** (d. 1893 C.E.) and **Sheikh `Abd al-Haqq** (d. 1921 C.E.) read these *qirā`āt* to **Sheikh Habīb al-Rahmān al-Kāthamī** (d. 1904 C.E.), who read to **Ali al-Huluwwu Ibrāhīm** (d. 1878 C.E.), from **Sulaymān al-Shahdāwī**, from **Mustafā al-Mīhī** (was still alive in 1814 C.E.) from his father and teacher **Ali al-Mīhī** (d. 1790 C.E.), from **Ismā`īl al-Mahallī**, from **Muhammad al-Munayyir al-Samannūdī** (d. 1785 C.E.), from **Ali al-Rumaylī** (d. 1718 C.E.), from **Muhammad al-Baqarī** (d. 1699 C.E.) with his *sanad* mentioned previously to **Imam Shātibī** (d. 1194 C.E.).

(Alternate *sanad*) I also read the introduction of the *Shātibiyah* to **Sheikh Ahmad ibn Sa`d Muhammad al-Awwād**, who gave me *ijāzah* for the entire text and to transmit these *qirā`āt* from him. He informed me that he read the entire text to the **Sheikh al-Maqārī** at Masjid al-Shuhadā` in Al-Fayyūm, Egypt, **Sheikh Jum`ah ibn Mahmūd ibn `Abd al-Qawiyī** **Sha`bān**, who read the entire text to **Sheikh Ilyās ibn Ahmad al-Barmāwī** with varying links; they include **Ahmad ibn Ismā`īl al-Sindiyūnī**, who read it to **Sheikh Hasan Abū Tālib** (d. 1980 C.E.), who

read it to **Sheikh ʻĀmir al-Sayyid ʻUthmān** (d. 1988 C.E.), to **Sheikh Ibrāhīm Marsī al-Banāsī** (d. 1959 C.E.), to **Ghunaym Muḥammad Ghunaym** to **Hasan al-Juraysī al-Kabīr** (was still alive in 1888 C.E.) with his *sanad* to **Imam Shāṭibī** (d. 1194 C.E.).

(Alternate link) **Sheikh Ilyās al-Barmāwī** also read the *Shāṭibiyyah* to **Sheikh Jibrīl Barakah Tushādī**, who read it to **Sheikh Muḥammad ʻAtā Sulaymān Rizq** (d. 1978 C.E.), to **Sheikh Ismāʻil al-Hamdānī**, to **Sheikh ʻAbd al-ʻAzīz Muṣṭafā Ahmād al-Sāḥhār** (was still alive in 1941 C.E.), to **Sheikh Muḥammad ibn Ḥasan al-Ibyārī**, to **Sheikh Ahmād Maṣūd al-Ibyārī**, to **Sheikh ʻAli Saqar al-Jouharī**, to **Sheikh Muṣṭafā al-Mīhī** (was still alive in 1814 C.E.), to his father **Sheikh ʻAli al-Mīhī** (d. 1790 C.E.), to **Sheikh Sālim al-Nibtītī**, to **Sheikh ʻAli al-Badrī** (d. 1776 C.E.), to **Sheikh Ahmād ibn ʻUmar al-Asqātī** (d. 1746 C.E.), to **Sheikh Sultān al-Mazzāhī** (d. 1664 C.E.) with his previous *sanad* to **Imam Shāṭibī** (d. 1194 C.E.).

(Alternate link) **Sheikh Ilyās** also read the *Shāṭibiyyah* to the **Sheikh al-Qurrā`** in Damascus, **Muḥammad Kurayyim Rājīh** as well as to **Bakrī al-Tarābīshī**. **Sheikh Kurayyim Rājīh** read the *Shāṭibiyyah* to **Muḥammad Salīm al-Hulwānī** (d. 1944 C.E.) and **Sheikh Tarābīshī** received *ijāzah* for it from **Muḥammad Salīm al-Hulwānī** (d. 1944 C.E.) with his *sanad* to **Imam Shāṭibī** (d. 1194 C.E.).

(Alternate link) **Sheikh Ilyās** also read the *Shāṭibiyyah* to **Sheikh Muḥammad Sālih al-Ashqar** in **Hims**, who read it to **Sheikh ʻAbd al-Azīz ʻUyūn al-Sūd** (d. 1979 C.E.) and **Sheikh Qāsim**. We have already mentioned the *sanads* of **Sheikh ʻAbd al-Azīz** to **Imam Shāṭibī**. As for **Sheikh Qāsim**, he read it to **Sheikh Dīb Qiṭrīmīz**, who read it to **Sheikh Maḥmūd al-Kīzāwī** (d. 1910 C.E.), who read it to **Sheikh Ahmād al-Hulwānī** (d. 1890 C.E.) with his previous *sanad* to **Imam Shāṭibī** (d. 1194 C.E.).

(Alternate link) **Sheikh Ilyās al-Barmāwī** also received *ijāzah* from the **Mufti al-Hanafīyyah** in Syria, **Sheikh ʻAbd al-Razzāq al-Ḥalabī**, who read it to **Sheikh Maḥmūd Fāʻiz al-Dayr ʻAttānī** (d. 1965 C.E.), who read it to

Sheikh Muhammad Salīm al-Hulwānī (d. 1944 C.E.) with his *sanad* to **Imam Shāṭibī** (d. 1194 C.E.).

(Alternate *sanad*) I also read a portion of the text to **Sheikh Muhammad al-Yaqūbī al-Shāmī** who gave me *ijāzah* for the entire text. He informed me that in the same manner he *received* *ijāzah* in the Shātibiyyah from **Sheikh ʽAbd al-ʽAzīz ʽUyūn al-Sūd** (d. 1979 C.E.) with his *sanads* mentioned previously to **Imam Shāṭibī** (d. 1194 C.E.).

May Allah grant the *shuyūkh* in these links who have passed on a high abode in Paradise, and bless those who are living with a long life so that many more may benefit from them.

Chapter Two

Introduction to *Qirā`āt*

As the *qirā`ah* of `Āsim al-Kūfī via the narration of Hafs was revealed to and read by the Prophet ﷺ, in the same way the other *qirā`āt* and narrations with all their different pronunciations were also revealed to and read by the Prophet ﷺ. This is a sunnah which has been followed and adhered to in every century; the *Sahābah* رضي الله عنهم learnt from the Prophet ﷺ and taught the *Tābi`īn*. They in turn taught those who followed them until this knowledge has reached us. At the same time, our Righteous Predecessors have documented this knowledge and science, making available to us many books on *tajwīd* and *qirā`āt* while maintaining an oral transmission of its meticulous pronunciation. May Allah ﷺ reward them all.

In this present day and age, this sunnah has practically died. It is the responsibility of the student of the Qur`ān to revive this sunnah, thus joining the ranks of the experts (*māhir*) in the Qur`ān and gaining success in this world and the hereafter.

Concerning the expert of the Qur`ān, the Prophet ﷺ is recorded to have said:

الْكَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكَرَامِ الْبَرَّةِ

An expert in the Qur`ān will be amongst the noble and obedient angels (in the hereafter).¹

This is the great virtue linked to the person of the Qur`ān. How deprived is that one who is aware of the great virtues attached to the studying and teaching of the Qur`ān but still deems it as something insignificant.

The method of attaining this knowledge is to firstly learn the *makhārij* and *sifāt* of the letters by a capable teacher. Thereafter the student should read the entire Qur`ān to his teacher in the narration which is most common in his area. The most widespread narration is that of Hafs. When he has mastered this narration and the teacher approves his reading then he should learn the seven *qirā`āt*.

If the teacher is well-versed in this science then the student should humbly approach him with utmost sincerity and voice his interest in learning the seven *qirā`āt*. The student should not claim his interest in studying *qirā`āt*

¹ *Al-Bukhārī*, hadith no. 4937.

with ulterior motives in mind but should be completely sincere. Holding himself in high esteem, bearing pride, or thinking himself better than the next person are all qualities which prevents the student from acquiring this knowledge in its true sense. Instead he should humble himself before his teacher and he will realise how easy it is to acquire this knowledge with all its blessings.

The student should deem the finding of a capable teacher of the seven *qirā`āt* as rare. The signs of a capable teacher are that his teacher himself is well-versed in the science of *qirā`āt*, he can be relied upon (as far as his field is concerned), and his students are also adept in *qirā`āt*, so much so that the brilliance of the teacher is reflected in his students.

After acquiring this knowledge he should constantly thank Allah and be grateful to his teacher who was a means of him acquiring this knowledge. If his teacher is alive he should love his teacher and always be humble before him. If his teacher had passed on he should always make *du`ā* for his teacher's forgiveness.

Then know O student of *qirā`āt*! The *Sahābah* ﷺ, the *Tābi`īn* and all those who followed, sacrificed their lives for the service of the Qur`ān - in memorising it, learning it, and then teaching it to others. From amongst the *qurrā`* are the seven famous imams, called *budūr* (البُدُور means the fourteenth full-moon).²

Each of these *budūr* has two narrators which transmit their reading (*qirā`āh*). They are known as the *shuhub* (الشُّهُب means bright stars).³

² Imam al-Shāṭibī says:

فَوِنْهُمْ بُدُورٌ سَبْعَةُ . . . * . . .

³ Imam al-Shāṭibī says:

لَهَا شُهُبٌ عَنْهَا اسْتَنَارتَ . . . * . . .

The Muqaddimah of the Shātibiyah

١ - بَدَأْتُ بِسْمِ اللَّهِ فِي النَّظْمِ أَوَّلًا * تَبَارَكَ رَحْمَانًا رَّحِيمًا وَمَوْنَدًا

1. Firstly, I begin this text with the name of Allah. Blessed is He, The Most Gracious, The Most Merciful, and (He who is) refuge (for all who sincerely wish to repent)

EXPLANATION:

إِسْمٌ - The word إِسْمٌ is derived from وَسْمٌ which means brand or mark. It could also be derived from سُمٌُّ which means high or elevated.

النَّظْمُ - It means an arrangement or organising of something. In this case it is the arrangement of words in such a way that it forms a poem. Hence the book is in the form of poetry and not prose.

تَبَارَكَ - تَبَارَكَ الْبَرَكَةُ meaning something which entails much goodness or blessings.

رَحْمَانًا وَرَحِيمًا - Both are derived from the root word رَحْمَةٌ meaning mercy and kindness.

وَمَوْنَدًا - It means a place of return, referring to Allah, as all things are to return back unto Him. Allah states: إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا ; Unto him is the return of all of you. Allah also says: وَإِلَى اللَّهِ الْمَصِيرُ ; And to Allah is the (final) return.

In this first line all the words of the *basmalah* can be found.

٢ - وَشَيَّئْتُ صَلَّى اللَّهُ رَبِّي عَلَى الرَّسَّا * حُمَّادُ الْمُهَدِّى إِلَى النَّاسِ مُرْسَلًا

2. I secondly pray that Allah, my Lord (*rabb*) bestows His salutations upon him who is most pleased, Muhammad who was sent as a gift to all of mankind

EXPLANATION:

1 - **الْرَّضَا** - That person who has contentedness or satisfaction (ذُو الرَّضَا), or that person who is pleased (الرَّاضِي) as Allah says: "وَلَسَوْفَ يُعْطِيْكَ رَبُّكَ فَتَرْضَى" (And verily your Lord will give you (all good) so that you shall be well pleased.) It could also mean that person upon whom Allah will bestow happiness (الْمَرْضَى), or that person whom Allah will gladden on the day of reckoning. Allah states: "عَلَّكَ تَرْضَى" (that you may become pleased with the reward which Allah shall give you.)

2 - **الْمُهَدَّى** - It stems from هَدَى which means gift or present. Allah sent the Prophet ﷺ as a gift to all mankind. It is related that the Prophet ﷺ said: "يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا رَحْمَةٌ مُهَدَّدَةٌ" (O people I (am sent) as a mercy and a gift (to all).)⁴

3 - **الْمُرْسَلَ** - Someone sent as a messenger (رَسُول).

3 - وَعَزَّزْتَهُمْ الصَّحَابَةُ ثُمَّ مَنْ تَلَّاهُمْ عَلَى الْإِحْسَانِ بِالْخَيْرِ وُبَلَّا

3. (and salutations) on his family, the Companions and then (upon those) who follow (them) in doing good (deeds), being torrent showers of excellence (in the benefits that are derived from them)

EXPLANATION:

4 - **عِزْرَةٌ** - It means a person's close relations. Here it specifically refers to the close relations of the Prophet ﷺ.

Thereafter the author mentions the Sahābah (Companions), even though some of them were also of his close relatives.

5 - **تَلَّاهُمْ (تَبَعَّهُمْ)** - Those who follow the Sahābah and close relatives of the Prophet ﷺ.

⁴ *Mustadrak of Hākim*, Vol. 1, pg. 91, hadith no. 100.

It means in wanting to perform good deeds. It could also mean in the manner of performing good deeds, or upon that goodness which is within them.

وَبِلَّا - بِالْخَيْرِ وَبِلَّا is the plural of وَابِلِ meaning abundant rainfall. It is connected to خَيْرٍ. Its meaning is thus abundant showers/rains of excellence. This clause refers to the Sahābah.

وَثَلَثْتُ أَنَّ الْحَمْدَ لِلَّهِ دَائِيًّا * وَمَا لَيْسَ مَبْدُوًّا بِهِ أَجْدَمُ الْعَلَا

4. Thirdly, (I proclaim that) all praise is always due to Allah and (state that) all (deeds) not begun (in His name) is void of excellence

EXPLANATION:

أَجْدَمُ (أَفْعَى) - It means cut (of blessings).

الْعَلَا - It means high or elevated; something of status.

This line refers to a hadith of the Prophet ﷺ: كُلُّ أَمْرٍ ذِي بَالٍ لَا يُبَدِّلُ فِيهِ بِحَمْدِ اللَّهِ فَهُوَ أَجْدَمٌ ; every good deed which is not started with the praise of Allah is cut (of blessing).⁵

A question arises as to why the author mentions the praise of Allah (*hamd*) third? It would have been better if he said: وَثَلَثْتُ أَنَّ الْحَمْدَ لِلَّهِ It could be argued that the actual book has not started yet, so this could still be the beginning which would allow that the *hamd* still be made. Another possible answer is that the author intentionally ended his *khutbah* (introduction) with the *hamd* as Allah does when he starts *Sūrah al-Sāffāt* with the *basmalah* and ends it with the *hamd*.

⁵ Sunan Abī Dāwūd, vol. 4, pg. 2065, hadīth no. 4840. Ibn Mājah, vol.1, pg. 610, hadīth no. 1894. Musnad Alīmad, vol.2, pg.359, hadīth no. 8712. Ibn Hibbān vol.1, pg.175 hadīth no. 2. Al-Baihaqī, vol.3, pg. 209

Some Qualities of The Qur'ān

5 - وَبَعْدُ فَحَبْلُ اللَّهِ فِينَا كِتَابُهُ * فَجَاهُهُ بِهِ حَبْلُ الْعَدَاءِ مُتَحَبِّلًا

5. Thereafter, (know that) the rope of Allah amongst us is His Book. So (use it) to battle the evil schemes of the enemies (of Islam), ensnaring them

EXPLANATION:

- حَبْلُ اللَّهِ - Literally translated as the rope of Allah, it refers to the Qur'ān. 'Abd Allah ibn Mas'ūd ﷺ explains the verse وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا and says that حَبْلُ اللَّهِ here refers to the Qur'ān. In a report from 'Ali ﷺ he states: هُوَ حَبْلُ اللَّهِ الْمَتِينُ: "it (the Qur'ān) is the firm rope of Allah".⁶ In another report the Prophet ﷺ said: كِتَابُ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ: "the book of Allah is a lengthened rope from the heavens to the earth."⁷

In the second part of the line the author addresses the reciter of the Qur'ān, declaring that we should battle the evil plots of our enemies as Allah commands in the Qur'ān فَلَا تُطِعُ الْكَافِرِينَ وَجَاهِهِمْ بِهِ جِهَادًا كَبِيرًا "So obey not the disbelievers, but strive against them with it (the Qur'ān) with the utmost endeavour."

- حَبْلٌ - With a *kasrah* on the *hā'.* It means traps, snares, schemes, evil plans.

- الْعَدَاءُ - It is the plural of عَدُوٌ which means enemy.

- مُتَحَبِّلًا - From the verb تَحَبَّلَ which means to catch something in a net or to ensnare prey. Here it refers to the person doing the catching or the ensnaring.

⁶ *Sunan al-Tirmidhī* Vol. 5 pg. 20 hadith no.2906

⁷ *Tafsīr al-Tabarī* Vol. 3 pg. 1904 hadith no. 7575, *Musnad Ahmad* Vol. 3 pg. 26

6 - وَأَخْلِقْ بِهِ إِذْ لَيْسَ يَخْلُقُ جِدَّةً * جَدِيدًا مُوَالِيَهُ عَلَى الْحِجَّدِ مُقْبِلًا

6. And it (the Qur`ān) is most deserving to be used as its grandeur is eternal and it never wears. Its companion (who values it as he should) are honored and serve it with complete devotion

EXPLANATION:

-It is an expression used in Arabic to indicate wonder (فُعْلٌ تَعْجِبٌ). The pronoun in بِهِ refers to the Qur`ān.

- يَخْلُقْ - It means old, shabby or worn.

- جِدَّةً - It means newness or freshness, the opposite of يَخْلُقْ. No matter how much the Qur`ān is read or studied, one does not become tired of it. ʻAli ﷺ is reported to have said: "it (the Qur`ān) does not become worn out due its excessive repetition (recitation)."⁸

- جَدِيدًا - Derived from جَدَّ, with a *fatḥah* on the *jīm*. It means something honourable, high, with status, revered.

- مُوَالِيَهُ - It refers to those who serve the Qur`ān; those who learn it, teach it, recite it, practice upon it.

- عَلَى الْحِجَّدِ - With a *kasrah* on the *jīm*, it means earnestness and diligence.

- مُقْبِلًا - It means dedication.

^⁸ *Al-Tirmidhī*, Vol. 5 pg. 20. *Kitāb Fadā'il al-Qur`ān*, hadith no. 2906.

The Qualities of the Reciter of the Qur`ān who Practices Upon it

7 - وَقَارِئُهُ الْمَرْضِيُّ قَرَّ مَثَالٌ * كَالْأَنْرُجَ حَالَيْهِ مُرِيجًا وَمُوكَلًا

7. The example of its approved reciter is like a citron; in both its conditions (internal and external) being good in aroma and taste

EXPLANATION:

In this line the author alludes to the hadith mentioned in *Bukhārī* and *Muslim*; Abū Mūsā al-`Ash`arī reports that the Prophet ﷺ said: مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الْأَنْرُجَةِ رِيحُهَا طَيِّبٌ وَطَعْنُهَا طَيِّبٌ "The similitude of a believer who recites the Qur`ān is like that of the citron: its fragrance is sweet and its taste is delicious."⁹

أَنْرُج - citron

حَالَيْهِ - its two conditions

مُرِيجًا وَمُوكَلًا - It explains the two conditions; the apparent and the hidden.

8 - هُوَ الْمُرْتَضَى أَمَّا إِذَا كَانَ أُمَّةً * وَيَمَّمَهُ ظِلُّ الرَّزَانَةِ فَقُلَا

8. He (the reciter) is a noteworthy leader if he comes to hold praiseworthy characteristics, and a shade of honor/respect desires to engulf him in droves

EXPLANATION:

أَمَّا - يُؤْمِنُ which means to lead.

كَانَ - Bears the meaning of صَارَ ; to become, or something comes to pass.

أُمَّةً - Here it does not hold the meaning of nation, tribe or peoples. It refers to that type of person who has excellent characteristics or a vast amount of knowledge as if he holds the traits or knowledge of a gathering of people.

⁹ *Sahīh al-Bukhārī*, hadith no. 5020. *Sahīh Muslim* Vol. 6 pg. 83. hadith no. 243.

Allah refers to Ibrāhīm ﷺ as an *ummah*: إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً “Verily Ibrāhīm was an *ummah*.”

وَيَمَّهُ - It means to intend.

الْوَقَارُ الرَّازَّاءُ - dignified, honoured, revered, or commanding respect.

قَنْقَلاً - It means a mountain, a crown or a scale used to measure huge amounts.

A person of the Qur`ān will naturally command respect as long as his actions are in accordance with it. Since he is known as a person of the Qur`ān he will not perform any such action through which he will belittle or disgrace the Qur`ān. His actions should be a reflection of the Qur`ān. If he acts according to its guidance, honour and respect will shadow him throughout his life.

قَنْقَلاً explains the type of honour. If one considers the meaning to be a mountain, then as a mountain is fixated by Allah and does not move, so too will be his honour. If the meaning is a scale used to measure huge amounts, then it alludes to the greatness of this honour – unlike any honour bestowed upon another person. If the meaning of crown is taken, then a crown is worn by a king; and he will have the respect and honour commanded by a king.

٩ - هُوَ الْحُرُّ إِنْ كَانَ السَّحِيرِيَّ حَوَارِيًّا * لَهُ بِسَاحِرِيهِ إِلَى أَنْ تَبَلَّأَ

9. He is free if he is deserving, by becoming a disciple of it (the Qur`ān) through being (in its constant) service until he dies

EXPLANATION:

هُوَ - It refers to the *qāri`* mentioned previously.

الْحُرُّ - Someone who is free or independent of slavery. One who is not a slave to this world, who desires all worldly things as the Qur`ān advises him otherwise: إِعْلَمُوا أَنَّ الْحَيَاةَ الدُّنْيَا لَعْبٌ وَلَهُوُ: “Know that the life of this world is only

play and amusement", "وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعٌ الْغُرُورُ" ; "And the life of this world is only a deceiving enjoyment."

He is also in control of his lusts and desires. If he follows his lusts and desires then he is a slave to them and not truly a free person: أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ ; "Have you seen him who takes his own lust (vain desires) as his deity?"

الْحَرِيْقِ (الْأَلْقِ) - It means worthy.

حَوَارِيْاً (نَاصِراً) - It means a follower, a disciple, a true friend.

الْتَّحَرِيْرِ - To intend.

أَنْ تَبَلَّا - Until he dies.

The Status of the Qāri` of the Qur`ān

۱۰ - وَإِنَّ كِتَابَ اللَّهِ أَوْقُثُ شَافِعٍ * وَأَغْنَىَ عَنَاءَ وَاهِبًا مُتَّقَضِلًا

10. And the Book of Allah is indeed the most trusted intercessor and the most valued possession, (constantly) endowing its gifts and virtues

EXPLANATION:

أَوْقُثُ - It means firm, strong, secure, dependable, reliable.

شَافِعٍ - intercessor.

إِقْرُأُوا الْقُرْآنَ فَإِنَّهُ يَجِيْنُ يَوْمَ الْقِيَامَةِ شَفِيعًا ﴿٤٦﴾
This portion refers to a hadith of the Prophet ﷺ: "Recite the Qur`ān, for verily it will come on the day of resurrection as an intercessor for its companions."¹⁰

¹⁰ *Sahīh Muslim* (with commentary of Nawawī), Vol. 6 pg. 90, *Kitāb al-Salāh*, hadith no. 252.

وَاهِبًا مُنْفَضِّلًا - Both are qualities which refer to the Qur`ān. is a giver of gifts (for every letter that is recited 10 rewards are gained). مُنْفَضِّلًا means it is a book which gives virtues and excellence.

11 - وَخَيْرٌ جَلِيسٍ لَا يُمَلِّ حَدِيثُه * وَتَرَدَادُه يَرْدَادُ فِيهِ تَجْمُلاً

11. And it is the best sitting companion whose talk will never bore and whose (frequent) repetition increases it in beauty

EXPLANATION:

جَلِيسٍ - with whom one would sit, a participant in a social gathering.

يُمَلِّ - to grow tiresome, wearisome, boring, annoying.

حَدِيثٌ - it means speech.

The speech of Allah (the Qur`ān) will never tire or bore you and is the best of companions. Allah says: "Allah has sent down the best of all speeches."

وَتَرَدَادُه - it means frequent repetition. The pronoun in تَرَدَادُه may refer either to the *qāri`* or the Qur`ān. The هـ in فِيهِ will refer to the same pronoun to which the هـ in وَتَرَدَادُه is referring to.

12 - وَحَيْثُ الْفَتَى يَرْتَأِعُ فِي ظُلُمَاتِه * مِنَ الْقَبْرِ يَلْقَاهُ سَنَاءً مُتَهَلِّلًا

12. And when, (the *qāri`*) is fearful in the darkness of the grave, the Qur`ān will meet him shining brightly, being cheerful and friendly

EXPLANATION:

الْفَتَى - It means young boy, lad. It refers to the *qāri`*.

يَرْتَأِعُ - To be afraid, terrified, scared or frightened.

الْفَتَى of ظُلُمَاتِه هـ - The ظُلُمَاتِه refers to (the *qāri`*).

يُلْقَاهُ – The هـ here will refer to the *qāri`*.

سَنَاءً – gleaming, glistening, shining, a bright light.

مُتَهَلِّلًا – rejoicing, cheerful, happy, friendly.

١٣ - هُنَالِكَ يَهْنِيَ مَقِيلًا وَرَوْضَةً * وَمَنْ أَجْلَهُ فِي ذِرْوَةِ الْعَزِّ يُجْتَلِي

13. There, (in the grave) it (the grave) will congratulate him, becoming a place of rest and a beautiful garden (for him) and because of it (because of the Qur`an and his efforts in serving it) he will be raised to the pinnacle of honor and respect which will be manifest

EXPLANATION:

هُنَالِكَ – Indicates time or place.

يَهْنِيَ – It means to congratulate, to make happy, to gladden. The pronoun هـ of يَهْنِيَ refers to the *qāri`*. The hidden pronoun of the verb refers to the Qur`ān.

مَقِيلًا – It stems from فَيُلْوَةٌ, meaning a midday nap, siesta. Here it means a place of rest.

رَوْضَةً – garden

أَجْلَهُ – The هـ refers to the Qur`ān.

ذِرْوَةً – It means summit, peak, top.

الْعَزِّ – honour, rank, glory

يُجْتَلِي – It means clear, evident, manifest, obvious.

This line refers to a hadith of the Prophet ﷺ:

الْقَبْرُ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ أَوْ حُفْرَةٌ مِنْ حُفَّرِ النَّارِ

“The grave (becomes for him who enters it) one of the gardens of paradise or one of the pits of the fire.”¹¹

Due to the *qāri`*’s recitation of the Qur`ān and practicing upon its laws, the grave becomes for him a garden of paradise.

١٤ - يُنَاشِدُ فِي إِرْضَائِهِ لِحَبِّيْهِ * وَأَجْدِرُ بِهِ سُؤْلًا إِلَيْهِ مُوَصَّلًا

14. It (the Qur`ān) will implore Allah’s satisfaction for its beloved (companion). And what is more suitable to make a request (than the Qur`ān)? For its requests (and the response thereof) will surely be conveyed!

EXPLANATION:

يُنَاشِدُ – to appeal, earnest request, to seek, to implore, ask repeatedly. Its hidden pronoun refers to the Qur`ān.

إِرْضَائِهِ – The *هـ* refers to Allah.

The Qur`ān will implore Allah’s satisfaction for its beloved.

الْحَبِّيْهِ – The *هـ* refers to the Qur`ān. *حَبِّيْهِ* indicates to the reciter of the Qur`ān and to one who practised upon its laws.

The Prophet ﷺ is reported to have said:

يَحْبِيُّ الْقُرْآنُ يَوْمَ الْقِيَامَةِ فَيَقُولُ: يَا رَبَّ حَلَّهِ، فَيُلْبِسُ تَاجُ الْكَرَامَةِ، فَيَقُولُ: يَا رَبَّ زِدْهُ حُلَّةَ الْكَرَامَةِ، ثُمَّ يَقُولُ: يَا رَبَّ إِرْضَنَهُ فَيَقَالُ: إِقْرَأْ وَارْفَقْ وَبَرِزْدَادْ بِكُلِّ آيَةٍ حَسَنَةً

“The Qur`ān will come on the day of qiyāmah and say: O Lord, adorn him and he will be made to wear a crown of glory. The Qur`ān will say: O Lord, increase him with a garment of honour! Then he will say: O Lord, be happy with him and it will be said: Recite and ascend (the levels of paradise) and (the levels of paradise) will increase with goodness with every verse (recited).”¹²

سُؤْلًا إِلَيْهِ – That which was asked for.

¹¹ *Sunan al-Tirmidhī* Vol. 4 pg. 358, hadith no. 2460

¹² *Al-Tirmidhī*, Vol. 5, pg. 24, hadith no. 2915.

Advice to the Qāri`

15 - فِيَّا أَيَّهَا الْقَارِي بِهِ مُتَمَسِّكٌ * مُحَمَّلٌ لَهُ فِي كُلِّ حَالٍ مُبَجِّلًا

15. So, O reciter (of the Qur`ān)! Hold firmly on to it, honoring and respecting it in all conditions

EXPLANATION:

In this line the *qāri`* is addressed regarding the qualities that he should have. In the following line the rewards for the *qāri`* are given.

holding firmly on to the Qur`ān. Allah also alludes to this in the verse: "وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ * إِنَّا لَنُنْهِيُّ أَجْرَ الْمُصْلِحِينَ" – *بِهِ مُتَمَسِّكٌ* – "And those who hold fast to the Book (act on its teachings) and perform *salāh*. We will never waste the rewards of those who do righteous deeds."

In a hadith it comes: "The Book of Allah, in it is guidance and *nūr*, so grab on to the Book of Allah and hold firmly on to it."¹³

In another hadith it is reported: "Whoever holds on to it (the Qur`ān) and practices upon it will be upon guidance, and whoever fails to do so will be misled."¹⁴

– *مُبَجِّلًا* – It means someone who honours and exalts. will have the same meaning.

16 - هَنِئْنَا مَرِبِّنَا وَالدَّالَّكَ عَلَيْهَا * مَلَاسِنُ أَنُوَارٍ مِنَ النَّاجِ وَالْحُلَا

16. Enjoy well (all coming your way in the gardens of paradise)! Your parents will be adorned with garments of pure light, crowns (of honour) and (other) adornments

EXPLANATION:

– *هَنِئْنَا* – wholesome, delicious.

¹³ *Sahīl Muslim* (with commentary of Nawawi), Vol. 15, pg. 180, hadith no. 2408.

¹⁴ *Sunan al-Nasā'ī*, Vol. 5 pg. 51, hadith no. 8175.

– مَرِيَّاً – thirst quenching, soothing for the throat.

They both describe the type of food and drink awaiting the *qāri`* in paradise. This indicates to the kind of greeting he will receive there.

– أَنْوَارٍ – نُور which means light.

– الْتَّاجُ – crown.

– الْحِلْمَةُ – It is the plural of حِلْمَةٌ which means decoration, finery, ornaments, jewellery.

In this line the author alludes to the hadith:

مَنْ قَرَأَ الْقُرْآنَ وَعَمِلَ بِمَا فِيهِ أُلْبِسَ وَالِدَاهُ تَاجًا يَوْمَ الْقِيَامَةِ، ضَوْءُهُ أَحْسَنَ مِنْ ضَوْءِ الشَّمْسِ فِي بُيُوتِ الدُّنْيَا لَوْ كَانَتْ فِيْكُمْ، فَمَا ظَنُّكُمْ بِالَّذِي عَمِلَ بِهِنَا

“Whoever recites the Qur`ān and practices upon what it contains, his parents will be made to wear a crown on the day of qiyāmah. The light (of this crown) is brighter than the light of the sun if it were in the houses of this world. So what do you think would be the reward of the one who practiced upon it?”¹⁵

17 – فَمَا ظَنُّكُمْ بِالنَّجْلِ عِنْدَ جَزَائِهِ * أُولَئِكَ أَهْلُ اللَّهِ وَالصَّمَوَّةُ الْمَلَأُ

17. So what do you think of the children (*qāri`* - of these parents) when they are rewarded? They are the family of Allah and the high-ranking elite

EXPLANATION:

– النَّجْلُ – offspring, descendant, son, progeny.

In this line the author alludes to the hadith:

إِنَّ اللَّهَ أَهْلِيَّ مِنَ النَّاسِ، قِيلَ مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: أَهْلُ الْقُرْآنِ هُمْ أَهْلُ اللَّهِ وَخَاصَّتُهُ

“Verily Allah has family from amongst man. It was said: Who are they O Messenger of Allah? He replied: The people of the Qur`ān, they are the family of Allah and his close and dear ones.”¹⁶

¹⁵ *Abū Dāwūd*, Vol. 2 pg. 327, hadith no. 1453.

¹⁶ *Mustadrak of Hākim*, Vol. 1 pg. 743, hadith no. 2046.

وَخَاصَّةً – والصَّفَوَةُ الْمَلَأُ – It refers to **وَخَاصَّةً** in the hadith.

وَالصَّفَوَةُ – It means the best, choicest, prime or elite.

الْمَلَأُ – It means those people who are upper-class or people of high status and rank.

١٨ - أُولُو الْبَرِّ وَالْإِحْسَانِ وَالصَّبْرِ وَالْتَّقْوَى * حُلَامُمْ بِهَا جَاءَ الْقُرْآنُ مُفَصَّلًا

18. Righteousness, doing good deeds, patience and God-consciousness are their adornment. The Qur`ān came with these attributes, explaining them in detail

EXPLANATION:

أُولُو – دُوْلُ It has the meaning of دُوْلُ which means holder or possessor.

حُلَامُمْ – This gives news (*khabr*) of the first stanza. From حِلْمٍ is a new sentence.

مُفَصَّلًا – مُفَصَّلًا Indicating to something being explained in detail. In this case it is the Qur`ān, as Allah states:

كِتَابٌ فُصِّلَتْ آيَاتُهُ

"A book whereof the verses are explained in detail."

كِتَابٌ أَحْكَمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ

"(This is) a book, the verses whereof are perfected and then explained in detail."

The Qur`ān explains the conditions of those who are good (*muslims*) and that the disbelievers are those who are headed for destruction. So the beautification (حُلَامٌ) of the family of Allah (أَهْلُ اللهِ) are their qualities of piety (الصَّابِرِ), righteousness (الْإِحْسَانِ), sincerity (الْبَرِّ) and perseverance (الْتَّقْوَى).

١٩ - عَلَيْكَ بِهَا مَا عَشْتَ فِيهَا مُنَافِساً * وَبَعْ نَفْسَكَ الدُّنْيَا بِأَنْفَاسِهَا الْعُلَا

19. Adopt these qualities as long as you live, striving to obtain it. And exchange (the qualities of) your lowly soul for the valued fragrances of these qualities

EXPLANATION:

عَلَيْكَ - It holds the meaning of **خُذْ** here, denoting that whatever follows should be held onto or deemed as obligatory.

بِهَا - The **هَا** refers to **حُلَا** (adornments) in the verse before this.

مَا عَشْتَ - as long as you live.

فِيهَا - The **هَا** refers to the *dunyā* (this world).

مُنَافِساً - It means to compete, vie, fight, struggle, strive for, seek, try to obtain.

أَنْفَاسِهَا - The plural of **نَفَس** which means breath or sweet smell. The **هَا** will refer to **حُلَا**.

The person is compared to the *dunyā*, something which is puny, low, trivial or of little value. He should exchange himself, who is of little value to obtain the sweets smells of these qualities of the *qāri`* (**حُلَا**) which are irreplaceable.

Du`ā of the Imam Shāṭibī for those who had Contributed in Transmitting these Readings until it has reached us

٢٠ - جَزَى اللَّهُ بِالْحَمْرَاتِ عَنَّا أَئْمَةً * لَنَا نَقْلُوا الْقُرْآنَ عَذْبًا وَسَلْسَلًا

20. May Allah reward, with all forms of goodness, on our behalf, the imams (in the field of the Qur`ān), who conveyed the Qur`ān to us, being pure (unadulterated) and uninterrupted (continuous in it's transmission)

EXPLANATION:

In this verse the author makes *du`ā* for those who strive in serving the Qur`ān by teaching it to others.

عَذْبًا – means sweet and pleasant, or water which is pure. It is metaphorical, and actually means عَذْبًا نَفْلًا i.e. this indicates that what they narrate are pure from any discrepancies and doubts.

سَلْسَلًا – means without interruption or in succession. This alludes to the chain of narration (*sanad*) going to the Prophet ﷺ. It could also mean cool water, indicating that this pure water (knowledge) is easily swallowed or drunk.

Those who became renown for teaching the Qur`ān

21 - فَيَنْهُمْ بُدُورُ سَبْعَةٍ قَدْ تَوَسَّطَتْ * سَمَاءُ الْعُلَى وَالْعَدْلِ زُهْرًا وَكُمَّلًا

21. From these imams there are seven (who shine like) full moons centered in a sky of grandeur and impartiality, (appearing) in complete brilliance and perfection

EXPLANATION:

Of those who gave their lives to serve the Qur`ān are the seven imams. The author refers to these 7 imams as *budūr*, meaning the fourteenth full-moon. They are likened to the moon since their status is high in the eyes of the people.

قَدْ تَوَسَّطَتْ سَمَاءُ الْعُلَى – when the moon is in the center of the sky, its light reaches everyone and all are able to benefit from them.

الْعَدْلِ – good reputation or honorable record.

زُهْرًا وَكُمَّلًا – both describe these *budūr*. زُهْرًا means brilliance, brightness or beauty. كُمَّلًا means complete or perfect.

22 - لَهَا شُهُبٌ عَنْهَا اسْتَأْرَتْ فَنَوَرَتْ * سَوَادُ الدُّجَى حَتَّى تَفَرَّقَ وَانْجَلَأَ

22. They (the imams) have stars that have gained (their light - knowledge) from them and illuminated the darkness of ignorance, until it dissolved and was replaced with enlightenment

EXPLANATION:

هَا – the هَا refers to the *budūr*.

شُهُبٌ – It is the plural of شَهَابٌ, meaning bright star.

الدُّجَى – It is the plural of دُجَيَّةٌ, meaning darkness. It is metaphorical and refers to the ignorance of *qirā`āt*.

From the moons are 14 bright stars who have gained their light (knowledge) from these moons. This knowledge that they have gained is likened to light. This light (knowledge) is able to penetrate the most extreme dark or the blackest of nights. It penetrates this darkness in such a way that it overpowers the darkness and sheds light wherever darkness existed.

23 - وَسُوفَ تَرَاهُمْ وَاحِدًا بَعْدَ وَاحِدٍ * مَعَ اثْنَيْنِ مِنْ أَصْحَابِهِ مُتَمَّلِّا

23. You will soon see them (the imams of *qirā`āt*) one after the other with two of their specific students (narrators)

EXPLANATION:

The author says that he will mention each *qāri`* individually with their two students.

مُتَمَّلِّا – will mean مُتَعِينًا (specifically), referring to two students who will particularly be mentioned. The students of these imams are many. From each imam however, there are two students who have become renowned. They will specifically be mentioned. The students which Shātibī mentions are of 3 types:

- 1) Those who learnt directly from the imam or the teacher. They will include Warsh and Qālūn who learnt directly from Nāfi`^{وَ}, Hafs and Shu`bah who learnt directly from `Āsim and Dūrī and Abul al-Hārith who learnt directly from Kisā`ī.

- 2) Between the narrator and the imam there is another link. They will include Abū ʻAmr Baṣrī since between him and his two narrators (Dūrī and Sūsī) is Yaḥyā al-Yazīdī. Ḥamzah will also fall in this category in that between him and his two narrators (Khalaf and Khallād) is Sulaym.
- 3) Between the imam and his narrators there is more than one link. Ibn Kathīr and Ibn ʻĀmir will fall in this category.

24 - تَخَيَّرُهُمْ تُقَادُهُمْ كُلَّ بَارِعٍ * وَلَيْسَ عَلَىٰ فُرَّانِهِ مُتَأَكِّلًا

24. Their analysts have chosen them from many other skillful and brilliant scholars, and they did not use the Qur`ān for worldly gain

EXPLANATION:

تَخَيَّرٌ – means to choose or pick.

– تُقَادُ – it is the plural of تَقِيدٌ, meaning a critic or reviewer.

– بَارِعٌ – means skillful, brilliant and outstanding.

– وَلَيْسَ عَلَىٰ فُرَّانِهِ مُتَأَكِّلًا – the author indicates that these imams and their narrators did not use their recitation or their teaching of the Qur`ān as a means for them to achieve worldly gains.

The Seven Qurrā` and their Transmitters

25 - فَأَنَّا الْكَرِيمُ السَّرُّ فِي الطَّيِّبِ نَافِعٌ * فَذَكَّرَ الَّذِي اخْتَارَ الْمَدِينَةَ مِنْ لَا

25. Now, the holder of the noble secret concerning sweet scents, he is Nāfi` who chose Medinah as (his) abode

EXPLANATION:

الْكَرِيمُ – It means noble, distinguished, eminent, high-ranking, honourable.

السَّرُّ – It means secret.

الطَّيِّبُ – It means sweet scents.

Some have mentioned this esteemed secret (الْكَرِيمُ السُّرُّ) concerning the sweet smell; when Nāfi‘ recited Qur‘ān, the sweet smell of musk emanated from his mouth. When he was asked concerning it he replied that he saw the Prophet ﷺ in a dream. He read to the Prophet ﷺ, who blew into his mouth. Since that time this sweet aroma started coming from his mouth.

مَنْزَلًا – means house, abode or a place of disembarking. Nāfi‘ chose Medinah as his home, but was originally from Asfahān.

وَقَالُونَ عِيسَىٰ ثُمَّ عُثْمَانُ وَزُشْمَنُ * بِصُحْبَتِهِ الْمَجْدُ الرَّفِيعُ تَائِلًا 26

26. As for Qālūn (whose name was) ‘Isā and ‘Uthmān, (known as) Warsh, they achieved the most sublime ranks of distinction by accompanying him (Nāfi‘)

EXPLANATION:

In this verse Imam Shātibī mentions the two narrators of Nāfi‘. The first narrator is Qālūn. His real name was ‘Isā but was nicknamed Qālūn by Nāfi‘. Qālūn is a Roman word meaning good or excellent. Nāfi‘ named him Qālūn (or good) due to his excellent recitation of the Qur‘ān.

The second narrator is Warsh whose real name was ‘Uthmān. Warsh means something white and Nāfi‘ called him this because he was fair of complexion.

The pronoun in وَزُشْمَنُ refers to the *qurrā`*.

بِصُحْبَتِهِ – It means friendship, companionship, company. The pronoun refers to Nāfi‘.

تَائِلًا – in this context, it means to become. It is dual, referring to Qālūn and Warsh.

الْمَجْدُ – It means splendor, magnificence, grandeur, nobility, honour, distinction.

الرَّفِيعُ – high, high-ranking, lofty, exalted.

The sentence would read as follows: تَائِلًا عِيسَىٰ وَعُمَّانٌ بِصُحْبَتِهِ الْمَجْدَ الرَّفِيعَ .

27 - وَمَكَّةُ عَبْدِ اللَّهِ فِيهَا مَقَامُهُ * هُوَ ابْنُ كَثِيرٍ كَاثِرُ الْقَوْمِ مُعْتَلًا

27. And in Mecca, was 'Abd Allah's residence. He is Ibn Kathīr, who from amongst many people, he was exalted (above them)

EXPLANATION:

This is the second imam. His name was 'Abd Allah and he stayed in Mecca. He was better known as Ibn Kathīr.

– كَاثِرُ الْقَوْمِ مُعْتَلًا – from amongst many people he was exalted.

28 - رَوَى أَمْحَدُ الْبَزَّارِ لَهُ وَحْمَدُ * عَلَى سَنِدٍ وَهُوَ الْمُلَقْبُ قُبْلًا

28. Ahmad al-Bazzī and Mu^{hammad}, who was named Qumbul, narrated from him (Ibn Kathīr) via a *sanad* (chain of narrators)

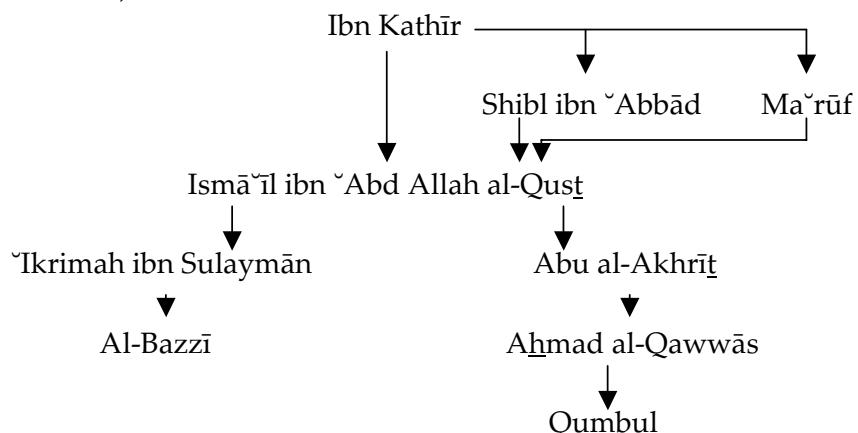
EXPLANATION:

In this verse the author mentions the two narrators of Ibn Kathīr.

لَهُ – bears the meaning of عَنْهُ here; transmits from him.

The first narrator is Ahmad al-Bazzī. The second narrator is Mu^{hammad} who was better known as Qumbul.

عَلَى سَنِدٍ – hints that they never learnt directly from Ibn Kathīr but via a *sanad* (chain of narrators):



29 - وَأَمَّا الْإِمَامُ الْمَازِينِيُّ صَرِيْحُهُمْ * أَبُو عَمِّرِ الْبَصْرِيُّ فَوَالدُّهُ الْعَلَا

29. As for the Māzinī Imām, a pure Arab, he is Abū ʻAmr al-Baṣrī and his father was ʻAlā

EXPLANATION:

The third *qāri`*, Abū ʻAmr al-Baṣrī is mentioned in this verse. He is called al-Māzinī by the author because he was from the tribe of Banū Māzin.

– صَرِيْحُهُمْ – indicates that he was of pure Arab descent.

– فَوَالدُّهُ الْعَلَا – this refers to his father who was a man of high status. Due to this his son also became known as Ibn al-ʻAlā`; the son of him who is noble.

30 - أَفَاضَ عَلَى يَحْيَى الْيَزِيدِيِّ سَيِّدُهُ * فَأَصْبَحَ بِالْعَذْبِ الْفُرَاتَ مُعَلَّدًا

30. He (Abū ʻAmr) poured his knowledge upon Yahyā al-Yazīdī and with this pure, sweet water (knowledge) he (al-Yazīdī) was quenched

EXPLANATION:

– أَفَاضَ – means to pour out, to fill, to unload. It refers to Abu ʻAmr al-Baṣrī.

– سَيِّدُهُ – its actual meaning is running water, though here it refers to Abū ʻAmr's knowledge.

– الْعَذْبِ – sweet or pure water. الْفُرَاتَ has the same meaning. The author mentions it to emphasize the purity of his knowledge.

– مُعَلَّدًا – that which has been watered time after time.

Abu ʻAmr al-Baṣrī had many students of which Yahyā al-Yazīdī is the most renown.

31 - أَبُو عُمَرَ الدُّورِيِّ وَصَالِحُهُمْ أَبُو * شُعَيْبٌ هُوَ السُّوَيْبِيُّ عَنْ تَقَلَّبِهِ

31. Abū ʻUmar ad-Dūrī and Sālih (who had the patronym of) Abū Shuʻayb (and the ascription of) al-Sūsī accepted (instruction and teaching) from him (i.e. from al-Yazīdī)

EXPLANATION:

The first narrator of Abū ʻAmr Baṣrī is Abū ʻUmar al-Dūrī. The second narrator is Abū Shuʻayb Ṣalīḥ ibn Ziyād al-Sūsī.

وَرَسُولُهُمْ صَاحِبُهُمْ is used the same as صَاحِبُهُمْ .

عَنْهُ تَقَدَّمَ – bears the meaning of تَقَدَّمَ ; transmitted from him. The pronoun in عَنْهُ refers to Yahyā al-Yazīdī. This means that they never studied directly from Abū ʻAmr, but from his student Yahyā al-Yazīdī.

32 - وَأَمَّا دِمْشُقُ الشَّامِ دَارُ ابْنِ عَامِرٍ * فَلِكَ بْنِ عَبْدِ اللَّهِ طَابَتْ مُحَلَّةُ

32. And as for Damascus in Shām, the home of Ibn ʻĀmir, it (verily) became a pleasant place (of residence) due to ʻAbd Allah's (ibn ʻĀmir's) existence in it

EXPLANATION:

The fourth *qāri`* is Ibn ʻĀmir who hails from Damascus, Syria.

فِلَكَ – refers to Damascus.

هِشَامٌ وَعَبْدُ اللَّهِ وَهُوَ انْتَسَابُهُ * لِذَكْرِهِ بِالْإِنْسَادِ عَنْهُ تَقَدَّمَ – this is the name of Ibn ʻĀmir.

It became a pleasant place to stay due to Ibn ʻĀmir residing there.

33 - هِشَامٌ وَعَبْدُ اللَّهِ وَهُوَ انْتَسَابُهُ * لِذَكْرِهِ بِالْإِنْسَادِ عَنْهُ تَقَدَّمَ

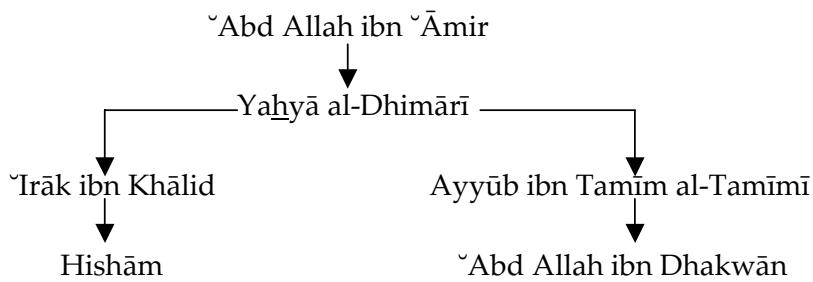
33. Hishām and ʻAbd Allah, who is ascribed to Dhakwān, both narrate from him (Ibn ʻĀmir) via *sanad* (chain of narrators)

EXPLANATION:

His first narrator is Hishām and the second is ʻAbd Allah, better known as Ibn Dhakwān.

وَهُوَ انْتَسَابُهُ لِذَكْرِهِ – He specifically says that he is affiliated or linked to the tribe of Dhakwān to indicate that even though he is called Ibn Dhakwān (the son of Dhakwān) he was not actually the son of Dhakwān.

– بِالْإِسْنَادِ عَنْهُ تَقَدَّمَا – they both narrate from Ibn 'Āmir via *sanad*:



34. And from the imams of *qirā`at*, three are from the esteemed Kūfah.

They propagated (their knowledge in it) and it diffused musk and cloves

EXPLANATION:

– الْغَرَاءُ – is the feminine of أَغَرَ meaning esteemed. It is the adjective of Kūfah.

Kūfah was an esteemed place due to all the learned people in it.

– مِنْهُمْ – It refers to the الْبُدُورِ .

– أَدَّاعُوا – It means to spread, propagate.

– ضَاعَتْ – to become fragrant, to exhale fragrance, emanate fragrance. The pronoun refers to Kūfah.

– شَذَّاً – It is the fragrance, scent or aroma of musk.

– قَرْنُفَلَ – means carnation and clove.

35. – فَإِنَّمَا أَبُو بَكْرٍ وَعَاصِمًا اسْمُهُ * فَشَعْبَةُ رَاوِيهِ الْمُبِرَّ أَفْضَلًا

35. So (from these three imams) is Abū Bakr, whose name is 'Āsim. Shu`bah is his outstanding narrator who is most excellent (in what he transmits from 'Āsim)

EXPLANATION:

This is the first of the *qurrā`* from Kūfah and the fifth *qāri`*, Abū Bakr [‘]Āsim. His first narrator is Shu`bah.

الْمُبْرُزُ – someone who is superior.

أَفْصَلَ – better or excellent.

36 – وَذَكَرَ ابْنُ عَيَّاشٍ أَبُو بَكْرِ الرَّضَا * وَحَفْصٌ وَبِالْإِنْقَانِ كَانَ مُفَضِّلًا

36. He (Shu`bah) is Ibn [‘]Ayyāsh (and he was also known as) Abū Bakr, who was affable. And Hafs (the other narrator) was preferred because of his precision, proficiency and thorough skill

EXPLANATION:

وَذَكَرَ refers to Shu`bah whose name was Abū Bakr Shu`bah ibn Ayyāsh. The author specifically mentions his name in this verse so that he does not get confused with Shu`bah ibn Hajjāj al-Baṣrī.

الْرَّضَا – agreeable, affable.

Hafs is his second narrator.

الْإِنْقَانِ – وَبِالْإِنْقَانِ كَانَ مُفَضِّلًا means perfection, thoroughness, precision. Due to Hafs being thorough and precise in what he transmitted from [‘]Āsim, his narration was given preference.

37 – وَحَمْزَةُ مَا أَزْكَاهُ مِنْ مُتَوَّرٍ * إِمَامًا صَبُورًا لِلْقُرْآنِ مُرَتَّلًا

37. And Hamzah, who was more purer than him in piety! A patient imam (who recited) the Qur`ān with *tartil*

EXPLANATION:

This is the sixth *qāri`*, Hamzah ibn Habīb al-Zayyāt. He became the *Sheikh al-qurrā`* in Kūfah after the demise of [‘]Āsim.

مُتَوَّرٍ – from the word وَرَعٌ, meaning piety.

38 - رَوَىْ خَالَفُ عَنْهُ وَخَالَدُ الدِّيِّ * رَوَاهُ سُلَيْمَ مُتَّقِنًا وَمُحَصَّلًا

38. Khalaf and Khallād narrate that which Sulaym narrated from him (Hamzah) with precision and perfection

EXPLANATION:

His narrators are Khalaf and Khallād. عنْهُ refers to Hamzah. الَّذِي refers to the Qur`ān that was transmitted by Sulaym, a student of Hamzah.

مُتَّقِنًا وَمُحَصَّلًا – both refer to Sulaym. He was precise (مُتَّقِن) and collective (مُحَصَّل) in what he transmitted from Hamzah.

It is not mentioned clearly in this verse but Khalaf and Khallād both learnt from Sulaym who in turn learnt from Hamzah.

39 - وَأَمَّا عَنِ الْأَكْسَائِيُّ نَعْمَةُ * لِمَا كَانَ فِي الْإِحْرَامِ فِيهِ تَسْرِيَلًا

39. As for ʻAlī, he was referred to as al-Kisāʻī because he donned it (shawl) when in Ihrām

EXPLANATION:

The seventh *qāri`* is ʻAlī, better known as Kisāʻī. He was called Kisāʻī meaning cloak or shawl because when on hajj, he wore it as his *ihrām*.

– نَعْمَة – characteristic feature.

– فِيهِ – refers to تَسْرِيَلِ الْكِسَائِيِّ i.e. wore/donned in the shawl or cloak.

– تَسْرِيَلًا – means to clothe, dress, cover, wear.

40 - رَوَىْ لَيْثُهُمْ عَنْهُ أَبُو الْحَارِثِ الرَّضَا * وَحَفْصُ هُوَ الدُّورِي وَفِي الدَّكْرِ قَدْ خَلَا

40. Layth, the affable Abū al-Ḥārith, narrated from him (ʻAlī), as well as Hafs, ad-Dūrī, who has passed in mentioning

EXPLANATION:

His first narrator is Abū al-Ḥārith al-Layth and the second narrator is Hafs al-Dūrī who has already been mentioned previously as the narrator of Abū ʻAmr al-Baṣrī.

The Hafs (al-Dūrī) in this line should not be confused with Hafs who is the narrator of 'Āsim.

41 - أَبُو عَمْرٍ هُنْ وَالْيَحْصِبِيُّ ابْنُ عَامِرٍ * صَرِيحٌ وَبَاقِيَهُمْ أَحَاطَ بِهِ الْوَلَا

41. Abū 'Amr and al-Yahsūbī who is Ibn 'Āmir are pure Arabs whereas the rest (of the *qurrā'*) are encompassed by various forms of allegiances

EXPLANATION:

The هُنْ will refer to لَيْهُمْ , وَرُشْهُمْ and صَالِحُهُمْ . same as in الْبُدُورِ ,

– الْيَحْصِبِيُّ – the *sād* may be read with a *fathah*, *dammah* or *kasrah*. Refers to Yahsub, a place in Yemen.

– وَبَاقِيَهُمْ – refers to all the *qurrā'* besides Abū 'Amr al-Baṣrī and Ibn 'Āmir al-Shāmī.

– بِهِ – the pronoun refers to بَاقِيَهُمْ .

Imam Shāṭibī says in the first part of the verse that Abū 'Amr al-Baṣrī and Ibn 'Āmir al-Shāmī are pure Arabs. The remaining *qurrā'* are enclosed or embraced by الْوَلَا, which literally means friendship. It is of 3 basic types:

1 - وَلَاءُ الْعَنَاقَةِ \ الرَّقِ – One's forefathers were slaves and after being freed, he joined and blended with that particular Arab tribe.

2 - وَلَاءُ الْحَلْفِ – An Arab tribes gives another Arab tribe a guarantee of security and safeguarding.

3 - وَلَاءُ الْعَجْمِ – A non-Arab tribe mingles with an Arab tribe until it is hard to tell the difference between the two due to inter-relations.

The third one is what is meant by Imam Shāṭibī in this line. Abū Shāmmah states that it is not the first because none of the forefathers of the *qurrā'* were slaves, neither is it the second because they would then still remain as pure Arabs.

42- لَهُمْ طُرُقٌ يُهْدِي إِلَيْهَا كُلُّ طَارِقٍ * وَلَا طَارِقٌ يُخْشِي إِلَيْهَا مُتَمَحِّلًا

42. For each of them (the narrators) are *turuq* (paths of recitation) via which every student may be guided. And no forger should be feared within these *turuq*, fabricating (various readings)

EXPLANATION:

ـ هُمْ – refers to the narrators.

ـ طُرُقٌ – the plural of طَرِيقٌ ; those who transmit from the narrators, directly or indirectly.

ـ بِهَا – refers to طُرُقٌ in both places.

ـ طَارِقٌ – طَالِبٌ سَالِكٌ or طَالِبٌ طَارِقٌ here means the student. It refers to any student or person striving or wanting to learn these *qirā`āt*.

ـ وَلَا طَارِقٌ – alludes to a *mudallis* (مُدَلِّسٌ), one who fabricates things.

ـ مُتَمَحِّلًا – one who seeks to attain something by being cunning, false, cheating and trickery.

43- وَهُنَّ الَّلَّوَاتِي لِلْمُؤَمَّنِي نَصِيبُهَا * مَنَاصِبَ فَانْصَبْ فِي نِصَابِكَ مُفْضِلًا

43. And these (*qirā`āt*, *riwāyat* or *turuq*), I have erected them for the student. So exert yourself in obtaining your share (of its knowledge and understanding) with sincerity becoming superior

EXPLANATION:

ـ طُرُقٌ هُنَّ – refers to طُرُقٌ .

ـ الَّلَّوَاتِي – the plural of الَّلَّا which is the plural of الَّتِي .

ـ لِلْمُؤَمَّنِي – the word was originally المُؤَمَّنِي (with a *hamzah*), meaning that person who comes forward or advances towards this book i.e. a student of this book.

يَصْبِطُهَا – bears the meaning of أَصْلَهَا or رَأَعْتُهَا ; to raise, erect, set up, put up or prepare.

يَنَاصِبُ – bears the meaning of أَصْوَلُ i.e. the author has laid down the rules or the applications of these *turuq* and those from whom they transmit.

يَنَاصِبْ – it is an imperative command meaning to strive, work hard, exert oneself.

يَصَابِكَ – means a portion of something. Some explain that it refers to a little knowledge. Others say it refers to *ikhlās*, sincerity. It would mean that the student should work hard to gain the little knowledge in this book or making his intention sincere.

يُفْضِلَ – becoming virtuous, superior, honoured.

44 – وَعَلَى أَنَا ذَا أَسْعَى لَعَلَّ حُرُوفَهُمْ * يَطُوعُهَا نَطْلُمُ الْقَوَافِي مُسْهَلًا

44. And know that I will attempt to see that their differences (differences in the reading between the *qurrā`* and their narrators) conforms to the poetic rhyme, being made easy/simple

EXPLANATION:

يَطُوعُهَا – means إِخْتِلَافُهُمْ i.e. the differences (in reading) between the *qurrā`*.

يُسْهَلًا – to remain in conformance, to follow.

يُسْهَلًا – refer to the differences (*ikhtilāf*) between the *qurrā`*.

يُسْهَلًا – this refers to the poem i.e. it is very easy/simple and not difficult at all.

Technical Usages of the Author in the Poem

45 - جَعَلْتُ أَبَا جَادِ عَلَى كُلِّ قَارِئٍ * دَلِيلًا عَلَى الْمَنْظُومِ أَوَّلَ أَوَّلًا

45. I have placed the *abjad* sequence in the text as indicators for each *qāri`*, the first letter for the first reciter (and so on)

EXPLANATION:

— دَلِيلًا عَلَى كُلِّ قَارِئٍ (means signs/codes for the *qurrā`*) ; رُمُوزًا —

— أَوَّلًا لِأَوَّلِ — it means the first letter for the first reciter.¹⁷

46 - وَمِنْ بَعْدِ ذِكْرِ الْحَرْفِ أُسْمِي بِرَجَالَهُ * مَتَى تَنْتَظِي آتِيكَ بِالْوَوْ وَفِصْلَاهُ

46. After mentioning the point of difference (between the *qurrā`* or *ruwāt*) I will name its men (the reciters who applied the particular manner of recitation). When it has ended (when the list of reciters for that application has ended) I will bring (place) *waw* as a separator (between it and the new application to be discussed)

EXPLANATION:

The author explains the manner in which he will detail the differences of the *qurrā`*; he will first mention the difference (between the *qurrā`*), followed by the codes of the reciters who apply this difference. Thereafter he would separate this difference from the next with a *wāw* e.g. (و) *وَمَالِكٍ يَوْمَ الدِّينِ (ز)* او *يَوْمِ الدِّينِ (ز)* ا او *وَعِنْدَ سَرَاطِ السَّرَاطِ لِ(فُؤَدِ)* .

47 - سَوَى أَحْرُفٍ لَا رِيَةٌ فِي اِنْصَالِهَا * وَبِاللَّفْظِ أَسْتَغْنِي عَنِ الْقَيْدِ إِنْ جَلَأَ

47. (The *waw* will be brought as separator) except in words in which there will be no doubt if they appear together. I will suffice, from (any form of) stipulation with the (pronunciation of) the word if it is clear

¹⁷ This discussion will be further elaborated at the beginning of chapter two.

EXPLANATION:

In those places in which no confusion will be caused if a *و* is not brought to separate two different discussions then a *و* will not be inserted e.g. in *Sūrah al-Nahl*:
وَنَبِتُّ نُونٌ (صَحَّ يَدْعُونَ (عاصِم)

In the second part of the line the author explains that he will suffice himself with the pronunciation of the word without offering any further explanation regarding its recitation. In this case the reciters named will read exactly as the pronunciation appears in the poem e.g. وَمَالِكُ يَوْمِ الدِّينِ (رَأَوْيَهِ (نَاصِرٌ) ; no explanation is offered as to how *mālik* should be read, with *madd* or with an *alif*, and so forth, but it will be read as it appears.

Considering this there are four things generally found when a difference for the *qurrā`* is being explained:

- 1) the place or word in which they have difference of opinion
- 2) a condition attached to the difference
- 3) the reciters who hold this difference
- 4) the *wāw fāsilah* which separates it from the next discussion

An example of this is: عَلَيْهِمْ إِلَيْهِمْ (حَمْزَةُ) وَلَدَيْهِمْ * جَيْعَانٌ بِضَمِّ الْهَاءِ وَقَفْنَا وَمُؤْصَلًا . . . وَصِلْ ضَمَّ . مِيمٌ الْجَمْعِ .

48 - وَرَبَّ مَكَانٍ كَرَّ الْحَرْفَ قَبْلَهَا * لَا عَارِضٌ وَالْأَمْرُ لَيْسَ مُهَوَّلًا

48. It may happen that a letter-code is repeated (coming) before the *wāw al-fāsilah* for a co- incidental reason (like beautifying the flow of the text or to complete the verse). This matter should not scare you

EXPLANATION:

-الْحُرْفَ - it refers to the minor letter codes.

At times the code of the reciter is coincidentally repeated before the *wāw al-fāsilah*. This should not confuse the student e.g. وَأَنْتَ أَنْ * يَكُونَ مَعَ الْأَسْرَى الْأَسْرَى
لَا (حُلَّا).

49 - وَمِنْهُنَّ لِلْكُوفِيِّ ثَاءُ مُنْثَلٌ * وَسِتُّهُمْ بِالْخَاءِ لَيْسَ بِأَغْلَالٍ

49. And from them (these letter-codes) the ث is (a code) for the Kūfīs, and six of them (the *qurrā`* will be indicated to) with خ which is not without a dot

50 - عَنِيَّتُ الْأَلْأَ أَتَبْتَهُمْ بَعْدَ نَافِعٍ * وَكُوفٍ وَشَامٍ ذَا لُهُمْ لَيْسَ مُعْفَلًا

50. I meant those *qurrā`* whom I mentioned after Nāfi`ū. The Kūfīs and Shāmīs with a ذ which is not without dots

51 - وَكُوفٍ مَعَ الْمَكِّيِّ بِالظَّاءِ مُعْجَمًا * وَكُوفٍ وَبَصْرٍ عَنِيَّهُمْ لَيْسَ مُهْمَلًا

51. The Kūfīs with al-Makkī (will be indicated by a) ظ with a dot, and the Kūfīs and Baṣrī (indicated by a) غ which is not without dots

52 - وَدُوَ النَّقْطِ شِينٌ لِلْكِسَائِيِّ وَحَمْزَةُ * وَقُلْ فِيهِمَا مَعْ شُعْبَةٍ صُحْبَةُ تَلَاءٍ

52. And the ش with dots is (an indicator) for al-Kisā`ī and Hamzah, and say the two of them with Shu`bah is (indicated by the word) صُحْبَةُ, following (suite with the letter-codes before this)

53 - صَحَابُهُمَا مَعْ حَفْصِهِمْ عَمَّ نَافِعٍ * وَشَامٌ سَمَّا فِي نَافِعٍ وَفَتَى الْعَلَاءِ

53. (The word) صَحَابٌ is for them (al-Kisā`ī and Hamzah) and Hafs, (the word) عَمٌ is for Nāfi`ū and Shāmī, (the word) سَمَّا is for Nāfi`ū, the son of Alā ...

54 - وَمَكٌّ وَحَقٌّ فِيهِ وَابْنُ الْعَلَاءِ قُلْ * وَقُلْ فِيهِمَا وَالْيَحْصَبِيَّ نَفَرٌ حَلَاءٌ

54. and Makkī. And say (that the word) حَقٌّ is for him (Makkī) and Ibn al-`Alā` . And say regarding them (Makkī and Ibn al-`Alā`) and al-Yahsubī (the code) نَفَرٌ has adorned

55 - وَحَرْمِيُّ الْمَكِّيُّ فِيهِ وَنَافِعٍ * وَحِصْنٌ عَنِ الْكُوفِيِّ وَنَافِعِهِمْ عَلَاءٌ

55. (The word) حَرْمِيُّ is used for al-Makkī and for Nāfi`ū. And حِصْنٌ has gained prestige from the Kūfīs and Nāfi`ū.

56 - وَمَهْمَا أَتَتْ مِنْ قَبْلُ أَوْ بَعْدُ كِلْمَةً * فَكُنْ عِنْدَ شَرْطِي وَاقْضِي بِالْوَاءِ وَفَيَصَّلَا

56. And whenever a word-code appears before or after (a letter code), then conform to my conditions (mentioned previously) and conclude (the difference discussed) with the *wāw*, separating (one matter from another)

EXPLANATION:

At times Imam Shāṭibī will only use a letter-code in a verse and at times only a word-code. Sometimes he uses both a letter-code and a word-code together in his explanation. When this is done there is no particular sequence he uses - unlike in the letter-codes (refer to verse 46). Therefore a word-code may appear before a letter-code or after it, without any particular sequence e.g. in *Sūrah al-Baqarah* . . . , in *Sūrah al-Mā'idah* وَنُذِرَ (صَحَّابُهُمْ . . . * (حَمْوَهُ

Similarly, if he uses a word-code then there is no sequence kept between the word-code before or after the place of *ikhtilāf* i.e. the word-code may appear before or after the place of *ikhtilāf* (This is explained in verse 64) e.g. وَحَقُّ . . . رِهَانٌ ضَمُّ كَسْرٍ وَفَتْحَةٍ * وَقَصْرٌ . . .

In the second part of the verse he states that the reader should use the same methodology he has stipulated previously by separating it from the next discussion with a *wāw*.

The Use of the Opposites

57 - وَمَا كَانَ ذَا ضِدٌ فَإِيْ بَضِدِهِ * غَنِيٌّ فَرَّاجِمٌ بِالذَّكَاءِ لِتَنْضِلَا

57. And (in those differences) which have an opposite, I will suffice (myself by mentioning) the opposite. So contend with your intellect in order that you become accomplished!

EXPLANATION:

The author will mention a particular difference for certain reciters and remain silent regarding the remaining reciters whom are not mentioned. The reader should deduce that they read the opposite to what the reciters mentioned read e.g. وَكُونِيُّهُمْ تَسَاءُلُونَ مُخْفَفًا ; the Kufis will read as *takhfīf* i.e. without a *tashdīd*. He does not mention how the remaining *qurrā'* read. The

student should deduce that the remaining *qurrā`* read with *tathqīl* (*tashdīd*) which is the opposite *takhfīf*.

58 - كَمَدٌ وَإِبْنَاتٍ وَفَتْحٌ وَمُدْغَمٌ * وَهَمْزٌ وَنَفْلٌ وَأَخْتِلَاسٌ تَحْصَلَ

58. Like *madd*, *ithbāt*, *fath*, *idghām*, *hamz*, *naql* and *ikhtilās* has come

EXPLANATION:

The opposite of *madd* is *qasr*, opposite of *ithbāt* is *hadhf*, of *fath* is *imālah*, of *idghām* is *ith-hār*, opposite of reading with a *hamzah* is to read without a *hamzah*, of *naql* is to read the *harakah* completely without *naql*, *ikhtilās* is to read the *harakah* completely.

59 - وَجَزْمٌ وَتَدْكِيرٌ وَغَيْبٌ وَخَفْفَةٌ * وَجَمْعٌ وَتَنْوِينٌ وَتَحْرِيكٌ اعْمَلَ

59. *Jazm*, *tadhkīr*, *ghayb*, *takhfīf*, *jam`*, *tanwīn* and *tahrik* will be used

EXPLANATION:

The opposite of *jazm* is *raf`*, opposite of masculine (*tadhkīr*) is feminine (*ta`nīth*), third person (*ghayb*) is second person (*khiṭāb*), of *takhfīf* is *tathqīl*, plural (*jam`*) is singular (*ifrād*), opposite of *tanwīn* is without *tanwīn*, *harakah* (*tahrik*) is *sukūn* (*iskān*).

As can be noted, all these opposites are مُطَرَّدٌ ; can be applied consistently except for *jazm*. Its opposite is *raf`*, whilst the opposite of *raf`* is *nasb* as will be explained.

60 - وَحَيْثُ جَرَى التَّحْرِيكُ عَيْرُ مُقَيَّدٍ * هُوَ الْفَتْحُ وَالإِسْكَانُ آخَاهُ مَنْزِلًا

60. And wherever *tahrik* appears without being specified, *fathah* and *iskān* is its brother in this place

EXPLANATION:

Whenever the author mentions that certain reciters will read something as *mutaharrīk* without stipulating which *harakah*, he intends by it a *fathah*. The remaining reciters will read with a *sukūn*.

61 - وَآخَيْتُ بَيْنَ النُّونِ وَالْيَاءِ وَفَتْحِهِمْ * وَكَسْرِ وَبَيْنَ الْفَصِّ وَالْحَفْضِ مُنْزِلًا

61. And I have made brothers (opposites) between the *nūn* and the *yā`*, between the *fathah* and *kasrah*, and between *nasb* and *khafd*, considering where they are placed

EXPLANATION:

The *nūn* and *yā`* of *mudāri`* verb are opposites, as in نُكْفَرْ and يُكْفَرْ . Similarly, the *fathah* and the *kasrah* are opposites. Thus if he says that certain reciters read with a *fathah*, the remaining will read with a *kasrah* and visa versa. The same applies to *nasb* and *khafd*.

62 - وَحِيتُ أَقُولُ الْضَّمُّ وَالرَّفْعُ سَاكِنًا * فَعَيْرُهُمْ بِالْفَتْحِ وَالنَّصْبِ أَقْبَلًا

62. And wherever I mention *dammah* or *raf`* and remain silent (will not stipulate anything) then the others (other *qurra`* or *ruwāt*) will approach (recite) with a *fathah* or *nasb*

EXPLANATION:

When the author mentions a *dammah* or *raf`* and remains silent (does not mention how the remaining *qurra`* read), the rest of the reciters will read with a *fathah* or *nasb*.

Here he explains those opposites which are not consistent (غير مطرد). The opposite of *dammah* and *raf`* is *fathah* and *nasb*, however the opposite of *fathah* is not *dammah* but *kasrah*, nor is the opposite of *nasb*, *raf`* but *jarr* (as explained in the previous verse).

63 - وَفِي الرَّفْعِ وَالنَّذْكِرِ وَالْغَيْبِ جُمِلَةٌ * عَلَى لَفْظِهَا أَطْلَقْتُ مَنْ قِيَدَ الْعُلَا

63. Regarding words that are in (the grammatical condition of) *raf`*, *tadhkīr*, or third person; on the whole I retain them in their pronunciations (without elaboration). (This is for) whomsoever aims at sublimity

EXPLANATION:

The author will not necessarily add conditions to the place of *ikhtilāf* if it is clear when it contains a difference regarding *raf`*, *tadhkīr* or *ghayb*. Thus if he states that one reads خالصةً , he will not mention that he read with *raf`* but the

student should understand it from the pronunciation of the word. He should then use his intellect in deducing how the remaining *qurra`* read.

64 - وَقَبْلَ وَبَعْدَ الْحَرْفِ آتِيٍ بِكُلِّ مَا * رَمَزْتُ بِهِ فِي الْجَمْعِ إِذْ لَيْسَ مُشْكِلاً

64. Before or after the place of difference I will indicate to it (via those codes which are) plural (i.e. the word codes) as it is not a problem

EXPLANATION:

The word-code may appear before or after the place of difference (*ikhtilāf*) with no particular sequence being adhered to. Check explanation of line 56 and 46.

65 - وَسُوفَ أُسَمِّي حَيْثُ يَسْمَعُ نَظُمُهُ * يَهُ مُوضِحًا جِيدًا مُعَمَّا وَمُخَوَّلًا

65. I will (explicitly) mention the name (of a reciter) wherever the text allows, clarifying it (his name) like (a lad) whose paternal and maternal uncles adorn his neck (with garments and jewelry)

EXPLANATION:

If the poem allows then the author will mention the name of the *qāri`* or *rāwī* explicitly.

66 - وَمَنْ كَانَ ذَا بَابٍ لَهُ فِيهِ مَذَهَبٌ * فَلَا بُدَّ أَنْ يُسَمَّى فَيُذْرَى وَيُعْقَلَأ

66. And whoever (stands alone) in a particular teaching and application, it then becomes necessary for him to be mentioned by name so as to be known and (clearly) understood

EXPLANATION:

If there is only one *qāri`* who has an application peculiar to him then an entire section will be devoted to him, as in *idghām kabīr* for *Sūsī* and the *imālah* of *hā` al-ta`nīth* for *Kisā`ī*.

The Basis of this Book

67 - أَهَلَّتْ فَلَكَبَّهَا الْمَعَانِي لُبَابُهَا * وَصُغْتْ بِهَا مَا سَاعَ عَذْبًا مُسْلِسًا

67. (This *qasīdah*) called out and the finest of its meanings responded, and I presented these meanings which is easily swallowed (easily grasped), being sweet and easy

68 - وَفِي سُرِّهَا التَّيْسِيرُ رُمِّتُ اخْتَصَارَهُ * فَاجْنَتْ بِعَوْنَى اللَّهِ مِنْهُ مُؤْمَلًا

68. I intended the condensation of the *Taysīr* by simplifying it, and (this poem) harvested its fruits, with the help of Allah from the *Taysīr*

EXPLANATION:

التَّيْسِيرُ is the name of a book on the seven *qirā'āt* written by Abū 'Amr al-Dānī. The *Shātibiyah* is based on this book.

69 - وَأَلْفَافُهَا زَادَتْ بِنَسْرِ فَوَائِدِ * فَلَفَتْ حَيَاءً وَجْهَهَا أَنْ تُفَضَّلَأَ

69. Its (this poems) content increased with a diffusion of benefits (not found in the *Taysīr*). It then covered its face modestly, (not wanting) to be given preference (over the *Taysīr*)

EXPLANATION:

This book has certain additions which are not found in the *Taysīr*. These additions are referred to as *ziyādāt al-qasīd* and can be found in 4 different areas:

- 1) Certain chapters which are found in the *Shātibiyah* and not in the *Taysīr* e.g. the chapter on *makhārij al-hurūf* and *sifāt*.
- 2) Certain differences in the *uṣūl* e.g. when 2 *hamzahs* appears in 2 different words with the same *harakah* as in *مِنَ النَّسَاءِ إِنْ اتَّقَيْتُنَّ* , Warsh will make *ibdāl* of the second *hamzah* in addition to *tashīl*. *Al-Taysīr* only mentions *tashīl* for Warsh.
- 3) Certain differences in the *farsh* e.g. *ikhtilāf* for Ibn Dhakwān in the *hā`* of *أَقْبَدَهُ* whereas the *Taysīr* only mentions *madd*.
- 4) Additions in the explanations concerning certain differences.

70 - وَسَمَّيْتُهَا حِرْزَ الْأَمَانِيِّ تَيَمُّنًا * وَوَجْهَهَا حِرْزَ الْمَهَانِيِّ فَاهْنِهِ مُتَقَبِّلًا

70. I have named it “the Sanctuary of All Hopes”, as a good omen, and (I further named it) “the Face of Felicitations”, so greet this (face) and accept it

The Call and Anticipation of the Author

71 - وَنَادَيْتُ اللَّهَمَّ يَا خَيْرَ سَامِعٍ * أَعِذْنِي مِنَ التَّسْمِيعِ قَوْلًا وَمِفْعَلًا

71. And I call, “O Allah, O (He who is the) Best listener, protect me from hypocrisy, in word and action

72 - إِلَيْكَ يَدِي مِنْكَ الْأَيَادِي تَمْدُّهَا * أَجِرْنِي فَلَا أَجْرِي بِجَوْرٍ فَأَخْطَلَهَا

72. Unto Thee (I extend) my hand. From Thou art all favours, so extend your favours upon my needs. Save me from following a path of injustice, and so utter something inaccurate

73 - أَمِينَ وَأَمِنًا لِلأَمِينِ يَسِّرْهَا * وَإِنْ عَثَرْتُ فَهُوَ الْأَمُونُ تَحْمِلًا

73. Amen. And (grant) safety and security to him who becomes entrusted with its secrets (i.e. the content of the poem), and if it (the poem) were to slip then he (who is entrusted with it) should bear its burden like a strong, trustworthy she-camel

74 - أَقُولُ لِسُحْرِ وَالْمُرْوَةِ مَرْوُهَا * لِإِلْخُوتِهِ الْمِرَأَةُ دُوَّنُتُرِ مَكْحَلَا

74. I say to the free person: A true man of valor, he is a mirror to his brothers. A possessor of light (i.e. he sheds light on their faults so they can improve and cleanse themselves) just as *kuhl* (purifies and cleanses the eyes)

75 - أَخِي أَيُّهَا الْمُجْتَازُ نَظِمِي بِيَابِهِ * يُنَادِي عَلَيْهِ كَاسِدَ السُّوقِ أَجْلَادَ

75. (I say to him:) O my brother. O you who pass through the doors of my *nathm* (book), he may be called upon (saying that this book) is inadequate for the market, present it well and as best possible

76 - وَظُنْنَ يَهُ حَيْرًا وَسَامِحْ نَسِيجُهُ * بِالْأَعْضَاءِ وَالْحُسْنَى وَإِنْ كَانَ هَلْهَلًا

76. And think good of it (the poem) and be tolerant of its weaver (the author), by overlooking the flaws in its tapestry and (with) integrity, even if it be weakly woven

77 - وَسَلَّمْ لِإِلْخَدَى الْحُسْنَيْنِ إِصَابَةُ * وَالْأُخْرَى اجْهَادُ رَامَ صَوْنَا فَأَخْلَادَ

77. And surrender one of the two good deeds (one if he is) correct and the other for his endeavor even though he aimed (to acquire) rain and only hit dry land

78 - وَإِنْ كَانَ حَرْقٌ فَادْرِكْهُ بِفَضْلَةٍ * مِنَ الْحَلْمِ وَلِيُصْلِحْهُ مِنْ جَادَ وَقُولَّا

78. And if (you find) a tear (flaw in its tapestry) then correct it with a lot of gentleness and compassion, and let he who is excellent with his tongue, mend it

79 - وَقُلْ صَادِقًا لَوْلَا الْوَئَمُ وَرُوْحُهُ * لَطَاحَ الْأَنَامُ الْكُلُّ فِي الْحُلْفِ وَالْقِلَّا

79. And always be truthful. If it were not for agreement/complacence and its spirit, then all man would be destroyed in (constant) dispute and hatred

80 - وَعِشْ سَالِيًّا صَدْرًا وَعَنْ غَيْرِ فَغْبٍ * تُخَضَّرْ حِظَارُ الْقُدُسِ أَنْتَيْ مُعَسَّلًا

80. And live with a pure heart and stay away from (slander and) backbiting, you will be made present in *jannah* (paradise), purified and cleansed

81 - وَهَذَا زَمَانُ الصَّبْرِ مِنْ لَكَ بِالْتَّيْ * كَقَبْضٍ عَلَى جَبْرٍ فَتَنَجُو مِنَ الْبَلَّا

81. And this is the time of patience. Who will you be in these conditions which will be like holding unto a flaming hot piece of coal, so that you may be saved from calamity?

82 - وَلَوْ أَنَّ عَيْنَاهَا سَاعَدْتُ لَتَوَكَّفْتُ * سَحَائِهَا بِالدَّمْعِ دِبَأً وَهُطَّلَّا

82. And if ones eyes were to assist (its owner), its clouds would rain with tears continuous and heavily

83 - وَلَكِنَّهَا عَنْ قَسْوَةِ الْقُلْبِ تَحْطُلُهَا * فَيَا ضَيْعَةَ الْأَعْمَارِ تَمْشِي سَبَهَلَّا

83. But due to the hardness of the hearts it is unable to cry. Beware of him who wastes his life walking about aimlessly!

84 - يَنْفِسِي مَنِ اسْتَهْدَى إِلَى اللَّهِ وَحْدَهُ * وَكَانَ لَهُ الْقُرْآنُ شُرْبًا وَمَغْسَلًا

84. By my life! Whomsoever seeks guidance from Allah alone and has the Qur`ān as his drink and purifier

85 - وَطَابَتْ عَلَيْهِ أَرْضُهُ فَتَفَقَّطَ * بِكُلِّ عَيْرٍ حِينَ أَصْبَحَ مُخْضَلًا

85. And the world becomes a pleasant place for him (because of his obedience and contentment no matter what his condition) and it then splits apart with sweet aromas which he becomes drenched with (i.e. indication to all Allah's favours upon him

86 - فَطُوبِي لَهُ وَالشُّوْفُ يَعْثُثُ هَمَهُ * وَرَنْدُ الْأَسَى يَهْتَاجُ فِي الْقُلُبِ مُشْعِلًا

86. So glad tidings to him whilst (his) desire steers his concern (to please Allah), and the flames of regret burns in the heart brightly (since he feels that he is not doing enough)

87 - هُوَ الْمُجَبَّى يَغْدُو عَلَى النَّاسِ كُلَّهُمْ * قَرِيبًا غَرِيبًا مُسْتَهْلِكًا مُؤْمَلًا

87. He is (the one who is) chosen (by Allah). He moves amongst all peoples, (being) near (to the people) but different (because of his character/kind), whilst all are attracted to him and long for his *du'as* (prayers)

88 - يَعْدُ بِجَمِيعِ النَّاسِ مَوْلَى لِأَهْمَمِهِمْ * عَلَى مَا قَضَاهُ اللَّهُ يُجْرِوْنَ أَفْعَلَاهَا

88. He sees all as servants (of Allah), as all are (only) acting upon what Allah has decreed

89 - يَرَى نَفْسَهُ بِالذَّمِّ أَوْلَى لِأَهْمَهَا * عَلَى الْمَجْدِ لَمْ تَلْعُقْ مِنَ الصَّبَرِ وَالْأَلَا

89. He sees himself most entitled to ridicule because his *nafs* (lower-self) has not tasted the patience and bitterness (that is needed to attain a place of honour and respect)

90 - وَقَدْ قِيلَ كُنْ كَالْكُلْبِ يُنْقَصِيهِ أَهْلُهُ * وَمَا يَأْتُنِي فِي نُصْحِهِمْ مُتَبَذِّلًا

90. It has been said: Be as a dog, he is driven away by his master and yet remains forever loyal and spares no effort (in pleasing his master)

91 - لَعَلَّ إِلَهَ الْعَرْشِ يَا إِخْرَقِي يَقْتَلِي * جَمَاعَتَنَا كُلُّ الْمَكَارِهِ هُولًا

91. (Through adherence to these advices it is my hope and prayer that) perhaps the Lord of the Throne will protect us, O my brothers, from all difficulties and fearful things

92 - وَيَعْلَمُنَا مِنْ يَكُونُ كِتَابَهُ * شَفِيعًا لَهُمْ إِذْ مَا سُوْهُ فِي مَحَلَّهُ

92. And (it is also my prayer) that He makes us of those whom his Book will intercede for in that they have not neglected it and being (instead) ensnared by it

93 - وَبِاللَّهِ حَوْلِي وَاعْصَمِي وَفُوْتِي * وَمَالِي إِلَّا سِرْرُهُ مُتَجَلَّهُ

93. And in Allah is my might, adherence and power. And I have nothing but His veil (protection) enshrouding me

94 - فَيَا رَبَّ أَنْتَ اللَّهُ حَسْبِيُّ وَعُذْنِي * عَلَيْكَ اعْتِدَادِيْ ضَارِعًا مُتَوَكِّلًا

94. So, O my Lord, Thou art Truly Allah, my Sole-Guardian and my Sole-Protector! Upon Thee is my dependence, in all humility and in all trust.

Chapter

Three

The Seven Qurrā' and their Narrators

The first *qāri`* is Nāfi`¹, his two narrators being Qālūn and Warsh.¹

The second *qāri`* is Ibn Kathīr al-Makkī and his narrators are Bazzī and Qumbul.²

The third *qāri`* is Abū `Amr al-Baṣrī, Dūrī³ and Sūsī are his two narrators.⁴

Ibn `Āmir al-Shāmī is the fourth *qāri`* and his two narrators are Hishām and ibn Dhakwān.⁵

The fifth is `Āsim, Hafs and Shu`bah being his narrators.⁶

The sixth is Hamzah al-Zayyāt, Khalaf and Khallād narrating from him.⁷

The seventh is Kisā`ī and his two narrators are Abū al-Hārith and Dūrī.⁸

¹ Imam al-Shātibī says:

فَأَمَّا الْكَرِيمُ السَّرِّيُّ فِي الطَّيْبِ تَائِفُّعُ * فَذَاكَ الَّذِي اخْتَارَ السَّيْدِيَّةَ مُنْزَلًا
وَقَالُونُ عِيسَى ثُمَّ عُثْمَانُ وَرُشْهُمُ * بِصُحْبَيْهِ الْمَجْدُ الرَّفِيعَ تَائِلًا

² Imam al-Shātibī says:

وَمَكْحُونَ عَبْدُ اللَّهِ فِيهَا مَقَامُهُ * هُوَ ابْنُ كَبِيرٍ كَابِرِ الْقَوْمِ مُفْتَلٌ
رَوَى أَحْمَدُ الْبَرْزَيُّ لَهُ وَمُحَمَّدُ * عَلَى سَنَدٍ وَهُوَ الْمُلْقَبُ فَبِلَا

³ Dūrī narrates from Abū `Amr al-Baṣrī and from Kisā`ī

⁴ Imam al-Shātibī says:

وَأَمَّا الْإِلَامُ الْكَمازِيُّ صَرِيْحُهُمُ * أَبُو عَفْرَوْنَ الْبَصْرِيُّ فَوَالِدُهُ الْعَلَا
أَفَاضَ عَلَيْهِ الْبَرْنَدِيُّ سَيِّدُهُ * فَأَصْصَبَ بِالْعَذْبِ الْفُرَّاتَ مُعَلَّلًا
أَبُو عُمَرَ الدُّوْرِيُّ وَصَالِحُهُمُ أَبُو * شَعِيبٌ هُوَ السُّوْسِيُّ عَنْهُ تَقَبَّلًا

⁵ Imam al-Shātibī says:

وَأَمَّا دَمَشِقُ الشَّامِ دَارُ ابْنِ عَامِرٍ * قَتَلَكَ بَعْدَهُ طَبَّاتُ مُحَلَّا
هِشَامٌ وَعَبْدُ اللَّهِ وَهُوَ أَنْسَابُهُ * لِذَكْرِهِ بِالإِسْنَادِ عَنْهُ تَقَلَّا

⁶ Imam al-Shātibī says:

وَبِالْكُوْفَةِ الْعَرَاءِ وَنِئُمَّ تَلَاهُتُهُ * أَدَعُوكَ أَقْدَمَ حَسَاعَتْ شَدَّاً وَقَرَنَلَا
فَأَمَّا أَبُو بَكْرٍ وَعَاصِمٌ اسْمُهُ * فَشَعْبُ رَاوِيَهِ الْمُبَرِّزُ أَفْصَلًا
وَذَاكَ بْنُ عَيَّاشٍ أَبُو بَكْرٍ الرَّضَا * وَحَفْصٌ وَبِالْإِلْقَانِ كَانَ مُفَضَّلًا

⁷ Imam al-Shātibī says:

وَجَزْرُهُ مَا أَرْكَاهُ مِنْ مُتَوَعِّدٍ * إِمَامًا صَبُورًا لِلْقُرْآنِ مُرَنَّلًا
رَوَى خَلَفُهُ وَخَلَادُهُ الَّذِي * رَوَاهُ سُلَيْمَانُ مُنْقَنَّا وَمُحَصَّلًا

⁸ Imam al-Shātibī says:

وَأَمَّا عَلِيٌّ فَالْكَسَانِيُّ تَعُونُهُ * لِمَا كَانَ فِي الْأَحْرَامِ فِيهِ تَسْرِيَلًا
رَوَى لَيْثُهُمُ عَنْهُ أَبُو الْحَارِثِ الرَّضَا * وَحَفْصٌ هُوَ الدُّوْرِيُّ وَفِي الْذُكْرِ قَدْ خَلَا

Their codes/symbols (رموز)

Since Imam Shāṭibī's book is in the form of a poem, it is difficult to continuously insert the name of the *qāri`* (reader) or *rāwī* (narrator) whilst still maintaining the meter and rhyme-scheme of the poem. Thus Imam Shāṭibī devised a unique and unprecedented system of codes used in his book. Each code is an indication to a *qāri`* or a *rāwī*.

The codes can be divided into two types:

- 1) The letter-codes (الرموز الحرفية) – a letter indicates towards a *qāri`* or *rāwī* e.g. ن refers to the *qāri`* ˜Āsim and ع refers to the *rāwī* Hafs.
- 2) The word-codes (الرموز الكلامية) – a word indicates towards certain *qāri`*'s and/or *rāwī*'s e.g. the word سَمَّا refers to Nāfi, Ibn Kathīr and Abū ˜Amr al-Baṣrī.

The letter codes can further be divided into:

- 1) The small/minor letter-codes⁹ (الرموز الحرف الصغير) – a single letter refers to a single *qāri`* or *rāwī* as in the examples above.
- 2) The big/major letter-codes¹⁰ (الرموز الحرف الكبير) – a single letter refers to a number of *qāri`*'s e.g. the letter ث indicates to ˜Āsim, Hamzah and Kisā`ī.

⁹ This is also called *rumūz al-mufrad* (مفرد) or *rumūz al-infirād* (الإنفراد).

¹⁰ This is also called *rumūz al-murakkab* (المركب) or *rumūz al-mujtami`īn* (المجتمعين).

The Minor Letter-Codes

Imam Shāṭibī uses the letters according to the *abjad* sequence of the alphabet:¹¹

أَبْخْ	دَهْزْ	حُطْيْ	كَلْمْ	نَصْعْ	فَصَقْ	رَسْتْ
جَ - وَرْش	بَ - قَالُونْ	أَ - نَافِع				
رَ - قُنْبُلْ	هَ - بَزْنِيْ	دَ - ابْنِ كَثِيرَ مَكْيِي				
يَ - سُوْبِيْ	طَ - دُورِي	حَ - أَبْوَ عَمْرَوْ بَصْرِي				
مَ - ابْنِ ذَكْوَانْ	لَ - هِشَامِي	كَ - ابْنِ عَامِرَ شَامِي				
عَ - حَفْصْ	صَ - شُعْبَة	نَ - عَاصِم				
قَ - خَلَادْ	ضَ - خَلَفْ	فَ - حَمْزَة				
تَ - دُورِي	سَ - أَبُو الْحَارِث	رَ - كِسَائِي				

أَ - Nāfi`	بَ - Qālūn	جَ - Warsh
دَ - Ibn Kathīr	هَ - Bazzī	رَ - Qumbul
حَ - Abū ʻAmr Baṣrī	طَ - Dūrī	يَ - Sūsī
كَ - ʻĀmir Shāmī	لَ - Hishām	مَ - Ibn Dhakwān
نَ - ʻĀsim	صَ - Shuʻbah	عَ - Hafs
فَ - Hamzah	ضَ - Khalaf	قَ - Khallād
رَ - Kisā`ī	سَ - Abū al-Ḥārith	تَ - Dūrī

Note that the *wāw* does not indicate towards any *qāri`* or *rāwī* since it has the function of separating two different *masā`il* (matters/discussions).¹²

¹¹ Imam Shāṭibī says:

جَعَلْتُ (أَبَا جَادِ) عَلَى كُلِّ قَارِئٍ * دَلِيلًا عَلَى الْمَنْظُومِ أَوَّلَ أَوْلَا

¹² Imam Shāṭibī says:

* مَتَى تُنْقِضِي آتِيكَ بِالْوَوْ وَفِي صَلَا

The Major Letter-Codes

Imam Shāṭibī uses the remaining letters which have not been used above as the major letter-codes:

نَحْذَ ظَعَشْ

ث – [ٰ]Āsim, Hamzah and Kisā`ī¹³

خ – all the imams excluding Nāfi¹⁴

ذ – [ٰ]Āsim, Hamzah, Kisā`ī (also known as the Kūfiyyīn) and Shāmī¹⁵

ظ – the Kūfiyyīn and Makkī¹⁶

غ – the Kūfiyyīn and Baṣrī¹⁷

ش – Hamzah and Kisā`ī¹⁸

The Word-Codes

كُوفِيُّنْ ، كُوفِيُّونْ ، كُوفِ ، الْكُوفْ – [ٰ]Āsim, Hamzah and Kisā`ī

أَخْوَانْ – Hamzah and Kisā`ī¹⁹

¹³ Imam Shāṭibī says:

وَمِنْهُنَّ لِلْكُوفِيِّ ثَاءُ مُثَلَّثٌ * ...

¹⁴ Imam Shāṭibī says:

* وَيَسْتَهِمْ بِالْحَلَاءِ لَيْسَ بِأَغْفَلًا

عَيْتُ الْأُلُّ أَتَبْهِمْ بَعْدَ تَافِعٍ * ...

¹⁵ Imam Shāṭibī says:

* وَكُوفِ وَشَامَ ذَا هُمْ أَيْسَ مُغْنَلًا

¹⁶ Imam Shāṭibī says:

وَكُوفِ مَعَ الْمَكَّيِّ بِالظَّاءِ مُعْجَمًا * ...

¹⁷ Imam Shāṭibī says:

* وَكُوفِ وَبَصِيرَ عَيْتُهُمْ أَيْسَ مُهْمَلًا

¹⁸ Imam Shāṭibī says:

* وَدُو النَّقْطِ شِينُ لِلْكَسَائِيِّ وَكَمَرَةُ * ...

¹⁹ This word code is not used in the *Shāṭibiyyah* but in *Ghayth al-Nafā'* of Safāqusī and *al-Budūr al-Zāhirah* of [ٰ]Abd al-Fattāḥ al-Qādī.

– مَكْكَىٰ وَ شَامِىٰ – Makkī and Shāmī²⁰

– صُحْبَةٌ – Shu'bah, Hamzah and Kisā`ī²¹

– صَحَابٌ – Hafs, Hamzah and Kisā`ī²²

– عَمَّ – Nāfi` and Shāmī²³

سَهَا – the first 3 imams i.e. Nāfi`, Makkī and Basrī²⁴

– حَقَّ – Makkī and Basrī²⁵

– نَفَرٌ – Makkī, Basrī and Shāmī²⁶

– حَرْمَىٰ – Nāfi` and Makkī²⁷

– حَصْنٌ – the Kūfiyyīn and Nāfi`²⁸

²⁰ This word code is not used in the *Shātibiyah* but is used in *Ghayth al-Nafa'*.

²¹ Imam Shātibī says:

وَقُلْ فِيهَا مَعْ شَعْبَةٍ صُحْبَةٌ تَلَاءٌ ... *

The pronoun in فِيهَا refers to Hamzah and Kisā`ī in the clause before it.

²² Imam Shātibī says:

صَحَابُ هُنَّا مَعْ حَفْصَهُمْ ... *

The pronoun in هُنَّا also refers to Hamzah and Kisā`ī in the clause before it.

²³ Imam Shātibī says:

عَمَّ تَابِعٌ * وَشَامٌ ...

²⁴ Imam Shātibī says:

سَهَا فِي تَابِعٍ وَقَوْنَى الْعَلَاءٌ ... *

... وَمَلَكٌ ... *

Fatā al-`Alā which means the son of al-`Alā, referring to Abū `Amr Basrī who is also called Ibn al-`Alā.

²⁵ Imam Shātibī says:

وَحَقٌّ فِيهِ وَابْنُ الْعَلَاءِ قُلْ ...

The pronoun in فِيهِ refers to Makkī before it.

²⁶ Imam Shātibī says:

وَقُلْ فِيهَا وَأَيْحُصِبِي بَنْ حَلَاءٌ ... *

فِيهَا refers to Makkī and Basrī before it and وَأَيْحُصِبِي is Shāmī.

²⁷ Imam Shātibī says:

وَحَرْمَىٰ السَّمَكُىٰ فِيهِ وَتَابِعٌ ... *

Ghayth al-Nafa' will also refer to them as جَرْمَيَانٌ/جَرْمَيَّنٌ.

²⁸ Imam Shātibī says:

وَحِصْنُ عَنِ الْكُوفِيِّ وَأَفْعِيِّمْ عَلَاءٌ ... *

Reality of the Differences (اختلاف) Between the Various Qirā'āt

Understand O noble student! The differences found in the *qirā'āt* are differences in the words and pronunciations which do no oppose or contradict each other. There can be no contradictions found in the Qur'ān since it is the word of Allah ﷺ. Allah states:

﴿وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا﴾

*Had it been from other than Allah, they would surely have found therein many a contradiction.*²⁹

The words in the Qur'ān are of 2 types:

- 1) مُتَقَوِّلٌ عَلَيْهِ (agreed upon) – There is agreement that everyone reads these words without any changes in them e.g. الرَّحْمَنُ الرَّحِيمُ.
- 2) مُخْتَلَفٌ فِيهِ (difference of opinion in them) – Due to Arabic syntax, grammar, morphology and the many Arabic dialects, these words are read in different ways.

Both these type of words has been revealed by Allah to the Prophet ﷺ. In turn he taught it to the *Sahābah*, they to the *Tābi'īn* and so on until it has reached us. The Prophet ﷺ would teach one *Sahābī* to read with *silah*, *ith-hār*, *tashīl* and *fath*, another without *silah*, *ith-hār* and *tashīl*, another without *silah*, with *idghām*, *tashīl* and *imālah*, and so forth. In this manner, all these variations and pronunciations were passed on to the next generation who in turn passed it on to the next, and so on until it has reached us with all the same variations and pronunciations as taught by the Prophet ﷺ himself.

It is impossible that in one *qirā'ah* a command is given while in another the same word changes into an interdiction!

²⁹ *Sūrah al-Nisā`* verse 82

The Benefit Of The Different Qirā`āt

Besides easing recitation of the Qur`ān, there are other benefits of *qirā`āt*.

Though there are changes in the *qirā`āt*, they do not contradict, belie, challenge, negate, appose, or dispute each other. However, the opposite is true; one *qirā`ah* verifies, confirms and strengthens the other. This proves the purity, eloquence and vastness of this language.

A reciter may recite any of the *qirā`āt* or *riwāyāt* since each *qirā`ah* or *riwāyah* has a *sanad* (chain of transmitters) leading to the Prophet ﷺ. Ibn al-Jazarī says that if this was the only benefit of learning this science, then it would suffice!³⁰

The Meaning of Difference of Opinion between The Qurrā` and the Jurists

Know O student! The differences between the jurists are conclusions reached which are based upon, or extracted from, the Qur`ān and hadith on legal matters. Differences between the *qurrā`* are due to different transmissions all stemming from the Prophet ﷺ.

The legal opinions of the jurists are correct; however, there are possibilities of error in them as well. On the other hand, each difference found in the various transmissions of the *mutawātir qirā`āt* are authentic and correct, void of errors or flaws.

³⁰ *Al-Nashr* Vol.1 Pg. 53

The Qirā`at mentioned in Hadith

From *Sahīh al-Bukhārī*:³¹

عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ يَقْرَأُ سُورَةَ الْفُرْقَانَ فِي حَيَاةِ رَسُولِ اللَّهِ فَاسْتَمَعْتُ لِقِرَاءَتِهِ فَإِذَا هُوَ يَقْرَأُ عَلَى حُرُوفٍ كَثِيرَةٍ لَمْ يُقْرِئْنِيهَا رَسُولُ اللَّهِ فَكَدْتُ أُسَاوِرُهُ فِي الصَّلَاةِ فَتَصَبَّرْتُ حَتَّى سَلَّمَ فَأَبْيَثَهُ بِرَدَائِهِ فَقَلْتُ مَنْ أَقْرَأَكَ هَذِهِ السُّورَةَ الَّتِي سَمِعْتَكَ تَقْرَأُ؟ قَالَ: أَقْرَأْنِيهَا رَسُولُ اللَّهِ قَدْ فَقَلْتُ: كَذَبْتَ فَإِنَّ رَسُولَ اللَّهِ قَدْ أَقْرَأْنِيهَا عَلَى عَيْنِي مَا قَرَأْتَ. فَانْطَلَقْتُ إِلَيْهِ أَعْوَدُهُ إِلَيْ رَسُولِ اللَّهِ قَدْ فَقَلْتُ: إِنِّي سَمِعْتُ هَذَا يَقْرَأُ سُورَةَ الْفُرْقَانَ عَلَى حُرُوفٍ لَمْ يُقْرِئْنِيهَا. فَقَالَ رَسُولُ اللَّهِ قَدْ: أَأَرْسَلْتُهُ أَقْرَأُ يَا هِشَامُ.» يَقْرَأُ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ يَقْرَأُ فَقَالَ رَسُولُ اللَّهِ قَدْ: «كَذَلِكَ أَتَرَكْتَ إِنَّ هَذَا الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرَفٍ فَأَقْرَءُوا مَا تَيَسَّرَ مِنْهُ.»

It is reported on the authority of 'Umar ibn al-Khattāb who says: I heard Hishām ibn Ḥakīm reciting *Sūrah al-Furqān* during the lifetime of the Messenger of Allah ﷺ, so I listened attentively to his recitation. I found him reciting many readings which the Messenger of Allah ﷺ had not taught me. I was tempted to pounce upon him during *salāh* but was patient until he made *salām* (terminated his *salāh*). I grabbed him by his shawl and questioned him: Who taught you this *Sūrah* which I heard you reciting? He replied: The Messenger of Allah. ('Umar then said): You have lied (since he ﷺ) taught it to me in a manner different to what you have read. I then dragged him with me to the Messenger of Allah ﷺ and said: I heard this one reciting *Sūrah al-Furqān* with readings which you have not taught me. He ﷺ said: Leave him! Recite, O Hishām. He then recited in the same manner which I heard him recite. The Messenger of Allah ﷺ said: In this manner it was revealed. He ﷺ then said: Recite, O 'Umar. I then recited in the manner that (he ﷺ) taught me. (Upon this) he ﷺ stated: In this manner it was revealed, for verily the Qur`ān was revealed (to be read) in seven *ahruf*, recite whichever (of it) is easiest for you.

³¹ *Sahīh al-Bukhārī* hadith no. 4992

From *Sahīh Muslim*:³²

عَنْ أَبِي بْنِ كَعْبٍ قَالَ: كُنْتُ فِي الْمَسْجِدِ فَدَخَلَ رَجُلٌ يُصَلِّي فَتَرَأَ قِرَاءَةً أَنْكَرْتُهَا عَلَيْهِ ثُمَّ دَخَلَ آخَرُ فَتَرَأَ قِرَاءَةً سَوَى قِرَاءَةِ صَاحِبِهِ، فَلَمَّا قَضَيْنَا الصَّلَاةَ دَخَلْنَا جَيْعَانًا عَلَى رَسُولِ اللَّهِ قَلَّتْ: إِنَّ هَذَا قَرَأً قِرَاءَةً أَنْكَرْتُهَا عَلَيْهِ وَدَخَلَ آخَرُ فَتَرَأَ سَوَى قِرَاءَةِ صَاحِبِهِ، فَأَمْرَرْهُمَا رَسُولُ اللَّهِ فَقَرَأَ فَحَسَنَ النَّبِيُّ شَأْنَهُمَا، فَسُقِطَ فِي نَفْسِي مِنَ التَّكَبِّبِ وَلَا إِذْ كُنْتُ فِي الْجَاهِلِيَّةِ، فَلَمَّا رَأَى رَسُولُ اللَّهِ مَا قَدْ غَشَّنِي ضَرَبَ فِي صَدْرِي فَقَضَتْ عَرَقًا وَكَانَتِي أَنْظُرْتُ إِلَيْهِ عَزَّ وَجَلَ فَرَقَ فَقَالَ لِي: «يَا أَبُو أُرْسَلَ إِلَيَّ أَنْ اقْرَأُ الْقُرْآنَ عَلَى حَرْفٍ فَرَدَدْتُ إِلَيْهِ أَنْ هَوْنَ عَلَى أُمْتِي قَرَأًهُ عَلَى حَرْفَيْنِ فَرَدَدْتُ إِلَيْهِ أَنْ هَوْنَ عَلَى أُمْتِي قَرَأًهُ إِلَيَّ الثَّالِثَةَ قَرَأًهُ عَلَى سَبْعَةِ أَحْرُفٍ.»

It is reported on the authority of Ubayy ibn Ka'b ﷺ who said: I was in the *masjid* when a man entered and performed *salāh*, reciting (in such a manner) which I was not familiar with. Then another entered and recited (in a manner) contrary to the first. When we terminated our *salāh* we all went to the Messenger of Allah ﷺ and I said: This individual entered the *masjid* and recited a *qirā'ah* (reading) which I was unfamiliar with. Another entered the *masjid* and recited (in a manner) contrary to his companion. The Messenger of Allah ﷺ then instructed them to recite and (thereafter) praised them. I felt within myself a doubt (concerning this message of the Prophet ﷺ) that I did not (even) feel in the time of ignorance. When the Messenger of Allah ﷺ saw what had encompassed me (regarding the doubt in his message) he hit me on my chest. I started sweating and it was (as if) I was looking at Allah ﷺ. He ﷺ then said to me: O Ubayy, it has been revealed to me: recite the Qur'ān in one *harf* (way). I requested that he make it easy upon my nation. He returned to me a second time and instructed me: recite (the Qur'ān) in two *harfs*. I again requested that he makes it easy for my nation. He returned a third time and ordered me: recite the Qur'ān in seven *harfs*.

³² *Sahīh Muslim* kitāb al-*salāh* al-*musāfir* vol. 6 hadith no. 273

From the *Musnad* of Abū Ya'la:³³

عَنْ أَبِي الْمِنْهَالِ يعْنِي سَيَارَ بْنِ سَلَامَةَ قَالَ: بَلَغَنَا أَنَّ عُثْمَانَ قَالَ يَوْمًا وَهُوَ عَلَى الْمِنْبَرِ: أَذْكُرُ اللَّهَ كَيْلَ رَجُلًا سَمِعَ النَّبِيَّ يَقُولُ: «إِنَّ الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ، كُلُّهُنَّ شَافِ كَافٍ» لَمَّا قَامَ، فَقَامُوا حَتَّى لَمْ يُخْصُصُوا فَشَهِدُوا أَنَّ رَسُولَ اللَّهِ قَالَ: «أُنْزِلَ الْقُرْآنُ عَلَى سَبْعَةِ أَحْرُفٍ، كُلُّهُ شَافِ كَافٍ». فَقَالَ عُثْمَانَ: وَأَنَا أَشْهُدُ مَعَهُمْ.

Abū Ya'la reports on the authority of Sayār ibn Salāmah who said: It has reached us that 'Uthmān ﷺ said one day on the pulpit: I ask of Allah (to remind) any man who heard the Prophet ﷺ saying: The Qur'ān was revealed in seven *aḥruf*, all of it is sufficient. When he stood up, (such a huge amount) stood with him which could not be counted. They (all) testified that the Messenger of Allah ﷺ said: The Qur'ān was revealed in seven *aḥruf*, all of it is sufficient. 'Uthmān ﷺ then stated: I (too) bear testimony with them.

Teachers of *qirā'at* amongst the Sahābah and the Tābi'īn

Know O honoured student! Illustrious teachers of the Qur'ān from amongst the *muhājirīn* were Abū Bakr, 'Umar, 'Uthmān, 'Ali, Talhah, Sa'īd, Ibn Mas'ūd, Hudhayfah, Abū Mūsā al-Ash'arī, Sālim, Abū Hurayrah, Ibn 'Umar, Ibn 'Abbās, Ibn Zubayr, 'Amr ibn 'Ās, 'Abd Allah ibn 'Amr, 'Ā'ishah, Hafṣah, Umm Salamah ﷺ.

From amongst the *Anṣār* were Ubayy ibn Ka'b, Mu'ādh, Abū al-Dardā', Zayd, Abū Zayd, Majmā' ibn Jāriyah, Anas ibn Mālik ﷺ.

The use of Opposites in the Shāṭibiyah

Understand O noble student! As Imam Shāṭibī uses the letter and word codes in his book - which is a technical usage designed by him to facilitate easy explanation of the rules for the *qurra'* in the form of poetry - he

³³ *Al-Matālib al-Āliyah bi Zawā'id al-Masānid al-Thamāniyah* Vol. 4, pg. 67.

similarly uses the phenomenon of opposites. A particular *ikhtilāf*³⁴ will be explained for certain *qurrā`/ruwāt* without making mention of how the remaining *qurrā`/ruwāt* will read. In comprehending the differences for the *qurrā`* not mentioned, the student should apply his knowledge of how the opposites work. More simply, the *ikhtilāf* will be explained for certain *qurrā`* only, and those not cited will read the opposite of those who have been mentioned.³⁵

Opposites are of two types:

1) Rational (عُقْلٍ)

2) Technical (إِصْطَلَاحِي)

Rational opposites are those which can easily be understood via reasoning e.g. the opposite of *madd*³⁶ is *qasr*³⁷, the opposite of *ithbāt*³⁸ is *hadhf*³⁹, *fath*⁴⁰ is the opposite of *imālah*⁴¹, *idghām*⁴² the opposite of *ith-hār*⁴³, the opposite of reading with a *hamzah*⁴⁴ is reading without a *hamzah*⁴⁵, the opposite of reading with *naql*⁴⁶ is reading without *naql*⁴⁷, to read a full *harakah* is the

³⁴ A place where there is difference of opinion between the *qurrā`* or *ruwāt*.

³⁵ Imam Shāṭibī says:

وَمَا كَانَ ذَا ضِيدٌ فَإِنَّ بَصِيلَوْ * عَنِي فَرَاجِمُ بِاللَّكَاءِ لِتَضَالَّا

³⁶ *Madd* is the lengthening of sound in the letters of *madd* or in the letters of *līn*.

³⁷ Reading the letter of *madd* or *līn* only, without any extra pull in it.

³⁸ Affirming (reading) a letter.

³⁹ Dropping of a letter i.e. a letter will not be read.

⁴⁰ Literally means to open. Technically, it's the opening of the mouth when pronouncing an *alif* or a *fathah*. Without the complete opening of the mouth these pronunciations are rendered deficient.

⁴¹ Literally means inclination. Technically, it's the inclination of a *fathah* towards a *kasrah* and an *alif* towards a *yā`*.

⁴² Assimilation of two letters, being read once as *mushaddad*.

⁴³ The opposite of assimilation, where both letters are read clearly from their respective *makhārij*.

⁴⁴ The *hamzah* in a word is read e.g. مُؤْمِنُونَ, يُؤْمِنُونَ etc.

⁴⁵ The *hamzah* is not read in the word but changed to a letter of *madd* according to the *harakah* before it e.g. مُؤْمِنُونَ, يُؤْمِنُونَ

⁴⁶ It literally means to transfer. Technically, it is the transferring of the *harakah* of the *hamzah* to the *sākin* before it and dropping (not reading) the *hamzah* e.g. قَدْ أَفْلَحَ will be read as قَدْ فُلَحَ and وَالْأَرْضُ is read as وَالْأَرْضُ etc.

⁴⁷ Reading without *naql* would be reading the *sākin* letter with its *sukūn* and the *harakah* of the *hamzah* clearly.

opposite of *ikhtilās*⁴⁸, masculine is the opposite of feminine, the opposite of *takhfif*⁴⁹ is *tathqīl*⁵⁰, plural the opposite of singular, the opposite of reading with a *tanwīn*⁵¹ is reading without a *tanwīn*⁵² and the opposite of reading with a *harakah* (خُرْيَّة) is reading with a *sukūn*⁵³ (إِسْكَان).

Technical opposites are those which cannot be understood by reasoning but are technical usages chosen and implemented by the author in his book e.g. the opposite of *jazm* is *raf* or the opposite of third person (عَيْنَ) is second person (خَطَاب).

Thereafter, understand that the opposites are further divided into two:

1) مُطَرَّدٌ وَمُنْعَكِسٌ - Those which are constant and can be applied reversibly e.g. the opposite of masculine is feminine or reversibly, the opposite of feminine is masculine.

2) مُطَرَّدٌ عَيْنَ مُنْعَكِسٌ - Those which are constant but cannot be applied reversibly e.g. the opposite of *jazm* is *raf* but the opposite of *raf* is not *jazm* but *nasb*.

Etiquette and Advices for the Student

Know O student! The studying of this science must be done with complete sincerity. Those objects which prevent one from attaining this knowledge should be avoided. He should value his time and not be shy when seeking knowledge as this will prevent him from receiving it. He should seek an apt teacher. When he goes to the teacher his clothes should be clean, he should be humble before him, and look at him with honour. If he instructs the student towards anything, the student should listen attentively, remember it, and if he does not understand, consider it due to his own shortcomings and not the fault of the teacher. He should not voice opinions of those who contradict his teacher, and if ill is mentioned about his teacher, the student

⁴⁸ Reading a *harakah* partially or softly.

⁴⁹ Reading a letter without a *tashdīd/shaddah*.

⁵⁰ Reciting a letter as *mushaddad*.

⁵¹ A word is read as *munawwan* e.g. مُؤْدَأ

⁵² A word is read without a *tanwīn* e.g. مُؤْدَن

⁵³ Making a letter *sākin* i.e. freeing it of any of the *harakāt*.

should rebut it to the best of his ability, or move away from that gathering. When entering the class, he should greet all and single out his teacher. He should not sit between two classmates without their permission, be humble with his contemporaries and classmates, not laugh unnecessarily, not speak much without reason, nor look around in the class unnecessarily, but focus his attention upon his teacher. He should overlook the errors of his teacher as no man is free of faults.

Then understand O noble student! The method of attaining this knowledge is to firstly learn the *makhārij* and the *sifāt* of the letters by a capable teacher. Once he is proficient in his pronunciations of the letters he should recite the entire Qur`ān in the narration of Hafs to his teacher. When he has mastered this narration and the teacher has approved his recitation, then he should embark on the study of the *sab`ah qirā`āt*.

If the teacher is well-versed in this science, the student should humbly approach him with utmost sincerity and indicate his interest in learning the seven *qirā`āt*.

The student should not falsely claim his interest in studying *qirā`āt* with ulterior motives in mind, but should be completely sincere. Holding himself in high-esteem, bearing pride, thinking himself better than others, are all qualities which will prevent the student from aquiring this knowledge in its true sense. Instead, he should humble himself before his teacher and he will then realise how easy it is to attain this knowledge with all its blessings.

The student should deem the finding of a capable teacher in the *sab`ah qirā`āt* as rare. The signs of a capable teacher are that his sheikh is well-versed in the field of *qirā`āt*, he can be relied upon (as far as this field is concerned) and his students are adept in *qirā`āt*, so much so that the brilliance of the teacher is reflected in his students.

After aquiring this knowledge he should constantly thank Allah and be grateful to his teacher who was a means of him aquiring this knowledge. If his teacher is alive, he should love his teacher, never speak or think bad

about him, and always be humble before him. If his teacher has passed on he should continuously make *du`ā* for his teacher's forgiveness.

Definition Of *Qirā`āt* and its Subject Matter

Know O student! The science of *qirā`āt* discusses the changing in the words of the Qur`ān and who transmit these changes. The subject matter of both *tajwīd* and *qirā`āt*, are the words of the Qur`ān. However, *tajwīd* discusses the agreement in pronunciation found in words, whereas *qirā`āt* would discuss the difference in pronunciation of words. It could thus be said that the subject matter of *tajwīd* are the letters of the Qur`ān whereas the subject matter of *qirā`āt* are the words of the Qur`ān.

The Seeking of an Apt Teacher

Know O honoured student! Most matters dealt with in the subject of *qirā`āt* are linked to various pronunciations; *tashdīd*, *tashīl* with *idkhāl*, *ibdāl* with *madd*, *taqlīl*, *rowm*, *ishmām*, *ikhfā`*, duration of *madd* and so on. To explain these pronunciations without examples will not result in a complete understanding of it. Thus, this science is based on *naql* - transmission from one person to another. Therefore it is of utmost importance that the student seeks such a teacher who is able to explain these pronunciations to him as well as show him how it should be done. Thereafter, the *ustādh* should also be able to affirm whether the pronunciation of the student is correct or not.

The Basmalah between Two Sūrāhs

Know O honoured student! When starting a *sūrah*, whether it is after *waqf* or *qat̄*, all the *qurra`* agree that *basmalah* will be recited.

If one *sūrah* is being ended and another is being started without breaking of the breath, whether the *sūrah* follows immediately thereafter or not, there is difference of opinion between the *qurra`*. Qālūn, Ibn Kathīr, ʻĀsim and Kisāʻī will recite the *basmalah*. This is also referred to as *fasl*. The remaining *qurra`* will recite without the *basmalah*. From them Hamzah will make *wasl* only, whereas Warsh, Abū ʻAmr al-Baṣrī and Ibn ʻĀmir will have three ways; (1) reciting the *basmalah*, (2) reciting with *sakt* and (3) with *wasl*.

Silah in Mīm al-Jam̄

Know O student! *Mīm al-jam̄* refers to that *mīm* which indicates to masculinity and plurality appearing after a *hā`*, *tā`* or *kāf* (هُمْ، تُمْ، كُمْ).

Then understand that the *mīm al-jam̄* will appear before a *sākin* or *mutaharrik*. If it is a *mutaharrik* then it will either be a pronoun or another letter. If it is a pronoun then all the *qurra`* will make *silah* in it e.g. ، دَخَلْتُمُوهُ ،

فَأَخَذْنُوهُ ، أَنْلَمْكُمُوهَا ، سَمَيْنُوهَا فَأَسْعِنَاكُمُوهُ ، حَيْثُ وَجَدْنُوهُمْ ، حَيْثُ شَقَقْنُوهُمْ ، وَإِذْ بَرِيكُمُوهُمْ

and when it is another letter then Qālūn will make *silah* with *khulf* (with a variance i.e. another option) and Makkī without *khulf* e.g. عَلَيْهِمُو غَيْرُ الْمَعْضُوبِ⁵⁴

Warsh will only make *silah* if *mīm al-jam̄* is followed by a *hamzah al-qat̄* e.g. ءَأَنْتُمُو أَشَدُّ خَلْقًا⁵⁵. The remaining *qurra`* will read without *silah*.⁵⁶

⁵⁴ Imam Shāṭibī says:

وَصِلْ صَمَّ مِيمَ الْجَمْعِ قَبْلَ حُرَّكٍ * دِرَاكَا وَقَالُونْ يَتَحِبِّرُهُ جَلَّ

⁵⁵ Imam Shāṭibī says:

وَمَنْ قَبْلَ هُنْرِ الْقَطْعِ صَلَّهَا لَوْرُشِيمْ * ...

⁵⁶ Imam Shāṭibī says:

... * وَأَسْكَنَهَا الْبَاقِفُونَ بَعْدَ لِنْكُمْلَا

If *mīm al-jam* is followed by a *sākin* then no *silah* will be made by any of the *qurrā*,⁵⁷ however it should be noted whether it is preceded by a — with a *kasrah* or *yā` sākinah* before it i.e. before the *hā`*. If it is, then Hamzah and Kisā`ī will read both the *hā`* and the *mīm* as *madmūm* and Baṣrī will read them both as *maksūr* during *wasl* e.g. بِهِمْ أَلْأَسْبَابُ ، عَلَيْهِمُ الْقِتَالُ.⁵⁸ During *waqf* all the *qurrā`* will read the same as Hafs⁵⁹ except for Hamzah who will read the *hā`* of *لَهُمْ* and *عَلَيْهِمْ* as *madmūm* whether making *wasl* or *waqf*.⁶⁰

Idghām Kabīr

Know O honored student! *Idghām* is the assimilation of one letter into another, being read as one *mushaddad* letter. If the *mudgham* is *sākin* it will be *idghām saghīr* and if it is *mutaharrīk* it will be *idghām kabīr*.⁶¹

⁵⁷ Imam Shāṭibī says:

وَمِنْ دُونِ وَصْلٍ ضَمَّهَا قَبْلَ سَاكِنٍ * لِكُلِّ ...

⁵⁸ Imam Shāṭibī says:

* وَبَعْدَ الْهَاءِ كَسْرُ فِي الْعَلَاءِ ...

مَعَ الْكَثِيرِ قَبْلَ الْهَاءِ أَوِ الْيَاءِ سَاكِنًا * وَفِي الْوُصْلِ كَثِيرُ الْهَاءِ بِالصَّمْ شَمْلًا
كَمَا يَرِهُ الْأَسْبَابُ ثُمَّ عَلَيْهِمُ الْكَ ... قِتَالُ ...

⁵⁹ Imam Shāṭibī says:

وَقِفْ لِكُلِّ بِالْكَثِيرِ مُكْمِلًا ...

⁶⁰ Imam Shāṭibī says:

عَلَيْهِمْ إِلَيْهِمْ حَزْوَةٌ وَلَدَهُمُوا * جَمِيعًا بِضَمِ الْهَاءِ وَفُقَادًا وَمَوْصَلًا

⁶¹ Jamzūrī says:

إِنْ سَكَنَ الْأَوَّلُ قُلْ صَغِيرٌ * أَوْ حُرُكَ الْمُخْرَفَانِ فِي كُلِّ فَقْلٍ
أَوْ حُرُكَ الْمُخْرَفَانِ فِي كُلِّ فَقْلٍ * كُلُّ كَبِيرٌ وَافْهَمْهُ بِالسُّمْلُ

Uthmān ibn Sulaymān Murād explains it as follows, adding *mutlaq* to *saghīr* and *kabīr*:

إِنْ سَكَنَ الْأَوَّلُ قُلْ صَغِيرٌ * أَوْ حُرُكَ الْمُخْرَفَانِ قُلْ كَبِيرٌ
أَوْ سَكَنَ الثَّانِي فَسَمْ مُطْلَقًا * فَهَذِهِ أُنْثَا عَمَرَ قَسْنَا حُقْقَانًا

The 12 types referred to here are *saghīr*, *kabīr* and *mutlaq* multiplied by *mithlāy*, *mutajānisayn*, *mutaqāribayn* and *mutabā`idayn*.

Idghām kabīr is only found in the *qirā`ah* of Abū `Amr Baṣrī from the narration of Sūsī. Thus, wherever two *mithlāyin*, *mutajānisayn* or *mutaqāribayn* letters meet in writing Sūsi will make *idghām*.⁶²

Thereafter know that 2 *mithlāyin* letters appearing together in 1 word, *idghām* will only take place in مَسَكْمُمْ and مَسَكْمُمْ. ⁶³ If 2 *mithlāyin* letters appear in 2 different words then *idghām* will take place wherever it appears excluding فَلَا يَجِزُّنَكَ كُفْرُهُ.⁶⁴

However, *idghām* will not take place if the first letter is *tā` mutakallim*, *tā`* of *khitāb*, *munawwan* or *mushaddad* e.g. كُنْتُ تُرَابًا، أَنْتَ تُكْرِهُ، وَاسْعُ عَلِيهِمْ، تَمَّ مِيقَاتُهُ.⁶⁵

If 2 *mithlāyin* letters come together after a *harf al-`illah* (weak letters - *alif*, *wāw* and *yā`*) has been dropped then both *ith-hār* and *idghām* will be allowed e.g. وَمَنْ يَتَّبِعْ عَيْرَ الْإِسْلَامِ، وَإِنْ يَكُنْ كَادِبًا، يَجْلُ لَكُمْ⁶⁶

⁶² Imam Shāṭibī says:

وَدُونَكَ الْإِذْعَامُ الْكَبِيرُ وَقُطْبُهُ * أَبُو عَمِّرٍ وَالْبَصْرِيُّ فِيهِ مَحْفَلًا

Even though Imam Shāṭibī mentions that Abū `Amr Baṣrī makes *idghām*, it is only made in the narration of Sūsī via the *tariq* of the *Shāṭibiyyah*.

⁶³ Imam Shāṭibī states:

فَقِي كُلْمَةٍ عَنْهُ مَسَكْمُمْ وَمَا * سَلَكْمُمْ وَبَاقِي الْبَابِ أَيْسَ مُعَوَّلًا

⁶⁴ Imam Shāṭibī states:

وَقَدْ أَظْهَرُوا فِي الْكَافِ يَجِزُّكَ كُفْرُهُ * إِذَا النُّونُ مُخْتَى قَبْلَهَا تُجْمَلَا

⁶⁵ Imam Shāṭibī says:

إِذَا لَمْ يَكُنْ تَأْخِيرٌ أَوْ مُخَاطَبٌ * أَوْ الْمُسْكَنِيُّ تُوَبِّهُ أَوْ مُؤَنَّا

كَكُنْتُ تُرَابًا أَنْتَ تُكْرِهُ وَاسْعِ ⁶⁷ * عَلِيهِمْ وَأَيْضًا تَمَّ مِيقَاتُ مُدَّا

⁶⁶ Imam Shāṭibī says:

وَعِنْدَهُمُ الْوَجْهَانِ فِي كُلِّ مَوْضِعٍ * تَسَمَّى لِأَجْلِ الْحَدْفِ فِيهِ مُعَلَّا

كَيْتَبِعُ مَجْزُومًا وَإِنْ يَكُنْ كَادِبًا * وَيَجْلُ لَكُمْ عَنْ عَالِيٍ طَيْبُ الْخَلَا

يَا قَوْمٍ مَالِيٍّ ، يَا قَوْمٍ مَنْ يَصْرُنِي ، لَكَ كَيْدًا only *idghām* is allowed.⁶⁷ Similarly, *idghām* will take place if the *hā` madmūmah*⁶⁸ of هُوَ is followed by another *wāw* e.g. هُوَ وَالَّذِينَ هُوَ وَالْمَلِكَةُ ، هُوَ وَمَنْ يَأْمُرُ .⁶⁹

Idghām Mutaqāribayn⁷⁰

Know O student! When 2 *mutaqāribayn* letters appear in 2 different words then the *idghām* of *hā`* will only take place in فَمَنْ رُخِّرَ عَنِ النَّارِ .⁷¹

The *idghām* of *q* into ك and visa versa will take place wherever they appear as long as it is preceded by a *mutaharrik*⁷² e.g. خَلَقَ كُلَّ شَيْءٍ ، لَكَ قُصُورًا .

⁶⁷ Imam Shātibī says:

وَيَا قَوْمٍ مَالِيٍّ تَمَّ يَا قَوْمٍ مَنْ يَلَا * خِلَاقٍ عَلَى الْمُدَغَّامِ لَا تَلَكَ أَرْسَلَ
يَلِدُغَّامَ لَكَ كَيْدًا . . .

⁶⁸ By stating *hā` madmūmah* we exclude the *hā` sākinah* in which there is agreement that *idghām* will be made (Abū `Amr Baṣrī reads the *hā`* as *sākinah* - وَهُوَ وَاقِعٌ بِهِ e.g. (Sūrah al-Shūrā), and وَهُوَ وَلِيُّهُمْ (Sūrah al-An`ām). These are the only three examples in the Qur`ān.

⁶⁹ Imam Shātibī states:

وَوَأَوْ هُوَ الْمَضْمُومُ كَاهْ كَهُوَ وَمَنْ قَادْغُمْ وَمَنْ بُطْهُرْ فِي أَسْدَدْ عَلَالَا

⁷⁰ Imam Shātibī only mentions *mutaqāribayn* but includes *mutajānisayn* which can be clearly noted in the examples given under the heading. The letters of *idghām* discussed under this chapter are 16 in number. Imām Shātibī summarizes them as follows:

شَنَّا مَيْضُقُّ فَقُسَّا بِهَا رُمْ تَوَأَصِّنْ * تَوَيْ كَانَ دَأْ حُسْنِ سَائِي مُنْهَقَّ جَلَا

⁷¹ Imam Shātibī says:

فَرُخِّرَ عَنِ النَّارِ الَّذِي حَاهُ مُدْغَمْ * . . .

⁷² The rule mentioned here is if the ق and the ك appear in 2 different words. If they come in one word then *idghām* will also take place provided that it is preceded by a *mutaharrik* and followed by a م. Imam Shātibī states:

وَإِنْ كُلَّمَةٌ حَرْفَانِ فِيهَا تَقَارِبًا * فِي دُغَّامَةِ لِقَافِ الْكَافِ مُجْتَلَا
وَهَدَا إِذَا مَا قَبْلَهُ مُتَحَرِّكٌ * مُبْيِنٌ وَبَعْدَ الْكَافِ مِمْ تَحْمَلَا
كَيْرُزْقُمْ وَأَنْقَحُمْ وَخَلَقُمْ * وَمِيَقَمْ أَطْهِرْ وَتَرْكُمْ أَنْجَلَا

The word طَلَقَكُنْ in Sūrah al-Tahrim is the only exception. Even though it is not followed by a م, *idghām* will still take place. Imam Shātibī states:

وَدُغَّامُ ذِي التَّحْرِيمِ طَلَقَكُنَّ قُلْ * أَحْقَ وَبِالْتَّأْنِيَثِ وَالْجَمِيعِ أُنْقَلَا

فَوْقَ كُلِّ ذِي عِلْمٍ ، ، فَوْقَ كُلِّ ذِي عِلْمٍ ، ، إِلَيْكَ قَالَ⁷³

If it is preceded by a *sākin* then *idghām* will not take place e.g. ت ، ث ، ج ، ذ ، ز ، س ، ش ، ص ، ض ، ظ

السَّاجِدِ تِلْكَ ، يُرِيدُ ثَوَابَ ، دَاؤُدُّ جَالُوتَ ، الْقَالِيَّةَ ذَلِكَ ، تُرِيدُ زِينَةَ ، عَدَدَ سِينَنَ ، شَهِدَ شَاهِدُ ، تَفْقِدُ صُوَاعَ ، e.g. مِنْ بَعْدِ صَرَاءَ ، مِنْ بَعْدِ ظَلْمٍ⁷⁵

If the د is *maftūhah* and preceded by a *sākin*, then *idghām* will not take place e.g. ت ، ث ، ج ، ذ ، ز ، س ، ش ، ص ، ض ، ظ

بَعْدَ and مَا كَادَ تَرْبِيعٌ and so forth except in the لِدَاؤَدُ سُلَيْمَانَ ، بَعْدَ ذَلِكَ ، بَعْدَ تُبُونَهَا e.g. تَوْكِيدُهَا⁷⁶ These are the only 2 examples. On the other hand, when the د is *maksūrah* or *madmūmah* and preceded by a *sākin* then *idghām* will still take place, as can be noted by the examples given previously.⁷⁷

will be made *idghām* into the ten letters of د and the ط i.e. eleven letters⁷⁸

بِالسَّاعَةِ سَعِيرًا ، وَالدَّارِيَاتِ ذَرْوَا ، بِأَرْبَعَةِ شُهَدَاءِ ، وَالْعَادِيَاتِ ضَبْحًا ، وَالسُّبُّوَةِ ثُمَّ يَقُولُ ، إِلَى جَنَّةِ رُمَّا ، وَالْمَلَائِكَةُ صَفَا ، وَالْمَلَائِكَةُ ظَلَالِيٌّ ، وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ ، وَالْمَلَائِكَةُ طَيْبَيْنَ .

⁷³ Imam Shāṭibī says:

وَفِي الْكَافِ قَافُ وَهُوَ فِي الْقَافِ أَدْجَلًا ...
خَلَقَ كُلَّ شَيْءٍ لَكَ فُصُورًا وَأُظْهِرًا * إِذَا سَكَنَ الْحُرْفُ الَّذِي قَبْلُ أَقْبَلًا

⁷⁴ A question which may be asked is why does the *idghām* of د not take place into a ط when they are *mutajānisayn*? The answer is that nowhere in the Qur'an is the د followed by a ط which will result in *idghām kabīr* taking place.

⁷⁵ Imam Shāṭibī says:

وَلِلَّدَّا لِكُلِّمْ تُرْبُ سَهْلَ دَكَائِنًا * ضَفَاعَمْ زُمْدُ صَدْفَعَهُ طَهْرِ جَلَا

⁷⁶ Imam Shāṭibī says:

وَلَمْ تَدَعْ مَعْتَوَحَةً بَعْدَ سَاكِنٍ * بِحَرْفٍ يُغَيِّرُ التَّاءَ فَاعْمَمُ وَاعْمَلًا

⁷⁷ This *idghām* will only take place into 9 letters excluding the ش. This is because the ش will not appear after a د which is *maksūrah* or *madmūmah*.

⁷⁸ In reality it will only be 10 letters because the *idghām* of ت into ش will actually be *mithlayn* and not *mutaqāribayn* (or *mutajānisayn*).

In 6 words Sūsī will make *idghām* and *ith-hār*:⁷⁹

- 1) حِلُّوا التَّوْرَاهُ ثُمَّ
- 2) وَآتُوا الزَّكَاهُ ثُمَّ
- 3) وَآتِيَ ذَا الْقُرْبَى حَقَّهُ
- 4) فَاتِيَ ذَا الْقُرْبَى حَقَّهُ
- 5) وَلَتَابَ طَائِفَةً أُخْرَى
- 6) حِجْتَ شَيْئًا فِرِيًّا

حَيْثُ تُأْمِرُونَ ، e.g. ت ، س ، ذ ، ش ، ض

وَوَرِثَ شُلَيْمَانَ ، وَالْحُرُثَ ذَلِكَ ، حَيْثُ شِئْمَا ، حَدِيثُ صَيْفِ

ذ will be made *idghām* into and e.g. س ص . فَاتَّخَذَ سَيِّلَهُ ، مَا اتَّخَذَ صَاحِبَةً⁸¹

The *idghām* of ل into ر and ل into will take place if they are preceded by a *mutaharrik* e.g. كَمَثَلَ رِيحٍ ، سَيُغَرِّ لَنَا. If it is *maftūhah* and preceded by a *sākin* then *idghām* will not take place e.g. وَفَعَلُوا أَخْيَرَ لَعَلَّكُمْ ، فَعَصَوْا رَسُولَ رَبِّهِمْ except in the ل of قَالَ رَبُّكَ e.g. قال رَبُّكَ However, if it is *madmūmah* or *maksūrah* and preceded by a *sākin* then *idghām* will still take place e.g. فَيَقُولُ رَبِّي ، مِنْ فَضْلِ رَبِّي ، إِلَيْكَ الْمُصِيرُ لَا يُكَافِلُ ، بِالدُّكْرِ لَمَّا

⁷⁹ Imam Shātibī says:

... وَفِي أَخْرُفِ وَجْهَانِ عَنْهُ تَهَلَّلَةٌ
فَقَعْدَ حِلُّوا التَّوْرَاهُ ثُمَّ الزَّكَاهُ قُلْ * وَقُلْ آتِيَ ذَا الْأَلْ وَلَتَابَ طَائِفَةً عَلَى
وَفِي حِجْتَ شَيْئًا أَطْهَرُوا إِلْخَطَابِيَّهُ * وَنَصَانِيهِ وَالْكُسُرُ الْأَدْعَامُ سَهَّلَةً

⁸⁰ Imam Shātibī says:

... وَفِي حَسْنَةٍ وَهِيَ الْأَوَّلُ ثَانُهَا *

⁸¹ Imam Shātibī says:

... وَفِي الصَّادِ ثُمَّ الشَّيْنِ ذَالْ تَذَلَّلَةً

⁸² Imam Shātibī says:

... وَفِي الْلَّامِ رَاءٌ وَهِيَ فِي الرَّاءِ وَأَطْهَرَا * إِذَا افْتَحَاهُ بَعْدَ الْمُسْكَنِ مُنْزَلَا

* سَوْيَ قَالَ

The *idghām* of ن will take place into ل and ر, if preceded by a *mutaharrik* e.g. وَإِذْ تَأْذَنَ رَبُّكُمْ , لَنْ تُؤْمِنَ لَكَ . If preceded by a *sākin* then *idghām* will not take place except in the of ن e.g. يَخَافُونَ رَبَّهُمْ , أَنَّى يَكُونُ لَهُ بِإِذْنِ رَبِّهِمْ .⁸³

The ب of ب يُعَدِّب will be made *idghām* into the م of م يَسَاء e.g. مَنْ يَسَاء مَنْ يُعَدِّب⁸⁴

Hā` al-Kināyah

Know O student! *Hā` al-Kināyah* refers to the third person singular masculine pronoun (هُوَ). Originally it is *madmūm* but when preceded with a *kasrah* or *yā` sākinah* it is read as *maksūr*. If *hā` al-kināyah* is followed by a *sākin*,⁸⁵ there is agreement that no *silah* is made in it e.g. لَهُ الْمُلْكُ , فِيهِ الْقُرْآنُ .⁸⁶

If it appears between 2 *mutaharrik* letters all *qurra`* will make *silah* in it, with a few exceptions e.g. إِنَّمَا كَانَ يُبَصِّرُ مَنْ يُبَصِّرُ⁸⁷

However, if preceded by a *sākin* and followed by a *mutaharrik* then Ibn Kathīr will make *silah* during *wasl* e.g. فِيهِ هُدًى⁸⁸

⁸³ The ن of ن will never be followed by a ر.

Imam Shātibī says:

... ثُمَّ النُّونُ تَدْعُمُ فِيهَا * عَلَى إِثْرِ تَحْرِيكٍ سَوَى نَحْنُ مُسْجَلٌ

⁸⁴ By specifically mentioning these examples we exclude all other places where the ب may be followed by a ب e.g. يُعَدِّب مَنْ يَسَاء appears 5 times in the Qur`ān: *Sūrah Āli `Imrān*, 2 places in *Sūrah al-Mā`idah*, *Sūrah al-Fātihah*, and *Sūrah al-Ankabūt*. We exclude the one at the end of *Sūrah al-Baqarah* since Sūsī reads the ب as *sākinah* i.e. The *idghām* that takes place here is therefore *saghīr* and not *kabīr*.

Imam Shātibī says:

وَفِي مَنْ يَسَاء بَا يُعَدِّبُ حَيْثُماً * أَتَى مُدْعَمٌ فَادِرُ الْأُصْوَلِ لِتَأْصِلَ

⁸⁵ Whether it is preceded by another *sākin* or a *mutaharrik*.

Imam Shātibī says:

وَأَنْ يَصْلُوا هَا مُضْمِرٌ قَبْلَ سَاكِنٍ * ...

Imam Shātibī says:

... * وَمَا قَبْلُهُ التَّحْرِيكُ لِلْكُلُّ وُصَلَّا

Imam Shātibī says:

وَمَا قَبْلُهُ التَّسْكِينُ لِابْنِ كَثِيرِهِمْ * ...

Madd Farī

Understand O student! In *madd muttaṣil* and *munfaṣil* Warsh and Hamzah will make ṭūl whilst the remaining *qurra`* will make *tawassuṭ* in *madd muttaṣil*.

In *madd munfaṣil* Qālūn and Dūrī Baṣrī makes *qasr* with *khulf* (with a variance i.e. another option) whereas Makkī and Sūsī only makes *qasr*.⁸⁹ The remaining *qurra`* will make *tawassuṭ* which will also be the second way allowed for Qālūn and Dūrī Baṣrī.

The *qurra`* will only make ṭūl in all types of *madd lāzim* e.g. آن داَبَةٌ ، آن لَّاَنْ etc.⁹⁰

In *madd ḥārid li al-waqf* all the *qurra`* allow *qasr*, *tawassuṭ* and ṭūl e.g. تَعْلَمُونَ ، سَتَعْنَىْنَ ، تُكَذِّبَانَ⁹¹

In *madd badl* Warsh will have *tathlīth* (three options) i.e. allows *qasr*, *tawassuṭ* and ṭūl e.g. آمَنَ ، أُفِيَ ، إِيمَانٌ⁹²

If *yā` līn* or *wāw līn* is followed by a *hamzah* in the same word⁹³ then Warsh will read it with *tawassuṭ* or ṭūl during *waqf* and *wasl* e.g. شَيْءٌ ، سُوَءَةٌ⁹⁴

⁸⁹ Imam Shāṭibī states:

فَإِنْ يَنْتَصِلْ فَالْقَصْرُ بِأَيْزَهُ طَالِيَا * بِخُلْفِهِمَا يُرْوِيَكَ دَرَا وَمُخْلِلَا

⁹⁰ Imam Shāṭibī says:

وَعَنْ كُلِّهِمْ بِالْمَدِّ مَا بَلَّ سَاكِنٍ * . . .

⁹¹ Imam Shāṭibī says:

وَعِنْدُ سُكُونِ الْوُقْفِ وَجَهَانِ أَصْلًا . . .

⁹² Imam Shāṭibī states:

وَمَا بَعْدَهُمْ شَابِتُ أَوْ مُعَيَّرٌ * فَقَصْرٌ وَقَدْ يُرْوِي لَوْرُشٍ مُطَوَّلًا
وَوَسْطَهُ قَوْمٌ كَامِنْ هُوْلَا * إِلَيْهِ أَتَى لِلْأَيَانِ مُنَلَا

⁹³ If they appear in 2 separate words then *naql* will take place instead e.g. لَوْ أَنْزَلْنَا ، إِنَّمَا أَدَمْ

⁹⁴ Imam Shāṭibī states:

وَإِنْ تَشْكُنْ أَلْيَا يَنْ قَبْحَ وَهَمَزَةُ * بِكَلْمَةٍ أَوْ وَأَوْ فَوْجَهَانِ جُحَّلَا
بِطُولِ وَقَصْرِ وَصُلْ وَرْشٍ وَوَقْفَهُ * . . .

Two hamzahs appearing in one word

Know O honoured student! If 2 *hamzahs* appear together in 1 word then the first one will always be *maftūhah*.⁹⁵ If the second one is also *maftūhah* e.g. ءَنَذَرْتُمْ ، ءَأَلْ then Qālūn, Baṣrī and Hishām will make *tashīl* with *idkhāl*.⁹⁶ Hishām has a second way (*wajh*) which is *tahqīq*⁹⁷ with *idkhāl*. Warsh and Makkī will read with *tashīl al-mahd*⁹⁸ (pure *tashīl* i.e. without *idkhāl*), while Warsh also allows a second reading, *ibdāl*.⁹⁹

If the second *hamzah* is *maksūrah* e.g. إِذَا then Qālūn and Baṣrī will make *tashīl* with *idkhāl* whilst Warsh and Makkī will make *tashīl al-mahd*. Hishām

⁹⁵ Imam Shāṭibī states:

وَأَضْرُبُ جُمْعَ الْهَمْزَيْنِ تَلَاقَهُ * أَنَذَرْتُمْ أَمْ إِذَا أَعْزِلْأَ

⁹⁶ *Idkhāl* literally means to include. Technically, it's the inclusion of an *alif* between the 2 *hamzahs*. This *alif* is also called *alif al-fasl* (the *alif* of separation) since it separates the 2 *hamzahs*. *Tashīl* is understood from the verse:

وَتَسْهِيلُ أُخْرَى هَمْزَيْنِ بِكُلْمَةٍ * سَمَّا بِيَدَاتِ الْفُتْحِ خُلْفَ تِجْمَعِهَا

Idkhāl is taken from the verse:

وَمَذْكُورٌ قَبْلَ الْفُتْحِ وَالْكَسْرِ حُجَّةٌ * بِهِ الْدُّلُّ ...

Hishām's second way (*tahqīq* with *idkhāl*) is taken from:

... وَبِيَدَاتِ الْفُتْحِ خُلْفَ تِجْمَعِهَا * ...

⁹⁷ *Tahqīq* means to recite both *hamzahs* from their *makhrāj* as is.

⁹⁸ *Tashīl* is used differently by *qurrā`* and has to be understood in the context used. It literally means to make something easy. Since *hamzah* is considered a difficult letter to read due to *jahr* and *shiddah* in it *qurrā`* allow changes to be made in it to ease the pronunciation. These changes include *tashīl bayn bayn*, *ibdāl* and *hadhaf*. *Tashīl bayn bayn* or simply *tashīl* refers to the *hamzah* being read between the *hamzah* and the letter of *madd* which agrees with the *harakah* found on the *hamzah*. *Ibdāl* literally means replace or substitute. The *hamzah* is replaced by a letter of *madd*. *Hadhab*, means to drop something i.e. the dropping of a *hamzah*. *Tashīl* and *ibdāl* are explained by Imam Shāṭibī in the following line:

وَالْإِبَدَالُ مَحْضٌ وَالْمُسَهَّلُ بَيْنَ مَا * هُوَ الْهَمْزُ وَالْحَرْفُ الَّذِي مِنْهُ أَشْكِلَةٌ

⁹⁹ Imam Shāṭibī states:

وَقُلْ أَلِفًا عَنْ أَهْلِ مَضْرَبِ تَبَدَّلٍ * لَوْرُشٌ وَفِي بَعْدَادٍ بِرُوَى مُسَهَّلًا

No *tathlīth* will be made by Warsh if *ibdāl* is made e.g. ءَأَلِدْ.

will read with *tahqīq al-mahd* (pure *tahqīq* i.e. without *idkhāl*) and *tahqīq* with *idkhāl*.¹⁰⁰

However, in 7 places Hishām will read with *idkhāl* only viz. in *إِذَا مَا مِثْ* in *Sūrah Maryam*, *أَئِنَّ لَنَا لَأَجْرًا* and *إِنَّكُمْ لَتُؤْتُونَ* both in *Sūrah al-Ārāf*, *أَنْتَكُمْ* *أَنْتَكُمْ* *أَنْتَكُمْ* *أَنْتَكُمْ* *أَنْتَكُمْ* *أَنْتَكُمْ* *أَنْتَكُمْ* in *Sūrah al-Shu'arā'* and *أَنْتَكُمْ* *أَنْتَكُمْ* *أَنْتَكُمْ* *أَنْتَكُمْ* *أَنْتَكُمْ* *أَنْتَكُمْ* *أَنْتَكُمْ* in *Sūrah Fussilat*. In *Sūrah Fussilat* Hishām will also allow *tashīl*.¹⁰¹ In *Nāfi'*, *Makkī* and *Baṣrī* will make *tashīl* without *idkhāl* whereas Hishām will read with *idkhāl* (with no *tashīl*).¹⁰²

If the second *hamzah* is *madmūmah* e.g. *إِنْزَلَ* *Qālūn* will have *tashīl* with *idkhāl*. *Baṣrī* will have *tashīl* with *idkhāl* and *tashīl* without *idkhāl* (*tashīl al-mahd*). *Warsh* and *Makkī* will have *tashīl al-mahd*. Hishām will read with *tahqīq al-mahd* and *tahqīq* with *idkhāl*.¹⁰³ There are only 3 examples of this in the Qur'ān i.e. *إِنْزَلَ*, *إِنْسَكُمْ* and *أَلْقَيَ*.

In *قُلْ* *إِنْبِكُمْ* in *Sūrah Āli 'Imrān* Hishām will have 2 ways: *tahqīq* with *idkhāl* and *tahqīq* without *idkhāl*, whereas in *أَنْزَلَ* of *Sūrah al-Ṣād* and *أَلْقَيَ* of *Sūrah al-Qamar* he will have 3 ways: *tahqīq* with *idkhāl*, *tahqīq* without *idkhāl* and *tashīl* with *idkhāl*.¹⁰⁴

Ibn Dhakwān and the Kūfis will generally read with *tahqīq*.

¹⁰⁰ *Qālūn*, *Baṣrī*, *Warsh* and *Makkī*'s ways are extracted from the verses mentioned previously. Hishām's way is taken from:

وَقَبْلَ الْكَثِيرِ حَفَّ لَهُ وَلَا ... * ...

¹⁰¹ Imam Shāṭibī says:

وَفِي سَبْعَةِ لَا حُلْفَ عَنْهُ يَمْرِيْمُ * وَفِي حَرْقِ الْأَعْرَافِ وَالشُّعْرَا الْعَلَا
أَنْتَكَ أَنْفُكَ مَعًا فَوْقَ صَادِهَا * وَفِي فُصْلَتْ حَرْقُ وِبِالْخَلْفِ سَهْلًا

¹⁰² Imam Shāṭibī says:

وَأَنْثَمَةِ بِالْخَلْفِ قَدْ مَدَ وَحْدَهُ * وَسَهْلَ سَهْلًا وَصَفَا وَفِي النَّحْوِ أُبَدِلَا

¹⁰³ Imam Shāṭibī says:

وَمَذْكُورَ قَبْلَ الصَّمَمِيْ حَبِيْبُهُ * بِخُلْفِهِمَا بَرَا وَجَاءَ لِيَنْصَلِأ

¹⁰⁴ Imam Shāṭibī says:

وَفِي آلِ عِمَرَانِ رَوَوْا لِهِشَاهِمْ * كَحْفُصٌ وَفِي الْبَاقِي كَفَالُونَ وَاعْتَلَا

Two hamzahs appearing in two separate words

Know O student! Two *hamzahs* coming together in 2 different words are of 2 types:

- 1) مُتَّقِّنُ الْحَرَكَةِ - the 2 *hamzahs* agree in their *harakāt*
- 2) مُخْتَلِفُ الْحَرَكَةِ - the 2 *hamzahs* have different *harakāt*

Two hamzahs which harakāt agree

If both *hamzahs* are *maftūhah* e.g. جَاءَ أَحَدٌ ، جَاءَ أَمْرُنَا then Qālūn, Bazzī and Baṣrī will drop the first *hamzah*.¹⁰⁵ Warsh and Qumbul makes *tashīl* and *ibdāl* in the second *hamzah*.¹⁰⁶ The remaining *qurrā`* will read both *hamzahs* with *tahqīq*.

If both *hamzahs* are *madmūmah* e.g. أُولَئِكُمْ أَوْلَيَةٌ then Qālūn and Bazzī makes *tashīl* in the first *hamzah*.¹⁰⁷ Warsh and Qumbul makes *tashīl* in the second *hamzah* as well as *ibdāl* into a *wāw sākinah*.¹⁰⁹ Baṣrī will drop the first *hamzah*.¹¹⁰

If both *hamzahs* are *maksūrah* e.g. مِنَ السَّمَاءِ إِنَّ then Qālūn and Bazzī makes *tashīl* in the first *hamzah*. Warsh and Qumbul makes *tashīl* in the second *hamzah* as

¹⁰⁵ Imam Shāṭibī says:

وَأَسْقَطَ الْأُولَى فِي اِنْقَاقِهِمَا مَعًا * إِذَا كَانَا مِنْ كَلْمَتَيْنِ فَتَى الْعَلَا
وَقَالُونُ وَالْبَزْيُ فِي اِفْتَحْ وَأَفْقَا * ...

¹⁰⁶ Imam Shāṭibī says:

وَالْخُرْيَ كَمَدٌ عِنْدَ وَرْشٍ وَقُبْلٍ * وَقَدْ قَيَّلَ حُضُّ الْمَدِّ عَنْهَا تَبَدَّلَ

¹⁰⁷ This is the only example of it in the Qur`ān.

¹⁰⁸ Imam Shāṭibī says:

... * وَفِي عَيْرِهِ كَالْيَا وَكَالْوَا وَسَهَّلَا

¹⁰⁹ Imam Shāṭibī says:

وَالْخُرْيَ كَمَدٌ عِنْدَ وَرْشٍ وَقُبْلٍ * وَقَدْ قَيَّلَ حُضُّ الْمَدِّ عَنْهَا تَبَدَّلَ

¹¹⁰ Imam Shāṭibī says:

وَأَسْقَطَ الْأُولَى فِي اِنْقَاقِهِمَا مَعًا * إِذَا كَانَا مِنْ كَلْمَتَيْنِ فَتَى الْعَلَا

well as *ibdāl* of the second *hamzah* into a *yā` sākinah*.¹¹¹ *Baṣrī* will drop the first *hamzah*.

In سُرَاحَةِ الْبَاقِرَةِ عَلَى الْبِعَاءِ إِنْ أَرْدَنْ هُوَ لَاءُ إِنْ Warsh will also read the second *hamzah* as *yā` maksūrah*.¹¹²

Two hamzahs which *harakāt* differ

If the first *hamzah* is *maftūhah* and the second *maksūrah* or *madmūmah* e.g. تَفَيَّءَ then Nāfi`[ۚ], Makkī and Baṣrī makes *tashīl* in the second *hamzah*.¹¹³

If the first *hamzah* is *madmūmah* and the second *maftūhah* e.g. نَسَاءُ أَصْبَنَا then Nāfi`[ۚ], Makkī and Baṣrī will make *ibdāl* of the second *hamzah* into a *wāw* and if the first *hamzah* is *maksūrah* and the second *maftūhah* e.g. وَالسَّمَاءُ أَوْتَنَا then Nāfi`[ۚ], Makkī and Baṣrī will make *ibdāl* into a *yā`*.¹¹⁴

If the first *hamzah* is *madmūmah* and the second *maksūrah* e.g. يَشَاءُ إِلَى then Nāfi`[ۚ], Makkī and Baṣrī will allow *tashīl* and *ibdal* into *wāw* in the second *hamzah*.¹¹⁵

¹¹¹ If the second *hamzah* is followed by a *mutaharrik* then the letter of *madd* will be read alone i.e. with *qasr* and no *tathlīth* will be allowed e.g. أَوْلَيَّةُ أُوتِنِكَ, جَاءَ أَحَدٌ. If the second *hamzah* is followed by a *sākin* then *ibdāl* will be made with *madd* i.e. *tūl* e.g. فَقَدْ جَاءَ أَشْرَاطُهَا ، مِنَ النَّسَاءِ إِنْ كُنْتَ. If after *ibdāl* of the second *hamzah* there is a temporary *harakah* due to *naql* e.g. عَلَى الْبِعَاءِ إِنْ أَرْدَنْ ، then considering the temporary منَ النَّسَاءِ إِنْ تَقْتُنَ or لِلْبَيْنِ إِنْ أَرَادَ النَّبِيَّ state *qasr* will be made and keeping in mind the original state *tūl* will be made.

¹¹² Imam Shāṭibī says:

وَفِي هُوَ لَاءُ إِنْ وَالْبِعَاءُ لَوْزَ شَهْمٌ * بِيَاءُ خَفِيفُ الْكَسْرُ بَعْضُهُمْ تَلَاءٌ

¹¹³ Imam Shāṭibī says:

وَتَسْهِيلُ الْأُخْرَى فِي اخْتِلَافِهِمَا سَمَا * تَفَيَّءُ إِلَى مَعْ جَاءَ أَمْمَةُ اُنْزَلَةً
... * فَتَوْعَانُ قُلْ كَالْيَا وَكَالْوَأْوَ شَهْلَا

¹¹⁴ Imam Shāṭibī says:

نَسَاءُ أَصْبَنَا وَالسَّمَاءُ أَوْ اُتَنَا * ...

وَتَوْعَانُ بِمِنْهَا أَبْدَلَأَ مِنْهَا * ...

¹¹⁵ Imam Shāṭibī says:

... وَقُلْ * يَشَاءُ إِلَى كَالْيَا أَقْيَسُ مَعْدِلًا

وَعَنْ أَكْثَرِ الْقُرَاءِ تُبَدِّلُ وَأُوْهَا * ...

The remaining *qurrā`* will read all types with *tahqīq*.

Summary

Of 6 possibilities only 5 are found in the Qur`ān:¹¹⁶

- 1) First *hamzah maftūhah* and the second *maksūrah* e.g. تَبَيَّنَ إِلَيْهِ ، جَاءَ إِلَيْهِ شُهَدَاءُ إِلَيْهِ ، شُهَدَاءُ إِلَيْهِ . *Tashīl* between *hamzah* and *yā`* will be made by Nāfi`ī, Makkī and Baṣrī.
- 2) First *hamzah maftūhah* and the second *madmūmah* e.g. جَاءَ أُمَّةً . This is the only example in the Qur`ān. *Tashīl* between *hamzah* and *wāw* will be made by Nāfi`ī, Makkī and Baṣrī.
- 3) First *hamzah madmūmah* and the second *maftūhah* e.g. نَشَاءُ أَصَبَّنَاهُمْ ، الْمَلَأُ أَقْتُونِي ، الْمَلَأُ أَقْتُونِي . *Ibdāl* into *wāw* will be made by Nāfi`ī, Makkī and Baṣrī.
- 4) First *hamzah* is *maksūrah* and the second *maftūhah* e.g. مِنَ السَّيَاءِ آيَةٌ ، مِنْ خُطْبَةِ النَّسَاءِ . *Ibdāl* into *yā`* will be made by Nāfi`ī, Makkī and Baṣrī.
- 5) First *hamzah* is *madmūmah* and the second *maksūrah* e.g. يَشَاءُ إِلَيْهِ ، الْمَلَأُ إِلَيْهِ ، الْفُقَرَاءُ إِلَيْهِ . *Tashīl* between *hamzah* and *yā`* will be made as well as *ibdāl* into a *wāw* by Nāfi`ī, Makkī and Baṣrī.

Hamzah Mufradah – the isolated hamzah¹¹⁷

Know O student! The solitary *hamzah* (*hamzah mufradah*) is either *sākinah* or *mutaharrakah*.

Hamzah Sākinah

Warsh will make *ibdāl* of the *hamzah* into a letter of *madd* which agrees with the *harakah* before it if it is the *fā` al-kalimah* of the verb e.g. يَأْكُلُونَ ، مُؤْمِنُونَ .¹¹⁸ However, *ibdāl* will not be made in any of the derivatives of مَأْوَاهُ ، الْإِيَّوَاءُ e.g. مَأْوَاهُمْ ، فَأَوْاهُمْ ، تُؤْوِي ، السَّمَوَى¹¹⁹

¹¹⁶ The first *hamzah* being *maksūrah* and the second *madmūmah* is not found in the Qur`ān.

¹¹⁷ That *hamzah* which appears alone, without another *hamzah* next to it.

¹¹⁸ Imam Shāṭibī says:

إِذَا سَكَنَتْ فَاءُ مِنَ الْعُغْلِ هَمَرَةُ * فَوَرَسْ بُرْجَهَا حَرْفَ مَدٍ مُبَدِّلًا

¹¹⁹ Imam Shāṭibī says:

سَوَى جُمِلَةِ الْإِيَّوَاءِ . . . *

Sūsī will generally make *ibdāl* everywhere whether it is the *fā`*, *ayn* or *lām* *kalimah* excluding his specific exceptions e.g. **الْبَأْسَ ، بِنْسِ ، جِنْتَ ، شِنْتَ**.¹²⁰

Hamzah Mutahrikah

If a *hamzah maftūhah* appears as the *fā` al-kalimah* and it appears after a *dammah* then Warsh changes it into a *wāw maftūhah* e.g. **يُؤَذِّنُ ، مُؤَجَّلًا**.¹²¹

¹²⁰ Imam Shāṭibī says:

وَيُبَدِّلُ لِلْمُسْوِيِّ كُلُّ مُسْكَنٍ * مِنَ الْهَمْزِ مَدًّا . . .

Sūsī's exceptions are due to 5 reasons found in 15 words appearing in 35 different places in the Qur`ān. Imam Shāṭibī explains them as follows:

... * عَيْرَ مَجْرُومٍ نُّ اغْلِبَ . . .
 سُسُونَ وَنَسَأَ سِتٌّ وَعَسْرٌ يَسَأُ وَمَعٌ * مَهِيَّ وَنَسْأَهَا يُبَدِّلُ تَحْمَلًا
 وَهَيَّهٌ وَأَنِّيْهُمْ وَنَسَيْ بِأَرَبِعٍ * وَأَرِجَيْهُ مَعًا وَأَقْرَأْ ثَلَاثًا فَحَصْلًا
 وَثُنُوْيِهِ أَنْفُهُ بَهْمُرَهُ * وَرَئِيْتَ بِرَكَهُ الْمَهْمِزِ يُسْنِيْهِ الْمَيْلَا
 وَمُؤْصَدَهُ أَوْصَدَتُ يُسْنِيْهُ كُلُّهُ * تَحْيِرَهُ أَهْلُ الْأَدَاءِ مَعْلَمًا

His exceptions also include **بَارِئُكُم** which appears twice in *Sūrah al-Baqarah* since Sūsī reads the *hamzah* as *sākinah* (even though Ibn Ghalbūn differs in this matter). Imam Shāṭibī states:

وَبَارِئُكُمْ بِالْهَمْزِ حَالٌ سُكُونِهِ * وَقَالَ ابْنُ عَلْبُونِ بِيَاءٌ تَبَدَّلًا

¹²¹ Imam Shāṭibī says:

... وَالْوَأْوَعَنْهُ إِنْ * تَنَعَّمَ إِثْرَ الصَّمْدِ حَمْوُ مُؤَجَّلًا

No *ibdāl* will take place in words like **فُؤَادٍ** and **سُوَالٍ** and so on because the *hamzah* is not the *fā` al-kalimah*.

Naql - Transferring of the hamzah's harakah to the sākin before it

Know O student! If a sākin letter is followed by a *hamzah mutaharrikah* in a different word then it is known as *mafṣūl ḍām* – a general separation e.g. قَدْ أَفْلَحَ ، خَلَوْ إِلَى . If *hamzah mutaharrikah* appears after *lām al-taṛīf* then it is known as *mafṣūl khāṣ* – a specific separation i.e. specific to *lām al-taṛīf* e.g. الْإِنْسَانُ ، أَلْأَرْضُ .

In both cases Warsh will transfer the *harakah* of the *hamzah* to the sākin letter before it and drop the *hamzah* as long as the sākin is not a letter of *madd* or a *mīm al-jam*. This process is called *naql* or *naql al-harakah*.¹²²

Tahqīq and sakt

Understand O noble student! In *mafṣūl ḍām* Khalaf will have *sakt* with *khulf*. *Tahqīq* will be read first (*muqaddam fī al-`adā*).¹²³ In *mafṣūl khāṣ*, and شَيْءٌ وَسَيْنَا only *sakt* will be made by Khalaf (without *khulf*).¹²⁴

¹²² Imam Shāṭibī states:

وَحَرَكَ لَوْرَشٍ كُلَّ سَاكِنٍ آخِرٍ * صَحِحٌ بِسَكْلِ الْهَمْزٍ وَاحْدَدَهُ مُسْهَلٌ

Madd will be made if a letter of *madd* precedes a *hamzah mutaharrikah* and *silah* will be made if a *mīm al-jam* appears before the *hamzah mutaharrikah*. Therefore in both these cases *naql* will not be made e.g. قُوَا أَنْقَسْتُمْ ، عَلَيْكُمْ أَنْقَسْتُمْ .

¹²³ Imam Shāṭibī states:

وَعِنْدُهُ * رَوَى خَلَفٌ فِي الْوَصْلِ سَكَنَاهُ مُعَلَّدًا

وَسَكَنَتُ فِي شَيْءٍ وَسَيْنَا ... * ...

refers to (sahīl sākin) in the verse before it, whether *mafṣūl ḍām* or *khāṣ*. The opposite of this would imply that Khallād does not make *sakt* in these places.

¹²⁴ Imām Shāṭibī states:

وَبِعُضِهِمْ * لَدَى الَّلَّامِ لِلتَّعْرِيفِ عَنْ حَمْزَةِ تَلَاءِ

وَشَيْءٍ وَسَيْنَا مَمْبُودٌ ... * ...

These verses indicate that Khalaf and Khallād makes *sakt* in *lām al-taṛīf*, شَيْءٌ and شَيْنَا . In the previous line it was understood that Khallād does not make *sakt*, and here *sakt* is explained for him. In this manner Shāṭibī has indicated *khulf* for Khallād in *mafṣūl khāṣ* as well as in شَيْءٌ and شَيْنَا , and no *sakt* for him in *mafṣūl ḍām*. Concerning Khalaf, in the above verse it is understood that he makes *sakt* in *mafṣūl ḍām* and *khāṣ*, whereas here it is explained that he =

Khallād will only make *tahqīq* in *mafsūl īām*. In *mafsūl khās* as well as in شَيْءٌ، شَيْئًا he will make *sakt* with *khulf*. *Sakt* will be read first (*muqaddam fī al`adā`*).

However, in شَيْءٌ، شَيْئًا no *sakt* will be made during *waqf*. Instead *naql*¹²⁵ and *idghām*¹²⁶ will be made i.e. شَيْئًا (*naql*), شَيْئًا (*idghām*).

Waqf for Hamzah and Hishām

Know O honoured student! If the word upon which *waqf* is being made has a *hamzah* in it, then Hamzah and Hishām will make changes in the *hamzah* to ease recitation. These changes are called *takhfīf*²⁷ i.e. *takhfīf al-hamz* (تَحْفِيفُ الْهَمْز). *Takhfīf* would include *ibdāl*, *naql*, *tashīl bayn bayn*, and *hadhf*.

Takhfīf is of two types:

- 1) *Takhfīf qiyāsī* – those types of *takhfīf* which are in accordance with Arabic linguists: being *ibdāl*, *naql*, *tashīl bayn bayn*, and *hadhf*.
- 2) *Takhfīf rasmī* – those types of *takhfīf* which are in accordance with the *rasm* (script) of *Uthmān*: being *ibdāl* and *hadhf* only.¹²⁸

= only makes *sakt* before *mafsūl khās*. In this manner *khulf* (a choice) is explained by Imam Shāṭibī for Khalaf in *mafsūl īām*.

¹²⁵ Imām Shāṭibī states:

وَحَرَكَتْ يَهْ مَا قَبْلَهُ مَسْكَنًا * وَأَسْقَطَهُ حَتَّى يَرْجِعَ اللَّهُظُّ أَسْهَلًا
وَعَنْ حَمْزَةِ فِي الْوَقْفِ خُلْفُ ... * ...

¹²⁶ Imam Shāṭibī states:

وَمَا وَأْوَ اُصْلِيَ تَسْكَنَ قَبْلَهُ * أَوْ أَلْيَا فَعَنْ بَعْضِ بِالْأَدْعَامِ حُلْفًا

¹²⁷ It is also referred to as *tashīl*.

¹²⁸ Imam Shāṭibī states:

... وَقَدْ * رَوَوْا أَنَّهُ بِالْخَطْ كَانَ مُسْهَلًا
فَقَوْيِي أَلْيَا بَلِي وَالْوَأْوَ وَالْحَذْفُ رَسْمُهُ * ...

In many cases *takhfīf rasmī* agrees with *takhfīf qiyāsī* e.g. مُؤْمِنُونْ. However, it does not mean that wherever the *hamzah* is written as a *yā`* or *wāw*, that *ibdāl* will be allowed into a *yā`* or *wāw* e.g. نَسَاؤُكُمْ، خَائِفُنْ and so on. In these two examples only *tashīl* will be made and no *ibdāl* allowed in spite of the *hamzah* being written as a *yā`* and *wāw*. In reality, it is based on what is transmitted and proven in the *qirā`ah*.

A *hamzah* is either *mutaharrikah* or *sākinah*. A *hamzah sākinah* will appear in the middle of a word or the end, but never at the beginning. If it appears in the middle of a word its *sukūn* will always be intrinsic whereas if it comes at the end of a word it could be intrinsic or circumstantial.

The *hamzah* can appear in 1 of 3 places in a word:

- 1) At the beginning of a word – *hamzah mubtadi`ah*
- 2) In the middle of a word – *hamzah mutawassītah*¹²⁹
- 3) At the end of a word – *hamzah mutaṭarrifah*

The *hamzah mubtadi`ah* has already been discussed in previous chapters.

Thereafter, understand that if the *hamzah* is *mutawassītah* whether intrinsic e.g. سَأَلَ، النِّئْبُ جَاءُكُمْ ، سَأَصْرِفُ¹³⁰ or circumstantial e.g. then only Hamzah will make *takhfif* in it.¹³¹

If the *hamzah* is *mutaṭarrifah* then Hamzah and Hishām both will make *takhfif* in the *hamzah*.¹³²

If the *hamzah mutawassītah* or *mutaṭarrifah* is *sākin*, whether the *sukūn* is intrinsic or circumstantial¹³³ and it is preceded by a *mutaharrikah* then the *hamzah* will be changed into a letter of *madd* which agrees with the *harakah* before it by Hamzah alone in the *mutawassītah* and both Hishām and

¹²⁹ Sometimes it is explained as that *hamzah* which does not appear at the beginning or the end of a word.

¹³⁰ In سَأَصْرِف the *hamzah* is actually *mubtadi`ah* but because of the *sīn* before it, becomes *mutawassītah*. In جَاءُكُم the *hamzah* is actually *mutaṭarrifah* and becomes *mutawassītah* due to كُم being added to the verb.

¹³¹ Imam Shāṭibī says:

وَحُمْرَةُ عَنْدَ الْوَقْبِ سَهْلٌ كَمْزَةٌ * إِذَا كَانَ وَسْطًا أَوْ نَظَرَ فَمُنْتَلًا

¹³² Imam Shāṭibī says:

وَمِثْلُهُ * يَقُولُ هِشَامٌ مَا نَظَرَ فَمُسْهَلًا ...

¹³³ In the *hamzah mutawassītah* the *sukūn* will always be intrinsic. The *hamzah mutaṭarrifah*'s *sukūn* however is either intrinsic or circumstantial.

يُؤْمِنُونَ ، يَأْلَمُونَ ، الْذَّئْبُ ، اَقْرَأُ ، نَبَيْعُ ، هَيْيَعُ ، الْمَلَأُ ، اَمْرِيَ ، حَمْزَه in the mutaṭarrifah e.g. مُلَحَّا¹³⁴

In رِيَّا and after *ibdāl*, *idghām* will also be allowed with *khulf* i.e. it will be read as رِيَّا, تُوْيِّيْ, تُوْيِّيْ and أَتْهَمْ and بَهَمْ the *hā`* may be read with a *kasrah* also.¹³⁵

If a *hamzah mutahrikah*, whether *mutawassitah* or *mutatarrifah* is preceded by a *sākin* which is not an *alif*, *wāw* or *yā`* which is *zā`idah* (not originally part of the word) then Hamzah will make *naql* in the *mutawassitah* while both Hamzah and Hishām will make *naql* in the *mutatarrifah* e.g. يَجْرُونَ سَعْيَهُنَّ ،

يَسْمُونْ ، مَسْوُلًا ، الْقُرْآن ، دِفْ ، الْحَبْ ، سَوْاْتِهَا ، شَيْءُ ، السَّوْءَ ، سِيَّتْ ، جَيْءَ ، سِيَّءَ will all be read as مَسْوُلًا ، الْقُرْآن ، دِفْ ، الْحَبْ ، سَوْاْتِهَا ، مَوْلًا ، شَيْءُ ، السُّوْ ، سِيَّتْ ، جَيْءُ ، سِيَّءُ¹³⁷ In these examples where the *hamzah mutawassitah* is preceded by a *wāw* or *yā` sākinah* which is *asli* (part of the original word i.e. not *zā`idah*) then *idghām* will also be allowed e.g. سَوْاْتِهَا ، شَيْءُ ، السُّوْ ، سِيَّتْ ، جَيْءُ ، سِيَّءُ¹³⁸

If the *hamzah mutahrikah* being *mutawassitah* is preceded by an *alif* then Hamzah will make *tashīl* in it e.g. جَاءُهُمْ ، أَبَاءُهُمْ الْمَلَائِكَةَ and so on.¹³⁹

¹³⁴ Imam Shātibī says:

وَمِنْ قَبْلِهِ تَحْرِيْكُهُ قَدْ تَنَزَّلَ أَفَقَبَدْلُهُ عَنْهُ حَرْفٌ مَدْ مُسْكَنًا * وَمِنْ قَبْلِهِ تَحْرِيْكُهُ قَدْ تَنَزَّلَ

¹³⁵ Imam Shātibī states:

وَرَعْيَا عَلَى إِظْهَارِهِ وَادْعَامِهِ . . . *

¹³⁶ Imam Shātibī states:

... * وَبَعْضٌ بِكَسْرِ الْهَاءِ لِيَاءً حَوْلًا
... * كَقُولَكَ أَنْبِعْهُمْ وَبَعْهُمْ ...

¹³⁷ Imam Shātibī states:

وَحَرَّكَ بِهِ مَا قَبْلَهُ مَتَسْكَنًا * وَأَسْقَطْهُ حَتَّى يَرْجِعَ الْفَوْزَ أَسْهَلًا

¹³⁸ Imam Shātibī states:

وَمَا وَأَوْ اصْلَى تَسْكُنَ قَبْلَهُ * أَوِ الْيَا فَعَنْ بَعْضٍ بِالْأَدْعَامِ حُمَّلَ

If the *wāw* or *yā`* is *zā`idah* then only *idghām* will be allowed as will explained later.

¹³⁹ Imam Shātibī states:

سَوْيَ أَنَّهُ مِنْ بَعْدِ الْأَلْفِ جَرَى * يُسْهِلُهُ مَهْمَا تَوَسَّطَ مَدْخَلًا

In this case both *madd* and *qasr* will be allowed as explained by Imam Shātibī:

إِنْ حَرْفُ مَدَ قَبْلَ هِنْزِ مُعَيْرَ * يَجْزِ قَصْرُهُ وَالْمَدُّ مَا زَالَ أَعْدَلَا

When *hamzah mutaharrikah* is *mutatarrifah* and preceded by an *alif* then Hamzah and Hishām will change the *hamzah* into an *alif* e.g. جَاءَ السُّهَاءُ ، وَالسَّمَاءُ ، جَاءَ.

If this is done 2 *alifs* are next to another which causes *ijtimā' al-sākinayn*.¹⁴⁰ If the first *alif* is dropped then *qasr* will be made and if the second *alif* is dropped then *qasr* and *madd* will be allowed.¹⁴¹ *Tawassut* is also allowed by the *qurra'* as is the practice when stopping on *madd ārid*.

If *hamzah mutaharrikah* whether *mutawassītah* or *mutatarrifah* is preceded by a *wāw* or *yā'* which is *zā'idah* then only *ibdāl* with *idghām* will be allowed (*ibdāl* without *idghām* will not be allowed) e.g. ¹⁴² خَطَّيْتُكُمْ ، مَرِيَّتَا ، قُرْوَءَ.

If a *hamzah mutaharrikah* appears after another *harakah* then there are 9 possibilities or combinations:

1-3) *hamzah maftūhah* after any of the 3 *harakāt* e.g. سَأَلْتُهُمْ ، يُؤْيِدُ ، خَاطِئَةٌ

4-6) *hamzah maksūrah* after any of the 3 *harakāt* e.g. يَسِّئْنَ ، سُلِّلُوا ، خَاطِئِينَ

7-9) *hamzah madmūmah* after any of the 3 *harakāt* e.g. رُؤُوفُ ، رَوْفُ ، مُسْتَهْزِئُونَ

When a *hamzah maftūhah* comes after a *kasrah* then *ibdāl* will take place into a *yā'* e.g. خَاطِئَةٌ will be read as نَاسِيَةٌ and نَاسِيَةٌ will be read as خَاطِئَةٌ. When the *hamzah maftūhah* appears after a *dammah* then *ibdāl* will take place into a *wāw* e.g. يُؤْنَفُ will be read as يُؤْيِدُ and يُؤْيِدُ will be read as يُؤْنَفُ.¹⁴³ If a *hamzah madmūmah* comes after a *kasrah* or a *hamzah maksūrah* after a *dammah* then *ibdāl* will be made by *Akhfash*¹⁴⁴ and

¹⁴⁰ Two *sākin* letters coming together which is not allowed except during *waqf*. If they do appear together then the first *sākin* is either given a *harakah* or it is dropped. In this case one of the *alifs* will be dropped.

¹⁴¹ Imam Shāṭibī states:

وَيُبَدِّلُ مِنْهُمَا تَطَرَّفَ مِثْلُهُ * وَيَقْصُرُ أَوْ يَمْضِي عَلَى الْحَدَّ أَطْلَالًا

¹⁴² Imam Shāṭibī states:

وَيُدْعُمُ فِيهِ الْوَأْوَ وَالْيَاءُ مُبِدِّلًا * إِذَا زِيدَتَا مِنْ قَبْلِ حَتَّى يُخَصَّلَا

¹⁴³ Imam Shāṭibī states:

وَيُسْمِعُ بَعْدَ الْكَسْرِ وَالضَّمِّ هُنْزُهُ * لَدَى فِتْحِهِ يَاءً وَوَأْوًا مُحَوَّلًا

¹⁴⁴ Imam Shāṭibī states:

* . . . وَالْأَخْمَشُ بَعْدَ الْكَسْرِ ذَا الضَّمِّ أَبْدَلًا

بِيَاءً وَعَنْهُ الْوَأْوُ فِي عَكْسِهِ . . . *

tashīl according to Sebway¹⁴⁵ e.g. فَإِلَوْنُونْ سُلِّلُوا . In the remaining 5 combinations *tashīl* will be made.¹⁴⁶

If *hamzah* becomes *mutawassitah* due to *hā` al-tanbīh*, *yā` al-nidā`*, *lām al-tā`kīd*, *lām al-jarr*, *hamzah*, *sīn*, *fā`*, *kāf*, or *wāw* then *tashīl*¹⁴⁷ and *tahqīq* are allowed in the *hamzah* e.g. وَأَنْتُمْ ، كَانُوكُمْ ، فَأَمِنُوا ، إَنْدَرْتُمْ ، لَأَبْرِيَهُ ، لَأَنْتُمْ ، يَادُمْ ، هَأْتُمْ¹⁴⁸

In *lām al-ta'rīf takhīf* will be made via *naql*.¹⁴⁹

Idghām Saghrīr

Know O student! *Idghām saghrīr* is when the *mudghām* is *sākin*. This chapter's discussion revolves around the *idghām* of the ة of إِذْ , the د of قَدْ , the feminine ت of هَلْ and بَلْ , among other similar matters.¹⁵⁰

¹⁴⁵ Imam Shāṭibī states:

... وَمِنْ حَكَى * فِيهِمَا كَانُوكُمْ وَكَانُوكُمْ أَعْضَلَا

¹⁴⁶ Imam Shāṭibī states:

... وَفِي عَيْنِ هَذَا بَيْنَ بَيْنَ ... *

¹⁴⁷ The literal meaning of *tashīl* is meant here and not *tashīl bayn bayn*. Therefore in لَأَبْرِيَهُ and *ibdāl* will take place.

¹⁴⁸ Imam Shāṭibī states:

وَمَا فِيهِ يُلْقَى وَاسِطًا بِزَوَادِهِ * دَخَلَنْ عَلَيْهِ فِيهِ وَجْهَانْ أَعْبَلَا
كَمَا هَأْوِيَا وَاللَّامِ وَالْأَلْبَأْ وَتَحْوِهَا * وَلَا مَاتِ تَعْرِيفِ لِكَنْ قَدْ تَأَمَّلَا

¹⁴⁹ Imam Shāṭibī states:

وَحَرَّكْ يَهِ مَا قَبْلَهُ مَتَسَكَّنَا * وَأَسْقَطْهُ حَتَّى يَرْجِعَ اللَّفْظُ أَسْهَلَا

The second way allowed in *lām al-ta'rīf* is *tahqīq* with *sakt*. *Tahqīq* without *sakt* is not allowed during *waqf*.

¹⁵⁰ Imam Shāṭibī says:

وَفِي دَالِ قَدْ أَيْضًا وَتَاءِ مُؤَنَّثَ * وَفِي هَلْ وَبَلْ فَأَخْتَلْ بِذِهْنِكَ أَحْيَلَا

The ة of إِذْ is not mentioned in this line because it has already been mentioned previously.

Thereafter understand that there is agreement that *idghām* of the ء of will take place into ء and ظ e.g. إِذْ ذَهَبَ ، إِذْ ظَلَمْتُمْ¹⁵¹. There is also unanimity that the *idghām* of the ة of ة will take place into ت and د e.g. قَدْ تَبَيَّنَ ، قَدْ دَحَلُوا¹⁵². The *qurrā'* also agree that *idghām* of the feminine تاً will take place into ت, د and ط e.g. رَبَحْتُ تِجَارَتَهُمْ ، أَنْقَلْتُ دَعْوَاللهَ ، وَقَالَتْ طَائِفَةٌ¹⁵³. They further concur that *idghām* of the ئ of ل will take place in ل and ر e.g. قُلْ لَئِنْ أَجْمَعَ ، قُلْ رَبُّ ، بَلْ لَا تُكَرِّمُونَ¹⁵⁴. قُلْ لَئِنْ أَجْمَعَ ، قُلْ رَبُّ ، بَلْ لَا تُكَرِّمُونَ¹⁵⁴.

The ء of إِذْ

The *ith-hār* and *idghām* concerning the ء of إِذْ will take place in 6 letters; ج, س, ء, د, ص, ز, إِذْ بَرَأً ، وَإِذْ رَيَّنَ ، وَإِذْ صَرَفْتَا ، إِذْ دَحَلُوا ، وَإِذْ سَمِعْتُمُوهُ ، إِذْ جَاءَهُمْ¹⁵⁵.

Nāfi', Ibn Kathīr and ʻĀsim make *ith-hār* in all these letters¹⁵⁶ whereas Kisā'ī and Khallād will only make *ith-hār* in the ج. Khalaf will make *idghām* into د and ت and *ith-hār* in the remaining 4 letters¹⁵⁸ whilst Ibn Dhakwān will

¹⁵¹ Imam Shāṭibī says:

وَلَا خُلْفَ فِي الْإِذْعَامِ إِذْ دَلَّ ظَاهِمٌ * ...

The ء of إِذْ is not followed by a ث in the Quran.

¹⁵² Imam Shāṭibī says:

* وَقَدْ تَيَّمَتْ دَعْدُ وَسِيَّا بَيْتَلَا ...

The ة of قَدْ is not followed by a ط in the Quran.

¹⁵³ Imam Shāṭibī says:

وَقَامَتْ تُرِيهِ دُمِيَّةٌ طَيْبٌ وَصَنِيفَهَا * ...

¹⁵⁴ Imam Shāṭibī says:

* وَقُلْ بَلْ وَهُنْ رَاهَا لَبِيبٌ وَيَعْقِلَا ...

¹⁵⁵ Imam Shāṭibī says:

تَعْمَ إِذْ مَمَّشَتْ رَيْبَنْبَ صَالَ لَهَا * سَحْوَيِّيْ جَمَالٌ وَأَصْلَامٌ مَنْ تَوَصَّلَأً

¹⁵⁶ Imam Shāṭibī says:

* فِلَاطْهَارُهَا أَجْرٌ دَوَامٌ تَسِيمُهَا * ...

¹⁵⁷ Imam Shāṭibī says:

* وَأَطْهَرَ رَيَّا قَوْلِهِ وَاصِفُ جَلَا ...

¹⁵⁸ Imam Shāṭibī says:

* وَأَدْغَمَ حَسْنَكَا وَاصِلُ ثُومٌ دُرَرَهُ * ...

make *idghām* into the د only.¹⁵⁹ The *qurrā`* not mentioned, Abū ʻAmr and Hishām will make *idghām* in all 6 letters.

The د of قَدْ د

The *ith-hār* and *idghām* of the د of قَدْ د will take place into 8 letters; ش ، ص ، ج ، ز ، س ، ظ ، ظَلْلُوا ، قَدْ ظَلَمَكَ ، وَقَدْ زَيْنَ ، لَقَدْ جَاءَكُمْ ، وَلَقَدْ صَرَفْنَا ، قَدْ ظ ، ض ، ذ ، س . e.g. شَغَفَهَا .¹⁶⁰

ʻĀsim, Qālūn and Ibn Kathīr will make *ith-hār* in all 8 letters.¹⁶¹ Warsh makes *idghām* into the ظ and ض .¹⁶² Ibn Dhakwān will make *idghām* into ظ ، ز ، س .¹⁶³ However, in وَلَقَدْ زَيْنَ of *Sūrah al-Mulk*, Ibn Dhakwān will have *khulf*, making both *ith-hār* and *idghām*.¹⁶⁴ The remaining *qurrā`*: Abū ʻAmr, Hishām, Kisā`ī and Hamzah will make *idghām* in all 8 letters. However, in وَلَقَدْ ظَلَمَكَ of *Sūrah Sād* Hishām will make *ith-hār* instead of *idghām*.¹⁶⁵

¹⁵⁹ Imam Shāṭibī says:

وَأَدْغَمْ مُوْلَى وُجُودُهُ دَائِمٌ وَلَا ... *

¹⁶⁰ Imam Shāṭibī says:

وَقَدْ سَبَّبَتْ ذِيالْ صَفَا ظَلَّ رَزَبْ * جَلَّتْ صَبَّا شَائِقًا وَمُعَلَّدًا

¹⁶¹ Imam Shāṭibī states:

فَاظْهَرَهَا نَجَمْ بِدَأْ دَلَّ وَاضْحَى * ...

¹⁶² Imam Shāṭibī states:

وَأَدْغَمْ وَرْشَ ضَرَّ ظَمَانَ وَأَمْتَلَا ... *

¹⁶³ Imam Shāṭibī states:

وَأَدْغَمْ مُوْرِ وَأَكْفَ ضَيْرَ دَابِلْ * رَوْيَ ظَلَّهُ وَعَرَّ تَسَاهَهُ كُلَّكَلَا

¹⁶⁴ Imam Shāṭibī states:

وَفِي حَرْفِ زَيْنَ حَلَافُ ... *

¹⁶⁵ Imam Shāṭibī states:

... وَمُظْهِرْ * هَشَامٌ يَصْ حَرْفَهُ مُتَحَمِّلاً

The feminine ت

The *ith-hār* and *idghām* of the feminine *tā`* which is *sākinah* will take place into 6 letters، كَذَّبْتُ شَمُودْ، لَهُدْمَتْ صَوَاعِمْ، كُلَّمَا خَبَثْ e.g. ج ، ظ ، ز ، ص ، ث ، س 166

Ibn Kathīr, Āsim and Qālūn make *ith-hār* before all six letters.¹⁶⁷ Warsh will make *idghām* before the ظ .¹⁶⁸ Ibn ʻĀmir will make *ith-hār* in ج and س and *idghām* in the remaining 3 letters.¹⁶⁹ However, in لَهُدْمَتْ صَوَاعِمْ Hishām will make *ith-hār* and in وَجَبْتُ جُنُوبِهِا Ibn Dhakwān will have *khulf*, making *ith-hār* and *idghām*.¹⁷⁰ The remaining *qurrā`*: Abū ʻAmr, ʻAmzah and Kisāʻī will make *idghām* in all 6 letters.

The ل of هـ ل بـ ل

The *ith-hār* of the ل of هـ ل will take place into 8 letters; بـ ل will only come after the ل of هـ ل e.g. بـ ل هـ ل .¹⁷¹ Thereafter know that the ث will only come after the ل of هـ ل e.g. بـ ل سـ وـ لـ .¹⁷² will only appear after the ل of هـ ل e.g. بـ ل صـ لـ وـ ظـ تـ .¹⁷³ whereas the ن and تـ will come after both لـ كـ مـ ، بـ لـ ظـ تـ مـ ، بـ لـ صـ لـ وـ ظـ تـ ، بـ لـ زـ يـ ، بـ لـ طـ يـ اللـ هـ لـ تـ رـ يـ ، بـ لـ تـ أـ يـ هـ مـ ، بـ لـ شـ بـ كـ مـ ، بـ لـ نـ حـ نـ .¹⁷⁴

¹⁶⁶ Imam Shāṭibī states:

وَأَبْدَتْ سَنَاعِيْرِ صَفَتْ زُرْقُ ظَلِيمِ * جَمَعْنَ وَرُودَ بَارِدَأَعْطَرَ الطَّلَاءِ

¹⁶⁷ Imam Shāṭibī states:

فِي ظَهَارِهَا دُرْ ظَمَنَةَ بَدُورَهُ *

¹⁶⁸ Imam Shāṭibī states:

... * وَأَدَغَمَ وَرْشَ ظَافِرَاً وَمُخْتَلَاً

¹⁶⁹ Imam Shāṭibī states:

وَأَطْهَرَ كَهْفُ وَافِرِ سِبْبُ جُودِهِ * رَكِيْ وَرِيْ عُصْرَةَ وَمُسْحَلَةَ

¹⁷⁰ Imam Shāṭibī says:

وَأَظْهَرَ رَأِيْهِ هَشَامَ لَهُدْمَتْ * وَفِي وَجَبْتُ خُلْفُ ابْنِ دَكْوَانَ يُنْتَلَا

¹⁷¹ Imam Shāṭibī says:

آلَآ بـ لـ وـ هـ لـ تـ رـ يـ وـ شـ طـ عـ نـ زـ يـ * سـ وـ يـ رـ وـ أـ هـ مـ طـ لـ حـ ضـ رـ وـ مـ بـ لـ

ث ، س Kisā`ī makes *idghām* in all 8 letters.¹⁷² Hamzah will make *idghām* in and بْل طَبَعَ اللهُ تَعَالَى of *Sūrah al-Nisā`* Khallād will have *khulf*, making *idghām* and *ith-hār*.¹⁷³ In هَلْ تَرَى Abū ʻAmr makes *idghām*.¹⁷⁴ Hishām will make *ith-hār* by the ن and ض and *idghām* into the remaining letters except in *Sūrah al-Ra`d*; هَلْ تَسْتَوِي الظُّلُمَاتِ وَالنُّورُ where he will also make *ith-hār*.¹⁷⁵ The remaining *qurrā`*: Nāfi`¹⁷⁶, Ibn Kathīr, Ibn Dhakwān and ʻĀsim will make *ith-hār* before all these letters.

Idghām of those letters which are close in makhraj

Abū ʻAmr, Kisā`ī and Khallād will make *idghām* of *bā` majzūmah* (with a *jazm*) into *fā`*. They appear in 5 places in the Quran i.e. (*Sūrah al-Nisā`*) أَوْ يَغْلِبُ فَسُوفَ (Sūrah al-Ra`d), قَالَ اذْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ (Sūrah al-Tāhā), وَإِنْ تَعْجَبْ فَعَجِبْ (Sūrah al-Isrā`), وَمَنْ لَمْ يُتْبْ فَأُولَئِكَ (Sūrah al-Hujurāt) with Khallād having *khulf* in the latter.¹⁷⁷

¹⁷² Imam Shāṭibī says:

فَأَذْعَمَهَا زَاوِيَ ... *

¹⁷³ Imam Shāṭibī says:

... وَأَذْعَمَ فَاضِلَّ * وَقُوْرَنَّا سَرَّتِيَّا وَقَدْ حَلَّا

¹⁷⁴ Imam Shāṭibī says:

وَبْلُ فِي السَّاخِلَادُمْ بِخَلَافَةِ ... *

Khalaf will make *ith-hār*.

¹⁷⁵ Imam Shāṭibī says:

... وَفِي هَلْ تَرَى الْأَدْعَامُ حُبَّ وَمُحْلَّا

in فَهَلْ تَرَى لَهُمْ مِنْ يَاقِيَّةٍ in كُلُّ تَرَى مِنْ قُطُورٍ appears twice in the Quran; of هَلْ تَسْتَوِي الظُّلُمَاتِ وَالنُّورُ in *Sūrah al-Mulk* and *Sūrah al-Hāqqah*. It should be noted that Abū ʻAmr will not make *idghām* in *Sūrah al-Ra`d*. Hamzah and Kisā`ī will also not make *idghām* because they both read with a *yā`* instead of a *tā`* (هَلْ يَسْتَوِي).

¹⁷⁶ Imam Shāṭibī says:

وَأَظْهِرْ لَدِي رَاعِيَّ بَلِّ ضَمَانَهُ * وَفِي الرَّاعِدِ هَلْ وَاشْتَوْفِ لَأَرَاجِرَاهَلَا

¹⁷⁷ Imam Shāṭibī says:

وَإِذْعَامُ بِإِلْجَزِمِ الْفَاءِ قَدْ رَسَا * حَيْدَا وَخَيْرٍ فِي يُتْبُ قَاصِدًا وَلَا

Abū al-Hārith makes *idghām* of the *lām majzūmah* of the *lām* into the *ذ* of *ذلِكَ يَفْعُلْ*.

This appears in 6 places in the Quran; (Sūrah al-Baqarah) وَمَنْ يَفْعُلْ ذَلِكَ فَقَدْ ظَلَمَ

(Sūrah Āli Imrān) وَمَنْ يَفْعُلْ ذَلِكَ عُذْوَانًا, (Sūrah al-Nisā) يَفْعُلْ ذَلِكَ فَلَيْسَ

(Sūrah al-Furqān) and (Sūrah al-Munāfiqūn).¹⁷⁸

In (Sūrah Saba) إِنْ يَشَاءُ تَحْسِفُ *بِهِمْ* *Kisā`ī* will make *idghām* of the *fā`* into the *bā`*.¹⁷⁹

Hamzah, *Kisā`ī* and *Abū `Amr* will make *idghām* of the *dhāl* into *tā`* in 2 words; *عُذْتُ بِرَبِّي* (*Sūrahs Ghāfir* and *Dukhān*) and *فَبَذَّتْ بِهِ* (*Sūrah Tāhā*).¹⁸⁰

In (Sūrahs *al-A`rāf* and *Zukhruf*) *Abū `Amr*, *Hishām*, Hamzah and *Kisā`ī* will make *idghām* of the *thā`* into the *tā`*.¹⁸¹

Dūrī Basrī will make *idghām* with *khulf* (allows *ith-hār* also) whilst *Sūsī* without *khulf* (only makes *idghām*) of the *rā` majzūmah* into *lām* e.g. وَاصِرْ *بِلْحَكْمِ*¹⁸²

In *Nā* وَالْقَمَ *Hafs*, Hamzah, *Ibn Kathīr*, *Abū `Amr* and *Qālūn* makes *ith-hār*. The remaining *qurrā`* will make *idghām* in them except for

¹⁷⁸ Imam Shāṭibī states:

وَمَعْ جَزْوِهِ يَفْعُلْ بِذلِكَ سَلَمُوا . . . *

The reason Imam Shāṭibī stipulates that the *lām* should be *majzūmah* is to exclude other places in the Quran where *lām* is also followed by a *dhāl* but *idghām* will not take place e.g. قَمْ جَزَاءُ مَنْ يَفْعُلْ ذَلَكَ.

¹⁷⁹ Imam Shāṭibī states:

... * وَنَحْسِفُ *بِهِمْ* رَاعُوا وَسَدَا تَقْلَالًا

¹⁸⁰ Imam Shāṭibī states:

وَعُذْتُ عَلَى إِذْعَانِهِ وَبَذَّتْهَا * شَوَاهِدُ حَمَادِ . . .

¹⁸¹ Imam Shāṭibī states:

... * وَأُورْشَمُوا حَلَّا

... * لَهُ شَرْعُهُ . . .

¹⁸² Imam Shāṭibī states:

... وَالرَّاءُ جَزْمًا بِلَاهِمَا * كَوَاصِرْ *بِلْحَكْمِ* طَالَ بِالْخُلُفَ يَذْبَلَا

Warsh who will make *idghām* in the first without *khulf* and *idghām* in the latter with *khulf* (allow *ith-hār* in the latter also).¹⁸³

Nāfi‘, Ibn Kathīr and ʻĀsim makes *ith-hār* of ذُكْرَ كَهِيْعَصَ * ذُكْرُ ثَوَابَ, كَهِيْعَصَ (Sūrah ʻĀli Imrān) , لِشْمٌ لِشْمٌ and لِشْمٌ لِشْمٌ. ¹⁸⁴ The remaining *qurrā`* will make *idghām* in these places.

In طَسَمَ Hamzah makes *ith-hār* whilst the remaining *qurrā`* make *idghām*.¹⁸⁵

In أَخَذْتَ أَخَذْتَ أَخَذْتَ أَخَذْتَ and اَخَذْتَ اَخَذْتَ اَخَذْتَ اَخَذْتَ In Ibn Kathīr and Hafs will make *ith-hār* of the *dhāl* while the remaining *qurrā`* will make *idghām* of it into the *tā`*.¹⁸⁶

In إِرْكَبْ مَعَنَا Bazzī, Qālūn and Khallād makes *ith-hār* with *khulf* (they will allow *idghām* also) and Ibn ʻĀmir, Khalaf and Warsh will make *ith-hār* without *khulf*.¹⁸⁷ The remaining *qurrā`* will read with *idghām* only.

In يَلْهَثْ ذَلِكَ Qālūn makes *ith-hār* with *khulf* while Ibn Kathīr, Hishām and Warsh make *ith-hār* without *khulf*.¹⁸⁸ The remaining *qurrā`* will make *idghām* only.

The *bā`* in يُعَدُّبْ مَنْ يَشَاء at the end of Sūrah al-Baqarah will be read as *marfū`* by Ibn ʻĀmir and ʻĀsim. The remaining *qurrā`* read it with a *jazm* (يُعَدُّبْ). Of the

¹⁸³ Imam Shāṭibī says:

وَيَاسِينَ أَظْهَرْ عَنْ فَقَى حَقْهَ بَدَا * وَيُونَ وَيَهِ الْخُلْفُ عَنْ وَرِثَمْ خَلَا

¹⁸⁴ Imam Shāṭibī says:

وَجِرْمِيْ نَصْرَ صَادَ مَرْيَمَ مَنْ يُرْدُ * ثَوَابَ لَثْتَ الْفَرْدَ وَالْجَمْعُ وَصَلَا

¹⁸⁵ Imam Shāṭibī says:

وَطَاسِينَ عِنْدَ الْكِبِيْمَ فَارَ . . . *

¹⁸⁶ Imam Shāṭibī says:

اَخَذْتُمْ * اَخَذْتُمْ وَفِي الْإِفْرَادِ عَاشَرَ دَغْلَا

¹⁸⁷ Imam Shāṭibī says:

وَفِي اِرْكَبْ هُدَى بِرْ قَرِيبِ بِخُلْفِهِمْ * كَمَا ضَاعَ حَا . . .

¹⁸⁸ Imam Shāṭibī says:

* . . . يَلْهَثْ لَهُ دَارِ جُهَّلَا

وَقَالُونُ دُوْخُلْفِ . . . *

latter group there are some who make *idghām* and those who make *ith-hār*. Ibn Kathīr with *khulf* and Warsh without *khulf* will make *ith-hār*. The remaining *qurrā`*; Qālūn, Abū `Amr, Hamzah and Kisā`ī will make *idghām*.¹⁸⁹

Idghām of nūn sākinah and tanwīn

Know O student! If *nūn sākinah* or *tanwīn* is followed by a *wāw* or *yā`* then Khalaf will make *idghām tām* i.e. without *ghunnah*. The remaining *qurrā`* will read like Hafs making *ghunnah*.¹⁹⁰

Fath and Imālah

Know O student! *Imālah* literally means to incline. Technically, *qurrā`* define it as the inclination of a *fathah* towards a *kasrah* and an *alif* towards a *yā`*.

If the inclination is more towards the *yā`* then it is known as *imālah kubrā* or *idjā`*, and if the inclination towards the *yā`* is slight then it is known as *imālah sughrā* or *taqlīl*.

If the inclination is only of the *fathah* towards the *kasrah* then it is known as *imālah bi al-harakah* i.e. inclination of the *harakah* (vowel) only.

The opposite of *imālah* is *fath*.

Imālah Kubrā and Taqlīl

Know O student! Hamzah and Kisā`ī make *imālah* in the following:

1) Those words which are *dhawāt al-yā`* - دَوَاتُ الْيَاءِ - (the *yā`* forms part of the original word) and ends with the pronunciation of an *alif*, whether the *yā`* is

¹⁸⁹ Imam Shāṭibī states:

... وَفِي الْبَقَرَةِ قَفْلُ * يُعَدِّبُ دَنَّا بِالْخُلْفِ جَوْدًا وَمُوْبِلًا

¹⁹⁰ Imam Shāṭibī states:

وَكُلٌّ يَسْمُو أَذْغَمُوا مَعَ غُنَّةً * وَفِي الْوَأْوَى وَالْيَاءُ دُوْهَهَا خَافَّ تَلَاءً

دَحِّهَا and سَجِّي , طَحِّهَا , تَلَاهَا , الِّذِي , الَّتِي in written or not e.g. ¹⁹¹ However, only Kisā`ī will make *imālah* (and not Hamzah).¹⁹²

2) The *alif al-ta`nīth* i.e. the extra *alif* which occurs on the fourth letter or more and indicates towards something which is feminine whether literally or figuratively e.g. . الدُّنْيَا ، الْأُنْثَى فَعَالٌ or فَعَلٌ , فِعَلٌ , فَعَلَى e.g. دَعْوَى , طُوبَى , إِحْدَى , يَتَامَى , كُسَالَى .¹⁹³

3) Those *alifs* which are written with a *yā`*, whether the word originally is with a *yā`* or with a *wāw* e.g. مَتَى , بَلْ , عَسَى excluding 5 words: لَدَى , مَازَكَى , حَتَّى , مَذَى , إِلَى .¹⁹⁴

4) Those words which are derived from the *thulāthī mujarrad* - زَكَّى مُجَرَّد becoming *mazīd* (increased) and are thus written with a *yā`*, whether originally with a *yā`* or not e.g. يَزْكُو (الْأَزْكَى) , يَدْنُو (الْأَدْنَى) , يَعْلُمُ (الْأَعْلَى) .¹⁹⁵

Warsh will make *taqlīl* with *khulf* in دَوَاتُ الْيَاء and verse-ends which are appearing with دَوَاتُ الْيَاء e.g. رَكَّهَا , جَلَّهَا , وَضَحَّهَا etc.¹⁹⁶ However, if the دَوَاتُ الْيَاء at the end of the verse does not appear with هَا and in دَوَاتُ الرَّاء (those *alifs* which are

¹⁹¹ Imam Shāṭibī states:

وَحَزَّةٌ مِنْهُمْ وَالْكِسَائِيُّ بَعْدَهُ * أَمَالَ دَوَاتُ الْيَاءِ حِينَ تَأْصِلُ

In the examples given هَذِي is a noun and الَّتِي is a verb.

¹⁹² Imam Shāṭibī states:

وَحَرْفُ تَلَاهَا مَعْ طَحَّاهَا وَفِي سَجِّي * وَحَرْفُ دَحَّاهَا وَهِيَ بِالْوَأْوِيْنِ تُبَلَّا

¹⁹³ Imam Shāṭibī says:

... * وَفِي أَلْفِ التَّأْيِثِ فِي الْكُلِّ مِيَّلَ

وَكَيْفَ جَرَتْ فَعْلَى فَقِيْهَا وُجُودُهَا * وَإِنْ ضَمَّ أَوْ يُفْتَحْ فَعَالٌ فَحَصَّلَ

¹⁹⁴ Imam Shāṭibī says:

وَمَا رَسَمُوا بِالْيَاءِ غَيْرَ لَدِي وَمَا * زَكَّى قَلِيلٌ مِنْ بَعْدِ حَتَّى وَقُلْ عَلَى

¹⁹⁵ Imam Shāṭibī says:

وَكُلُّ ثُلَّاَيْيٌ يَزِيدُ فَإِنَّهُ * مُكَلِّكَاهَا وَأَنْجِي مَعَ ابْنِي

¹⁹⁶ Imam Shāṭibī says:

... * وَدَوَاتِ الْيَاءِ الْخُلْفُ جُمَّلَ

غَيْرَ مَاهَا فِيهِ فَاحْضُرْ مُكَمَّلًا * ...

written with a *yā`* and comes after a *rā`*) e.g. اُشْرَى Warsh makes *taqlīl* without *khulf*.¹⁹⁷

Abū ʻAmr will make *taqlīl* without *khulf* in those which comes on the scale of فُعلٌ , فَعْلٌ , or دَوَاتُ الرَّاءِ in the *alifs* appearing at the verse-ends of the eleven famous surahs (whether it appears on the above-mentioned scales or not).¹⁹⁸ However in دَوَاتُ الرَّاءِ on whichever scale it falls or whether it is a verse-end, Abū ʻAmr will make *imālah kubrā* e.g. سَكَارِي , بُشْرَى , ذِكْرِي , نَصَارَى , اُشْرَى .¹⁹⁹ The word بُشْرَى of *Sūrah Yūsuf* will be read with *fath*, *taqlīl* and *imālah kubrā* by Abū ʻAmr.²⁰⁰ It will be read in this order to the *ustādh* also.

In all دَوَاتُ الرَّاءِ *Hamzah* and *Kisā`ī* (including Abū ʻAmr mentioned previously) will make *imālah kubrā*.²⁰¹

¹⁹⁷ Imam Shāṭibī says:

وَذُوا الرَّاءُ وَرُؤْشُ بَيْنَ بَيْنَ ... *
ولَكِنْ رُؤُوسُ الْأَيِّ قَدْ قَلَ فَتَحُّهَا * لَهُ ...

¹⁹⁸ Imam Shāṭibī states:

وَكَيْفَ أَتْ فَعْلٌ وَآخِرُ آيٍ مَا * تَقَدَّمَ لِلْبَصْرِي ...

The 11 surahs are explained by Imam Shāṭibī in the following lines:

* بِطْهَ وَأَيِ النَّجْمِ كَيْ تَتَعَدَّا
وَفِي الشَّمْسِ وَالْأَعْلَى وَفِي الْلَّيلِ الصُّحْنِ * وَفِي اُفْرَا وَفِي وَالنَّارِ عَابَتْ تَمَيَّلًا
وَمَنْ تَحْيِيْهَا مُ الْقِيَامَةُ فِي الْكُ ... * مَعَارِجَ يَا مِنْهَا أَفْلَحْتْ مِنْهَا

¹⁹⁹ Imam Shāṭibī states:

* ... يَسُوئِ رَاهِمَهَا اعْتَدَا

²⁰⁰ Imam Shāṭibī states:

* ... وَكِلَاهُمَا * عَنِ ابْنِ الْعَلَا وَالْفَتْحُ عَنْهُ تَنَضَّلَا

This can be checked in *Sūrah Yūsuf* of the *Shāṭibiyah*.

²⁰¹ Imam Shāṭibī states:

* ... وَمَا بَعْدَ رَاءَ شَاعَ حُكْمًا

If in ذَوَاتُ الرَّاءِ the *alif* is followed by a *sukūn* then Sūsī will make *imālah* in the *harakah* with *khulf* during *wasl* e.g. تَرَى اللَّهُ .²⁰²

Those words in which *imālah* takes place due to a *kasrah*

Know O honoured student! Abū ʻAmr and Dūrī ʻAli will make *imālah kubrā* in those *alifs* which are followed by a *rā` mutaṭarrifah* which is *majrūr*, in ۖ کَافِرِينَ and ۖ الْكَافِرِينَ²⁰³. Warsh will make *taqlīl* without *khulf* in all these types of *alifs* e.g. أَبْصَارِهِمْ ، آثَارِهِمْ ، النَّارِ ، الْقَهَّارِ .²⁰⁴

However, in أَرَاكُهُمْ and جَبَارِينَ , the *gājār* he has *taqlīl* with *khulf*.²⁰⁵

In النَّاسِ (with a *kasrah* on the *sīn*) Dūrī Baṣrī will make *imālah* without *khulf*.²⁰⁶

Those *alifs* which are between 2 *rā`*s will be read with *imālah kubrā* by Abū ʻAmr and Kisā`ī while Warsh and Hamzah will make *taqlīl* in them without

²⁰² Imam Shāṭibī states:

وَقَبْلُ شُكُونِ قِفْتِيَّاً فِي أُصُوْطِهِمْ * وَدُوْرِ الرَّاءِ فِي الْخَلْفِ فِي الْوَصْلِ يُجْتَلَّا
كَمُوسَى الْهَدِي عِيسَى ابْنِ مَرْيَمَ وَالْقُرْيَ الْأَلْ * تِي مَعَ ذِكْرِي الدَّارِ فَأَفْهَمْ حُصَّلَا

²⁰³ Imam Shāṭibī states:

وَفِي الْأَلْفَاتِ قَبْلَ رَأْطَرِيَ أَنْتُ * بِكَمْرِ أَمْلُ تُدْعِيَ حَيْدَا وَقُبْلَا
كَأَبْصَارِهِمْ وَالدَّارِ ثُمَّ الْجَمَارِ مَعْ * جَمَارِكَ وَالْكُتَّارِ وَأَقْنَسْ لِتَنْضَلَا
وَمَعَ كَافِرِينَ الْكَافِرِينَ بِيَائِهِ * ...

²⁰⁴ Imam Shāṭibī states:

... * وَوَرْشُ جَمِيعَ الْبَابِ كَانَ مُقَلَّا

By جَمِيعَ الْبَابِ all the words mentioned in footnote 215 and a few others are referred to.

²⁰⁵ Imam Shāṭibī states:

... وَفِي أَرَا * كَهُمْ وَدَوَاتِ الْأَيَّالِهِ الْخَلْفُ جُجَّلَا
... وَجَبَارِينَ وَالْجَمَارِ ... *
... وَهَذَانِ عَنْهُ بِالْخِتَالِيِّ ... *

عَنْهُ refers to Warsh.

²⁰⁶ Imam Shāṭibī states:

... * وَخُلْفُهُمْ فِي النَّاسِ فِي الْجَرِ حُصَّلَا

What is meant here by *khulf* is that Dūrī has *imālah* while Sūsī has *fath*.

khulf e.g. ²⁰⁷ الْأَبْرَارُ ، الْقَرَارُ ، الْأَسْرَارُ *Hamzah* will also make *taqlīl* in of *Sūrah Ibrāhīm* and ²⁰⁸ القَهَّارُ wherever it appears.

Those *imālahs* peculiar to *‘Ali ibn Hamzah al-Kisā’ī*

Know O student! *Kisā’ī* alone will make *imālah* in the following:

- هُذَا تَأْوِيلُ رُؤْيَايَ and رُؤْيَايَ إِنْ كُنْتُمْ - *Rūyāyā* comes twice in *Sūrah Yūsuf*,
- قَدْ صَدَقَتِ الرُّؤْيَا (*Sūrah Yūsuf*), (لِلرُّؤْيَا تَعْبُرُونَ - الرُّؤْيَا)
- وَمَا جَعَلْنَا الرُّؤْيَا (*Sūrah al-Fātihah*) and (*Sūrah al-Isrā’*)
- ابْيَاعَةَ مَرْضَاتِ اللَّهِ or *majrūr* whether *mansūb* - مَرْضَات
- حَطَّا يَاهُمْ ، حَطَّا يَاهُنَا however it appears, - حَطَّا يَا
- مَحْيَا يَاهُمْ in *Sūrah al-Jāthiyah*
- حَقَّ تُقَاتَهُ ²⁰⁹
- قَدْ هَدَانِ ²¹⁰
- أَنْسَانِي
- وَمَنْ عَصَانِي
- وَأَوْصَانِي
- أَتَانِي اللَّهُ in *Sūrah Maryam*, أَتَانِي الْكِتَابَ and in *Sūrah al-Naml*, أَتَانِي اللَّهُ - أَتَانِي
- تَلَاهَا
- طَحَاهَا

²⁰⁷ Imam Shāṭibī states:

وَإِصْبَاغُ ذِي رَاءِيْنِ حَجَّ رُوَاهُهُ * كَالْأَبْرَارِ وَالْتَّقْلِيلُ جَادِلٌ فِي صَلَا

²⁰⁸ Imam Shāṭibī states:

... وَمَعَهُ فِي الْأَنْهَى * بَوَارٌ وَفِي الْقَهَّارِ حَمْرَهُ قَلَّا

وَمَعَهُ in the verse refers to Warsh.

²⁰⁹ By saying إِلَّا أَنْ تَتَقَوَّلُنُّهُمْ تُقَاتَهُ we exclude other places like حَقَّ تُقَاتَهُ in which both *Hamzah* and *Kisā’ī* has *imālah*.

²¹⁰ By stating لَوْ أَنَّ اللَّهَ هَدَانِي or قُلْ إِنَّمَا هَدَانِي we exclude places other places like قُلْ إِنَّمَا هَدَانِي in which *Hamzah* and *Kisā’ī* has *imālah*.

- سَجِي
- دَحَاهَا²¹¹

Those *imālahs* peculiar to Dūrī ʻAli

Know O student! Only Dūrī ʻAli makes *imālah kubrā* in the following words:

- آذَغِيم
- آذَانِنا
- طُغْيَانِهِم
- هُدَائِي
- مُثْوَائِي
- مَحْيَائِي
- رُؤْيَاك
- بَارِئُكُمْ
- الْبَارِئ
- سَارِعُوا
- يُسَارِعُونَ
- سُسَارَعْ
- ابْجَارِ in both places
- جَبَارِينَ in both places
- الْجَوَارِ in *Sūrah al-Rahmān* and *Sūrah al-Takwīr*
- مَنْ أَنْصَارِي إِلَى الله

²¹¹ Imam Shāṭibī says:

وَرُءُءَيَابِيَ وَالرُّءُءَيَا وَمَرْضَاتِ كَيْفَمَا * أَتَى وَخَطَابِيَا مُشْلُهُ مُنْقَبَلَا
وَمَحْمَاهُهُوا أَيْضًا وَحَقَّ تُقَاتِهِ * وَفِي قَدْهَدَائِيَ لَيْسَ أَمْرُكَ مُشْكِلَا
وَفِي الْكَهْنِبِ أَسَانِي وَمَنْ قَبْلُجَاءَ مَنْ * عَصَانِي وَأَوْصَانِي بِمَرْبِيَمْ مُبِيَّنَلَا
وَفِيهَا وَفِي طَسْ أَتَانِي الَّذِي * ادْعَتُ بِهِ حَتَّى تَضَوَّعَ مُنْدَلَا
وَحَرَفُ تَلَاهَا مَعْ طَحَاهَا وَفِي سَجِي * وَحَرْفُ دَحَاهَا وَهَيِ بِالْوَأْوِيُّنَلَا

- مشكّوة²¹²

Imālah of the alif in ten verbs

Know O student! Excluding the word رَأَتْ Hamzah will make *imālah* in 10 verbs: جَاءَ، شَاءَ، زَادَ، خَافَ، خَابَ، حَاقَ، ضَاقَ، طَابَ، زَاغَ، رَانَ; ²¹³ Ibn Dhakwān will make *imālah* without *khulf* in جَاءَ and شَاءَ. ²¹⁴ In the first آدَ of *Sūrah al-Baqarah* i.e. فَرَادُهُمُ اللَّهُ مَرْضًا Ibn Dhakwān will make *imālah* without *khulf* and wherever it appears elsewhere in the Quran he will make *imālah* with *khulf*.²¹⁵

Those imālahs peculiar to Hishām

Know O student! Hishām will make *imālah* in the following:

- مَشَارِب - in *Sūrah Yāsīn*
- أَنِيَّة - in *Sūrah al-Ghāshiyah*
- عَابِدُونَ - in *Sūrah al-Kāfirūn*

²¹² Imam Shātibī states:

وَرُؤَيَاكَ مَعَ مُثَوِّيَ عَنْهُ لِحْفِصِهِمْ * وَمُحْيَايِ مُشْكَأَهُدَىيَ قَدِ انْجَلَأَ
... وَجَبَّارِينَ وَاجْلَارَ تَمَمُوا * ...
وَإِضْجَاعُ أَنْصَارِيَّيْمِ وَسَارِعُوا * نُسَارُعُ وَالْبَارِيَ وَبَارِئُكُمْ تَلَاءَ
وَآدَانُهُمْ طُعَيَّنُهُمْ وَسَارِعُو * نَآدَانَا عَنْهُ الْجُنُوَّارِيَ تَمَّلَأَ
بُوَارِيُّ أُوَارِيٌّ فِي الْعُقُودِ بِخُلُفِيَّ * ...

Even though Imam Shātibī mentions *imālah* in أُوَارِي of *Sūrah al-Mā'idah*, it is not read via the *tariq* of the *Shātibīyyah*.

²¹³ Imam Shātibī states:

وَكَيْفَ الْتَّلَكَيْيِيْغِيْرِ زَاغَتْ بِمَاضِيَ * أَمْلَ خَابَ خَافُوا طَابَ ضَاقَتْ فَتَجْمَلَ
وَحَاقَ وَزَاغُوا جَاءَ شَاءَ وَزَادَ فُرُّ ... * ...
* وَقُلْ صُحْبَةُ بَلْ زَانَ وَاصْحَبْ مُعَدَّلَا

Note that no *imālah* takes place in أَرَأَعَ because it is *rubā'ī*.

²¹⁴ Imam Shātibī states:

... * وَجَاءَ إِبْنُ ذَكْوَانِ وَفِي شَاءَ مَيَّلَ

²¹⁵ Imam Shātibī states:

فَرَادُهُمُ الْأُولَى وَفِي الْغَيْرِ خُلُفَهُ * ...

- عَابِدٍ - in *Sūrah al-Kāfirūn*²¹⁶

Those *imālahs* peculiar to Ibn Dhakwān

Know O student! Ibn Dhakwān makes *imālah* with *khulf* in the *alifs* of the following words:

- حِمَارِكَ
- السِّجَارَ
- الْمُحْرَاب
- إِكْرَاهِهِنَّ
- الْإِكْرَام
- عِمْرَانَ

In which is *majrūr*, he will make *imālah* without *khulf* e.g. مِحْرَابٍ in *Sūrah Āli Imrān* and فَخَرَجَ عَلَى قَوْمٍ مِّنْ الْمِحْرَابِ (these are the only 2 examples of this).²¹⁷

Imālah in رَأْيٍ

Know O honoured student! The *alif* of رَأْيٍ, when followed by a *mutaharrik* will either be a noun or a pronoun e.g. رَأْيٍ كَوْكَباً, رَأْيٍ أَيْدِيهِمْ, وَإِذَا رَأَكَ, وَإِذَا رَأَهَا. and so forth. Ibn Dhakwān, Shu'bah, Hamzah and Kisā'ī will make *imālah* in both the *rā'* and the *hamzah*.²¹⁸

²¹⁶ Imam Shāṭibī states:

... مَشارِبُ لامِعٌ * وَانْتَيْ فِي هُلْ أَنَّكَ لِأَعْدَلَ
وَفِي الْكَافِرُونَ عَابِدُونَ وَعَابِدُ ...

²¹⁷ Imam Shāṭibī says:

حِمَارِكَ وَالْمُحْرَابِ إِكْرَاهِهِنَّ وَالْإِكْرَامِ عِمْرَانَ مُثْلًا
وَكُلُّ بُخْلَفٍ لِإِنْ ذَكُورَانِ غَيْرُ مَا * يُجْرِيُ مِنْ الْمِحْرَابِ قَاعِلُمْ لِتَعْمَلَا

²¹⁸ Imam Shāṭibī says:

وَحَرْقَيْ رَأْيٍ كُلَّاً أَمْ مُرْنَ صُحْبَةٍ * ...

Abū ʻAmr will only make *imālah* in the *hamzah*.²¹⁹

Warsh will make *taqlīl* in the *rā`* and the *hamzah*.²²⁰

If the *alif* of رَأَى is followed by a *sākin* then *Shuʻbah* and *Hamzah* will make *imālah* in the *rā`* during *wasl* e.g. رَأَى الْمُؤْمِنُونَ²²¹. The remaining *qurra`* will read without *imālah*.

During *waqf*, all will read according to their rules stipulated above.²²²

Tarbī for Warsh

Know O student! If *dhawāt al-yā`* and *madd badl* appears together in one verse, there are four ways of reading: *fath* with *qasr* and *tūl*, and *taqlīl* with *tawassut* and *tūl*.

Similarly, if *madd līn* and *madd badl* comes together in one word or two e.g. أَتَيْمُونَ هُنَّ شَيْئاً , سَوَّاهُمَا and so on, there are also 4 ways of reading. If it is in one word then *qasr* will be made with *tathlīth*, and *tawassut* with *tawassut*. If it is in two words then *tathlīth* will be made with *tawassut*, and *tūl* with *tūl*.

Imālah of hā` al-tānīth during waqf

Know O student! If the *tā` marbūtah* is preceded by a *maftūhah* which is from the combination أَكْهَرَ رَبِّنْبُ لَذُوذَ شَمْسٍ, or any of the letters of خَلِيفَةَ, بَهْجَةَ, ثَلَاثَةَ, خَحْشَةَ, خَاطِئَةَ, كَهْيَةَ, الْأَيْكَةَ, الْمَلَائِكَةَ when preceded by a *kasrah* or *yā` sākinah* then *Kisā`ī* will make *imālah kubrā* in the *harakah* before the *tā` marbūtah* e.g. وَقَبْلَ السُّكُونِ الرَّأْمُلُ فِي صَفَّا . . . * . . .

²¹⁹ Imam Shātibi says:

وَرَبِّنْبُ لَذُوذَ شَمْسٍ . . . * . . .

²²⁰ Imam Shātibi says:

وَعَنْ عُمَانَ فِي الْكُلُّ قَلَّا . . . * . . .

²²¹ Imam Shātibi says:

وَقَبْلَ السُّكُونِ الرَّأْمُلُ فِي صَفَّا . . . * . . .

²²² Imam Shātibi says:

وَقَبْلَ سُكُونِ قِفْيَةِ أُصُوْلِهِ . . . * . . .

فَاكِهَة ، لَكَبِيرَة ، الْأَخْرَة ٢٢٣. If another letter (a *hājiz* - divider) comes between the letters of أَكْهَر and the *kasrah* then *imālah* will still take place e.g. لَعِبْرَة ، وِجْهَة ٢٢٤. On the other hand, if the letters of أَكْهَر are preceded by a *fathah* or *dammah*, then *imālah* will not take place e.g. بَرَاءَة ، مُبَارَكَة ، سَوْءَة ، شَجَرَة etc. ٢٢٥ Thus in the remaining letters, حَقْ ضِغَاطُ عَصِّي خَطَا no *imālah* will be made when appearing before a *tā` marbūtah*.²²⁶

Other *qurrā`* make *imālah* if any of the letters appear before the *tā` marbūtah* except the *alif*, whether from the *alif*, whether from حَقْ ضِغَاطُ عَصِّي خَطَا or not e.g. النَّطِيْحَة ، الْحَاقَّة ، بَعْوَضَة ، بَسْطَة ٢٢٧. القَارِعَة ، خَاصَّة ، صَاحَّة ، مَوْعِظَة ، الْبَالِغَة

Both opinions are accepted and read.

The Chapter on Rā`

Know O honoured student! If a *rā` maftūtah* or *madmūmah*, whether *mutawassitah* or *muta`arrifah*, *munawwan* or not, is preceded by a *kasrah* or *yā` sākinah* in the same word then Warsh will read the *rā`* with *tarqīq*, even if the

²²³ No example exists where the *hā`* is preceded by a *yā` sākinah*.

²²⁴ Imam Shātībi states:

... وَالإِشْكَانُ لَيْسَ بِحَاجَزٍ ...

لَعِبْرَةٌ مَائِهٌ وِجْهَهُ وَأَيْكَهُ ... *

²²⁵ Imam Shātībi states:

... * وَيَضُعُفُ بَعْدَ الْتَّفْتُحِ وَالضَّمِّ أَرْجُلًا

²²⁶ Imam Shātībi states:

وَفِي هَاءِ تَأْيِيثُ الْوُفُوفِ وَفِي هَمَّا * مُمَالُ الْكِسَائِيِّ عَيْرُ عَثِيرٌ لِيَعْدِلَأَ
وَيَنْجَمِعُهَا حَقْ ضِغَاطُ عَصِّي خَطَا * وَأَكْهَرُ بَعْدَ أَنْيَاءِ يَسْكُنُ مُمَيَّلًا
أَوِ الْكَسْرِ ... *

²²⁷ Imam Shātībi states:

... وَبَعْضُهُمْ * يَسُوئُ الْأَيْلِفِ عِنْدَ الْكِسَائِيِّ مَيَّلًا

الآخرة ، خَيْرَات ، وَزْرَك ، الْحَرَاب ،
سَحْرُ مُبِين ، فِيهِ ذِكْرُك²²⁸

In the following cases the *rā`* will be read with *tafkīm* as the remaining *qurra`*:

- If the *rā`* is preceded by a temporary *kasrah* e.g. اِمْرَأَة ، اِمْرُؤٌ²²⁹
- If the *rā`* and the *kasrah* are in 2 different words e.g. بِرَسُولٍ ، بِرُؤُوسِكُم ، بِرَشِيدٍ ، لِرَبِّكَ ، لِرُؤْيَكَ²³⁰
- If the *rā`* is followed by a letter of *isti`lā`* in the same word, even though separated by an *alif*. Of the letters of *isti`lā`* which appear after the *rā`*, only *qāf*, *dād* and *tā`* exist. The *qāf* comes 3 times: هَذَا فَرَاقٌ (Surah al-Kahf), وَالْأُسْرَاق (Surah Sād) and آنَهُ فَرَاق (Surah al-Qiyāmah). The *dād* appears in 2 places: أَوْ إِعْرَاضًا (Surah al-Nisā`)²³¹ and إِعْرَاضُهُم (Surah al-An`ām). The *tā`* only comes in صِرَاطٍ and صِرَاطٍ wherever they appear in the Quran. However, if the letter of *isti`lā`* comes at the beginning of the next word then it will still be read with *tarqīq* by Warsh e.g. لِتُنْذِرَ فَوْمًا .
- If the letter separating the *rā`* and the *kasrah* is a letter of *isti`lā`* other than a *khā`*. This only occurs with the *sād*, *tā`*, *qāf* and *khā`* e.g. مِصْرًا ، If it is a *khā`* the *rā`* will still be read with *tarqīq* by Warsh e.g. اِخْرَاجُهُم²³²

²²⁸ Imam Shātibi states:

وَرَقَقَ وَرْقٌ كُلَّ رَاءٍ وَقَبَّلَهَا * مُسْكَنَةً يَاءً أَوِ الْكَثِيرُ مُوَصَّلٌ
وَمَمْ يَرَ فَصْلًا سَاكِنًا بَعْدَ كَسْرَةً * ...

²²⁹ Imam Shātibi states:

وَمَا بَعْدَ كَسِيرٍ عَارِضٍ ... *

²³⁰ Imam Shātibi states:

وَمَا بَعْدَ كَسِيرٍ عَارِضٍ أَوْ مُفَصَّلٍ * فَقَحْمٌ فَهَذَا حُكْمُهُ مُتَبَدِّلٌ

²³¹ Imam Shātibi states:

وَمَا حَرْفُ الْإِسْتِعْلَاءِ بَعْدَ فَرَاؤَهُ * لِكُلِّهِمُ الْتَّقْبِحُمُ فِيهَا نَذَلَّا

²³² Imam Shātibi states:

وَمَمْ يَرَ فَصْلًا سَاكِنًا بَعْدَ كَسْرَةً * يَسُوئِ حَرْفُ الْإِسْتِعْلَاءِ يَسُوئِ الْحَافَكَمَلَةَ

- If it takes place in a word which is *ajmī* (non-Arabic) e.g. إِبْرَاهِيمُ ، إِسْرَائِيلُ . عِمْرَانٌ .²³³
- If the *rā`* is repeated in the word. This takes place in 5 words: خَسَارًا (Sūrah al-Toubah), فَرَارًا (Sūrah al-Kahf), إِسْرَارًا (Sūrah al-Aḥzāb), مِدْرَارًا (Sūrah Hūd and Sūrah Nūh).²³⁴

In 6 words حَيْرَانٌ إِنْرَأْ ، حَجْرًا ، سِتْرًا ، صَهْرًا ، وِزْرًا ، ذَكْرًا and Warsh has *tarqīq* with *khulf*. *Tafkhīm* will be read first when reciting to the *ustādh*.²³⁵

Taghlīth of the lām

Know O student! *Taghlīth* of the *lām* means to read it with *tafkhīm*. Thereafter understand that if there is a *lām maftūhah*, whether *mukhaffafah* or *mushaddadah*, when preceded by a *ṣād*, *tā`* or *thā`* which is *maftūhah* or *sākinah*, then Warsh will read the *lām* with *taghlīth* without *khulf* e.g. الصَّلُوةُ ، صَلْلُ ، إِصْلَاحًا ، طَلَقْتُمْ ، ظَلَامٌ and so on.²³⁶

If between the mentioned letters and the *lām* there is an *alif* e.g. طَالَ ، فَصَالَ or *waqf* is being made on the *lām* e.g. يُوَصَّلَ ، بَطَلَ , then *taghlīth* of the *lām* will be made with *khulf*, though *taghlīth* is preferred.²³⁷

²³³ Imam Shāṭībi says:

وَفَحَمَّهَا فِي الْأَعْجَمِيِّ وَفِي إِرْدُمْ * ...

²³⁴ Imam Shāṭībi says:

وَتَكْبِيرُهَا حَتَّى يُرِي مُتَعَدِّلًا * ...

²³⁵ Imam Shāṭībi says:

وَتَخْجِيمُهُ ذَكْرًا وَسِتْرًا وَبَابُهُ * لَدِي جِلَّةِ الْأَصْحَابِ أَعْمَرُ أَرْخَلًا
وَحَيْرَانٌ بِالْتَّخْجِيمِ بَعْضُ تَقَبَّلًا * ...

²³⁶ Imam Shāṭībi says:

وَغَلَّطَ وَرُشِّسَ فَحَّلَ لَامٌ لِصَادِهَا * أَوِ الْطَّاءُ أَوِ الْلَّيْاءُ قَبْلَ تَنْزُلِهَا
إِذَا فُتَحَتْ أَوْ سُكِّنَتْ كَصَالِهِمْ * وَمَطْلَعٌ أَيْضًا ثَمَّ ظَلَ وَيُوَصَّلَ

²³⁷ Imam Shāṭībi says:

وَفِي طَالَ خُلْفٌ مَعْ فِصَالًا وَعِنْدَمَا * يُسْكِنُ وَقْفًا وَالْمُفْخَمُ فُضَّلًا

On *dhawāt al-yā`* which are not verse-ends, *fath* will be made with *taghlīth* and *taqlīl* with *tarqīq*. This is because *imālah* and *taghlīth* are opposites and thus cannot be read together e.g. سَيَصْلِي ، تَصْلِي يَصْلِي and so forth.²³⁸ If the *dhawāt al-yā`* is a verse-end, it will be read with *tarqīq* as only *taqlīl* is allowed for Warsh on the verse-ends.²³⁹

Waqf according to what is on the last letter of the word

Know O student! *Waqf* means to stop at the end of a complete word long enough to renew the breath with the intention of continuing recitation. Considering the different ways in which *waqf* can be made, *waqf bi al-iskān* is the primary manner of stopping.²⁴⁰

The Kūfis and Abū Ḥamr al-Baṣrī also stop while making *rowm* and *ishmām*.²⁴¹ *Rowm* and *ishmām* are also allowed by the remaining *qurrā`*.²⁴²

Rowm is defined as the recitation of the *harakah* partially when making *waqf*, by lowering the voice in such a manner that only those close by are able to hear.²⁴³ *Ishmām* is the rounding of the lips without any delay after reciting the *sākin* of the last letter during *waqf*. No *harakah* is read with *ishmām*.²⁴⁴

²³⁸ Imam Shāṭibī says:

وَحُكْمُ دَوَاتِ الْيَاءِ مِنْهَا كَهْدَهْ * ...

By هَدْهَهْ is meant *khulf* as in the verse mentioned in the footnote before i.e. the *lām* will be read with *taghlīth* and with *tarqīq*.

²³⁹ Imam Shāṭibī says:

* وَعِنْدَ رُؤُوسِ الْأَيِّ تَرْتِيقُهَا اعْتَلَةً * ...

²⁴⁰ Imam Shāṭibī says:

وَالإِنْسَانُ أَصْلُ الْوَقْبِ وَهُوَ اشْتَقَافُهُ * مِنَ الْوَقْبِ عَنْ تَحْرِيكِ حَرْفٍ تَعَزَّلَ

²⁴¹ Imam Shāṭibī says:

وَعِنْدَهُ أَيِّ عَنْبُرٍ وَكُوفِيْهِمْ بِهِ * مِنَ الرُّومِ وَالإِشْمَامِ سَمْتُ تَجْمَعًا

²⁴² Imam Shāṭibī says:

وَأَكْثَرُ أَعْلَامِ الْقُرْآنِ يَرَاهُمَا * لِسَائِرِهِمْ أَوْلَى الْعَلَانِيَّةِ مَطْلُولًا

²⁴³ Imam Shāṭibī says:

وَرَوْمُكَ إِسْنَاعُ الْمُحَرَّكِ وَاقِفًا * بِصَوْتٍ خَفِيٍّ كُلَّ دَانٍ تَنَوَّلَ

²⁴⁴ Imam Shāṭibī says:

وَالإِشْمَامُ إِطْبَاقُ السَّفَادِ بُعِيدَ مَا * يُسْكِنُ لَا صَوْتٌ هُنَاكَ كَيْصَحَّلَ

Rowm and *ishmām* are both allowed on a *dammah* or *raf* whilst *rowm* is also allowed on a *kasrah* or *jarr*.²⁴⁵ Both are not allowed on a *fathah* or *nasb*, though some grammarians like Sebway have allowed it.²⁴⁶

Fathah, *kasrah* and *dammah* indicates to that which is *mabnī* (indeclinable) e.g. *Nūma*, *Rahma* and *mīm al-jam* e.g. *Wīrīkīhā* whilst *nasb*, *raf* and *jarr* indicates to *mu'rāb* (declinable) e.g. *hūlā*, *mīn bādū* ²⁴⁷ أَنْتُلُونَ رَجُلًا ، رَجُلٌ مُؤْمِنٌ ، عَظِيمٌ

In *hā` al-ta`nīth* e.g. *mīm al-jam* and a circumstantial *harakah* e.g. *lā yikun al-dīn* ²⁴⁸ قُلْ أُوحِيَ ، وَلَا تَسْأُلُ الْفَضْلَ ، لَمْ يَكُنْ الدِّينَ *rowm* and *ishmām* is not allowed. Regarding the *hā` al-damīr* there is difference of opinion. Some allow it generally, whereas the majority will not allow it if preceded by a *kasrah*, *dammah*, *yā`* or *wāw* e.g. *lā yūmūha* ²⁴⁹ وَمَا قَتَلُوهُ ، وَشَرَوْهُ ، فِيهِ ، لِوَالدِّيَةِ ، مِنْ رَبِّهِ ، وَيُعَمَّمُهُ It will therefore be allowed in *lā yūmūha*, *lā yūmūha*, *lā yūmūha*, *lā yūmūha*.

Making waqf according to the rasm

Know O student! All the *qurrā`* will make *waqf* considering the *rasm* (writing) of 'Uthmān ²⁵⁰. However, there are places where the *qurrā`* have difference of opinion. These differences are explained in this chapter.

²⁴⁵ Imam Shāṭibī says:

وَيَعْلَمُهَا فِي الصَّمَمِ وَالرُّفْعِ وَالرِّدِّ * وَرَوْمَكَ عِنْدَ الْكُسْرِ وَالْجُرْبِ وَصَلَا

²⁴⁶ Imam Shāṭibī says:

وَلَمْ يَرِهِ فِي الْفَتْحِ وَالنَّصْبِ قَارِئٌ * وَعِنْدَ إِمَامِ التَّحْوِي فِي الْكُلُّ أَعْمَالًا

²⁴⁷ Imam Shāṭibī says:

وَمَا تُوْعَدُ التَّحْرِيْكُ إِلَّا لِلَّازِمِ * بَنَاءً وَإِعْرَابًا غَدَّا مُتَنَقَّلًا

²⁴⁸ Imam Shāṭibī says:

وَفِي هَاءِ تَأْنِيْثَ وَمِيمَ الْجَمِيعِ قُلْ * وَعَلَيْرِضَ شَكْلٍ لَمْ يَكُونَا لَيُدْخَلَا
وَفِي الْمُنْأَءِ لِلِّإِضْسَارِ قَوْمٌ أَبُوْهُمَا * وَمِنْ قَبِيلِهِ صَمٌ أَوْ الْكُسْرُ مُثَلًا
أَوْ أَمَّاْهُمَا وَأَوْ وَيَاءً وَبَعْضُهُمُ * يُرْيَى هُمْ فِي كُلِّ حَالٍ مُحْلَلًا

²⁴⁹ Imam Shāṭibī says:

وَكُوْفِيْهُمْ وَالْمَازِيْنُ وَنَافِعُ * عُنُوا بِأَيَّاتِ الْحُكْمِ فِي وَقْبِ الْإِنْتَا
وَلَا بِنِ كَثِيرٍ بِرَبْعَتِيْ وَأَبِنِ عَامِرٍ * . . .

When stopping on an open *tā`* (ت), Ibn Kathīr, Abū ʻAmr and Kisā`ī will stop with a *hā`* e.g. إِنْ رَحْمَتَ اللَّهِ، وَذُكْرُوا نِعْمَتَ اللَّهِ.²⁵⁰ The remaining *qurrā`* will stop with a *tā`*.

Kisā`ī will stop with a *hā`* in مَرْضَاتَ أَفْرَأَيْتُمُ الْلَّاتِ (Sūrah al-Naml), wherever it appears, ذاتَ when it appears with بَهْجَةٍ (Sūrah al-Naml), and ولَاتِ حِينَ when it appears with بَهْجَةٍ. ²⁵¹ The remaining *qurrā`* will stop with a *tā`* according to the rasm.

Bazzī and Kisā`ī will stop with a *hā`* on هَيْهَاتَ in both places.²⁵² The remaining *qurrā`* will stop with a *tā`*.

Wherever يَا أَبَتْ لَأَتَعْبُدُ الشَّيْطَانَ, يَا أَبَتْ افْعُلْ مَا تُؤْمِرْ appears i.e. and so on, Ibn ʻĀmir and Ibn Kathīr will stop with a *hā`*.²⁵³ The remaining *qurrā`* will stop with a *tā`*.

In وَكَأَيْنْ all the *qurrā`* will stop on the *nūn* while Abū ʻAmr will stop on the *yā`* i.e. وَكَأَيْ. ²⁵⁴

²⁵⁰ Imam Shātibī says:

إِذَا كُتِبَتْ بِالْتَّاءِ هَاءُ مُؤَنَّثٌ * فَإِلَهَاءُ قُفْ حَقَارَضَى وَمُعَوْلَةً

These *tā`*s appear in 13 words which come in 41 places. Their details may be found in the books of *tajwīd* and *qirā`āt*.

²⁵¹ Imam Shātibī states:

وَفِي الْلَّاتِ مَعْ مَرْضَاتِ مَعْ ذَاتَ بَهْجَةٍ * وَلَاتَ رُضَى ...

ذَاتَ الْيَمِينِ وَذَاتَ الشَّمَاءِ and ذَاتَ بَيْنَكُمْ is specifically mentioned to exclude examples like ذَاتَ بَهْجَةٍ.

²⁵² Imam Shātibī states:

هَيْهَاتَ هَادِيَهُ رُفَالَهُ ... * ...

²⁵³ Imam Shātibī states:

وَقَفْ يَا أَبَهُ كُمُّوا دَنَّا ... *

²⁵⁴ Imam Shātibī states:

وَكَأَيْنَ أَلْ * وُقُوفُ بِنُونٍ وَهُوَ بِالْيَاءِ حُصَّلَهُ ...

In which comes in *Sūrah al-Furqān*, *Sūrah al-Kahf*, *Sūrah al-Nisā`* and *Sūrah al-Mā`ārij*, Abū `Amr stops on the ـ while Kisā`ī has *khulf*, stopping on ـ and on the ـ. ²⁵⁵

In three places in the Qur`ān, *Sūrah al-Zukhruf*, *Sūrah al-Nūr* and *Sūrah al-Rahmān* يَعْلَمْ is written without the *alif* i.e. يَعْلَمْ. Kisā`ī and Abū `Amr will stop with an *alif* while the remaining *qurrā`* will stop according to the *rasm*. ²⁵⁶ Ibn `Āmir will read the *hā`* with a *dammah* during *wasl*. ²⁵⁷

In which appears in وَيَكَانُ اللَّهُ لَا يُفْلِحُ الْكَافِرُونَ وَيَكَانُ اللَّهُ يَعْلَمْ Kisā`ī will stop on the *yā`* whilst Abū `Amr will stop on the *kāf*. ²⁵⁸

Hamzah and Kisā`ī will stop on آيٰ مَا آيٰ of آيٰ مَا whilst the remaining *qurrā`* will stop on مَا. ²⁵⁹

Kisā`ī will stop with a *yā`* in وَادِ الْمَلِ of *Sūrah al-Naml* i.e. وَادِي. ²⁶⁰

²⁵⁵ Imam Shāṭibī states:

وَمَالِ لَدَى الْفُرْقَانِ وَالْكَهْفِ وَالنَّسَاءِ * وَسَالَ عَلَى مَا حَجَّ وَالْحُكْمُ رُتَّلَ

This is the difference mentioned in the *Shāṭibīyyah*, however, Ibn al-Jazārī allows *waqf* on any of the two places for all the *qurrā`*.

²⁵⁶ Imam Shāṭibī states:

وَيَأْيَاهُ فَوْقَ الدُّخَانِ وَأَيْتَاهُ * لَدَى النُّورِ وَالرَّحْمَنِ رَأَقْنَ حَمَّلَ

²⁵⁷ Imam Shāṭibī states:

وَفِي الْهَا عَلَى الْإِتَّبَاعِ صَمَّ ابْنُ عَامِرٍ * لَدَى الْوَصْلِ وَالْمُرْسُومِ فِيهِنَّ أَخْيَالَ

²⁵⁸ Imam Shāṭibī states:

وَقِفْ وَيَكَانُ اللَّهُ يَعْلَمْ * وَبِالْيَاءِ قِفْ رُفْقًا وَبِالْكَافِ حُلَّا

²⁵⁹ Imam Shāṭibī states:

وَأَيْتَاهُ مَا شَفَّا وَسِوَاهُمَا * بَيْتًا . . .

Ibn al-Jazārī allows *waqf* on both places for all the *qurrā`*.

²⁶⁰ Imam Shāṭibī states:

وَبِوَادِي السَّمْلِ بِالْيَاءِ سَنَّاَلَ . . . * . . .

Bazzī will have *khulf* in stopping with a *hā` al-sakt* on that *مَا* in which the *alif* has been dropped when attached to a *harf al-jarr* e.g. *فِيهِ أَنْتَ ، مِمَّ خُلِقَ ، عَمَّ يَسْأَلُونَ*, *لَمْ أَدْنَتْ لَهُمْ ، بِمَ يَرْجِعُ الْمُرْسَلُونَ*.²⁶¹

Yā`at al-Idāfah

Know O student! What is meant by *yā`at al-idāfah* is *yā` mutakallim*, which can appear on a noun, verb or particle. A *kāf*, *hā`* or any other pronoun may assume the place of the *yā` mutakallim*, and it does not form part of the original word i.e. it does not fall on any of the root-letters (*fā`*, *ayn* or *lām kalimah*) e.g. *سَتَجِدُنَّى ، ذَكِّرِي ، إِنِّي ، سَتَجِدُكَ ، سَتَجِدُهُ ، ذَكْرُكَ ، ذَكْرُهُ ، إِنَّكَ ، إِنَّهُ*.²⁶² The difference that the *qurrā`* have concerning the *yā` al-idāfah* is whether it should be read as *maftūhah* or *sākinah*.

Their differences are found in 212 *yā`*'s and can be divided as follows:²⁶³

- 1) The *yā` al-idāfah* is followed by a *hamzah al-qat`* which is *maftūhah*. This can be found in 99 places.²⁶⁴ In it Nāfi`ī, Ibn Kathīr and Abū 'Amr generally read the *yā`* as *maftūhah* with certain exceptions.
- 2) The *yā` al-idāfah* followed by *hamzah al-qat`* which is *maksūrah*. They total 52.²⁶⁵ Nāfi`ī and Abū 'Amr generally read the *yā`* as *maftūhah* in it, with a few exceptions.
- 3) The *yā`* followed by *hamzah al-qat`* which is *madmūmah*. They amount to 10.²⁶⁶

²⁶¹ Imam Shātībi states:

وَفِي مَهْ وَمَهْ قِفْ وَعَمَّةْ لَهْ بَمْهْ * بِخُلْفِ عَنِ الْبَرِّيِّ وَادْفَعْ مُجَهَّلَا

²⁶² Imam Shātībi states:

وَلَيْسَتْ بِلَامُ الْفَعْلِيِّ يَأْءُو إِضَافَةِ * وَمَا هِيَ مِنْ نَفْسٍ أَلْأُصْوَلِ فَشُكْلَا
وَلَكِنَّهَا كَلْمَاءُ وَالْكَافُ كُلُّ مَا * تَلِيهِ بُرْيَ لِلْهَاءُ وَالْكَافُ مَدْخَلَا

²⁶³ Imam Shātībi states:

وَفِي مِائَتَيِّ يَأْءُو وَعَشْرُ مُنْيَقَةِ * وَوَتَتِينِ خَلْفُ الْقَوْمِ أَخْبَيْهِ مُجَمَّلَا

²⁶⁴ Imam Shātībi states:

فَسِعُونَ مَعْ هَنْزِ يَقْتَحْ وَسَعُهَا * ...

²⁶⁵ Imam Shātībi states:

وَثَتَانِ مَعْ حَمْسَيَنَ مَعْ كَسْرِ هَمَرَةِ * ...

²⁶⁶ Imam Shātībi states:

* وَعَشْرُ يَلِيهَا الْهَمْرُ بِالصَّمَمِ مُسْكَلَا * ...

- 4) The *yā`* followed by *hamzah al-wasl* which is *lām al-taṛīf*. They are 14.²⁶⁷
 - 5) The *yā`* followed by *hamzah al-wasl* which is not *lām al-taṛīf*. They count 7.²⁶⁸
 - 6) The *yā`* which is not followed by a *hamzah*. This type amounts to 30.²⁶⁹

The **yā` al-idāfah** followed by a **hamzah al-qat`** which is **maftūhah**

In these 99 places Nāfi`ī, Ibn Kathīr and Abū `Amr will generally read the *yā`* as *maftūhah* with a few exceptions.²⁷⁰ The remaining *qurrā`* will read it as *sākinah* in these places. It should be remembered that in 4 places all the *qurrā`* agree that it should read as *sākinah*:

1) (سورة الرافع) *(Sūrah al-Ārāf)* قَالَ رَبِّ أَرْنِي أَنْظُرْ إِلَيْكَ (قال رب أرني أنظر إليك)

وَلَا تَفْتَنُنِي أَلَا فِي الْفِتْنَةِ سَقَطُوا (2) (Surah al-Toubah)

3 (سُورَةُ مَرْيَمْ فَاتَّبَعْنَاهُ أَهْدِكَ) (Surah Maryam)

²⁷¹ (Surah Hud) إِلَّا تَعْفِرُ لِي وَأَتَرْ حَمْنَى أَكُنْ مِنَ الْخَسِيرِينَ (4)

Thus it may be said that in total there are 103 places in which the *yā` al-idāfah* is followed by the *hamzah al-qat`* which is *maftūhah*. In 4 there is agreement that it will be read as *sākin*; in 64 places *Nāfi`*, Ibn Kathīr and Abū `Amr will read it as *maftūhah*; and in 35 places they have a difference of opinion:

In the following 3 places Ibn Kathīr reads the *yā`* as *maftūhah* whereas the remaining *qurrā`* will read it as *sākin*:

1 (ذَرْوَنَ أَقْتُلْ) (Sūrah al-Mu`min)

2) سُورَةُ الْمُعْمِنِ (Surah al-Mu`min) أَسْتَجِبْ لِكُمْ (أَدْعُونِي)

²⁶⁷ Imam Shātibi states:

بِاللَّامِ لِلتَّعْرِيفِ أَرْبَعُ عَشَرَةً * . . .

²⁶⁸ Imam Shātibi states:

وَسَبْعُ بَهْمَزُ الْوَصْلِ فَرْدًا . . . *

²⁶⁹ Imam Shātibi states:

وَمَعَ غَيْرِ هَمْزٍ فِي ثَلَاثَيْنَ خُلْفَهُمْ . . . *

²⁷⁰ Imam Shātibi states:

فَتَسْعَوْنَ مَعْ هَبْزَ بَفْتَحَ وَتَسْعَهَا * سَيَافَتْحَهَا إِلَّا مَوَاضِعَ هُمَّلَ

²⁷¹ Imam Shātibi states:

وَقَاتَنْتَنِي أَتَأْبَعْنِي سُكُونُهَا * لِكُلِّ وَتَرْحَمْنِي أَكُنْ وَلَقَدْ جَلَّ

3) فَادْكُرُونِي أَذْكُرْكُم (Sūrah al-Baqarah)²⁷²

Warsh and Bazzī reads the following as *maftūhah*:

4-5) أَوْزِعْنِي أَنْ أَشْكُر (Sūrah Naml and Sūrah al-*Aḥqāf*)²⁷³

The following places are read as *maftūhah* by Nāfiʻ:

6) لَيْسُونِي أَنْ أَشْكُر (Sūrah al-Naml)

7) هُذِهِ سَيِّلِي أَدْعُوا (Sūrah Yūsuf)²⁷⁴

Nāfiʻ and Abū ʻAmr reads the following 8 places as *maftūhah*:²⁷⁵

8) إِنِّي أَرَانِي أَعْصُر (Sūrah Yūsuf)

9) إِنِّي أَرَانِي أَحْمَل (Sūrah Yūsuf)

10) حَتَّىٰ يَأْذَنَ لِي أَبِي (Sūrah Yūsuf)

11) صَبِيْنِي أَلَّيْس (Sūrah Hūd)

12) سَيِّرْلِي أَمْرِي (Sūrah Tāhā)

13) مِنْ دُونِي أَوْلَاء (Sūrah al-Kahf)

14-15) اجْعَلْ لِي أَيْة (Sūrah Āli ʻImrān and Sūrah Maryam)²⁷⁶

In 4 places the *yā`* is read as *maftūhah* by Nāfiʻ, Abū ʻAmr and Bazzī:

16-17) لَكِنِّي أَرَأَكُم (Sūrah Hūd and Sūrah al-*Aḥqāf*)

18) مِنْ حَتَّىٰ أَفَلَا تُبَصِّرُونَ (Sūrah al-Zukhruf)

²⁷² Imam Shāṭibī states:

ذَرُونِي وَادْعُونِي اذْكُرُونِي فَتَحْهَا * دَوَاءُ . . .

²⁷³ Imam Shāṭibī states:

وَأَوْزِعْنِي مَعًا جَادَ هُطْلًا . . . * . . .

²⁷⁴ Imam Shāṭibī states:

لَيْسُونِي مَعْ سَيِّلِ لَنَافِعٍ * . . .

²⁷⁵ Imam Shāṭibī states:

لَنَافِعٍ * وَعِنْهُ وَلِلْبَصْرِيَّ كَمَانٌ مُّتُخَلَّا . . .

²⁷⁶ Imam Shāṭibī states:

بِيُوسُفَ إِنِّي الْأَوَّلَيْنَ وَلِيَهَا * وَضَيْفِي وَسَيِّرِي وَدُونِي مَتَّلَأَ

وَيَاءَنَ فِي اجْعَلْ لِي . . . * . . .

19) إِنِّي أَرَأْكُمْ بِخَيْرٍ (Surah Hūd)²⁷⁷

The following is read as *maftūhah* by Nāfi‘ and Bazzī:

20) فَطَرَنِي أَفَلَا (Surah Hūd)²⁷⁸

Nāfi‘ and Makkī read the following as *maftūhah*:

21) لَيَحْزُنُنِي أَنْ تَدْهُبُوا (Surah Yūsuf)

22) أَعْدَانِنِي أَنْ أُخْرَجَ (Surah al-Ahqāf)

23) حَسْرَتِنِي أَعْمَى (Surah Tāhā)

24) فُلْ أَفَغَيْرُ اللَّهِ تَأْمُرُونِي أَعْبُدُ (Surah al-Zūmr)²⁷⁹

In the above mentioned 24 places the differences are only for Nāfi‘, Ibn Kathīr and Abū ‘Amr. In the following places the differences are for the other *qurrā`* as well:

25-35) Nāfi‘, Ibn Kathīr, Abū ‘Amr and Ibn Dhakwān will read أَرْهَطِي أَعْزُ (‘Arhātī A‘zū) (Surah Hūd) as *maftūhah*. Nāfi‘, Ibn Kathīr, Abū ‘Amr and Hishām will read (يَقُومُ مَالِي أَذْعُوكُمْ (Surah al-Mu‘min) as *maftūhah*. Nāfi‘, Ibn Kathīr, Abū ‘Amr and Ibn ‘Āmir will read لَمَلِي wherever it appears²⁸⁰ as *maftūhah*, whilst Hafs joins them (Ibn Kathīr, Basrī and Shāmī) in reading مَعْيِ أَبْدَا (Surah al-Toubah) and مَعْيِ أَوْ رَحْمَنَا (Surah al-Mulk) as *maftūhah*.²⁸¹ In عَلَى عِلْمٍ عِنْدِي أَوْلَمْ يَعْلَمْ (Surah al-Qasas)

²⁷⁷ Imam Shātībi states:

... وَأَرْبَعُ إِذْ حَتْ * هُدَاهَا وَلَكِيْ هَبَانَ وَكَلَا
وَخَتِيْ وَقُلْ فِي هُودٍ إِنِّي أَرَأْكُمْ * ...

²⁷⁸ Imam Shātībi states:

... وَقُلْ فَطَرَنْ فِي هُودَهَادِيْهَ أَوْصَلَا

²⁷⁹ Imam Shātībi states:

وَيَغْرِيْنِي حِرْبِهِمْ تَعَدَّانِيْ * حَسْرَتِنِيْ أَعْمَى تَأْمُرُونِيْ وَصَلَا

²⁸⁰ appears 6 times; (Surah Yūsuf), (Surah Tāhā and Surah al-Qasas), (Surah al-Mu‘minūm), (Surah al-Qasas) and (Surah al-Mu‘minūm), (Surah al-Qasas) and (Surah al-Mu‘min).

²⁸¹ Imam Shātībi states:

أَرْهَطِي سَمَا مَوْلَيَ وَمَلِي سَمَا لَوْيَ * لَعَلَى سَمَا كُفُوا تَعْيِي نَفْرُ الْعَلَا
عَيْدَ ... * ...

Nāfi` and Abū `Amr without *khulf* and Ibn Kathīr with *khulf* will read the *yā`* as *maftūhah*.²⁸²

The *yā` al-idāfah* followed by *hamzah al-qat`* which is *maksūrah*

In these 52 places Nāfi` and Abū `Amr will generally read the *yā`* as *maftūhah* with certain exceptions.²⁸³

Nāfi` will read the following places as *maftūhah*:

- بَنَاتِي إِنْ كُتْمَ (Sūrah al-*Hijr*)
- أَنْصَارِي إِلَى اللهِ (Sūrah Āli `Imrān and Sūrah al-*Saff*)
- بِعَادِي إِنْ كُمْ (Sūrah al-*Shu`arā*)
- لَعْتَنِي إِلَى (Sūrah *Sād*)
- سَجَدْنِي إِنْ شَاءَ اللهُ (Sūrah al-*Kahf*, Sūrah al-*Qasas* and Sūrah al-*Sāffāt*)²⁸⁴

Warsh will read يَدِي إِلَيْكَ (Sūrah *Yūsuf*) as *maftūhah*. In يَدِي إِلَيْكَ (Sūrah al-*Mā`idah*) Nāfi`, Abū `Amr and Hafs will read the *yā`* as *maftūhah* whilst in رُسُلِي إِنَّ اللهَ (Sūrah al-*Mujādalah*) Nāfi` and Ibn `Āmir will read the *yā`* as *maftūhah*.²⁸⁵

The *yā`* of أُمِي إِلَهَيْنِ (Sūrah al-*Mā`idah*) and أَجْرِي إِلَّا, wherever it comes,²⁸⁶ will be read as *sākin* by Ibn Kathīr, Shu`bah, Hamzah and Kisā`ī. The *Kūfiyyīn*

²⁸² Imam Shātībi states:

وَحَتَّى النَّمْلَ عِنْدِي حُسْنَةُ * إِلَى دُرْوِيَّا لَخَلْفِ وَاقِفَ مُوَهَّلَا

What is meant by *khulf* here for Ibn Kathīr is that Qumbul will read it as *maftūhah* whereas Bazzī reads it as *sākin*.

²⁸³ Imam Shātībi states:

وَثَيَّانَ مَعْ حَسِينَ مَعْ كَسْرِ هَمَرَةَ * بِفَتْحِ أُولِي حُكْمِ سَوِيَّ تَأَزَّلَا

²⁸⁴ Imam Shātībi states:

بَنَاتِي وَأَنْصَارِي عَبَادِي وَأَعْتَنِي * وَمَا بَعْدُهُ بِالْفَتْحِ إِنْ شَاءَ أَهْمِلَا

²⁸⁵ Imam Shātībi states:

وَفِي إِحْوَتِي وَرْشُ يَدِي عَنْ أُولِي حَمَّيَ * وَنِي رُسُلِي أَصْلُ كَسَا وَاقِيَ الْمُلَأَا

²⁸⁶ أَجْرِي إِلَّا comes 9 places in the Quran: once in Sūrah *Yūnus* and Sūrah al-*Saba`*, twice in Sūrah *Hūd* and 5 times in Sūrah al-*Shu`arā`*.

will read the *yā`* of *(Sūrah Nūh)* and *(Sūrah Yūsuf)* as *sākin*. In *(Sūrah Yūsuf)* and *(Sūrah Hūd)* the *Kūfiyyīn* and *Ibn Kathīr* will read the *yā`* as *sākin*.²⁸⁷ The remaining *qurrā`* will read the *yā`* in all these places as *maftūhah*.

All the *qurrā`* will read the *yā`* as *sākin* in the following:

- *(Sūrah al-Qasas)* يُصَدِّقُنِي إِنِّي
- *(Sūrah al-Ārāf, Sūrah al-Hijr and Sūrah Sād)* أَنْظَرْنِي إِلَى
- *(Sūrah al-Munāfiqūn)* أَخْرَجْنِي إِلَى
- *(Sūrah al-Āhqāf)* دُرِّيَّنِي إِنِّي
- *(Sūrah Yūsuf)* يَدْعُونَنِي إِلَيْهِ
- *(Sūrah al-Mu`min)* تَدْعُونَنِي إِلَى
- *(Sūrah al-Mu`min)*²⁸⁸ تَدْعُونَنِي إِلَيْهِ

The *yā` al-idāfah* followed by a hamzah al-qat` which is madmūmah

In all 10 places *Nāfi`* will read the *yā`* as *maftūhah*:

- 1 *(Sūrah Āli `Imrān)* إِنِّي أَعِنْدُهَا
- 2 *(Sūrah al-Mā`idah)* إِنِّي أَرِيدُ أَنْ تَبُوا
- 3 *(Sūrah al-Mā`idah)* إِنِّي أَعَذُّهُ عَذَابًا
- 4-5 *(Sūrah al-An`ām and Sūrah al-Zumr)* إِنِّي أُمِرْتُ
- 6 *(Sūrah al-Ārāf)* قَالَ عَذَابِي أُصِيبُ بِهِ
- 7 *(Sūrah Hūd)* إِنِّي أَشْهُدُ اللَّهَ
- 8 *(Sūrah Yūsuf)* إِنِّي أَوْفِ الْكَيْلَ
- 9 *(Sūrah al-Naml)* إِنِّي أَلْغَيَ إِلَيْ

²⁸⁷ Imam Shātibī states:

وَأَمَّيْ وَأَجْرِي سُكُنًا دِينُ صُحْبَةِ دُعَاءِي وَآبَاءِي لِكُوفِي تَجْمَلًا
وَخُزْنِي وَتَوْفِيقِي طَلَالٌ . . . * . . .

²⁸⁸ Imam Shātibī states:

وَكُلُّهُمْ * يُصَدِّقُنِي أَنْظَرْنِي وَأَخْرَجْنِي إِلَى . . .
وَذُرِّيَّنِي يَدْعُونَنِي وَخِطَابَهُ * . . .

10) إِنِّي أُرِيدُ (Surah al-Qasas)

The remaining *qurrā`* will read them as *sākin*. In بِعَهْدِنِي أُوفِ (Surah al-Baqarah) and أَتُؤْنِي أُفْغُ (Surah al-Kahf) all the *qurrā`* will read the *yā`* as *sākin* (including Nāfi`).²⁸⁹

The *yā` al-idāfah* followed by *lām al-ta`rif*

In all 14 places Hamzah will read the *yā`* as *sākinah*:

- 1) قُلْ لِعِبَادِي الَّذِينَ أَمْتُوا (Surah Ibrāhīm)
- 2) يَا عِبَادِي الَّذِينَ أَمْتُوا إِنَّ أَرْضِي (Surah al-Ankūt)
- 3) يَا عِبَادِي الَّذِينَ أَسْرَفُوا (Surah al-Zumr)
- 4) عِبَادِي الصَّالِحُونَ (Surah al-Ambiyā`)
- 5) عِبَادِي الشَّكُورُ (Surah al-Saba`)
- 6) عَهْدِي الظَّالِمِينَ (Surah al-Baqarah)
- 7) إِنْ أَرْادَنِي اللَّهُ بِضُرٍّ (Surah al-Zumr)
- 8) رَبِّي الَّذِي (Surah al-Baqarah)
- 9) أَتَانِي الْكِتَابُ (Surah Maryam)
- 10) أَيَّاتِي الَّذِينَ يَتَكَبَّرُونَ (Surah al-A`rāf)
- 11) إِنْ أَهْلَكَنِي اللَّهُ (Surah al-Mulk)
- 12) مَسَنِي الشَّيْطَانُ (Surah Sād)
- 13) مَسَنِي الْفُرُّ (Surah al-Ambiyā`)
- 14) حَرَمْ رَبِّي الْفَوَاحِشَ (Surah al-A`rāf)²⁹⁰

²⁸⁹ Imam Shātibī states:

... * وَعَشْرُ يَلِيهَا الْهُمْرُ بِالضَّمِّ مُسْكَلٌ
فَعَنْ نَافِعٍ فَاقْتَنَ وَأَسْكِنْ لِكُلَّهُمْ * بِعَهْدِي وَأَتُؤْنِي لِتَقْتَنَ مُفَفَّلًا

²⁹⁰ Imam Shātibī states:

... * فَإِشْكَاهُنَا فَأَشِ ...
فَخَمْسَ عِبَادِي أَعْدُهُ وَعَهْدِي أَرْادَهُ * وَرَبِّي الَّذِي آتَانِي آيَاتِ الْخَلَا
وَأَهْلَكَنِي مِنْهَا وَفِي صَادِ مَسَنِي * مَعَ الْأَنْبِيَّرَبِّي فِي الْأَعْرَافِ كُمَلًا

In some of the above mentioned places others will join Hamzah in reading the *yā`* as *sākinah*: Ibn ʻĀmir and Kisāʻī joins him in number 1, Abū ʻAmr and Kisāʻī joins him in numbers 2 and 3, Hafs joins him in number 6, and Ibn ʻĀmir joins him in number 10.²⁹¹ The remaining *qurrā`* will read the *yā`* in these places as *maftūhah*.

The *yā` al-idāfah* followed by *hamzah al-waṣl* which is not *lām al-taṛīf*

The differences in the 7 places are as follows:

1) أَخْيَيْ اشْدُدْ (Sūrah Tāhā)

2) إِنِّي اصْطَفَيْتُكَ (Sūrah *al-Aṛāf*)

Ibn Kathīr and Abū ʻAmr will read both as *maftūhah*.²⁹²

3) يَلَيْتَنِي اخْتَدُ (Sūrah *al-Furqān*) - Abū ʻAmr will read the *yā`* as *maftūhah*.²⁹³

4) لِنَفْسِي اذْهَبْ (Sūrah Tāhā)

5) وَلَا تَنِي فِي ذُكْرِي اذْهَبْ (Sūrah Tāhā)

Nāfiʻ, Ibn Kathīr and Abū ʻAmr will read the *yā`* in both as *maftūhah*.²⁹⁴

6) إِنَّ فَوْمِي اخْتَدُوا (Sūrah *al-Furqān*) - Nāfiʻ, Bazzī and Abū ʻAmr will read the *yā`* as *maftūhah*.²⁹⁵

²⁹¹ Imam Shāṭibī states:

... * فَإِسْكَانُهَا فَأَشِيْ وَعَهْدِيْ فِي عُلَادَ
وَقُلْ لِعِبَادِيْ كَانَ شَرْعًا وَفِي النَّدَا * حَمَيْ شَاعَ آيَاتِيْ كَفَاحَ مَنْزِلَا

²⁹² Imam Shāṭibī states:

وَسَيْعُ بَهْرَ الْوَصْلِ فَرَدَا وَفَتَحُمُّ * أَخْيَيْ مَعِ إِنِّي حَقَّةَ ...

²⁹³ Imam Shāṭibī states:

... * لَيْتَنِي حَلَا

²⁹⁴ Imam Shāṭibī states:

... * وَنَفْسِي سَمَادُكْرِي سَمَا ...

²⁹⁵ Imam Shāṭibī states:

... * قَوْمِي الرَّحْمَا ... حَيْدُ هُدَى ...

7) مِنْ بَعْدِي اسْمُهُ أَمْد (Sūrah al-Saff) - Nāfi‘, Ibn Kathīr, Abū ‘Amr and Shu‘bah read the *yā`* as *maftūhah*.²⁹⁶

The remaining *qurrā`* will read the *yā`* in all these places as *sākinah*.

The *yā` al-idāfah* which is not followed by a hamzah

The difference between the *qurrā`* are as follows:

- مُحَمَّد (Sūrah al-An‘ām) - All the *qurrā`* excluding Nāfi‘ will read the *yā`* as *maftūhah*. Warsh will have *khulf* and Qālūn will read it as *sākin*.²⁹⁷
- وَجْهِي لِلَّهِ (Sūrah Āli ‘Imrān)
- وَجْهِي لِلَّهِ (Sūrah al-An‘ām)

Nāfi‘, Ibn ‘Āmir and Hafs will read the *yā`* in the above 2 as *maftūhah*.²⁹⁸

- وَلِمَنْ دَحَلَ بَيْتِي مُؤْمِنًا (Sūrah Nūh) - the *yā`* read as *maftūhah* by Hafs and Hishām.²⁹⁹
- بَيْتِي لِلَّطَّافَقِنَ (Sūrah al-Baqarah and Sūrah al-Hajj) - Hafs Nāfi‘ and Hishām will read the *yā`* as *maftūhah*.³⁰⁰
- أَيْنَ شَرَكَائِي قَالُوا (Sūrah Fussilat)
- مِنْ وَرَائِي وَكَانْ (Sūrah Maryam)

²⁹⁶ Imam Shātibi states:

... * ... بَعْدِي سَمَّا صَفُوهُ وَلَا

²⁹⁷ Imam Shātibi states:

... * وَمُحَمَّدَ حِي بِالْخُلْفَ وَالْفَتْحِ خُولَا

²⁹⁸ Imam Shātibi states:

... وَعَمَّ عُلَاءُ وَجِي ... *

²⁹⁹ Imam Shātibi states:

... وَبَيْتِي بُنُوحٌ عَنْ * لَوْيَ ...

³⁰⁰ Imam Shātibi states:

... وَمِسَاهُ عُدُّ أَصْلَالٍ لِسُخْفَالَ

Ibn Kathīr will read the *yā`* in the above 2 as *maftūhah*.³⁰¹

- وَلِيْ دِين (Sūrah al-Kāfirūn) - Hafs, Hishām and Nāfi` without *khulf* and Bazzī with *khulf* will read the *yā`* as *maftūhah*.³⁰²
- مَعَاتِي اللَّهِ (Sūrah al-An`ām) - Nāfi` reads the *yā`* as *maftūhah*.³⁰³
- إِنَّ أَرْضِي وَاسِعَةٌ (Sūrah al-Ankabūt)
- صِرَاطِي مُسْتَقِيْمَا (Sūrah al-An`ām)

Ibn ʻĀmir will read the above 2 as *maftūhah*.³⁰⁴

- مَالِيْ لَا أَرَى الْهُنْدُدُ (Sūrah al-Naml) - Read as *maftūhah* by Ibn Kathīr, Hishām, Kisā`ī and ʻĀsim.³⁰⁵
- وَلِيْ نَعْجَة (Sūrah Sād)
- مَا كَانَ عَلَيْكُم (Sūrah Ibrāhīm)
- مَا كَانَ لِيْ مِنْ عَلِمٍ (Sūrah Sād)
- مَعْيِ بَنِي إِسْرَائِيل (Sūrah al-A`rāf)
- مَعْيِ عَدُوًا (Sūrah al-Toubah)
- مَعْيِ صَبَرًا (3 places in Sūrah al-Kahf)
- ذِكْرُ مَنْ مَعِي وَذِكْرُ (Sūrah al-Ambiyā`)

³⁰¹ Imam Shātībi states:

وَمَعْ شَرَكَاءِي مِنْ وَرَاءِي دَوْنُوا * ...

³⁰² Imam Shātībi states:

وَلِيْ دِينْ عَنْ هَادِيْخَلِفَ لَهُ الْحَلَا * ...

³⁰³ Imam Shātībi states:

مَعَاتِي أَمِي * ...

³⁰⁴ Imam Shātībi states:

أَرْضِي صِرَاطِي أَبْنُ عَامِرِ * ...

³⁰⁵ Imam Shātībi states:

وَفِي الْتَّمَلِ مَالِيْ دُمْ لَمْ رَاقَ تَوْفَلَا * ...

- إِنَّ مَعِي رَبٌّ (Surah al-Shu'arā')
- مَعِي رَدْءٌ (Surah al-Qasas)

Hafs reads the *yā`* in the above 11 places as *maftūhah*.³⁰⁶

- وَمَنْ مَعِي مِنَ الْمُرْسَلِينَ (Surah al-Shu'arā') - read as *maftūhah* by Hafs and Warsh.³⁰⁷
- وَإِنْ لَمْ تُؤْمِنُوا لِي فَاعْتَزُّ لَوْنَ (Surah al-Dukhān)
- وَلَيْلُهُمْنُوا بِي لَعَنَهُمْ (Surah al-Baqarah)

Warsh reads the *yā`* in the above 2 as *maftūhah*.³⁰⁸

- يَا عِبَادِي لَا حَوْفٌ عَلَيْكُمْ (Surah al-Zukhruf) - read as *maftūhah* by Shu'bah, Hafs, Hamzah, Kisā`ī and Ibn Kathīr drops the *yā`* during *wasl* and *waqf*. The remaining *qurrā`* i.e. Nāfi`, Abū 'Amr and Ibn 'Āmir will read the *yā`* as *sākinah*.³⁰⁹
- وَلِيٰ فِيهَا مَأْرُبٌ أُخْرَى (Surah Tāhā) - Warsh and Hafs read the *yā`* as *maftūhah*.³¹⁰

The remaining *qurrā`* not mentioned above will read the *yā`* as *sākinah*.

³⁰⁶ Imam Shātibi states:

وَلِيٰ نَعْجَةٌ مَا كَانَ لِي أُثْنَيْنِ مَعْمَعِي * تَبَانٌ عَلَّا ...

³⁰⁷ Imam Shātibi states:

* ... وَالظَّلَّةُ الثَّانِيَّ عَنْ جَلَّا

³⁰⁸ Imam Shātibi states:

وَمَعْنُؤْمِنُوا لِي يُؤْمِنُوا بِي جَاوَيَا * ...

³⁰⁹ Imam Shātibi states:

* ... عِبَادِي صَفْ وَالْحَذْفُ عَنْ شَاكِرِ دَلَّا

³¹⁰ Imam Shātibi states:

وَفَتْحٌ وَلِيٰ فِيهَا لَيْوَزِشٌ وَحَفْصِهِمْ * ...

Hamzah will read the *yā`* as *sākinah* in **وَمَالِي لَا أَعْبُدُ** (Sūrah Yāsīn) while the remaining *qurrā`* will read it as *maftūhah*.³¹¹

Yā`āt al-Zawā`id

Know O student! *Yā`āt al-zawā`id* refer to those *yā`*s which are not written in the *mushaf* but are read by the *qurrā`*, either during *wasl* or *waqf* or during *wasl* alone.³¹² These *yā`*s in which the *qurrā`* have differences total 62.³¹³

From the seven *qurrā`*, Ibn Kathīr without *khulf* and Hishām with *khulf* will read the *yā`* during *wasl* and *waqf*.³¹⁴ Abū ʻAmr, Hamzah, Kisā`ī and Nāfi` will read the *yā`* during *wasl* only.³¹⁵ This will take place in the following words unless mentioned otherwise:

- **أَعْدُونَنِ يَبَالِ** - The first *yā`* of *Sūrah al-Naml*, is read during *waqf* and *wasl* by Hamzah and Ibn Kathīr while Nāfi` and Abū ʻAmr will read it during *wasl* only.³¹⁶

1) **وَاللَّيْلِ إِذَا يَسِّرَ** (*Sūrah al-Fajr*)

2) **مُهْطِعِينَ إِلَى الدَّاعِ** (*Sūrah al-Qamr*)

³¹¹ Imam Shātībi states:

وَمَالِيٌ فِي بَسِ سَكْنٌ فَكَمْلًا * ...

³¹² Imam Shātībi says:

وَدُونَكَ يَاءَاتٍ تُسَمِّي رَوَادَهَا * لَأَنْ كُنَّ عَنْ تَحْكُمِ الْمَصَاحِفِ مَعْزِلًا

³¹³ Imam Shātībi says:

وَجِئْتُهَا سَتُونَ وَاثْنَانَ فَأَعْقَلَهَا * ...

³¹⁴ Imam Shātībi says:

وَكَبِيْتُ فِي الْخَائِنَ دُرَّا لَوَاعِمَا * بِخُلْفِ ...

³¹⁵ Imam Shātībi says:

وَفِي الْوَصْلِ حَمَادُ شَكُورٌ إِمَامُهُ * ...

³¹⁶ Imam Shātībi says:

... وَأَوَّلِ التَّمْلِ حَمَرَةُ كَمَلًا * ...

... مُعْدُونَنِي سَمَا * فَرِيقًا ...

The first *yā`* is particularly mentioned to exclude the second *yā`* i.e. **فَهَا أَتَانِي اللَّهُ**.

3) (وَمِنْ أَيَّاتِهِ الْجَوَارِ) (*Sūrah Shūrā*)

4) (وَيَوْمَ يُنَادِ الْمُنَادِ) (*Sūrah Qāf*)

5) (عَسَى أَنْ يَهْدِنَ) (*Sūrah al-Kahf*)

6) (فَعَسَى رَبِّي أَنْ يُؤْتِيَنِ خَيْرًا) (*Sūrah al-Kahf*)

7) (عَلَى أَنْ تَعْلَمُنِ) (*Sūrah al-Kahf*)

8) (لَئِنْ أَخْرَتِنِ إِلَى يَوْمِ الْقِيَامَةِ) (*Sūrah al-Isrā'*)

9) (أَلَا تَتَسْعَنِ) (*Sūrah Tāhā*)³¹⁷

In the above 9 places Nāfi‘, Ibn Kathīr and Abū ‘Amr will read according to the regulation mentioned for them above.

10) (ذُلِّكَ مَا كُتِبَنِي) (*Sūrah al-Kahf*)

11) (يَوْمَ يَأْتِ لَا تَكَلَّمُ) (*Sūrah Hūd*)³¹⁸

In the above 2 places Nāfi‘, Ibn Kathīr, Abū ‘Amr and Kisā‘ī reads the following according to their rule above.

12) (رَبَّنَا وَتَقَبَّلْ دُعَاءُهُ) (*Sūrah Ibrāhīm*) - Hamzah, Warsh, Abū ‘Amr and Bazzī will read the *yā`* according to their rules stipulated.³¹⁹

13) (إِتَّبِعُونَ أَهْدِكُمْ) (*Sūrah al-Ghāfir*)

14) (وَإِنْ تَرَنِ) (*Sūrah al-Kahf*)

In the above 2 places Ibn Kathīr, Abū ‘Amr and Qālūn read according to their rules.³²⁰

³¹⁷ Imam Shātībi says:

فَيَسِّرِي إِلَى الدَّاعِ الْجُنُوَارِ الْمُنَادِ يَهْدِي * يَنْ يُؤْتِيَنِ مَعَ أَنْ تَعْلَمَنِي وَلَا
وَأَخْرَجْتِي الْأَسْرَأَ وَتَسْتَعِنْ سَمَا * ...

³¹⁸ Imam Shātībi says:

... * وَفِي الْكَهْفِ يَأْتِي فِي مُوْدَرْفَلَا
سَمَا ... *

³¹⁹ Imam Shātībi says:

... وَدُعَاءِي فِي جَنَّا حُلُو هَدْنِي * ...

³²⁰ Imam Shātībi says:

... * وَفِي إِتَّبِعُونَ أَهْدِكُمْ حَفَّةُ يَلَا
وَإِنْ تَرَنِ عَنْهُمْ ... *

15) أَمْبُدُونَى بِمَالِ (Surah al-Naml) - Nāfi‘, Ibn Kathīr and Abū ‘Amr will read according to their stipulations.³²¹

16) يَوْمَ يَدْعُ الدَّاعِ (Surah al-Qamr) - Bazzī, Warsh and Abū ‘Amr will read according to their rules.³²²

17) جَابُوا الصَّخْرَ بِالْوَادِ (Surah al-Fajr) - Ibn Kathīr and Warsh will read according to the rules. However, during *waqf*, Qumbul will also drop the *yā`*.³²³

18) أَكْرَمَنْ (Surah al-Fajr)

19) أَهَانَنْ (Surah al-Fajr)

Nāfi‘ and Bazzī will read the above 2 places according to their rules.³²⁴

During *wasl*, Abū ‘Amr will have *khulf* in reading the *yā`* or not, though not reading it is more renown.³²⁵

20) قَمَا أَتَانِي اللَّهُ (Surah al-Naml) - Hafs, Nāfi‘ and Abū ‘Amr will read the *yā`* during *wasl* as *maftūhah*. During *waqf*, Hafs, Qālūn and Abū ‘Amr will have *khulf* in reading the *yā`* or not. Warsh will thus read according to his rule - as *maftūhah* during *wasl* and dropping the *yā`* during *waqf*. The remaining *qurrā`* will read without the *yā`* during *wasl* and *waqf*.³²⁶

³²¹ Imam Shātībi says:

... فَرِيقاً ... سَمَا بِعِدْوَنِي ...

³²² Imam Shātībi says:

... حَلَّا بَعْدَ الدَّاعِ ... *

³²³ Imam Shātībi says:

وَفِي الْفَجْرِ بِالْوَادِ دَنَّا جَرِيَانُهُ * وَفِي الْوُقْفِ بِالْوَجْهِيْنِ وَأَقْنَبَلَا

³²⁴ Imam Shātībi says:

... هَدَى إِذْ أَكْرَمَنِي مَعْهُ أَهَانَنِي *

³²⁵ Imam Shātībi says:

... عَدَّلَ حَدْفَهُمَا لِلْمَازِنِي *

³²⁶ Imam Shātībi says:

وَفِي النَّمَلِ آتَانِي وَيَنْتَهُ عَنْ أُولِيِّهِ ... حَلَّا بَعْدَ خَلَافِ الْوَقْفِ

21) وَجَفَانٌ كَالْجَوَابِ (*Sūrah al-Saba'*)

22) سَوَاءُ الْعَاكِفُ فِيهِ وَالْبَادُ (*Sūrah al-Hajj*)

Ibn Kathīr, Abū ʻAmr and Warsh will read the above 2 places according to their rules.³²⁷

23-24) فَهُوَ الْمُهْمَدِ (*Sūrah al-Isrā'* and *Sūrah al-Kahf*) - Nāfiʻ and Abū ʻAmr will read according to their rule.³²⁸

25) اَتَيْعَنِي (*Sūrah Āli ʻImrān*) - Nāfiʻ and Abū ʻAmr will read according to their rule.³²⁹

26) ثُمَّ كَيْدُونْ (*Sūrah al-Ārāf*) - Abū ʻAmr without *khulf* and Hishām with *khulf* will read according to their rules.³³⁰

27) حَتَّىٰ تُؤْتُونَ مَوْتِنَا (*Sūrah Yūsuf*) - Ibn Kathīr and Abū ʻAmr will read according to their rules.³³¹

28) فَلَا سَأْلَنِي مَا لَيْسَ لَكَ (*Sūrah Hūd*) - Abū ʻAmr and Warsh will read according to their rules.³³²

³²⁷ Imam Shātībi says:

وَمَعَ كَالْجَوَابِ الْبَادِ حَقَّ جَنَاحَمَا . . . *

³²⁸ Imam Shātībi says:

* وَفِي الْمُهْمَدِ الْإِسْرَاءِ وَعَنْتُ أَحْوَ حَلَّا . . .

³²⁹ Imam Shātībi says:

وَفِي اَتَيْعَنِي الْعُمْرَانَ عَنْهُمَا . . . *

عَنْهُمَا refers to Nāfiʻ and Abū ʻAmr in the line before.

³³⁰ Imam Shātībi says:

* وَكَيْدُونِي فِي الْأَعْرَافَ حَجَّ لِيْحَمَلَأَ . . .
* بِخُلُفِ . . .

³³¹ Imam Shātībi says:

* . . . وَتُؤْتُونِي بِيُوسُفَ حَقَّهُ . . .

³³² Imam Shātībi says:

* . . . وَفِي هُودَ سَأْلَنِي حَوَارِيَهِ جَمَلَأَ . . .

29) (وَلَا تُخْزِنَنَ فِي ضَيْقِي) *(Sūrah Hūd)*

30) (بِمَا أَشَرَّ كُتُمُونَ) *(Sūrah Ibrāhīm)*

31) (وَقَدْ هَدَانَ) *(Sūrah al-An`ām)*

32) (وَاتَّقُونَ يَا أُولَى الْأَلْبَابِ) *(Sūrah al-Baqarah)*

33) (اَخْشُونَ وَلَا تَشْتُرُوا) *(Sūrah al-Mā`idah)*

34) (وَخَافُونَ إِنْ كُتُمْ مُؤْمِنِينَ) *(Sūrah Āli `Imrān)*

In the above 6 places Abū `Amr will read according to his rule.³³³

35) (وَمَنْ يَتَّقِ وَيَصْبِرْ) *(Sūrah Yūsuf)* - Qumbul will read according to his rule.³³⁴

36) (الْكَبِيرُ الْمُتَعَالُ) *(Sūrah al-Rā`d)* - Ibn Kathīr will read according to his rule.³³⁵

37) (يَوْمَ التَّلَاقِ) *(Sūrah al-Ghāfir)*

38) (أَخَافُ عَلَيْكُمْ يَوْمَ التَّبَادِ) *(Sūrah al-Ghāfir)*

Ibn Kathīr, Warsh and Qālūn will read according to their rules, though Qālūn has *khulf* during *wasl* (will have a choice of reading with or without the *yā`*).³³⁶

39-40) (أُحِبُّ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ) *(Sūrah al-Baqarah)* - Abū `Amr and Warsh will read according to their rule.³³⁷

³³³ Imam Shātībi says:

وَخُزُونَ فِيهَا حَجَّ أَشَرَّ كُتُمُونَ قَدْ * هَدَانَ اتَّقُونَ يَا أُولَى اخْشُونَ مَعَ وَلَا
وَعَنْهُ وَخَافُونَ ... * ...

³³⁴ Imam Shātībi says:

... وَمَنْ يَتَّقِي زَكَّا * بِيُوسُفَ وَافِي الْصَّحِيفَ مُعَلَّا

³³⁵ Imam Shātībi says:

... وَفِي الْمُعَالِي دُرُّهُ ... * ...

³³⁶ Imam Shātībi says:

... وَالْتَّلَاقِ وَالْ ... * تَنَا دِرَا بَاغِيَهِ بِالْخَلْفِ جُهَّلَا

³³⁷ Imam Shātībi says:

... وَمَعَ دَعْوَةَ الدَّاعِ دَعَانِ حَلَّا جَنَّا * ...

41) *كَيْفَ نَذِيرٌ* (*Sūrah al-Mulk*)

42) *إِنْ كُنْتَ لَتُرْدِينِ* (*Sūrah al-Sāffāt*)

43) *وَإِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُونِ* (*Sūrah al-Dukhān*)

44) *وَإِنْ كُمْ تُؤْمِنُوا لِي فَاعْتَزِلُونِ* (*Sūrah al-Dukhān*)

45-50) (6 places in *Sūrah al-Qamr*)

51) *خَافَ وَعَيْدَ* (*Sūrah Ibrāhīm*)

52) *فَخَافَ وَعَيْدَ* (*Sūrah Qāf*)

53) *مَنْ يَخَافُ وَعَيْدَ* (*Sūrah Qāf*)

54) *وَلَا يُنْقِذُونِ* (*Sūrah Yāsīn*)

55) *إِنِّي أَخَافُ أَنْ يَكْذِبُونَ قَالَ* (*Sūrah al-Qasās*)

56-59) *كَيْفَ كَانَ نَكِيرٌ* (*Sūrah al-Hajj*, *Sūrah al-Saba'*, *Sūrah al-Fātir* and *Sūrah al-Mulk*)

In the above 19 places Warsh will read according to his rule.³³⁸

60) *فَبَشِّرْ عِبَادِ* (*Sūrah al-Zumr*) - Sūsi will read the *yā`* as *maftūhah* during *wasl* and as *sākinah* during *waqf*.³³⁹

61) *(وَاتَّبِعُونِ هَذَا صِرَاطٌ مُّسْتَقِيمٌ* (*Sūrah al-Zukhruf*) - Abū ʻAmr will read according to his rule.³⁴⁰

- *تَسْأَلَنِي* (*Sūrah al-Kahf*) - Ibn Dhakwān will read with or without the *yā`*.³⁴¹

³³⁸ Imam Shātibi says:

نَذِيرِي لَوْزِنِ تُمَّ تَرْدِينِ تَرْجُونِ * نَ فَاعْتَزِلُونِ سِتَّةَ نَذِيرِي جَلَّا
وَعَيْدِي ثَالِثُ يُنْقِذُونِ يَكْذِبُونِ * نَ قَالَ نَكِيرِي أَرْبَعَ عَنْهُ وَصَلَّا

³³⁹ Imam Shātibi says:

فَبَشِّرْ عِبَادِي اُفْتَحْ وَقْفْ سَاكِنَأَيْدَاً ... *

³⁴⁰ Imam Shātibi says:

... * وَاتَّبِعُونِي حَجَّ فِي الرُّخْرُفِ الْعَلَا

³⁴¹ Imam Shātibi says:

وَفِي الْكَهْفِ تَسْأَلَنِي عَنِ الْكُلِّ يَأْرُهُ * عَلَى رَسْبِهِ وَالْحُلْفُ بِالْحُلْفِ مُشَلَّا

62) نَزَّعَ (Sūrah Yūsuf) - Qumbul will read according to his rule with *khulf* (during *waqf* and *wasl* he will read the *yā`* or drop it).³⁴²

- In عَسَى رَبِّي أَنْ يَهْدِنِي سَوَاء السَّيْلِ (Sūrah al-Qasas)³⁴³ all the *qurrā`* read the *yā`* as it is written.³⁴⁴

³⁴² Imam Shāṭibi says:

وَفِي نَرَّاعِي خُلُفُ زَكَارٍ ... *

³⁴³ The differences of the *qurrā`* in هُدَى of Surah al-Kahf has already been mentioned previously.

³⁴⁴ Imam Shāṭibi says:

... وَجَيْعُهُمْ * بِالإِنْبَاتِ تَحْتَ النَّمَلِ هُدَى نَلَّا

Jam` - combining multiple readings in one sitting

Initially the phenomenon of making *jam`* did not exist, but was later introduced by *qurra`* to facilitate easy completion of a number of *qirā`āt*, *riwāyāt* or *turuq* being read. The methods of making *jam`* vary:

- **الجمع بالحرف**³⁴⁵ - The reciter starts with the *riwāyah* he has chosen³⁴⁶ and upon reaching a word which has any differences, he will repeat all the differences found in that word according to the sequence of the narrators and readers until he has exhausted all the differences. It does not matter whether the difference being read is in the *usūl* (those differences which are consistent) or in the *farsh* (those differences which are inconsistent). If *waqf* is allowed on that particular word being read, the reciter may stop on it upon completion of all the differences. If *waqf* is not allowed on the word he will exhaust all the differences and continue until reaching a place where *waqf* is suitable. This takes place if the difference is restricted to one word. However, if the difference is connected to two words e.g. قَدْ أَفْلَحَ , بِمَا أَنْزَلَ and so on, the reciter will join the 2 words to complete the differences and seek a proper place to stop on. In this manner he will continue his recitation.
- **الجمع بالوقف** - The reciter starts with the narration he has chosen until reaching an appropriate place to stop. He will then start at the place he begun and recite for the next narration or reading in sequence if it is not already included in the first narration or reading, continuing in this manner until he has exhausted all the differences in the portion read and continue on to the next portion.

³⁴⁵ This method is also referred to as **الجمع الكلبي** or **الجمع الحرفى**.

³⁴⁶ The *qurra`* normally start with *Qālūn* since Imam Shāṭibī has placed *Qālūn* first. However, other practices do exist where *Warsh* is placed first due the differences peculiar to his narration. It is also mentioned that the expert need not start with any fixed narrator but will begin with the narration following the last which he had ended with in the previous verse. Check *Latā`if al-Ishārāt*, Vol. 1, pg. 339-400.

- **الجمع بالآية** – The method is the same as *jam` waqfi*, the difference being that an entire verse is read at a time instead of a portion or section.
- **طريقة الإمام ابن الجوزي** (the method devised by Ibn al-Jazari) – Ibn al-Jazari has formed a combination of *jam` waqfi* and *jam` harfi*. The reciter starts reading for the narration/reading he has chosen and stops at an appropriate place. He then reads the narration/reading which agrees most with the section he read first, continuing until he has completed all the differences in the section read.³⁴⁷
- **طريقة الشیخ علی التوری** (the method devised by Sheikh Ali al-Safāqusī) – This is similar to the manner developed by Ibn al-Jazari. A reciter starts for a particular narration that he has chosen to start with, usually *Qālūn*, and stops at an appropriate place. All the *qirā`āt* and *riwāyāt* which agree with *Qālūn* will join him; they need not be recited again as their recitation is exactly the same as *Qālūn*'s. He then reads the difference of the narration/reading which is closest to the place where he made *waqf*, continuing in this manner until he has completed all the differences in the portion read. The next portion is then started according to the narration/reading chosen by the reciter to start with.³⁴⁸

The sequence in the *qirā`ah* or *riwāyah*

Know O student! Amongst the *qurrā`*, the student should start with *Nāfi`* and amongst the *ruwāt*, the student should start with *Qālūn*.³⁴⁹

If the difference is between reading *silah* or without *silah*, the reciter gives preference to reading without *silah*. Similarly *qasr* is given preference to *madd*.

³⁴⁷ *Al-Nashr* Vol. 2 pg. 201

³⁴⁸ *Ghayth al-Naf`* pg. 9

³⁴⁹ Though this is the common practice used amongst reciters, one should take note regarding the previous footnotes in this section. A point of importance is not the sequence employed by the reciter but the fact that all the readings and narrations are read to the teacher (whichever method is adopted). Check *Latā`if al-Ishārāt* Vol. 1 pg. 339-340.

Some differences in the farsh which are applied throughout the Qur`ān

- - صِرَاطٌ / الصِّرَاطُ

Read with a س by Qumbul and Khalaf will read it with *ishmām*. Khallād will make *ishmām* only in the first الصِّرَاط of *Sūrah al-Fātihah*.

- - قِيلَ

Hishām and Kisā`ī will make *ishmām*.

- - وَهُوَ / فَهُوَ / وَهِيَ / فَهِيَ

Qālūn, Abū `Amr and Kisā`ī reads the ه as *sākinah* i.e. وَهُوَ / فَهُوَ / وَهِيَ / فَهِيَ .

- - يَأْمُرُكُمْ / يَأْمُرُهُمْ / تَأْمُرُهُمْ / يَنْصُرُكُمْ / يُشَعِّرُكُمْ / بَارِئُكُمْ

Abū `Amr will read the ر and *hamzah* (in the last example) as *sākinah* while Dūrī will also have *ikhtilās*.

- - يَخْرُجُكَ / لَيَخْرُجُنَّكَ / لَيَخْرُجُنَّكَ / لَيَخْرُجَنِي / لَيَخْرُجَنِي

Read as يَخْرُجُكَ / لَيَخْرُجُنَّكَ / لَيَخْرُجَنِي / لَيَخْرُجَنِي by Nāfi`.

- - الْأَذْنُ / بِالْأَذْنِ / هُوَ أَذْنٌ / فِي أَذْنِيَةٍ

Nāfi` will read the word أَذْنُ wherever it appears with a *sukūn* on the ذ i.e. الْأَذْنُ / بِالْأَذْنِ / هُوَ أَذْنٌ / فِي أَذْنِيَةٍ.

- - إِبْرَاهِيمٌ

Read as إِبْرَاهِامٌ by Ibn `Āmir excluding his exceptions and those places in which his narrators have difference of opinion.

- - يَا أَبَتْ

Read as يَا أَبَتْ by Ibn `Āmir.

- - أُبَلَّغُكُمْ

Read as أُبَلَّغُكُمْ wherever it appears by Abū `Amr.

- - أَرَأَيْتَ / أَفَرَأَيْتَ / أَرَأَيْتُمْ / أَرَأَيْتُكَ / أَرَأَيْتُكُمْ

Read with *tashīl* by Nāfi` with *khulf* from Warsh who also makes *ibdāl* with *madd* in it. Kisā`ī drops the seconds *hamzah* i.e. أَرَيْتَ / أَفَرَيْتَ etc.

- - رُسُلَنَا / رُسُلُهُم / سُبْلَنَا

Abū `Amr reads the س and ب as *sākinah* i.e. رُسُلَنَا / رُسُلُهُم / سُبْلَنَا .

- - رِضْوَانَهُ / رِضْوَانٍ -

Read with a dammah on the ر by Shu'bah i.e. رُضْوَانَهُ / رُضْوَانٍ .

- - الرُّعْبُ / الرُّعْبَانَ -

Read with a sukūn on the ع by Ibn 'Āmir and Kisā'ī.

- - رَؤْفُهُ -

Read without the و after the *hamzah* i.e. رَؤْفُهُ .

- - وَاسْأَلُوهُمُ / وَاسْأَلَهُمُ / فَاسْأَلُ / فَاسْأَلَهُ / وَاسْأَلُوا / فَاسْأَلُوهُمُ

Ibn Kathīr and Kisā'ī reads without the *hamzah* and the س as *maftūhah* i.e. وَسَلُوا / وَسَلْهُمُ / فَسَلُ / فَسَلْهُ / وَسَلُوا / فَسَلُوهُمُ .

- - العِيُوبُ -

Shu'bah and Hamzah will read with a *kasrah* on the غ i.e. الْغِيُوبُ .

- - الْقُدُسُ -

Read with a *sūkūn* on the د by Ibn Kathīr i.e. الْقُدُسُ .

- - الْقُرْآنُ -

Read as الْقُرْآن by Ibn Kathīr.

The remaining *qurrā'* not mentioned in the words above will read the same as Hafs.

- - الْبَيْوْتُ / بَيْوْتَكُمُ / بَيْوْتَهُنَّ -

Hafs, Warsh and Abū 'Amr reads the ب with a dammah. The remaining *qurrā'* read it with a *kasrah* i.e. الْبَيْوْتُ / بَيْوْتَكُمُ / بَيْوْتَهُنَّ .

- - عَيْوَنُ / الْعَيْوَنُ / عَيْوَنَةً -

Hafs, Nāfi', Abū 'Amr and Hishām will read the ع with a dammah. The remaining *qurrā'* read it as *maksūrah* i.e. عَيْوَنُ / الْعَيْوَنُ / عَيْوَنَةً .

- - الْغِيُوبُ -

Read with a *kasrah* on the *ghayn* by Shu'bah and Hamzah i.e. الْغِيُوبُ . The remaining *qurrā'* will read it as *madmūmah*.

• - تَذَكَّرُونَ

Read without a *shaddah* on the ڏ by Hafs, Hamzah and Kisā`ī. The remaining *qurrā`* will read it as *mashaddadah* i.e. تَذَكَّرُونَ.

• - خطُوات

Read with a *dammah* on the ٻ by Hafs, Qumbul, Ibn ڦAmir and Kisā`ī. The remaining *qurrā`* will read it as *sākinah* i.e. خطُوات.

• - رَّكِيَّا

Read without a *hamzah* by Hafs, Hamzah and Kisā`ī. The remaining *qurrā`* will read with a *hamzah* i.e. رَّكِيَّا.

• - بِالْقُسْطَاسِ

Read with a *kasrah* on the ڦ by Hafs, Hamzah and Kisā`ī. The remaining *qurrā`* will read it with a *dammah* i.e. بِالْقُسْطَاسِ.

• - يَحْسَبُهُ / يَحْسِبُهُمْ / تَحْسِبَنَ

Read with a *fat'hah* on the ڦ by Ibn ڦAmir, ڦAsim and Hamzah. The remaining *qurrā`* will read it with a *kasrah* i.e. يَحْسَبُهُ / يَحْسِبُهُمْ / تَحْسِبَنَ.

Chapter

Four

The Qāri's Lexicon

Alif al-fasl – Literally translated as the *alif* of separation. It is that *alif* which is included between 2 *hamzahs* when making *tashīl* or *tahqīq* and so forth. It is called *alif al-fasl*, the *alif* of separation because it separates the 2 *hamzahs*.

Alif al-Ta`nīth – *alif maqsūrah* which indicates to the femininity of the word. In most cases it is written with a *yā`*.

Basmalah – to recite *bism Allah al-Rahmān al-Rahīm*.

Dammah – an indication towards a forward sound. Used on words which are *mabnī* (indeclinable). Refer to *raf`*.

Dhawāt al-rā` – any word ending with *alif maqsūrah*, where the final letter is a *yā`* which is preceded by a *rā`*.

Dhawāt al-yā` – any word ending with *alif maqsūrah* in which the *lām kalimah* is a *yā`*.

Farsh – those rules which are not applied consistently for the *qurrā`* throughout the Qur`ān.

Fath – literally means to open. It means to recite something openly without any inclination in the sound. This is the opposite of *imālah*.

Fathah – an indication toward an upward movement. Used on words which are *mabnī* (indeclinable).

Fuwayq al-Qasr – that *madd* which is lengthened slightly above *qasr* i.e. 3 *harakāt*.

Fuwayq al-Tawassut – that *madd* which is lengthened slightly above *tawassut* i.e. 5 *harakāt*.

Hadhf – to drop/leave out a letter, usually a *hamzah* or one of the letters of *madd*. In the case of a *hamzah* it is also referred to as *isqāt*. This is the opposite of *ithbāt*.

Hamzah Mubtadi`ah – that *hamzah* which comes at the beginning of a word.

Hamzah Mutatarrifah – that *hamzah* which comes at the end of a word.

Hamzah Mutawassitah – that *hamzah* which comes in the middle of a word.

Hamzah al-Qat` – a permanent *hamzah* i.e. it is read under all circumstances.

Hamzah al-Waṣl – a temporary *hamzah* i.e. at times it is read and at other times not.

Harakah – literally means movement. There are three basic movements when reciting; the upward movement which is referred to as *fathah*, the downward movement which is referred to as *kasrah* and the forward movement which is referred to as *dammah*. In English they are referred to as vowels.

Ibdāl – It literally means to substitute or to replace. The *hamzah* is replaced by a letter of *madd*, whether an *alif*, *wāw* or *yā`*.

Idghām – literally means to join or assimilate. It is the assimilation of one letter into another, being read as one *mushaddad* letter.

Idghām Kabīr – if the *mudgham* and *mudgham fīh* are both *mutaharrik*. Check *mudgham*, *mudgham fīh* and *mutaharrik*.

Idghām Saghir – if the *mudgham* is *sākin* and the *mudgham fīh* is *mutaharrik*. Check *mudgham*, *mudgham fīh* and *mutaharrik*.

Idkhāl – It literally means to include. Technically, it is the inclusion of an *alif* between the 2 *hamzahs*.

Idrāj – This is the opposite of *sakt* i.e. to recite without *sakt*.

Ijtimā` al-sākinayn – two *sākin* letters coming together. If this happens the *qurrā`* usually drop a letter or give it a *harakah*.

Ikhtilās – It means to recite a *harakah* swiftly in such a manner that it seems that a portion of it has been left from the pronunciation. It is used sometimes used interchangeably with *roum*. Others differentiate between the two stating that *roum* takes place during *waqf* whereas *ikhtilās* takes place during *wasl*. Another noted difference is that *roum* means to recite two thirds of the *harakah* whereas *ikhtilās* means to recite one third of it. This is sometimes also referred to as *ikhfā`* i.e. *ikhfā` al-harakah* (the hiding of a vowel). Check *roum*.

Imālah – literally means to incline. It is the inclination of the *fathah* towards the *kasrah* and the *alif* towards the *yā`*. This is the opposite of *fath*. It is also called *idjā`*.

Imālah Kubrā – the inclination of the *fathah* is more towards the *kasrah* and the inclination of the *alif* is more towards the *yā`*.

Imālah Sughrā – the inclination of the *fathah* is slight, keeping the sound closer to the *fathah* and similarly the inclination of the *alif* is also *slight*, keeping its sound closer to the *alif*. This is also called *taqlīl*.

Ishbā` – a synonym for *tūl*. The duration is 5 *alifs* or 6 *harakāt*.

Ishmām – literally means to give a fragrance/smell. *Ishmām* is of two types; *ishmām* with a letter and *ishmām* with a *harakah*. In this application the reciter gives a hint of the letter or *harakah* with which *ishmām* is being made.

Iskān – to make a letter *sākin* i.e. give it a *sukūn*.

Ithbāt – to affirm i.e. to recite a particular letter, usually referring to a letter of *madd*. This is the opposite of *hadhf*. Check *hadhf*.

Ith-hār – literally means apparent or clear. Technically it is to recite each letter from their respective *makhārij*.

Jam` – combining more than one reading in one sitting by a teacher.

Jarr – a synonym for *khafd*. Same as *kasrah* but indicates to words which are *mu`rab* (declinable). Refer to *kasrah*.

Jazm – it is a synonym for *sukūn*, except that it is used on those words which are *mu’rab* (declinable). Check *sukūn*.

Kasrah – an indication towards a downward movement. Used on words which are *mabnī* (indeclinable). Refer to *jarr*.

Khulf – with a variance or option i.e. there is another manner of reading also.

Madd – literally means to lengthen. Technically it is the lengthening of the sound in the letters of *madd* and *līn*.

Madd Ḩārid li al-waqf – a temporary *sukūn* appearing after the letter of *madd*, due to *waqf*.

Madd Ḩārid li al-wasl – a temporary *sukūn* appearing after the letter of *madd*, due to *wasl*.

Madd Badl – a *hamzah* appearing before the letter of *madd*.

Madd Lāzim – a permanent *sukūn* appearing after the letter of *madd*.

Madd Līn – a letter of *līn* in which *madd* is made due to various reasons.

Madd Mutṭasil – a *hamzah* follows the letter of *madd* in the same word.

Madd Munfasil – a *hamzah* follows the letter of *madd* in two separate words, whether its actual or allegorical.

Madmūm – a letters which has a *dammah*. Refer to *dammah*.

Mafsūl Ḩām – a *hamzah* preceded by a *sākin* letter in the word before it i.e. they are in two different words. This is also referred to as *sākin al-mafsūl*.

Mafsūl Khās – a *hamzah* appearing in *lām al-ta’rīf*.

Maftūh – a letter which has a *fathah*. Refer to *fathah*.

Majrūr – a synonym for *makhfūd* i.e. a letter which has a *jarr*. Refer to *jarr*.

Majzūmah – A letter which bears a *jazm*. Refer to *jazm*.

Makhraj – literally means an exit point. Technically it is that point in the mouth from which the sound of the letter is pronounced.

Maksūr – a letter which has a *kasrah*. Refer to *kasrah*.

Mansūb – a letter which has a *nasb*. Refer to *nasb*.

Marfū` – a letter which has a *raf`*. Refer to *raf`*.

Mazīd – letters added to the root of the trilateral word.

Mīm al-Jam` – *Mīm al-jam`* refers to that *mīm* which indicates to masculinity and plurality, appearing after a *hā`*, *tā`* or *kāf*.

Mithlayn – two letters which have the same *makhraj* and *sifāt* or two letters which are identical in script and name.

Mudgham – the letter with which *idghām* is made; the first letter.

Mudgham fīh – the letter into which *idghām* is made; the second letter.

Mukhaffaf – this is the opposite of *mushaddad* i.e. a letter which is not read with a *tashdīd*.

Munawwan – a letter which has a *tanwīn*.

Muqaddam fī al-adā` – a particular *wajh* (way/manner of reading) will be read first to the teacher when combining the *qirā`āt*.

Mushaddad – a letter which bears a *shaddah* i.e. is read with a *tashdīd*.

Mutabā`idayn – two letters which are distant in *makhraj* and/or *sifāt*.

Mutaharrik – a letter which has a *harakah*.

Mutajānisayn – two letters which share the same *makhraj* but differ in *sifāt*.

Mutaqāribayn – two letters which are close in *makhraj* and *sifāt*, or close in *makhraj* and not in *sifāt*, or close in *sifāt* and not in *makhraj*, or identical in *sifāt* but differ in *makhraj*.

Mutlaq (Idghām) – when the first letter is *mutaharrik* and the second is *sākin*. In spite of it being named *idghām mutlaq*, in reality no *idghām* is allowed in this condition.

Nasb – same as *fathah* but indicates to words which are *mu’rab* (declinable). Refer to *fathah*.

Naql – This is also called *naql al-harakah*. It literally means to transfer. Technically it is the transference of the *harakah* of the *hamzah* to the *sākin* before it and then dropping the *hamzah*.

Qāri` – literally it is someone who recites the Qur`ān and, technically, refers to one of the ten teachers (*qurrā`*) - one to whom a particular reading is linked. It has become customary to now refer to anyone who is an adept reciter of the Qur`ān as a *qāri`*.

Qasr – literally means short. Indicates to the length of a *madd* which is 1 *alif* or 2 *harakāt*. When it appears in the chapter of *hā` al-kināyah* then it would mean to read the *harakah* without any pull in it at all i.e. only the *harakah* is read.

Qirā`āt – it is the plural of *qirā`ah*, literally meaning to read or reading. It is that reading which is linked to a particular *qāri`*. Check the meaning of *qāri`*.

Qurrā` – the plural of *qāri`*. Check *qāri`*.

Raf` – same as *dammah*, though it indicates words which are *mu’rab* (declinable). Refer to *dammah*.

Rāwī – one who transmits from a *qāri`*, whether directly or indirectly.

Roum – It means to recite a *harakah* with a soft voice in such a manner that it seems like only a portion of the *harakah* is being read. This is sometimes also referred to as *ikhfā`* i.e. *ikhfā` al-harakah* (the hiding of a vowel). Check *ikhtilās*.

Sākin – a letter which has a *sukūn*.

Sakt – Also called *saktah* which literally means silence. Technically it is the breaking of the sound without the breaking of the breath. This application is only allowed on those places where *sakt* has been transmitted. The opposite of *sakt* is *idrāj*.

Sanad – a *sanad* is a link through which knowledge is passed from teacher to student. A *sanad* to a particular book is linked to its author i.e. a series of teachers and their students through whom the book is transmitted. Similarly, a *sanad* in Qur`ān is a chain of transmitters which links one to the Prophet ﷺ, the source of the transmission.

Shaddah – an indication that the letter should be doubled i.e. recited as *mushaddad*.

Sifāt – qualities which are ascribed to the letters whether intrinsic or circumstantial.

Silah – literally means to join. It is the joining of a *wāw maddah* or *yā` maddah* to a *mīm al-jam`* or *hā` al-damīr*.

Sukūn – an indication the letter is void of any *harakāt*. Used on words which are *mabnī* (indeclinable).

Tafkhīm – literally means to make something fat. It means to read a letter emphatically.

Taghlīth – holds the same meaning as *tafkhīm* but is specifically used to refer to the *lām*.

Tahqīq – It means to recite a *hamzah* from its *makhrāj* as is; without any change or *tashīl* made in it. This is also called to as *tahqīq al-mahd*.

Tahqīq al-Mahd – Translated as pure *tahqīq* i.e. *tahqīq* made without *idkhāl*. This is the same as *tahqīq*.

Tahqīq with idkhāl – This takes place when 2 *hamzahs* appear next to each other. It means to recite both *hamzahs* from their *makhraj* whilst inserting an *alif* between the 2 *hamzahs*. Check *idkhāl*.

Tajwīd – literally means to do something excellently. Technically it is to pronounce every letter from its *makhraj* together with all its qualities.

Takhfīf – literally means light. It is the opposite of *tashdīd* i.e. to recite without a *tashdīd*.

Takhfīf qiyāsī – those types of *takhfīf* which are in accordance with Arabic linguists, being *ibdāl*, *naql*, *tashīl bayn bayn*, and *hadhf*.

Takhfīf rasmī – those types of *takhfīf* which are in accordance with the *rasm* (script) of ‘Uthmān, being *ibdāl* and *hadhf* only.

Tanwīn – literally means to give something a *nūn*. An indication which notes the pronunciation of an extra *nūn* at the end of nouns.

Taqlīl – A synonym for *imālah sughrā*. Refer to explanation on *imālah sughrā*.

Tarīq – one who transmits from a *rāwī*, whether directly or indirectly.

Tarbī – refers to four specific ways of reading which are allowed for Warsh in particular situations. Read the chapter on *tarbī* for Warsh.

Tarqīq – literally means to make something thin. It is the opposite of *tafkīm*, to recite a letter flat or empty.

Tashīl – It has various connotations and has to be understood in the context it is being used. It literally means to make something easy. Technically it is the easing of the recitation of the *hamzah*. This is also referred to as *taghyīr* or *takhfīf*. This ease includes *tashīl bayn bayn*, *ibdāl* and *hadhf*. Technically, *tashīl* also refers to a *hamzah* being read in between a *hamzah* and the *harakah* found on the *hamzah*.

Tashīl al-Mahd – Check the meaning of *tashīl* without *idkhāl*.

Tashīl Bayn Bayn – The *hamzah* being read in between a *hamzah* and the *harakah* found on the *hamzah*. Refer to *tashīl*.

Tashīl with idkhāl – This is applied when 2 *hamzahs* appear together, one immediately after the other. It is making *tashīl* in the *hamzah* while inserting an *alif* between the 2 *hamzahs*. When *idkhāl* is made the *tashīl* will always be in the second *hamzah*. Check also the meaning of *tashīl* and *idkhāl*.

Tashīl without idkhāl – This is applied when 2 *hamzahs* appear together, one immediately after the other. Making *tashīl* in the *hamzah* without *idkhāl*. Sometimes *tashīl* is made in the first *hamzah* and at times in the second. This is also called *tashīl al-mahd*. Check also the meaning of *tashīl* and *idkhāl*.

Tathlīth – literally means to make three. Indicates to three ways of pronunciation - more specifically the 3 ways of Warsh in *madd badl* i.e. *qasr*, *tawassut* and *tūl*.

Tathqīl – literally means heavy. It is a synonym for *tashdīd* i.e. to recite a letter with a *shaddah*.

Tawassut – literally means in-between. Indicates to the length of a *madd* which pulled 4 *harakāt*.

Thulāthī Mujarrad – a word with three root letters; trilateral words.

Tūl – literally means long. Indicates to the length of a *madd*, pulled to the duration of 5 *alifs* or 6 *harakāt*. It is also referred to as *ishbā`*.

Uṣūl – those rules which can be applied consistently for the *qurrā`* throughout the Qur`ān.

Wajh – It literally means face or way. It is one way/manner of reading. The plural is *oujuh*. At times in a word there is only one *wajh* (way of reading it) and at times there are many *oujuh* (ways of reading it).

Waqf – to stop. Technically it is to stop on a complete word long enough to renew ones breath with the intention of continuing recitation.

Wasl – to join (recitation).

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