

غُنْيَةُ الطَّلَبَةِ

فِي

تَيْسِيرِ السَّبْعَةِ

By
Muhammad Saleem Gaibie

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By Madbūt Writers & Translators
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 Aḥmad Khān said:

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

CONTENTS

Contents	4
Foreword	6
Acknowledgments	7
System of Transliteration	8
CHAPTER ONE:	
Biography of Imam Shāṭibī	10
Biography of Qāri Anīs Aḥmad Khān	22
Author's link to Qāri Anīs and to Imam Shāṭibī	25
CHAPTER TWO:	
Introduction to Qirā'āt	32
The Muqaddimah of the Shāṭibiyyah	34
CHAPTER THREE:	
The seven qurrā' and their narrators	76
Their codes	77
Reality of the differences between the various qirā'āt	81
The benefit of the different qirā'āt	82
The meaning of ikhtilāf between the qurrā' and the jurists	82
The qirā'āt mentioned in hadith	83
Teachers of qirā'āt from amongst the Ṣaḥābah and the Tābi'īn	85
The use of the opposites in the Shāṭibiyyah	85
Etiquette and advices for the student	87
Definition of qirā'āt and its subject matter	89
The seeking of an apt teacher	89
The basmalah between two sūrahs	90
Ṣilah in Mīm al-jam'	90
Idghām Kabīr	91
Idghām Mutaqāribayn	93
Hā' al-Kināyah	96
Madd Far'ī	97
Two hamzahs which appear in one word	98
Two hamzahs which appear in two separate words	100
Hamzah Mufradah – the isolated hamzah	102
Naql – transferring the ḥarakah of the hamzah to the sākin before it	104

Tahqīq and Sakt	104
Waqf for <u>Hamzah</u> and Hishām	105
Idghām <u>Saghīr</u>	109
Idghām of those letters which are close in makhraj	113
Idghām of nūn sākinah and tanwīn	116
Fath and Imālah	116
Those imālahs peculiar to Kisāʿī	120
Those imālahs peculiar to Dūrī ʿAli	121
Those imālahs peculiar to Hishām	122
Those imālahs peculiar to Ibn Dhakwān	123
Tarbīʿ for Warsh	124
Imālah of hāʿ al-taʿnīth	124
The Chapter on the rāʿ	125
Taghlīth of the lām	127
Waqf according to the last <u>ḥarakah</u>	128
Waqf according to the rasm	129
Yāʿ al-Idāfah	132
Yāʿāt al-Zawāʿid	143
Jamʿ - joining multiple readings in one sitting	149
Some consistent changes of the qurrāʿ	151
CHAPTER FOUR:	
The Qāriʿ's Lexicon	156
Bibliography	165

FOREWORD

This work is based on the book *al-Fawā'id al-Muḥibbiyah*, authored by Qāri Anīs Aḥmad 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 Aḥmad, *al-Fawā'id al-Muḥibbiyyah*, as well as its basis, the *Shāṭibiyyah*.

I have tried to maintain Qāri Anīs's style of writing in my translation, particularly the beginning of the chapters when he addresses the student as *إِعْلَمُ أَيُّهَا الْعَزِيزُ* or *إِعْلَمُ أَيُّهَا الطَّالِبُ*.

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 *Shāṭibiyyah* as an instruction for one who desires to study the *Shāṭibiyyah*, 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 Aḥmad 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 *qurrā'*.

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-ʿUlūm al-ʿArabiyyah al-Islāmiyyah in Strand, Cape Town who studied and aided in editing this book with me. They include Moulana Ibrāhīm Ghafūr, Moulana ʿAbd al-Raḥmān Khān, Moulana Yāʿqūb 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	<u>h</u>	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	آ	ā
14	ص	<u>s</u>	30	يَ	ī
15	ض	<u>d</u>	31	وُ	ū
16	ط	<u>t</u>	32	أَيَّ	ay
			33	أَوْ	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 [ʾ] 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 Aḥmad al-Ruʿaynī 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 وَمَنَافِعُ لِلنَّاسِ﴾

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

His Eponym, al-Ruʿaynī 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-Fath al-Mawāhibī* pg. 28.

² *Al-Aṭlām* Vol. 5 pg. 180.

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

⁴ *Sūrah al-Ḥadīd*, verse 25

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

⁶ The famous scholar and author of *Al-Muwāfaqāt* and *Al-Iʿtiṣām*, Abū Ishāq 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-Aʿyān* 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, Ibrāhīm ibn Mūsā Abū Ishāq al-Shāṭibī, the author of *al-Muwāfaqāt* and *al-Iṭisām* (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. Qaṣṭallānī states that when Imam Shāṭibī became blind he recited these couplets:

وَقَالُوا قَدْ عَمِيَْتَ فَقُلْتُ كَلَّا * وَإِنِّي الْيَوْمَ أَبْصُرُ مِنْ بَصِيرِ
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`āt* to those who were considered the most prominent *qurrā`* in Shāṭibah, including Abū `Abd Allah Muḥammad ibn al-`Āṣ al-Nafzī.

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

¹⁰ *Mu`jam 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 Shāṭibī'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 Shāṭibī had exhausted his study with all the scholars in Shāṭibah he travelled to Valencia. Here he read *qirā`āt* to Abū al-Ḥasan ʿAlī ibn Hudhail, as well as reading the entire *Al-Taysīr* of Al-Dānī to him from memory. He also studied hadith by ʿAlī ibn Hudhail, transmitting the *Ṣaḥīḥ* of Muslim from him. Shāṭibī also transmits the *Ṣaḥīḥ* of Muslim from Abū Muḥammad ʿAbbās ibn Muḥammad ibn ʿAbbās and Abū ʿAbd Allah Muḥammad ibn Yūsuf ibn Saʿādah, both from Valencia.

He further benefited from Abū ʿAbd Allah Muḥammad ibn Ḥamīd, 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-Ḥasan ʿAlī ibn ʿAbd Allah ibn Khalaf ibn Niʿmah he transmitted *Sharḥ al-Hidāyah* of Abū al-ʿAbbās al-Mahdawī.

The task of delivering *khutbahs* (sermons) was performed only by those capable and knowledgeable of the undertaking. Due to Shāṭibī'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 Shāṭibī 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 Shāṭibah.

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

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

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-Qāḍī al-Fāḍil had just erected a school named Madrasah al-Fāḍiliyyah. Upon recognising Shāṭibī's genius and expertise, he approached him to be the *Sheikh* of the school. Al-Qāḍī al-Fāḍil honoured him in every possible way. The *madrasah* itself was erected in 580 A.H. and had a special section dedicated specifically to *qirā'āt*. It was here that Shāṭibī taught *qirā'āt*, *naḥw* (Arabic grammar) and *balāghah* (Arabic rhetoric) until he died. He was succeeded by his students, Abū 'Abd Allah al-Qurṭubī and Abū 'Amr ibn al-Hājib.

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

Shāṭibī visited Bayt al-Maqdis in 587 A.H. after it was conquered by Salāḥ al-Dīn Ayyūbī in 583 A.H. He spent the month of Ramaḍān there and performed *i'tikāf* (ritual seclusion) as well. Thereafter he returned to Egypt, took up residence at Madrasah al-Fāḍiliyyah, 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. *Salāḥ 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 (Shāṭibiyyah) Allah will let him derive benefit from it, for I wrote it solely for Allah’s pleasure.”

He also states in his book:

وَنَادَيْتُ اللَّهَ يَا خَيْرَ سَامِعٍ * أَعِزَّنِي مِنَ التَّسْمِيعِ قَوْلًا وَمَفْعَلًا

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 Kaʿbah 12 000 times. At every point where *duʿā* should be made he prayed to Allah:

اَللّٰهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْاَرْضِ ، عَالِمِ الْغَيْبِ وَالشَّهَادَةِ ، رَبَّ هَذَا الْبَيْتِ الْعَظِيمِ ، اِنْفَعْ بِهَا كُلَّ 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 Kaʿbah),
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 *Saḥīḥ* Bukhārī, *Saḥīḥ* Muslim and the *Muwattāʾ* 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 Mukhtaṣar al-Fatḥ al-Mawāhibī pg 62, Siyar al-Aʿlām al-Nubalāʾ 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 *sharī`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-Ḥasan al-Sakhāwī mentions that whilst on hajj, a group from Maghrib (North-west Africa) proclaimed that whoever longed to perform *ṣalāh* behind one who had never sinned, should perform *ṣalāh* 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-Fatḥ 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 *Shāṭibiyyah* is the *Taysīr* of Abū `Amr al-Dānī. In his introduction to the *Shāṭibiyyah* 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 *Shāṭibiyyah* instead of the *Taysīr*.

The scholar, al-Ṭabarī has disparaged the *sanad* of Ibn `Āmir's reading to al-Mughīrah ibn Abī Shihāb, arguing that he did not recite to `Uthmān ؓ. 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 *Shāṭibiyyah* on the seven *qirā`āt*.
- 2) *`Aqilah al-Atrāb al-Qasā'id fī Asnā al-Maqāsid*, 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 ط.

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

On Completion of his *Shāṭibiyyah*, 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: لَا

سَيِّدِي هَذِهِ يَقِيضُ اللَّهُ لَهَا فَتَى يَبِينُهَا ; 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-Unwān* by Abū Ṭāhir Ismā'īl ibn Khalaf al-Andalusī

(died 455 A.H.). When they were introduced to the *Shāṭibīyyah*, they left memorizing *al-Unwān* and started memorizing and studying the *Shāṭibīyyah*. Subsequently, they read the seven *qirā`āt* as defined in the *Shāṭibīyyah*. This acclaim for the *Shāṭibīyyah* 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 *Shāṭibīyyah*, 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. Qaṣṭallānī further mentions that he saw a copy of the *Shāṭibīyyah* 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 *qurrā`* and their narrators.

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

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 *Shāṭibīyyah*. Furthermore he emphasises that a student of *qirā`āt* cannot be found without a copy of the *Shāṭibīyyah*; 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 *Shāṭibīyyah*, 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 ʿAbd Allah al-Nafzī al-Shāṭibī, better known as Ibn al-Lāyu – he studied *qirāʾāt* under Ibn Ghulām al-Faras and Abū ʿAbd Allah ibn Saʿīd. Imam Shāṭibī recited the seven *qirāʾāt* to him.
- ʿAlī ibn Hudhayl al-Balansī – he studied *qirāʾāt* by Abū Dāwūd Sulaymān ibn Najāh. He fasted often and stood at length performing prayers. Imam Shāṭibī read the seven *qirāʾāt* to him and transmits the *Sahīh Muslim* from him.
- Abū ʿAbd Allah Muḥammad ibn Ḥamīd – he was a student of ʿAlī ibn Hudhayl, as well as having studied *qirāʾāt* from Shurayh, the Qādī. He also recited to Abū al-Ḥasan ibn Thābit al-Khaṭīb and Abū ʿAbd Allah ibn Abī Samurah. Imam Shāṭibī transmits some *qirāʾāt* from him according to *al-Kāfī* of Muḥammad ibn Shurayh.
- Ibn al-Nīmah al-Balansī – he studied *qirāʾāt* under Abū al-Ḥasan ibn Shafīʿ, Mūsā ibn Khamīs al-Darīr and Abū al-Aṣbagh ʿAbd al-ʿAzīz ibn Shafīʿ. Imam Shāṭibī transmits *Sharḥ al-Hidāyah* of Abū al-ʿAbbās al-Mahdawī from him, who in turn transmits it from Ibn ʿItāb, from Ghānim ibn al-Walīd, from the author of *Sharḥ al-Hidāyah*.
- Abū ʿAbd 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 *qirāʾāt*.

HIS STUDENTS

- Abū al-Ḥasan al-Sakhāwī – he spent a long time with Imam Shāṭibī and learnt *qirāʾāt*, Arabic grammar, and other sciences from him. He also studied by others like Abū Ṭāhir al-Silafī and Abū al-Yumn Zaid al-Kindī. Later, when he travelled to Damascus, he was an expert in *tafsīr* (exegesis), *qirāʾāt* and Arabic grammar, among others. He spent 40 years teaching in the Umayyad mosque in Damascus. Amongst Sakhāwī's outstanding students is Abū Shāmmah, author of *Ibrāz al-Maʿānī*, the commentary on *Hirz al-Amānī*.
- Abū ʿAbd Allah Muḥammad ibn ʿUmar al-Qurṭubī – he read the *Shāṭibiyyah* and *Rāʾiyyah* to Imam Shāṭibī. Ibn al-Jazarī states that no-one heard the entire *Rāʾiyyah* from Imam Shāṭibī, except Qurṭubī and

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

- Al-Kamāl ʿAli ibn Shujāʿ ibn Sālim – he is better known as *Sihr al-Shāṭibī*, the son-in-law of Shāṭibī as he married Imam Shāṭibī's daughter after his demise. It is recorded that they had offspring. He read the Qurʾān 19 times to Imam Shāṭibī incorporating 19 out of the 20 narrations mentioned in the *Shāṭibiyyah*, except for the narration of Abū al-Ḥārith. Thereafter he combined all these narrations in one recital to Imam Shāṭibī. However, upon reaching *Sūrah al-Aḥqāf*, Shāṭibī died. He also studied the *Shāṭibiyyah* and the *Taysīr* of Abū ʿAmr al-Dānī with him.
- ʿAli ibn Muhammad ibn Mūsā al-Tujībī – recited the seven *qirā'āt* to Imam Shāṭibī individually and later collectively. He studied Imam Shāṭibī's works with him. He is the only student besides Qurṭubī who heard the entire *Rāʾiyyah* from Shāṭibī.
- Abū ʿAmr ʿUthmān ibn ʿUmar ibn Abū Bakr, better known as Ibn al-Ḥājib – he was an author in many fields, including *uṣūl* (legal theory), *ṣarf* (morphology) and *naḥw* (Arabic grammar). He read the seven *qirā'āt* to Shāṭibī as well as studying the *Taysīr* and the *Shāṭibiyyah* with him. He also taught at Madrasah al-Fādiliyyah after Shāṭibī's demise.
- Muḥammad ibn Qāsim ibn Firruḥ al-Jamāl Abū ʿAbd Allah al-Shāṭibī al-Bāqī – he is the son of Imam Shāṭibī. He transmits the *Shāṭibiyyah* from his father, studying it with him until *Sūrah Ṣād* and via *ijāzah* for the remainder of the text.
- Muḥammad ibn Muḥammad ibn Wadāḥ al-Lakhmī – he recited the *Shāṭibiyyah* to Imam Shāṭibī and returned to Maghrib and Spain where he started teaching it to many others. Through him, the *Shāṭibiyyah* was transmitted to Maghrib and Spain.
- ʿAbd al-Raḥmān ibn Abū al-Qāsim Al-Azdī al-Tūnusī, better known as Ibn al-Ḥaddād – he travelled to Imam Shāṭibī from Tunisia and recited to him. He then settled in Morocco and started writing a commentary on the *Shāṭibiyyah*. Ibn al-Jazarī mentions that it is possible that this was the first commentary to be written on the *Shāṭibiyyah*.
- ʿAbd Allah ibn Muḥammad ibn ʿAbd Wārith, also known as Ibn Fārr al-Laban – many *qurrāʾ* flocked to him to receive *ijāzah* from him as he was the last living student of Imam Shāṭibī.

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 (*wuḍū`*) when teaching. His student, Abū al-Ḥasan al-Sakhāwī 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 أَوَّلًا فَلْيَقْرَأْ ; “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, Sakhāwī, 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 ذَنْبٍ قُتِلْتُ , thereafter he would stop on عَلِمْتُ نَفْسٌ مَا أَحْضَرْتُ .

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 Ḥafs, then Shu`bah, followed by `Āsim (Ḥafs 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 ثَانِيًا فَلْيَقْرَأْ ; "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 فَلْيَقْرَأْ ; "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.

Qāri Anīs Aḥmad Khān¹⁸

The well-learned, skilled and proficient Sheikh Muḥammad Anīs Aḥmad Khān was born in the village of Jaganpūr in Fayḍ Ābādī. His father, an ardent follower and student of *Sheikh al-Hind* Moulānā Maḥmūd al-Ḥasan 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 ʿAbd al-Raʿūf Khān, father of Qāri Anīs Aḥmad. After completion of his studies of Arabic, hadith, *fiqh*, and other sciences in Deoband, his father also mastered the science of *qirāʾāt*. He returned to his village and taught the youth correct recitation of the Qurʾān, as well as writing various *fatwās* (legal verdicts) on many issues. Many books were authored by him.

Qāri 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 Qāri 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 Qurʾān, *qirāʾāt* and the other Qurʾānic sciences.

While still in his youth Qāri Anīs left his father's loving care and went to Deoband to learn Islamic studies, specifically *qirāʾāt*. This he did under the *Sheikh al-qurrāʾ* of Deoband, Qāri Ḥifṭh al-Raḥmān, completing the narration of Ḥafṣ as well as the seven *qirāʾāt* by him. However, Qāri Anīs mentions that after completing the seven *qirāʾāt* his thirst for the science was not quenched, and he thus travelled to Madrasah ʿĀliyah Furqāniyah in Lucknow which hosted a number of specialists in the field of Qurʾān and was known as the centre for *qirāʾāt* during that time. Qāri Anīs benefited and learnt as much as he could from these specialists who included Qāri Muḥibb al-Dīn, Sheikh Muḥammad Sābiq al-Lucknawī and Sheikh ʿAbd al-Mālīk ibn Jeon amongst others. It was under the skilful guidance of Qāri Muḥibb al-Dīn that Qāri 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-Muḥibbiyyah* by Moulan Dhu al-Fiqār Aḥmad. *Husn al-Muḥāḍarāt fī Rijāl al-Qirāʾāt* Vol. 2 pg. 341.

qirā`āt, as well as the 10 thereafter, via the *ṭarīq* 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 Falāḥ 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 Falāḥ 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-Muḥibbiyyah* – a book detailing the rules regarding the seven *qirā`āt*, which serves as an introduction to the *Shāṭibiyyah*.
- 3) *Al-Fawā'id al-Mutammimah* – this book features the three *qirā`āt* after the seven, which completes the 10 *qirā`āt*.
- 4) *Al-Fawā'id 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 send 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, *Shā'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 Aḥmad and Imam Shāṭibī

I spent years under the expert tutelage of my honorable *ustādh* **Qāri Ayyūb Ishāq**, at whose hands I have studied the text of the *Shāṭibiyyah*, 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 *Shāṭibiyyah*. He informed me that in this manner he had studied the *Shāṭibiyyah* and read the Qur`ān with these seven *qirā`āt* to his brilliant and outstanding teacher **Qāri Anīs Aḥmad Khān** (d. 1990 C.E.), who in turn acquired it from many a teacher, including **Qāri Muḥibb 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-Raḥmān al-Makkī** (d. 1923 C.E.).

(An alternate link) **Qāri Muḥibb al-Dīn** (d. 1981 C.E.) also acquired this directly from **Qāri `Abd al-Raḥmān 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 **Aḥmad al-Durrī al-Tihāmī** (died before 1867 C.E.), acquiring it from **Aḥmad Salamūnah** (was still alive in 1818 C.E.), from **Ibrāhīm al-`Ubaydī** (was still alive in 1822 C.E.), from **`Abd al-Raḥmān al-Ujhūrī** (d. 1784 C.E.), from **Aḥmad al-Baqarī** (d. 1775 C.E.), from **Muḥammad al-Baqarī** (d. 1699 C.E.), from **`Abd al-Raḥmān al-Yemenī** (d. 1640 C.E.), from his father **Sheikh Shahhādhah al-Yemenī** (d. 1570 C.E.), from **Naṣir al-Dīn al-Tablāwī** (d. 1559 C.E.), from **Sheikh al-Islām Zakariyyā al-Anṣārī** (d. 1519 C.E.), from **Ridwān al-`Uqbī** (d. 1448 C.E.), from the author of *al-Nashr* **Muḥammad ibn al-Jazarī** (d. 1430 C.E.), from **`Abd al-Raḥmān al-Baghdādī** (d. 1379 C.E.), from **Muḥammad ibn Aḥmad al-Sā`igh** (d. 1325 C.E.), from the son in-law of Imam Shāṭibī **al-Kamāl `Ali ibn Shujā`** (d. 1263 C.E.), who read and studied under the master **Imam Shāṭibī** (d. 1194 C.E.), the author of the famous text.

(Alternate *sanad*) I also recited the introduction of *al-Shāṭibiyyah* 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 *Shātibīyyah* to **Sheikhah Nafīṣah 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 **`Ali `Abd al-Raḥmān 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 Nafīṣah** also studied the *Shātibīyyah* as well as read its *qirā`āt* to **Sheikh Nidā `Ali Nidā** and **Sheikh `Abd al-`Azīz 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 *Shātibīyyah* via *ijāzah `āmmah* from my *ustādh* **Moulana `Alā` 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 **`Abd al-`Azīz `Uyūn al-Sūd** (d. 1979 C.E.), from the famous Egyptian scholar **`Ali Muḥammad al-Dabbā`** (d. 1960 C.E.), from **`Abd al-Raḥmān 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) **`Abd al-`Azīz `Uyūn 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 Aḥmad al-Marzūqī** (d. 1846 C.E.), from **Ibrāhīm al-ʿUbaydī** (was still alive in 1822 C.E.) with his *sanad* mentioned previously to **Imam Shāṭibī** (d. 1194 C.E.).

(Alternate link) The Indonesian scholar **Muḥammad Yāsīn al-Fādānī** (d. 1990 C.E.) also transmits the *Shāṭibiyyah* from **Sheikh Aḥmad al-Mukhallalātī** (d. 1943 C.E.), from **Muḥammad al-Sharbīnī al-Dimyātī**, from **Aḥmad Lakhbūt**, from **Muḥammad Shaṭā**, from **Aḥmad al-ʿAwādālī**, from ʿAbd al-Raḥmān al-Ibshīhī, from ʿUmr 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-Baṣīr** (d. 1611 C.E.), from **Sheikh Shahhādhah al-Yemenī** (d. 1570 C.E.) with his *sanad* mentioned previously to **Imam Shāṭibī** (d. 1194 C.E.).

(Alternate link) **Muḥammad Yāsīn al-Fādānī** (d.1990 C.E.) also transmits the *Shāṭibiyyah* from **Sheikh Muḥammad ʿAbd al-Bāqī al-Luknawī** (d. 1945 C.E.) who read the text to **Al-Sayyid ʿAbd Allah ibn al-Sayyid Husayn al-Makkī** (d. 1893 C.E.) as well as reading these *qirāʾāt* to **Sheikh ʿAbd al-Ḥaqq ibn Kifāyah Allah al-Makkī** (d. 1921 C.E.), both **Al-Sayyid ʿAbd Allah** (d. 1893 C.E.) and **Sheikh ʿAbd al-Ḥaqq** (d. 1921 C.E.) read these *qirāʾāt* to **Sheikh Ḥabīb al-Raḥmān al-Kāthamī** (d. 1904 C.E.), who read to ʿAli 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 ʿAli al-Mīhī (d.1790 C.E.), from **Ismāʿīl al-Maḥallī**, from **Muḥammad al-Munayyir al-Samannūdī** (d. 1785 C.E.), from ʿAli al-Rumaylī (d. 1718 C.E.), from **Muḥammad al-Baqarī** (d. 1699 C.E.) with his *sanad* mentioned previously to **Imam Shāṭibī** (d. 1194 C.E.).

(Alternate *sanad*) I also read the introduction of the *Shāṭibiyyah* to **Sheikh Aḥmad ibn Saʿd Muḥammad al-Awwād**, who gave me *ijāzah* for the entire text and to transmit these *qirāʾāt* 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 Jumʿah ibn Maḥmūd ibn ʿAbd al-Qawīyy Shaʿbān**, who read the entire text to **Sheikh Ilyās ibn Aḥmad al-Barmāwī** with varying links; they include **Aḥmad ibn Ismāʿīl al-Sindiyyūnī** , who read it to **Sheikh Ḥasan Abū Tālib** (d. 1980 C.E.), who

read it to **Sheikh ʿĀmir al-Sayyid ʿUthmān** (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 ʿAṭā Sulaymān Rizq** (d. 1978 C.E.), to **Sheikh Ismāʿīl al-Hamdānī**, to **Sheikh ʿAbd al-ʿAzīz Mustafā Aḥmad al-Saḥḥār** (was still alive in 1941 C.E.), to **Sheikh Muḥammad ibn Hasan al-Ibyārī**, to **Sheikh Aḥmad Masʿūd al-Ibyārī**, to **Sheikh ʿAli Saqar al-Jouharī**, to **Sheikh Mustafā al-Mihī** (was still alive in 1814 C.E.), to his father **Sheikh ʿAli al-Mihī** (d. 1790 C.E.), to **Sheikh Sālīm al-Nibtītī**, to **Sheikh ʿAli al-Badrī** (d. 1776 C.E.), to **Sheikh Aḥmad ibn ʿUmar 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 Rājih** as well as to **Bakrī al-Tarābīshī**. **Sheikh Kurayyim Rājih** 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 Sālīh al-Ashqar** in **Hims**, who read it to **Sheikh ʿAbd al-Azīz ʿUyūn al-Sūd** (d. 1979 C.E.) and **Sheikh Qāsim**. We have already mentioned the *sanads* of **Sheikh ʿAbd al-Azīz** to **Imam Shāṭibī**. As for **Sheikh Qāsim**, he read it to **Sheikh Dīb Qitrmīz**, who read it to **Sheikh Maḥmūd al-Kīzāwī** (d. 1910 C.E.), who read it to **Sheikh Aḥmad 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 ʿAbd al-Razzāq al-Halabī**, who read it to **Sheikh Maḥmūd Fāʿiz al-Dayr ʿAttānī** (d. 1965 C.E.), who read it to

Sheikh Muḥammad Salīm al-Ḥulwānī (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 Muḥammad al-Yaʿqūbī al-Shāmī** who gave me *ijāzah* for the entire text. He informed me that in the same manner he *received* *ijāzah* in the Shāṭibiyyah from **Sheikh ʿAbd al-ʿAzīz ʿUyūn 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* ﷺ 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 ﷻ 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:

السَّاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ 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 *ṣifāt* 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 *Ṣaḥābah* 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:

فَمِنْهُمْ بَدُورٌ سَبْعَةٌ ... *

³ Imam al-Shāṭibī says:

لَهَا شُهُبٌ عَنْهَا اسْتَنَارَتْ ... *

The Muqaddimah of the Shāṭibiyyah

1 - بِدَأْتُ بِسْمِ اللَّهِ فِي النَّظْمِ أَوَّلًا * تَبَارَكَ رَحْمَانًا رَحِيمًا وَمَوْلَا

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:

إِسْم - The word *إِسْم* is derived from *وَسَمَ* which means brand or mark. It could also be derived from *سُمُو* which means high or elevated.

النَّظْم - 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.

الْبَرَكَه - It means to bless or praise. The verb is derived from the root word *الْبَرَكَه*, meaning something which entails much goodness or blessings.

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

وَمَوْلَا - 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.

2 - وَتَنَيْتُ صَلَّى اللَّهُ رَبِّي عَلَى الرَّضَا * مُحَمَّدٍ الْمُهْدَى إِلَى النَّاسِ مُرْسَلًا

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

EXPLANATION:

الرَّضَا - That person who has contentedness or satisfaction (ذُو الرِّضَا), or that person who is pleased (الرَّاضِي) as Allah says: وَلَسَوْفَ يُعْطِيكَ 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: لَعَلَّكَ تَرْضَى ; *"that you may become pleased with the reward which Allah shall give you."*

المُهْدَى - It stems from هَدَيْتَ 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 مُّهْدَاةٌ ; *"O people I (am sent) as a mercy and a gift (to all)."*⁴

الرَّسُولَ - Someone sent as a messenger (رَسُول).

3 - وَعِزَّتِهِ ثُمَّ مَنْ * تَلَاهُمْ عَلَى الْإِحْسَانِ بِالْخَيْرِ وَبَلَا

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:

عِزَّة - 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.

تَلَاهُم (تَبِعَهُمْ) - Those who follow the Sahābah and close relatives of the Prophet ﷺ.

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

عَلَى الْإِحْسَان - It means طَلَبِ الْإِحْسَان ; in wanting to perform good deeds. It could also mean عَلَى طَرِيقَةِ الْإِحْسَان ; in the manner of performing good deeds, or عَلَى فِيهِمْ مِنَ الْإِحْسَان ; upon that goodness which is within them.

وَبَلَا - بِالْخَيْرِ وَبَلَا is the plural of وَابِل meaning abundant rainfall. It is connected to خَيْر. Its meaning is thus abundant showers/rains of excellence. This clause refers to the *Sahābah*.

4 - وَتَلَّثْتُ أَنَّ الْحَمْدَ لِلَّهِ دَائِمًا * وَمَا لَيْسَ مَبْدُوءًا بِهِ أَجْزَمُ 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:

(أَقْطَعُ) أَجْزَم - 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 يُبْدَأُ فِيهِ بِحَمْدِ اللَّهِ فَهُوَ أَجْزَمُ ; 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: . . . وَتَنَيْتُ أَنَّ الْحَمْدَ لِلَّهِ . . . and then وَتَلَّثْتُ 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 *khuṭbah* (introduction) with the *hamd* as Allah does when he starts *Sūrah al-Sāffāt* with the *basmalah* and ends it with the *hamd*.

⁵ *Sunan Abi Dāwūd*, vol. 4, pg. 2065, hadīth no. 4840. *Ibn Mājah*, vol.1, pg. 610, hadīth no. 1894. *Musnad Aḥmad*, vol.2, pg.359, hadīth no. 8712. *Ibn Hībān* 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 * فَجَاهِدْ بِهِ حَبْلَ الْعَدَا 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. ʿAbd Allah ibn Masʿūd ؓ explains the verse *وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا* and says that حَبْلُ اللَّهِ here refers to the Qur`ān. In a report from ʿAli ؓ he states: *هُوَ حَبْلُ اللَّهِ الْأَمِينِ* ; *"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 تُطِيعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا* ; *"So obey not the disbelievers, but strive against them with it (the Qur`ān) with the utmost endeavour."*

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

الْعَدَا - It is the plural of *عَدُوٌّ* 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 - وَأَخْلِقَ بِهِ إِذْ لَيْسَ يَخْلُقُ جَدَّةً * جَدِيداً مُؤَالِيهِ عَلَى الْحَدِّ 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:

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

يَخْلُقُ - It means old, shabby or worn.

جَدَّةً - It means newness or freshness, the opposite of يَخْلُقُ. No matter how much the Qur`ān is read or studied, one does not become tired of it. `Ali ؑ is reported to have said: كَثْرَةُ الرَّدِّ ; وَلَا يَخْلُقُ عَنْ كَثْرَةِ الرَّدِّ ; "it (the Qur`ān) does not become worn out due its excessive repetition (recitation)."⁸

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

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

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

مُقْبِلًا - It means dedication.

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

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

7 - وَقَارِئُهُ الْمَرْضِيُّ قَرَّ مِثْلُهُ * كَالْأُتْرُجِّ حَالِيهِ مُرِيحًا 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 رضي الله عنه reports that the Prophet ﷺ said: مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الْأُتْرُجَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ ; “The similitude of a believer who recites the Qur`ān is like that of the citron: its fragrance is sweet and it’s taste is delicious.”⁹

الْأُتْرُج - citron

حَالِيهِ - its two conditions

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

8 - هُوَ الْمُرْتَضَى أَمَّا إِذَا كَانَ أُمَّةً * وَيَمَمُهُ ظِلُّ الرِّزَانَةِ فَنَقْلًا

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 - From يَوْمٌ 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 عليه السلام as an *ummah*: إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً ; “Verily Ibrāhīm was an *ummah*.”

وَيَمَّمَهُ - It means to intend.

(الْوَقَار) الرَّزَانَةُ - dignified, honoured, revered, or commanding respect.

فَقَلَّاحٌ - 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.

فَقَلَّاحٌ 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.

9 - هُوَ الْحُرُّ إِنْ كَانَ الْحَرِيُّ حَوَارِيًّا * لَهُ يَتَحَرِّيهِ إِلَى أَنْ تَنْبَلَا

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 *qārī* 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: اَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌّ وَلَهُمْ ; “Know that the life of this world is only

play and amusement", وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ; "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 أَفْرَأَيْتَ مَنْ اتَّخَذَ لُصُّوفَهُ هَوَاهُ؟ “Have you seen him who takes his own lust (vain desires) as his deity?”

(لَائِقٌ) الْحَرِيُّ – It means worthy.

(نَاصِرًا) حَوَارِيًّا - It means a follower, a disciple, a true friend.

التَحَرِّي - To intend.

أَنْ تَبْلَا - Until he dies.

The Status of the Qāri` of the Qur`ān

10 - وَإِنَّ كِتَابَ اللَّهِ أَوْثَقُ شَافِعٍ * وَأَعْنِي غَنَاءً وَاهِبًا مُتَفَضِّلًا

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

EXPLANATION:

أَوْثِقُ – It means firm, strong, secure, dependable, reliable.

شَافِعَ - intercessor.

This portion refers to a hadith of the Prophet ﷺ: *اِقْرَءُوا الْقُرْآنَ فَإِنَّهُ يَجِيءُ يَوْمَ الْقِيَامَةِ شَفِيعًا*; *“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.

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

11 - وَخَيْرُ جَلِيسٍ لَا يُمَلُّ حَدِيثُهُ * وَتَرْدَادُهُ يَزِدُّهُ فِيهِ تَجَمُّلاً

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.

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

حَدِيث - it means speech.

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

وَتَرْدَادُهُ - it means frequent repetition. The pronoun in تَرْدَادُ 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 وَتَرْدَادُهُ is referring to.

12 - وَحَيْثُ الْفَتَى يَرْتَاغُ فِي ظُلُمَاتِهِ * 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`.

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

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

يَلْقَاهُ – The ه here will refer to the *qāri`*.

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

مُتَهَلِّلًا – rejoicing, cheerful, happy, friendly.

13 - هُنَالِكَ يَهْنِئُهُ مَقِيلًا وَرَوْضَةً * وَمِنْ أَجْلِهِ فِي ذِرْوَةِ الْعِزِّ يُجْتَلَى

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.

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

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

رَوْضَةً – garden

أَجْلِهِ – The ه refers to the Qur`ān.

ذِرْوَةٍ – It means summit, peak, top.

الْعِزِّ – honour, rank, glory

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

This line refers to a hadith of the Prophet ﷺ:

الْقَبْرُ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ أَوْ حُفْرَةٌ مِنْ حُفْرِ 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.

14 - يُنَاشِدُ فِي إِرْضَائِهِ لِحَبِيبِهِ * وَأَجْدِرِيهِ سُؤلاً إِلَيْهِ مُوَصَّلاً

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.

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

The Prophet ﷺ is reported to have said:

يَجِيءُ الْقُرْآنُ يَوْمَ الْقِيَامَةِ فَيَقُولُ: يَا رَبِّ حَلِّهِ ، فَيُلْبَسُ تَأْجُ الْكَرَامَةِ ، فَيَقُولُ: يَا رَبِّ زِدْهُ حُلَّةَ الْكَرَامَةِ ، ثُمَّ يَقُولُ: يَا رَبِّ إِرْضَ عَنْهُ فَيَقَالُ: اقْرَأْ وَارْقُ وَيزدادُ 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

سُؤلاً 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 - فَيَا أَيُّهَا الْقَارِئُ بِهِ مُتَمَسِّكًا * مُجَلًّا لَهُ فِي كُلِّ حَالٍ مُبَجَّلًا

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.

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

In a hadith it comes: كِتَابُ اللَّهِ فِيهِ الْهُدَى وَالنُّورُ فَتَمَسَّكُوا بِكِتَابِ اللَّهِ وَخُذُوا بِهِ; “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: مَنْ اسْتَمْسَكَ وَأَخَذَ بِهِ كَانَ عَلَى الْهُدَى وَمَنْ أَخْطَأَهُ ضَلَّ; “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

مُجَلَّلًا – It means someone who honours and exalts. مُبَجَّلًا will have the same meaning.

16 - هَنِيئًا مَرِيئًا وَالِدَاكَ عَلَيْهِمَا * مَلَائِسُ أَنْوَارٍ مِنَ النَّجِّ وَالْحَلَا

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:

هَنِيئًا – wholesome, delicious.

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

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

مَرِيئاً – 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 – It is the plural of نُور which means light.

التَّاج – crown.

الْحِلَالِ – It is the plural of حِلْيَة which means decoration, finery, ornaments, jewellery.

In this line the author alludes to the hadith:

مَنْ قَرَأَ الْقُرْآنَ وَعَمِلَ بِمَا فِيهِ أُلْبَسَ وَالِدَاهُ تَاجًا يَوْمَ الْقِيَامَةِ ، ضَوْؤُهُ أَحْسَنَ مِنْ ضَوْءِ الشَّمْسِ فِي بُيُوتِ الدُّنْيَا لَوْ كَانَتْ فِيكُمْ ، فَمَا ظَنُّكُمْ بِالَّذِي عَمِلَ بِهَذَا

“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 وَالصَّفْوَةُ الْمَلَآئِكَةُ

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:

النَّجْلِ – offspring, descendant, son, progeny.

In this line the author alludes to the hadith:

إِنَّ لِلَّهِ أَهْلِيْنَ 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 ﷺ 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.

وَالصَّفْوَةُ الْمَلَآءُ – It refers to وَخَاصَّتُهُ in the hadith.

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

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

18 - أُولُو الْأَرْبِ وَالْإِحْسَانِ وَالصَّبْرِ وَالتَّقَى * حُلَاهُمْ 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 – It has the meaning of ذُو which means holder or possessor.

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

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 أُحْكِمَتْ 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 (حُلَا) of the family of Allah (أَهْلُ اللَّهِ) are their qualities of piety (التَّقَى), righteousness (الْبِرُّ), sincerity (الْإِحْسَانِ) and perseverance (الصَّبْرُ).

19 - عَلَيْكَ بِهَا مَا عِشْتَ فِيهَا مُنَافِسًا * وَبِعْ 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 حُذ 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 عِشْتَ - as long as you live.

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

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

أَنْفَاسِهَا - The plural of نَفْس 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

20 - جَزَى اللَّهُ بِالسَّخِرَاتِ عَنَّا أَيْمَةً * لَنَا نَقَلُوا الْقُرْآنَ عَذْبًا وَسَلْسَلَا

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 تَقْلًا عَذْبًا 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 - فَمِنْهُمْ بُدُورٌ سَبْعَةٌ قَدْ تَوَسَّطَتْ * سَاءَ الْعُلَى وَالْعَدْلُ زُهْرًا وَكُمَلًا

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

الْعَدْلُ – good reputation or honorable record.

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

22 - لَهَا شُهُبٌ عَنْهَا اسْتَنَارَتْ فَنَوَّرَتْ * سَوَادَ الدُّجَى حَتَّى تَفَرَّقَ وَانْجَلَا

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:

لَهَا - the هَا refers to the *budūr*.

شُهُبٌ - It is the plural of شَهَاب , meaning bright star.

الدُّجَى - It is the plural of دُجِيَّة , 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 - وَسَوْفَ تَرَاهُمْ وَاحِدًا بَعْدَ وَاحِدٍ * مَعَ اثْنَيْنِ مِنْ أَصْحَابِهِ مُتَمَثِّلًا

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 *qārī`* individually with their two students.

مُتَمَثِّلًا - will mean مُتَعَيِّنًا (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 Shāṭibī 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', Ḥafṣ and Shu'bah who learnt directly from 'Āṣim and Dūrī and Abul al-Ḥārith who learnt directly from Kisā'ī.

- 2) Between the narrator and the imam there is another link. They will include Abū ʿAmr Baṣrī since between him and his two narrators (Dūrī and Sūsī) is Yahyā 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 ʿĀmir will fall in this category.

24 - تَخَيَّرَهُمْ نِقَادُهُمْ كُلُّ بَارِعٍ * وَلَيْسَ عَلَى قُرَائِهِ مَتَاكَلًا

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

EXPLANATION:

تَخَيَّرَ - means to choose or pick.

نِقَادٌ - it is the plural of نَاقِدٌ , meaning a critic or reviewer.

بَارِعٌ - means skillful, brilliant and outstanding.

وَلَيْسَ عَلَى قُرَائِهِ مَتَاكَلًا - the author indicates that these imams and their narrators did not use their recitation or their teaching of the Qurʾān as a means for them to achieve worldly gains.

The Seven Qurṛā` and their Transmitters

25 - فَأَمَّا الْكَرِيمُ السِّرُّ فِي الطَّيِّبِ نَافِعٌ * فَذَلِكَ الَّذِي اخْتَارَ الْمَدِينَةَ مَنَزَلًا

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

EXPLANATION:

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

السِّرُّ - It means secret.

الطَّيِّبِ - It means sweet scents.

Some have mentioned this esteemed secret (الكَرِيمُ السِّرُّ) concerning the sweet smell; when Nāfiʿ recited Qurʾān, 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.

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

26 - وَقَالُونُ عَيْسَى ثُمَّ عُثْمَانُ وَرَشُّهُمْ * بِصُحْبَتِهِ الْمَجْدَ الرَّفِيعَ تَأْتِلًا

26. As for Qālūn (whose name was) ʿIsā and ʿUthmān, (known as) Warsh, they achieved the most sublime ranks of distinction by accompanying him (Nāfiʿ)

EXPLANATION:

In this verse Imam Shāṭibī mentions the two narrators of Nāfiʿ. The first narrator is Qālūn. His real name was ʿIsā but was nicknamed Qālūn by Nāfiʿ. Qālūn is a Roman word meaning good or excellent. Nāfiʿ named him Qālūn (or good) due to his excellent recitation of the Qurʾān.

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

The pronoun in وَرَشُّهُمْ refers to the *qurrāʾ*.

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

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

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

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

The sentence would read as follows: تَأْتِلَا عِيسَى وَعُثْمَانُ بِصُحْبَتِهِ الْمَجْدَ الرَّفِيعَ .

27 - وَمَكَةَ عَبْدُ اللَّهِ فِيهَا مُقَامُهُ * هُوَ ابْنُ كَثِيرٍ كَاثِرُ الْقَوْمِ مُعْتَلَاً

27. And in Mecca, was ʿAbd 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 ʿAbd Allah and he stayed in Mecca. He was better known as Ibn Kathīr.

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

28 - رَوَى أَحْمَدُ الْبَرْيُّ لَهُ وَ مُحَمَّدٌ * عَلَى سَنَدٍ وَهُوَ الْمَلَقَّبُ قُتُبُلَاً

28. Aḥmad al-Bazzī and Muḥammad, who was named Qumbul, narrated from him (Ibn Kathīr) via a *sanad* (chain of narrators)

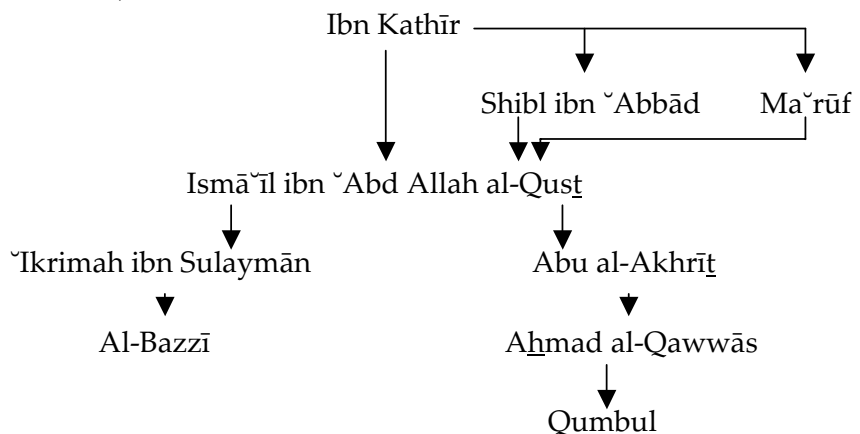
EXPLANATION:

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 Aḥmad al-Bazzī. The second narrator is Muḥammad who was better known as Qumbul.

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



29 - وَأَمَّا الْإِمَامُ الْمَازِنِيُّ صَرِيحُهُمْ * أَبُو عَمْرٍو الْبَصْرِيُّ فَوَالِدُهُ الْعَلَا

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

EXPLANATION:

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

صَرِيحُهُمْ – indicates that he was of pure Arab descent.

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

30 - أَفَاضَ عَلَى يَحْيَى الْيَزِيدِيِّ سَيِّهَهُ * فَأَصْبَحَ بِالْعَذْبِ الْفُرَاتِ مُعَلَّلًا

30. He (Abū ʿAmr) 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 ʿAmr al-Baṣrī.

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

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

مُعَلَّلًا – that which has been watered time after time.

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

31 - أَبُو عَمْرٍو الدُّورِيُّ وَصَالِحُهُمْ أَبُو * شُعَيْبٍ هُوَ السُّوسِيُّ عَنْهُ تَقَبَّلَا

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

EXPLANATION:

The first narrator of Abū ʿAmr Baṣrī is Abū ʿUmar al-Dūrī. The second narrator is Abū Shuʿayb Ṣāliḥ ibn Ziyād al-Sūsī.

وَرَشُّهُمْ is used the same as صَالِحُهُمْ.

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

32 – وَأَمَّا دِمَشْقُ الشَّامِ دَارُ ابْنِ عَامِرٍ * فَتِلْكَ بِعَبْدِ اللَّهِ طَابَتْ مُحَلَّلًا

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

EXPLANATION:

The fourth *qārī* is Ibn ʿĀmir who hails from Damascus, Syria.

فَتِلْكَ – refers to Damascus.

عَبْدُ اللَّهِ – this is the name of Ibn ʿĀmir.

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

33 – هِشَامٌ وَعَبْدُ اللَّهِ وَهُوَ ائْتِسَابُهُ * لِذِكْوَانَ بِالْإِسْنَادِ عَنْهُ تَنْقَلَا

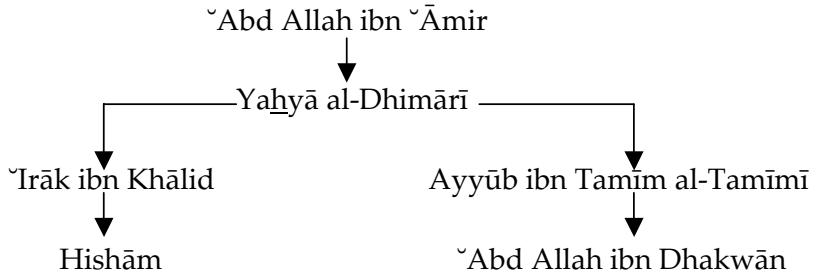
33. Hishām and ʿAbd Allah, who is ascribed to Dhakwān, both narrate from him (Ibn ʿĀmir) via *sanad* (chain of narrators)

EXPLANATION:

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

وَهُوَ ائْتِسَابُهُ لِذِكْوَانَ – 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 تَنْقَلًا – they both narrate from Ibn ʿĀmir via *sanad*:



34 - وَبِالْكُوفَةِ الْعَرَاءُ مِنْهُمْ ثَلَاثَةٌ * أَذَاعُوا فَقَدْ ضَاعَتْ شَذًا وَقَرْنُفَلًا

34. And from the imams of *qirā`āt*, three are from the esteemed Kūfah. They propagated (their knowledge in it) and it diffused musk and cloves

EXPLANATION:

الْعَرَاءُ – is the feminine of أَعْر 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 بُدُور .

أَذَاعُوا – It means to spread, propagate.

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

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

قَرْنُفَلًا – means carnation and clove.

35 - فَأَمَّا أَبُو بَكْرٍ وَعَاصِمٌ اسْمُهُ * فَشُعْبَةُ رَاوِيهِ الْمُبَرِّزُ أَفْضَلًا

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

EXPLANATION:

This is the first of the *qurrā`* from Kūfah and the fifth *qārī`*, Abū Bakr ʿĀsim. His first narrator is Shuʿbah.

المُبَرَّرُ – someone who is superior.

أَفْضَلًا – better or excellent.

36 - وَذَاكَ ابْنُ عِيَّاشٍ أَبُو بَكْرِ الرَّضَا * وَحَفُصٌ وَبِالْإِتْقَانِ كَانَ مُفَضَّلًا

36. He (Shuʿbah) is Ibn ʿAyyāsh (and he was also known as) Abū Bakr, who was affable. And Hafṣ (the other narrator) was preferred because of his precision, proficiency and thorough skill

EXPLANATION:

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

الرَّضَا – agreeable, affable.

Hafṣ is his second narrator.

وَبِالْإِتْقَانِ – وَبِالْإِتْقَانِ means perfection, thoroughness, precision. Due to Hafṣ being thorough and precise in what he transmitted from ʿĀsim, his narration was given preference.

37 - وَحَمْزَةُ مَا أَزْكَاهُ مِنْ مُتَوَرِّعٍ * إِمَامًا صَبُورًا لِلْقُرْآنِ مُرْتَلًا

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

EXPLANATION:

This is the sixth *qārī`*, Hamzah ibn Habīb al-Zayyāt. He became the *Sheikh al-qurrā`* in Kūfah after the demise of ʿĀsim.

مُتَوَرِّعٍ – from the word وَرَعَ , meaning piety.

38 - رَوَى خَلْفٌ عَنْهُ وَخَلَادُ الَّذِي * رَوَاهُ سُلَيْمٌ مُتَقِنًا وَمُحَصَّلًا

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

EXPLANATION:

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

مُتَقِنًا وَمُحَصَّلًا – both refer to Sulaym. He was precise (مُتَقِنٌ) and collective (مُحَصَّلًا) 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 عَلِيٌّ فَالْكِسَاءِيُّ نَعْتُهُ * لِمَا كَانَ فِي الْإِحْرَامِ فِيهِ تَسْرِبَلًا

39. As for ʿAlī, he was referred to as al-Kisāʾī because he donned it (shawl) when in Ihṛām

EXPLANATION:

The seventh qārī` is ʿAlī, better known as Kisāʾī. He was called Kisāʾī meaning cloak or shawl because when on hajj, he wore it as his ihṛām.

نَعْتُهُ – characteristic feature.

فِيهِ – refers to الْكِسَاءِيُّ i.e. تَسْرِبَلٌ فِي الْكِسَاءِيِّ wore/donned in the shawl or cloak.

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

40 - رَوَى لَيْثُهُمْ عَنْهُ أَبُو الْحَارِثِ الرَّضَا * وَخَفِضَ هُوَ الدُّوْرِي وَفِي الذِّكْرِ قَدْ خَلَا

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

EXPLANATION:

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

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

41 - أَبُو عَمْرٍ هُمْ وَالْيَحْصَبِيُّ ابْنُ عَامِرٍ * صَرِيحٌ وَبَاقِيهِمْ أَحَاطَ بِهِ الْوَلَا

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

EXPLANATION:

The هُمْ will refer to البُدُور , same as in كَيْتُهُمْ , وَرُشُهُمْ and صَالِحُهُمْ .

الْيَحْصَبِيُّ - the *sād* may be read with a *fathah*, *ḍammah* or *kasrah*. Refers to Yahṣub, a place in Yemen.

وَبَاقِيهِمْ - refers to all the *qurrā`* besides Abū Ṭ-Amr al-Baṣrī and Ibn Ṭ-Āmir al-Shāmī.

بَاقِيهِمْ - the pronoun refers to بِهِ .

Imam Shāṭibī says in the first part of the verse that Abū Ṭ-Amr al-Baṣrī and Ibn Ṭ-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 الْعِتَاقَةِ \ الرِّق - One's forefathers were slaves and after being freed, he joined and blended with that particular Arab tribe.
- 2) وَلَاءُ الْحَلْف - An Arab tribes gives another Arab tribe a guarantee of security and safeguarding.
- 3) وَلَاءُ الْعَجْم - 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 يُهْدَىٰ بِهَا كُلُّ طَارِقٍ * وَلَا طَارِقٌ يُخْشَىٰ بِهَا مُتَمَحِّلًا

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

EXPLANATION:

هُمْ - refers to the narrators.

طُرُق - the plural of طَرِيق ; those who transmit from the narrators, directly or indirectly.

بِهَا - refers to طُرُق in both places.

كُلُّ طَارِق here means سَالِك or طَالِب ; the student. It refers to any student or person striving or wanting to learn these *qirā`āt*.

وَلَا طَارِق - alludes to a *mudallis* (مُدَلِّس), one who fabricates things.

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

43 - وَهِنَّ اللَّوَاتِي لِلْمُؤَاتِي نَصَبَتْهُنَّ * مَنَاصِبَ فَأَنْصَبْ فِي نَصَابِكَ مُفْضِلًا

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

EXPLANATION:

هُنَّ - refers to طُرُق .

اللَّوَاتِي - the plural of اللَّاتِي which is the plural of اللَّاتِي .

لِلْمُؤَاتِي - the word was originally الْمُؤَاتِي (with a *hamzah*), meaning that person who comes forward or advances towards this book i.e. a student of this book.

نَصَبْتُهَا – bears the meaning of رَفَعْتُهَا or أَصْلَبْتُهَا ; to raise, erect, set up, put up or prepare.

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

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

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

مُفْضِلًا – becoming virtuous, superior, honoured.

44 – وَهَذَا إِذَا أَسْعَى لَعَلَّ حُرُوفَهُمْ * يَطُوعُ بِهَا نَظْمُ الْقَوَافِي مُسَهَّلًا

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:

حُرُوفُهُمْ – means اِخْتِلَافُهُمْ i.e. the differences (in reading) between the *qurrā`*.

يَطُوعُ – to remain in conformance, to follow.

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

مُسَهَّلًا – 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 جَادٍ عَلَى كُلِّ قَارِيٍّ * دَلِيلًا عَلَى الْمَنْظُومِ أَوَّلَ أَوَّلًا

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

EXPLANATION:

دَلِيلًا - means رُمُوزًا ; signs/codes for the *qurrā`* (قَارِيٍّ).

أَوَّلَ أَوَّلًا - it means أَوَّلَ لِأَوَّلٍ ; the first letter for the first reciter.¹⁷

46 - وَمِنْ بَعْدِ ذِكْرِي الْحَرْفَ أُسَمِّي رِجَالَهُ * مَتَى تَنْقُضِي آتِيكَ بِالْوَاوِ فَيَصِلَا

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) a واو 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* (و) e.g. وَمَالِكِ يَوْمَ الدِّينِ (ر)اويِه. . (ن)اَصِرْ * وَعِنْدَ سِرَاطٍ وَالسَّرَاطِلِ (فُنُبَلَا)

47 - سِوَى أَحْرَفٍ لَا رَيْبَهُ فِي اتِّصَالِهَا * وَبِاللَّفْظِ أَسْتَغْنِي عَنِ الْقَبْدِ إِنْ جَلَا

47. (The و 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: وَيُنَبِّتُ نَوْنٌ (ص) حَّ يَدْعُونَ (عاصم)

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. وَمَالِكِ يَوْمِ الدِّينِ (ز) اَوِيهِ (ن) اِصْرٌ ; 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 (حَمَزَةٌ) وَلَكَذِئِهِمْ * جَمِيعًا بِضَمِّ الْهَاءِ وَقَفًّا وَمَوْصِلًا . . . وَصِلْ ضَمَّ . مِمَّ الْجَمْعِ

48 - وَرُبَّ مَكَانٍ كَرَّرَ الْحَرْفَ قَبْلَهَا * لِمَا عَارِضٍ وَالْأَمْرُ لَيْسَ مُهَوَّلًا

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

EXPLANATION:

الْحَرْفَ – 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 * يَكُونُ مَعَ الْأَسْرَى الْأَسْرَى (ح) لَا (ح) لَا .

49 - وَمِنْهُمْ لِلْكَوْفِيِّ ثَاءٌ مُثَلَّثٌ * وَسِتَّتُهُمْ بِالْحَاءِ لَيْسَ بِأَعْفَلًا

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

50 - عَنَيْتُ الْأُولَى أَنِّيْبُهُمْ بَعْدَ نَافِعٍ * وَكَوْفٍ وَشَامٍ ذَا لُهُمْ لَيْسَ مُغْفَلًا

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

51 - وَكَوْفٍ مَعَ الْمَكِّيِّ بِالظَّاءِ مُعْجَبًا * وَكَوْفٍ وَبَصْرِ غَيْرُهُمْ لَيْسَ مُهْمَلًا

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

52 - وَذُو النَّقْطِ شَيْنٌ لِلْكِسَائِيِّ وَهَمْزَةٌ * وَقُلٌّ فِيْهَا مَعَ شُعْبَةٍ صُحْبَةٌ نَلَا

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

53 - صِحَابٌ هُمَا مَعَ حَفْصِهِمْ عَمَّ نَافِعٌ * وَشَامٍ سَمَاءٍ نَافِعٍ وَفَتَى الْعَلَاءِ

53. (The word) صِحَابٌ is for them (al-Kisā`ī and Ḥamzah) and Ḥafs, (the word) عَمَّ is for Nāfi` and Shāmī, (the word) سَمَاءٍ is for Nāfi`, the son of ṂAlā . . .

54 - وَمَلِكٌ وَحَقٌّ فِيْهِ وَإِبْنُ الْعَلَاءِ قُلٌّ * وَقُلٌّ فِيْهَا وَالْبُحْصِيُّ نَفَرٌ حَلَا

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

55 - وَحَرَمِيٌّ الْمَكِّيُّ فِيْهِ وَنَافِعٌ * وَحِصْنٌ عَنِ الْكَوْفِيِّ وَنَافِعِهِمْ عَلَا

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

56 - وَمَهْمَا أَتَتْ مِنْ قَبْلُ أَوْ بَعْدُ كَلِمَةً * فَكُنْ عِنْدَ شَرْطِي وَأَقْضِ بِالْوَاوِ فَيَصِلَا

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* . . . (صَحَابِ) (م) نَّ مَعَا قَدَرُ حَرِّكَ , in *Sūrah al-Mā'idah* . . . (ح) مَوْهُ * وَنُذِرَا (صَحَابِ) هُمْ .

Similarly, if he uses a word-code then there is no sequence kept between the word-code before or after the place of *ikhṭilāf* i.e. the word-code may appear before or after the place of *ikhṭilāf* (This is explained in verse 64) e.g. (حَقُّ) وَرَهَانٌ 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 ضِدٍّ فَإِنِّي بِضِدِّهِ * غَنِيٌّ فَرَاغِمُ بِالذَّكَاءِ لِيَتَفَضَّلَا

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. وَكُوفِيهِمْ تَسَاءُلُونَ مُحْضَفًا ; the Kufis will read تَسَاءُلُونَ as *takhfif* 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 وَإِثْبَاتٌ وَفَتْحٌ وَمُدْغَمٌ * وَهَمْزٌ وَنَقْلٌ وَاجْتِلَاسٌ مُحْصَلًا

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 *ḥarakah* completely without *naql*, *ikhtilās* is to read the *ḥarakah* completely.

59 - وَجَزْمٌ وَتَذْكِيرٌ وَغَيْبٌ وَخَفَّةٌ * وَجَمْعٌ وَتَنْوِينٌ وَتَحْرِيكٌ أَغْمَلًا

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

EXPLANATION:

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

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

60 - وَحَيْثُ جَرَى التَّحْرِيكُ غَيْرَ مُقَيَّدٍ * هُوَ الْفَتْحُ وَالْإِسْكَانُ أَخَاهُ مَنْزِلًا

60. And wherever *tahrīk* 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 *mutaḥarrrik* without stipulating which *ḥarakah*, he intends by it a *fathah*. The remaining reciters will read with a *sukūn*.

61 - وَأَخِيْتُ بَيْنَ النُّونِ وَالْيَا وَفَتَحِهِمْ * وَكَسَرَ وَيَيْنَ النَّصْبِ وَالْخَفْضِ مُنْزِلًا

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

EXPLANATION:

The *nūn* and *yā`* of *mudāri`* verb are opposites, as in *نُكْفِرُ* and *يُكْفَرُ*. Similarly, the *fatḥah* and the *kasrah* are opposites. Thus if he says that certain reciters read with a *fatḥah*, the remaining will read with a *kasrah* and visa versa. The same applies to *naṣb* and *khafḍ*.

62 - وَحَيْثُ أَقُولُ الضَّمُّ وَالرَّفْعُ سَاكِتًا * فَغَيْرُهُمْ بِالْفَتْحِ وَالنَّصْبِ أَقْبَلًا

62. And wherever I mention *ḍammah* or *raf`* and remain silent (will not stipulate anything) then the others (other *qurrā`* or *ruwāt*) will approach (recite) with a *fatḥah* or *naṣb*

EXPLANATION:

When the author mentions a *ḍammah* or *raf`* and remains silent (does not mention how the remaining *qurrā`* read), the rest of the reciters will read with a *fatḥah* or *naṣb*.

Here he explains those opposites which are not consistent (غَيْرِ مُطَرِّدٍ). The opposite of *ḍammah* and *raf`* is *fatḥah* and *naṣb*, however the opposite of *fatḥah* is not *ḍammah* but *kasrah*, nor is the opposite of *naṣb*, *raf`* but *jarr* (as explained in the previous verse).

63 - وَفِي الرَّفْعِ وَالتَّذْكِيرِ وَالْغَيْبِ جُمْلَةً * عَلَى لَفْظِهَا أَطْلَقْتُ مَنْ قَدَّ 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 خَالِصَةً, 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 *qurrā`* read.

64 - وَقَبْلَ وَبَعْدَ الْحَرْفِ آتِي بِكُلِّ مَا * رَمَزْتُ بِهِ فِي الْجَمْعِ إِذْ لَيْسَ مُشْكِلًا

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 - وَسَوْفَ أَسْمِي حَيْثُ يَسْمَحُ نَظْمُهُ * بِهِ مُوضِحًا جِدًّا مُعَمًّا 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 مَذْهَبٌ * فَلَا بُدَّ أَنْ يُسَمَّى فَيُدْرَى وَيُعْقَلَا

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 فَلَبَّتْهَا الْمَعَانِي لُبًّا * وَصُغْتُ بِهَا مَا سَاعَ عَذْبًا مُسَلْسَلًا

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 يُسْرِهَا التَّيْسِيرُ رُمْتُ اخْتَصَارُهُ * فَأَجَنْتُ بِعَوْنِ اللَّهِ مِنْهُ مُؤَمَّلًا

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

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 - وَالْفَأْفَأُهَا زَادَتْ بَشْرَ فَوَائِدٍ * فَلَفْتُ حَيَاءً وَجْهَهَا أَنْ تُفَضَّلَا

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

EXPLANATION:

This book has certain additions which are not found in the *Taysir*. 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 *Taysir* e.g. the chapter on *makhārij al-hurūf* and *ṣifāt*.
- 2) Certain differences in the *uṣūl* e.g. when 2 *hamzahs* appears in 2 different words with the same *ḥarakah* as in *مِنْ النِّسَاءِ إِنْ اتَّقَيْتُنَّ*, Warsh will make *ibdāl* of the second *hamzah* in addition to *tashīl*. Al-*Taysir* only mentions *tashīl* for Warsh.
- 3) Certain differences in the *farsh* e.g. *ikhtilāf* for Ibn Dhakwān in the *hā`* of *اَقْتَدِهْ* whereas the *Taysir* only mentions *madd*.
- 4) Additions in the explanations concerning certain differences.

70 - وَسَمَّيْتُهَا حِرْزَ الْأَمَانِي تَبِمُنَّا * وَوَجْهَ التَّهَانِي فَأَهْنِيهِ مُتَقَبَّلًا

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 اللَّهَ يَا خَيْرَ سَامِعٍ * أَعِزَّنِي 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 الْيَادِي تَمُدُّهَا * أَجْزِي فَلَا أَجْرِي بِجَوْرِ فَأَخْطَلَا

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 وَأَمْنًا لِلْأَمِينِ بَسِيرٌهَا * وَإِنْ عَثَرْتُ فَهُوَ الْأَمُونُ تَحْمَلَا

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 لِحُرٍّ وَالْمُرُوءَةُ مَرُوءَاهَا * لِإِخْوَتِهِ الْمِرْأَةُ ذُو النُّورِ يَكْخَلَا

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 نَظْمِي بِبَابِهِ * يُنَادِي عَلَيْهِ كَاسِدَ السُّوقِ أَجْمَلَا

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 - وَظَنَّ بِهِ خَيْرًا وَسَامِحٌ نَسِيجَهُ * بِالْأَغْضَاءِ وَالْحُسْنَى وَإِنْ كَانَ هَلْهَلَا

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 لِإِخْدَى الْحُسَيْنَيْنِ إِصَابَةً * وَالْأُخْرَى اجْتِهَادُ رَامَ صَوْبًا فَأَنْحَلَا

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 خَرَقٌ فَادْرِكْهُ بِفَضْلَةٍ * مِنْ السَّحْلِمْ وَلْيُصْلِحْهُ مَنْ جَادَ مِقُولًا

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 الْوَعْدُ وَرُوحُهُ * لَطَاحَ الْأَنَامُ الْكُلُّ فِي السُّخْلِفِ وَالْقِلَا

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

80 - وَعِشْ سَالِمًا صَدْرًا وَعَنْ غِيْبَةٍ فَغَيْبُ * تُحْضِرُ حِطَارَ الْقُدْسِ أَنْقَى مُغَسَّلًا

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 مَنْ لَكَ بِالتِّي * كَفَبَضٍ عَلَى جَمْرٍ فَتَنْجُو مِنَ الْبَلَا

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 عَيْنًا سَاعَدَتْ لَتَوَكَّفَتْ * سَحَابُهَا بِالْذَّمْعِ دِيمًا وَهَطَلًا

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

83 - وَلَكِنَّهَا عَنْ قَسْوَةِ الْقَلْبِ فَحَطُّهَا * فَيَا ضَيْعَةَ الْأَعْمَارِ تَمْشِي سَبْهَلًا

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 - بِنَفْسِي مَنْ اسْتَهْدَى إِلَى اللَّهِ وَحْدَهُ * وَكَانَ لَهُ الْقُرْآنُ شَرِبًا 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 فَتَفَتَّقَتْ * بِكُلِّ عَيْرٍ حِينَ أَصْبَحَ مُحْضَلًا

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 - فَطُوبَى لَهُ وَالشَّوْقُ يَبْعَثُ هَمَّهُ * وَزُنْدُ الْأَسَى يَبْتَاحُ فِي الْقَلْبِ مُسْعِلًا

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 الْمُجْتَبَى يَغْدُو عَلَى النَّاسِ كُلِّهِمْ * قَرِيبًا غَرِيبًا مُسْتَمَلًا مَوْلَا

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 ās* (prayers)

88 - يَعُدُّ جَمِيعَ النَّاسِ مَوْلَى لِأَنَّهُمْ * عَلَى مَا قَضَاهُ اللَّهُ يُجْزَوْنَ أَفْعَالًا

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

89 - يَرَى نَفْسَهُ بِالذَّمِّ أَوْلَى لِأَنَّهُهَا * عَلَى الْمَجْدِ لَمْ تَلْعُقْ مِنَ الصَّبْرِ 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 كَالْكَلْبِ يُفْصِيهِ أَهْلُهُ * وَمَا يَأْتِي فِي نَصِحِهِمْ مُتَبَدِّلًا

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 إِخْوَتِي يَبْقَى * بِجَمَاعَتَنَا كُلِّ الْمَكَارِهِ هَوَلًا

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 - وَيَجْعَلُنَا مِمَّنْ يَكُونُ كِتَابُهُ * شَفِيعاً لَهُمْ إِذْ مَا نَسُوهُ فَيُمَحَّلَا

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 وَاعْتِصَامِي وَقُوَّتِي * وَمَالِي إِلَّا سِتْرُهُ مُتَجَلَّلَا

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

94 - يَا رَبَّ أَنْتَ اللَّهُ حَسْبِي وَعُدْنِي * عَلَيْكَ اعْتِيَادِي ضَارِعاً مُتَوَكِّلَا

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 Qurra' and their Narrators

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

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

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

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

The fifth is 'Āsim, Ḥafṣ and Shu'bah being his narrators.⁶

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

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

¹ Imam al-Shāṭibī says:

فَأَمَّا الْكَرِيمُ السَّرَفِيُّ الطَّيِّبُ نَافِعٌ * فَذَاكَ الَّذِي اخْتَارَ الْمَدِينَةَ مَنْزِلًا
وَقَالُونُ عَيْسَى ثُمَّ عُثْمَانُ وَرُشَهُمْ * بِصُحْبَتِهِ الْمَجْدُ الرَّفِيعُ تَائِلًا

² Imam al-Shāṭibī says:

وَمَكَّةُ عَبْدُ اللَّهِ فِيهَا مَقَامُهُ * هُوَ ابْنُ كَثِيرٍ كَثِيرُ الْقَوْمِ مُعْتَلٍ
رَوَى أَحْمَدُ الْبَزْزِيُّ لَهُ وَ مُحَمَّدٌ * عَلِي سَيِّدٌ وَهُوَ الْمَلَقَبُ قُبْلًا

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

⁴ Imam al-Shāṭibī says:

وَأَمَّا الْإِمَامُ الْمَازِنِيُّ صَرِيحُهُمْ * أَبُو عَمْرٍو الْبَصْرِيُّ قَوْلُهُ الْعَلَا
أَفَاصُ عَلِي يَحْيَى الْيَزِيدِيُّ سَبِيهُ * فَأَصْبَحَ بِالْعَدْبِ الْفَرَاتِ مُعَلَّلًا
أَبُو عَمْرٍو الدُّورِيُّ وَصَالِحُهُمْ أَبُو * شُعَيْبٍ هُوَ الشُّوسِيُّ عَنْهُ تَقَبَّلَا

⁵ Imam al-Shāṭibī says:

وَأَمَّا دِمَشْقُ الشَّامِ دَارُ ابْنِ عَامِرٍ * فَبِلِكَ بَعْدَ اللَّهِ طَابَتْ مَحَلَّلَا
هَشَامٌ وَ عَبْدُ اللَّهِ وَهُوَ انْتِسَابُهُ * لِدَكْوَانَ بِالْإِسْنَادِ عَنْهُ تَقَبَّلَا

⁶ Imam al-Shāṭibī says:

وَبِالْكُوفَةِ الْغَرَاءِ مِنْهُمْ ثَلَاثَةٌ * أَدَاعُوا فَقَدْ ضَاعَتْ شِدَا وَقَرْنُفَلَا
فَأَمَّا أَبُو بَكْرٍ وَعَاصِمٌ اسْمُهُ * فَشُعْبَةُ رَاوِيهِ الْمُبَرِّزُ أَفْضَلَا
وَذَاكَ ابْنُ عِيَّاشٍ أَبُو بَكْرٍ الرَّضَا * وَ حَفْصٌ وَبِالْإِتْقَانِ كَانَ مُفَضَّلَا

⁷ Imam al-Shāṭibī says:

وَحَمْرَةُ مَا أَزْكَاهُ مِنْ مَتَوَرِّعٍ * إِمَامًا صَبُورًا لِلْقُرْآنِ مَرْتَلَا
رَوَى خَلَفٌ عَنْهُ وَ خَلَادٌ الَّذِي * رَوَاهُ سَلِيمٌ مُتَقَنًا وَ مُحْصَلَا

⁸ Imam al-Shāṭibī says:

وَأَمَّا عَلِيٌّ فَالْكِسَائِيُّ نَعْتُهُ * لِمَا كَانَ فِي الْإِحْرَامِ فِيهِ تَسْرِبَلَا
رَوَى لَيْثُهُمْ عَنْهُ أَبُو الْحَارِثِ الرَّضَا * وَ حَفْصٌ هُوَ الدُّورِيُّ وَ فِي الذِّكْرِ قَدْ خَلَا

Their codes/symbols (رُمُوز)

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 (الرُّمُوزُ الْحَرْفِي) – a letter indicates towards a *qāri`* or *rāwī* e.g. ن refers to the *qāri`* Ḍāṣim and ع refers to the *rāwī* Ḥafṣ.
- 2) The word-codes (الرُّمُوزُ الْكَلِمِي) – a word indicates towards certain *qāri`s* and/or *rāwīs* e.g. the word سَمَا refers to Nāfi, Ibn Kathīr and Abū Ḍāṣim al-Baṣrī.

The letter codes can further be divided into:

- 1) The small/minor letter-codes⁹ (الرُّمُوزُ الْحَرْفِي الصَّغِير) – a single letter refers to a single *qāri`* or *rāwī* as in the examples above.
- 2) The big/major letter-codes¹⁰ (الرُّمُوزُ الْحَرْفِي الْكَبِير) – a single letter refers to a number of *qāri`s* e.g. the letter ث indicates to Ḍāṣim, Ḥamzah and Kisā`ī.

⁹ This is also called *rumūz al-mufrad* (مُفْرَد) or *rumūz al-infirād* (الْإِنْفِرَاد).

¹⁰ This is also called *rumūz al-murakkab* (الْمُرَكَّب) or *rumūz al-mujtami`in* (الْمُجْتَمِعِينَ).

The Minor Letter-Codes

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

أَبْجَ دَهَزْ حُطِّيْ كَلَمْ نَصْعُ فَصَقُ رَسَتْ

أ - نَافِعْ	ب - قَالُونْ	ج - وَرَشْ
د - ابْنِ كَثِيرٍ مَكِّي	هـ - بَزِّي	ز - قُبُلْ
ح - أَبُو عَمْرٍو بَصْرِي	ط - دُورِي	ي - سُوسِي
ك - ابْنِ عَامِرٍ شَامِي	ل - هِشَامْ	م - ابْنِ ذَكْوَانَ
ن - عَاصِمْ	ص - شُعْبَةُ	ع - حَفْصْ
ف - حَمَزَةُ	ض - خَلْفْ	ق - خَلَادْ
ر - كِسَائِي	س - أَبُو الْحَارِثِ	ت - دُورِي

ج - Warsh	ب - Qālūn	أ - Nāfi'
ز - Qumbul	هـ - Bazzī	د - Ibn Kathīr
ي - Sūsī	ط - Dūrī	ح - Abū 'Amr Baṣri
م - Ibn Dhakwān	ل - Hishām	ك - 'Āmir Shāmī
ع - Ḥafṣ	ص - Shu'bah	ن - 'Āsim
ق - Khallād	ض - Khalaf	ف - Ḥamzah
ت - Dūrī	س - Abū al-Ḥārith	ر - Kisā'ī

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

¹¹ Imam Shāṭibī says:

جَعَلْتُ (أَبَا جَادٍ) عَلَى كُلِّ قَارِيٍّ * دَلِيلًا عَلَى الْمُنْظُومِ أَوَّلَ أَوَّلًا

¹² Imam Shāṭibī says:

... * مَتَى تَنْقُضِي آتِيكَ بِالْوَاوِ فَيَصَلَا

The Major Letter-Codes

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

تَخَذَ ظَغَش

ث – ʿĀṣim, Ḥamzah and Kisāʿī¹³

خ – all the imams excluding Nāfi¹⁴

ذ – ʿĀṣim, Ḥamzah, Kisāʿī (also known as the Kūfiyyīn) and Shāmī¹⁵

ظ – the Kūfiyyīn and Makkī¹⁶

غ – the Kūfiyyīn and Baṣrī¹⁷

ش – Ḥamzah and Kisāʿī¹⁸

The Word-Codes

كُوفٍ، كُوفُونَ، كُوفِيْن، كُوفِيْن – ʿĀṣim, Ḥamzah and Kisāʿī

أَخَوَان – Ḥamzah and Kisāʿī¹⁹

¹³ Imam Shāṭibī says:

وَمِنْهُمْ لِلْكُوفِيِّ نَاءٌ مُتَلَكَّ * ...

¹⁴ Imam Shāṭibī says:

... * وَسَيَسْتَهُم بِالْحَاءِ لَيْسَ بِأَعْقَلًا
عَنِتُّ الْأَلَى أَتَبْتُهُمْ بَعْدَ نَافِعٍ * ...

¹⁵ Imam Shāṭibī says:

... * وَكُوفٍ وَشَامٌ ذَا هُمْ لَيْسَ مُعْقَلًا

¹⁶ Imam Shāṭibī says:

وَكُوفٍ مَعَ الْمَكِّيِّ بِالظَّاءِ مُعْجَبًا * ...

¹⁷ Imam Shāṭibī says:

... * وَكُوفٍ وَبَصْرٍ عَلَيْهِمْ لَيْسَ مُهْمَلًا

¹⁸ Imam Shāṭibī says:

وَذُو النَّقْطِ شَيْنٌ لِلْكِسَائِيِّ وَحَزْرَةٌ * ...

¹⁹ This word code is not used in the *Shāṭibiyyah* but in *Ghayth al-Nafaʿ* of Ṣafāqusī and *al-Budūr al-Zāhirah* of ʿAbd al-Fattāḥ al-Qādī.

إِبْنَان – Makkī and Shāmī²⁰

صُحْبَةً – Shuʿbah, Ḥamzah and Kisāʿī²¹

صَحَاب – Ḥafs, Ḥamzah and Kisāʿī²²

عَم – Nāfiʿ and Shāmī²³

سَمَا – the first 3 imams i.e. Nāfiʿ, Makkī and Baṣrī²⁴

حَقِّ – Makkī and Baṣrī²⁵

نَفَر – Makkī, Baṣrī and Shāmī²⁶

جَرْمِي – Nāfiʿ and Makkī²⁷

جِصْن – the Kūfiyyīn and Nāfiʿ²⁸

²⁰ This word code is not used in the *Shāṭibīyyah* but is used in *Ghayth al-Nafaʿ*.

²¹ Imam Shāṭibī says:

... * وَقُلْ فِيهَا مَعَ شُعْبَةٍ صُحْبَةٌ تَلَا

The pronoun in فِيهَا refers to Ḥamzah and Kisāʿī in the clause before it.

²² Imam Shāṭibī says:

صَحَابٌ هُمَا مَعَ حَفْصِهِمْ ... * ...

The pronoun in هُمَا also refers to Ḥamzah and Kisāʿī in the clause before it.

²³ Imam Shāṭibī says:

... عَمَّ نَافِعٌ * وَشَامٌ ...

²⁴ Imam Shāṭibī says:

... * ... سَمَا فِي نَافِعٍ وَفَتَى الْعَلَاءِ
وَمَكَ * ...

Fatā al-ʿAlā which means the son of al-ʿAlā, referring to Abū ʿAmr Baṣrī who is also called Ibn al-ʿAlā.

²⁵ Imam Shāṭibī says:

... وَحَقٌّ فِيهِ وَابْنُ الْعَلَاءِ قُلْ * ...

The pronoun in فِيهِ refers to Makkī before it.

²⁶ Imam Shāṭibī says:

... * وَقُلْ فِيهَا وَالْيَحْصِي نَفَرٌ حَلَا

فِيهَا refers to Makkī and Baṣrī before it and وَالْيَحْصِي is Shāmī.

²⁷ Imam Shāṭibī says:

وَجَرْمِي الْمَكِّي فِيهِ وَنَافِعٌ * ...

Ghayth al-Nafaʿ will also refer to them as جَرْمِيَّانَ/ جَرْمِيَّيْنِ .

²⁸ Imam Shāṭibī says:

... * وَحِصْنٌ عَنِ الْكُوفِيِّ وَنَافِعُهُمْ عَلَا

Reality of the Differences (اِخْتِلَاف) 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 not oppose or contradict each other. There can be no contradictions found in the Qur`ān since it is the word of Allah ﷻ. 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) مُتَّفَقٌ عَلَيْهِ (agreed upon) – There is agreement that everyone reads these words without any changes in them e.g. الرَّحْمَنِ الرَّحِيمِ.
- 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 *ṣilah*, *ith-hār*, *tashīl* and *fath*, another without *ṣilah*, *ith-hār* and *tashīl*, another without *ṣilah*, 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 Qur`ān 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`āt mentioned in Hadith

From *Sahīh al-Bukhārī*:³¹

عَنْ عُمَرَ بْنِ الْخَطَّابِ   قَالَ: سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ   يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي حَيَاةِ رَسُولِ اللَّهِ   فَاسْتَمَعْتُ لِقِرَاءَتِهِ فَإِذَا هُوَ يَقْرَأُ عَلَى حُرُوفٍ كَثِيرَةٍ لَمْ يَتَقَرَّنِيهَا رَسُولُ اللَّهِ   فَكِدْتُ أَسَاوِرُهُ فِي الصَّلَاةِ فَتَصَبَّرْتُ حَتَّى سَلَّمَ فَلَبِيتُهُ بِرِدَائِهِ فَقُلْتُ مَنْ أَقْرَأَكَ هَذِهِ السُّورَةَ الَّتِي سَمِعْتُكَ تَقْرَأُ؟ قَالَ: أَقْرَأَنِيهَا رَسُولُ اللَّهِ  . فَقُلْتُ: كَذَبْتَ فَإِنَّ رَسُولَ اللَّهِ   قَدْ أَقْرَأَنِيهَا عَلَى غَيْرِ مَا قَرَأْتَ. فَاِنْطَلَقْتُ بِهِ أَقُوْدُهُ إِلَى رَسُولِ اللَّهِ   فَقُلْتُ: إِنِّي سَمِعْتُ هَذَا يَقْرَأُ بِسُورَةِ الْفُرْقَانِ عَلَى حُرُوفٍ لَمْ تَقَرَّنِيهَا. فَقَالَ رَسُولُ اللَّهِ  : «أَرْسَلُهُ أَقْرَأُ يَا هِشَامُ.» فَقَرَأَ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ يَقْرَأُ فَقَالَ رَسُولُ اللَّهِ  : «كَذَلِكَ أَنْزَلْتُ» ثُمَّ قَالَ: «إِقْرَأْ يَا عُمَرُ.» فَقَرَأْتُ قِرَاءَةَ الَّتِي أَقْرَأَنِي فَقَالَ رَسُولُ اللَّهِ  : «كَذَلِكَ أَنْزَلْتُ إِنَّ هَذَا الْقُرْآنُ أَنْزَلَ عَلَى سَبْعَةِ أَحْرَفٍ فَاقْرَأُوا مَا تيسَّرَ مِنْهُ.»

It is reported on the authority of ʿUmar ibn al-Khattāb who says: I heard Hishām ibn Ḥakīm reciting *Sūrah al-Furqān* during the lifetime of the Messenger of Allah  , so I listened attentively to his recitation. I found him reciting many readings which the Messenger of Allah   had not taught me. I was tempted to pounce upon him during *ṣalāh* but was patient until he made *salām* (terminated his *ṣalāh*). 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. (ʿUmar then said): You have lied (since he   taught it to me in a manner different to what you have read. I then dragged him with me to the Messenger of Allah   and said: I heard this one reciting *Sūrah al-Furqān* with readings which you have not taught me. He   said: Leave him! Recite, O Hishām. He then recited in the same manner which I heard him recite. The Messenger of Allah   said: In this manner it was revealed. He   then said: Recite, O ʿUmar. I then recited in the manner that (he  ) taught me. (Upon this) he   stated: In this manner it was revealed, for verily the Qurʾān 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 بِنِ كَعْبٍ رضي الله عنه قَالَ: كُنْتُ فِي الْمَسْجِدِ فَدَخَلَ رَجُلٌ يُصَلِّيَ فَقَرَأَ قِرَاءَةً أَنْكَرْتُهَا عَلَيْهِ ثُمَّ دَخَلَ آخَرُ فَقَرَأَ قِرَاءَةً سَوَى قِرَاءَةِ صَاحِبِهِ ، فَلَمَّا قَضَيْنَا الصَّلَاةَ دَخَلْنَا جَمِيعًا عَلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ: إِنَّ هَذَا قَرَأَ قِرَاءَةً أَنْكَرْتُهَا عَلَيْهِ وَدَخَلَ آخَرُ فَقَرَأَ سَوَى قِرَاءَةِ صَاحِبِهِ. فَأَمَرَهُمَا رَسُولُ اللَّهِ ﷺ فَقَرَأَ فَحَسَّنَ النَّبِيُّ ﷺ شَأْنَهُمَا ، فَسَقَطَ فِي نَفْسِي مِنَ التَّكْذِيبِ وَلَا إِذْ كُنْتُ فِي الْجَاهِلِيَّةِ ، فَلَمَّا رَأَى رَسُولُ اللَّهِ ﷺ مَا قَدْ غَشَيْتَنِي ضَرَبَ فِي صَدْرِي فَنَفَضْتُ عَرَقًا وَكَأَنِّي أَنْظُرُ إِلَى اللَّهِ عَزَّ وَجَلَّ فَقَالَ لِي: «يَا أَبُي أُرْسِلْ إِلَيَّ أَنْ أَقْرَأَ الْقُرْآنَ عَلَى حَرْفٍ فَرَدَدْتُ إِلَيْهِ أَنْ هَوَّنَ عَلَى أُمَّتِي فَرَدَدْتُ إِلَيَّ الثَّانِيَةَ أَقْرَأُهُ عَلَى حَرْفَيْنِ فَرَدَدْتُ إِلَيْهِ أَنْ هَوَّنَ عَلَى أُمَّتِي فَرَدَدْتُ إِلَيَّ الثَّالِثَةَ أَقْرَأُهُ عَلَى سَبْعَةِ أَحْرَفٍ.»

It is reported on the authority of Ubayy ibn Ka'b رضي الله عنه who said: I was in the *masjid* when a man entered and performed *ṣalāh*, 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 *ṣalāh* 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 ﷻ. He ﷺ then said to me: O Ubayy, it has been revealed to me: recite the Qur`ān in one *ḥarf* (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 *ḥarfs*. 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 *ḥarfs*.

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

From the *Musnad* of Abū Yaʿlā:³³

عَنْ أَبِي السِّنْهَالِ يَعْنِي سَيَّارَ بْنِ سَلَامَةَ قَالَ: بَلَّغْنَا أَنَّ عُثْمَانَ رضي الله عنه قَالَ يَوْمًا وَهُوَ عَلَى الْمِنْبَرِ: أَذْكُرُ اللَّهَ تعالى رَجُلًا سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ: «إِنَّ الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرَفٍ، كُلُّهُنَّ شَافٍ كَافٍ» لَمَّا قَامَ، فَقَامُوا حَتَّى لَمْ يُخْصُوا فَشَهِدُوا أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «أُنْزِلَ الْقُرْآنُ عَلَى سَبْعَةِ أَحْرَفٍ، كُلُّهَا شَافٍ كَافٍ». فَقَالَ عُثْمَانُ رضي الله عنه: وَأَنَا أَشْهَدُ مَعَهُمْ.

Abū Yaʿlā reports on the authority of Sayār ibn Salāmah who said: It has reached us that ʿUthmān رضي الله عنه said one day on the pulpit: I ask of Allah (to remind) any man who heard the Prophet صلى الله عليه وسلم saying: The Qurʾān was revealed in seven *ahruf*, 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 صلى الله عليه وسلم said: The Qurʾān was revealed in seven *ahruf*, all of it is sufficient. ʿUthmān رضي الله عنه then stated: I (too) bear testimony with them.

Teachers of qirāʾāt amongst the Sahābah and the Tābiʿīn

Know O honoured student! Illustrious teachers of the Qurʾān from amongst the *muhājirīn* were Abū Bakr, ʿUmar, ʿUthmān, ʿAlī, Talḥah, Saʿd, Ibn Masʿūd, Hudhayfah, Abū Mūsā al-Ashʿarī, Sālim, Abū Hurayrah, Ibn ʿUmar, Ibn ʿAbbās, Ibn Zubayr, ʿAmr ibn ʿĀṣ, ʿAbd Allah ibn ʿAmr, ʿĀʾishah, Ḥafṣah, Umm Salamah رضي الله عنهن.

From amongst the *Anṣār* were Ubayy ibn Kaʿb, Muʾādh, Abū al-Dardāʾ, Zayd, Abū Zayd, Majmaʿ ibn Jāriyah, Anas ibn Mālīk رضي الله عنهم.

The use of Opposites in the Shāṭibiyyah

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 *qurrāʾ* in the form of poetry - he

³³ *Al-Maṭālib al-ʿĀliyah bi Zawāʿid al-Masānīd 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 (عَقْلِي)

2) Technical (إِصْطِلَاحِي)

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 *ḥarakah* is the

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

³⁵ Imam Shāṭibī says:

وَمَا كَانَ دَا ضِدَّ فَإِنِّي بَصِدُّو * غَنِيٌّ قَرَأَ حِمٌّ بِالذَّكَاءِ لِيَتَفَضَّلَا

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 *fathḥah*. Without the complete opening of the mouth these pronunciations are rendered deficient.

⁴¹ Literally means inclination. Technically, it's the inclination of a *fathḥah* 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. يُؤْمِنُونَ، يُؤْمِنُونَ etc.

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

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

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

opposite of *ikhṭilās*⁴⁸, masculine is the opposite of feminine, the opposite of *takhfīf*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 *ḥarakah* (تَحْرِيْكَ) 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 *rafʿ* or the opposite of third person (غَيْب) is second person (خَطَاب).

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

- 1) مُطَرِّدٌ 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) مُطَرِّدٌ غَيْرٌ مُنْعَكِسٌ - Those which are constant but cannot be applied reversibly e.g. the opposite of *jazm* is *rafʿ* but the opposite of *rafʿ* is not *jazm* but *naṣb*.

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 *ḥarakah* 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. مُنَوَّذًا

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

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

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 *ṣifāt* 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 acquiring 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 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, 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 Sūrah

Know O honoured student! When starting a *sūrah*, whether it is after *waqf* or *qatʿ*, all the *qurrā`* 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 *qurrā`*. Qālūn, Ibn Kathīr, ʿĀṣim and Kisāʿī will recite the *basmalah*. This is also referred to as *fasl*. The remaining *qurrā`* will recite without the *basmalah*. From them Ḥamzah will make *wasl* only, whereas Warsh, Abū ʿĀmr al-Baṣrī and Ibn ʿĀmir will have three ways; (1) reciting the *basmalah*, (2) reciting with *sakt* and (3) with *wasl*.

Silah in Mīm al-Jamʿ

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

Then understand that the *mīm al-jamʿ* will appear before a *sākin* or *mutaḥarrik*. If it is a *mutaḥarrik* then it will either be a pronoun or another letter. If it is a pronoun then all the *qurrā`* will make *ṣilah* in it e.g. دَخَلْتُمُوهُ، فَاتَّخَذْتُمُوهُ، أَنْزَلْنَاهُ لَكُمْ مَوَاهِدًا، فَاسْتَقَيْنَاكُمْ، حَيْثُ وَجَدْتُمُوهُمْ، حَيْثُ تَقَفْتُمُوهُمْ، وَإِذْ يُرِيكُمُوهُمْ when it is another letter then Qālūn will make *ṣilah* with *khulf* (with a variance i.e. another option) and Makkī without *khulf* e.g. عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ.⁵⁴

Warsh will only make *ṣilah* if *mīm al-jamʿ* is followed by a *hamzah al-qatʿ* e.g. ءَأَنْتُمْ أَشَدُّ خَلْقًا.⁵⁵ The remaining *qurrā`* will read without *ṣilah*.⁵⁶

⁵⁴ Imam Shāṭibī says:

وَصِلْ صَمِّ مِيمِ الْجُمُعِ قَبْلَ حُرْكِ * ذَرَاكَ وَقَالُونَ بِتَخْيِيرِهِ جَلَا

⁵⁵ Imam Shāṭibī says:

وَمِنْ قَبْلِ هَمْزِ الْقَطْعِ صَلَاحًا لَوَزْنِهِمْ * ...

⁵⁶ Imam Shāṭibī says:

... * وَأَسْكَنَهَا الْبَاقُونَ بَعْدَ لَتَكُمَلَا

If *mīm al-jam'* is followed by a *sākin* then no *ḡilah* will be made by any of the *qurrā'*,⁵⁷ however it should be noted whether it is preceded by a هـ with a *kasrah* or *yā' sākinah* before it i.e. before the *hā'*. If it is, then *Ḥamzah* and *Kisā'ī* will read both the *hā'* and the *mīm* as *madmūm* and *Basrī* will read them both as *maksūr* during *wasl* e.g. عَلَيْهِمُ الْقِتَالُ ، بِهْمُ الْأَسْبَابُ .⁵⁸ During *waqf* all the *qurrā'* will read the same as *Ḥafs*⁵⁹ except for *Ḥamzah* who will read the *hā'* of إِلَيْهِمْ ، عَلَيْهِمْ and لَدَيْهِمْ 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 ṣaghīr* and if it is *mutaḥarrik* it will be *idghām kabīr*.⁶¹

⁵⁷ Imam Shāṭibī says:

وَمِنْ دُونِ وَضَلِ صَمَّهَا قَبْلَ سَاكِنٍ * لِكُلِّ ...

⁵⁸ Imam Shāṭibī says:

... * وَبَعْدَ الْهَاءِ كَسْرُ فَتَى الْعَلَاءِ
مَعَ الْكَسْرِ قَبْلَ الْهَاءِ أَوْ الْيَاءِ سَاكِنًا * وَفِي الْوَضَلِ كَسْرُ الْهَاءِ بِالضَّمِّ سَمَكًا
كَمَا بِهِمُ الْأَسْبَابُ ثُمَّ عَلَيْهِمُ الْـ * قِتَالُ ...

⁵⁹ Imam Shāṭibī says:

... * وَقَفَ لِكُلِّ بِالْكَسْرِ مُكْمَلًا

⁶⁰ Imam Shāṭibī says:

عَلَيْهِمْ إِلَيْهِمْ حَزَّةٌ وَلَدَيْهِمْ * جَمِيعًا بِضَمِّ الْهَاءِ وَفَتْحًا وَمَوْصِلًا

⁶¹ Jamzūrī says:

... ثُمَّ إِنْ سَكَنَ * أَوَّلُ كُلِّ فَالْصَّغِيرِ سَمِينٌ
أَوْ حُرْكَ الْحُرْفَانِ فِي كُلِّ قَوْلٍ * كُلُّ كَبِيرٍ وَافْتِهَمْنَهُ بِالْمَثَلِ

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

إِنْ سَكَنَ الْأَوَّلُ قُلْ صَغِيرٌ * أَوْ حُرْكَ الْحُرْفَانِ قُلْ كَبِيرٌ
أَوْ سَكَنَ الثَّانِي فَسَمِّ مَطْلَقًا * فَهَذِهِ اثْنَا عَشَرَ قِسْمًا حَقًّا

The 12 types referred to here are *ṣaghīr*, *kabīr* and *mutlaq* multiplied by *mithlayn*, *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 *mithlayn*, *mutajānisayn* or *mutaqāribayn* letters meet in writing Sūsī will make *idghām*.⁶²

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

However, *idghām* will not take place if the first letter is *tā` mutakallim*, *tā`* of *khiṭāb*, *munawwan* or *mushaddad* e.g. كُنْتُ تُرَابًا، أَنْتَ تُكْرَهُ، وَاسِعٌ عَلَيَّ، تَمَّ مِيقَاتُهُ.⁶⁵

If 2 *mithlayn* letters come together after a *ḥarf al-`illah* (weak letters - *alif*, *wāw* and *yā`*) has been dropped then both *ith-hār* and *idghām* will be allowed e.g. وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ، وَإِنْ يَكْ كَاذِبًا، يَخُلْ لَكُمْ.⁶⁶

⁶² Imam Shāṭibī says:

وَدُونَكَ الْإِدْغَامَ الْكَبِيرَ وَقُطْبُهُ * أَبُو عَمْرٍو الْبَصْرِيُّ فِيهِ مُحَقَّلًا

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

⁶³ Imam Shāṭibī states:

فَفِي كَلِمَةٍ عَنْهُ مَنَسَكُكُمْ وَمَا * سَلَكَكُمْ وَبَاقِي الْبَابِ لَيْسَ مُعَوَّلًا

⁶⁴ Imam Shāṭibī states:

وَقَدْ أَظْهَرُوا فِي الْكَافِ يَحْزُنُكَ كُفْرُهُ * إِذِ النُّونُ تُخْفَى قَبْلَهَا لِتُجَمَّلَا

⁶⁵ Imam Shāṭibī says:

إِذَا لَمْ يَكُنْ تَا مُخْبِرٌ أَوْ مُخَاطَبٌ * أَوْ الْمُكْتَسِبِي تَنْوِينُهُ أَوْ مُتَقَلَّا
كُنْتُ تُرَابًا أَنْتَ تُكْرَهُ وَاسِعٌ * عَلَيَّ وَأَيْضًا تَمَّ مِيقَاتٌ مِثْلًا

⁶⁶ Imam Shāṭibī says:

وَعِنْدَهُمُ الْوُجْهَانِ فِي كُلِّ مَوْضِعٍ * تَسْمَى لِأَجْلِ الْحَذَفِ فِيهِ مُعَلَّلًا
كَيَبْتَغِ مَجْزُومًا وَإِنْ يَكْ كَاذِبًا * وَيَخُلْ لَكُمْ عَنْ عَالِمِ طَيْبِ الْخَلَا

In *يَا قَوْمِ مَالِي* , *يَا قَوْمِ مَنْ يَنْصُرُنِي* , *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* .⁶⁹ ، *هُوَ وَالْمَلِكَةُ* ، *هُوَ وَمَنْ يَأْمُرُ*

Idghām Mutaqāribayn⁷⁰

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

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

⁶⁷ Imam Shāṭibī says:

وَيَا قَوْمِ مَالِي تَمَّ يَا قَوْمِ مَنْ يَلَا * خِلَافٍ عَلَى الْإِدْغَامِ لَا شَكَّ أُرْسِلَا
يَا دَغَامَ 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* - *فَهُوَ* ، *وَهُوَ*) e.g. *وَهُوَ وَاقِعٌ بِهِمْ* (Sūrah al-Shūrā), *فَهُوَ وَلِيَهُمْ* (Sūrah al-Nahl), and *وَهُوَ وَلِيَهُمْ* (Sūrah al-An`ām). These are the only three examples in the Qur`ān.

⁶⁹ Imam Shāṭibī states:

وَوَاوَهُوَ الْمَضْمُومُ هَاءٌ كَهَوٍّ مَنْ * فَأَذْغَمَ وَمَنْ يُظْهِرُ فَيَا لَمَدَّ عَلَلَا

⁷⁰ Imam Shāṭibī 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 Shāṭibī summarizes them as follows:

شَيْعًا لَمْ تَضُقْ نَفْسًا بِهَا رُمُ دَوَا ضَنْ * ثَوَى كَانَ ذَا حُسْنٍ سَأَى مِنْهُ قَدْ جَلَا

⁷¹ Imam Shāṭibī says:

فَزُحْرِحَ عَنِ النَّارِ الَّذِي حَاهُ مُدْغَمٌ * . . .

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 Shāṭibī states:

وَأَنَّ كَلِمَةً حَرْفَانِ فِيهَا تَقَارَبَا * فَأِدْغَامُهُ لِلْقَافِ فِي الْكَافِ مُسْتَجَلَا
وَهَذَا إِذَا مَا قَبْلَهُ مُتَحَرِّكٌ * مُبِينٌ وَبَعْدَ الْكَافِ مِيمٌ تَحَلَّلَا
كَرَّرُوكُمْ وَاتَّقَكُمُ وَخَلَقَكُمُ * وَمِثْلَاقَكُمْ أَظْهَرُ وَتَرَزُّقُكَ انْجَلَا

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

وَأِدْغَامُ ذِي التَّحْرِيمِ طَلَّقَكُنَّ قُلْ * أَحَقُّ وَبِالتَّأْنِيثِ وَالْجَمْعِ أَتَقَلَّا

If it is preceded by a *sākin* then *idghām* will not take place e.g. ، فَوْقَ كُلِّ ذِي عِلْمٍ ، إِيَّاكَ قَالَ⁷³

The *idghām* of د will take place into 10 letters:⁷⁴ ط ، ض ، ص ، ش ، س ، ز ، د ، ج ، ث ، ت e.g. ، الْمَسَاجِدِ تِلْكَ ، يُرِيدُ ثَوَابَ ، دَاوُدُ جَالُوتَ ، الْقَلَائِدَ ذَلِكَ ، تُرِيدُ زَيْنَةَ ، عَدَدَ سِنِينَ ، شَهِدَ شَاهِدٌ ، نَفَقَدُ صَوَاعِ ،⁷⁵ مِنْ بَعْدِ ضَرَاءَ ، مِنْ بَعْدِ ظُلُمِهِ

If the د is *maftūhah* and preceded by a *sākin*, then *idghām* will not take place e.g. ، بَعْدَ مَا كَادَ تَرِيعُ ، ت and so forth except in the ت e.g. ، بَعْدَ ذَلِكَ ، بَعْدَ ثُبُوتِهَا .⁷⁶ 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

ت will be made *idghām* into the ten letters of د and the ط i.e. eleven letters⁷⁸ بِالسَّاعَةِ سَعِيرًا ، وَالذَّارِيَّاتِ دَرُورًا ، بِأَرْبَعَةِ شُهَدَاءَ ، وَالْعَادِيَّاتِ ضَبْحًا ، وَالنُّبُوءَةِ ثُمَّ يَقُولُ ، إِلَى جَنَّةٍ زُمَرًا ، وَالْمَلَكَةِ طَيِّبِينَ . صَفًا ، وَالْمَلَكَةِ ظَلَمِي ، وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ ، وَالْمَلَكَةِ طَيِّبِينَ

⁷³ Imam Shāṭibī says:

... * وَفِي الْكَافِ قَافٌ وَهُوَ فِي الْقَافِ أَذْخِلَا
خَلَقَ كُلُّ شَيْءٍ لَكَ قُصُورًا وَأُظْهَرَ * إِذَا سَكَنَ الْحَرْفُ الَّذِي قَبْلَ أَفْئِلَا

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`ān is the د followed by a ط which will result in *idghām kabīr* taking place.

⁷⁵ Imam Shāṭibī says:

وَلِلدَّالِ كَلِمٌ تُرْبُ سَهْلٍ ذَكَ شَدَا * صَفَا ثُمَّ زُهِدَ صِدْقُهُ ظَاهِرٌ جَلَا

⁷⁶ Imam Shāṭibī says:

وَلَمْ تُدْعَمْ مَفْتُوحَةً بَعْدَ سَاكِنٍ * بِحَرْفٍ يَغَيِّرُ النَّاءَ فَأَعْلَمَهُ وَأَعْمَلَا

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 ت will actually be *mithlayn* and not *mutaqāribayn* (or *mutajānisayn*).

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

- 1) مُجَلُّوا التَّوْرَةَ ثُمَّ
- 2) وَأَتُوا الزَّكَاةَ ثُمَّ
- 3) وَأَتِذَا الْقُرْبَى حَقَّهُ
- 4) فَأَتِذَا الْقُرْبَى حَقَّهُ
- 5) وَلُتَاتِ طَائِفَةٌ أُخْرَى
- 6) جُنَّتْ شَيْئًا فَرِيًّا

The *idghām* of ث will take place into 5 letters: ض ، ش ، ذ ، س ، ت e.g. ، حَيْثُ تُأْمَرُونَ ،⁸⁰ وَوَرِثَ سُلَيْمَانُ ، وَالْحَرْثُ ذَلِكَ ، حَيْثُ شَيْئًا ، حَدِيثُ صَنِيبِ

⁸¹ . فَأَتَّخَذَ سَبِيلَهُ ، مَا اتَّخَذَ صَاحِبَهُ . e.g. س and ص will be made *idghām* into ذ

The *idghām* of ل into ر and ر into ل will take place if they are preceded by a *mutaharrik* e.g. ، سَيُغْفَرُ لَنَا ، كَمَثَلِ رِيحٍ . If it is *maftūhah* and preceded by a *sākin* then *idghām* will not take place e.g. ، فَعَصَوْا رَسُولَ رَبِّهِمْ . except in the ل of قال e.g. ، قَالَ رَبُّكَ .⁸² However, if it is *madmūmah* or *maksūrah* and preceded by a *sākin* then *idghām* will still take place e.g. ، مِنْ فَضْلِ رَبِّي ، إِلَيْكَ الْمَصِيرُ لَا يَكْلَفُ ، فَيَقُولُ رَبِّي ، بِالذِّكْرِ لَمَّا .

⁷⁹ Imam Shāṭibī says:

... * وَفِي أَحْرَفٍ وَجْهَانِ عَنْهُ تَهْلَلَا
فَمَعَ مُجَلُّوا التَّوْرَةَ ثُمَّ الزَّكَاةَ قُلْ * وَقُلْ أَتِذَا الِ وَلُتَاتِ طَائِفَةٌ عَلَا
وَفِي جُنَّتِ شَيْئًا أَظْهَرُوا لِخَطَابِهِ * وَنُقْصَانِهِ وَالْكَسْرُ الْإِدْعَامَ سَهْلًا

⁸⁰ Imam Shāṭibī says:

وَفِي حَسَنَةٍ وَهِيَ الْأَوَائِلُ ثَاوُهَا * ...

⁸¹ Imam Shāṭibī says:

... * وَفِي الصَّادِ ثُمَّ السَّيْنِ ذَالٌ تَدْخَلَا

⁸² Imam Shāṭibī says:

وَفِي اللَّامِ رَاءٌ وَهِيَ فِي الرَّاءِ وَأُظْهِرَا * إِذَا انْفَتَحَا بَعْدَ الْمُسْكَنِ مُنْزَلَا
سَوَى قَالَ *

The *idghām* of ن will take place into ل and ر if preceded by a *mutaḥarrik* e.g. وَإِذْ تَأَذَّنَ رَبُّكُمْ ، لَنْ نُّؤْمِنَ لَكَ . If preceded by a *sākin* then *idghām* will not take place e.g. وَنَحْنُ لَهُ مُسْلِمُونَ . نَحْنُ e.g. يَخْافُونَ رَبَّهُمْ ، أَنَّى يَكُونُ لَهُ ، بِإِذْنِ رَبِّهِمْ .⁸³

The ب of يُعَذِّبُ will be made *idghām* into the م of مَنْ يَشَاءُ .⁸⁴

Hā` al-Kināyah

Know O student! *Hā` al-Kināyah* refers to the third person singular masculine pronoun (هُوَ). Originally it is *maḍmūm* 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 *ṣilah* is made in it e.g. لَهُ الْمُلْكُ ، فِيهِ الْقُرْآنُ .⁸⁶

If it appears between 2 *mutaḥarrik* letters all *qurrā`* will make *ṣilah* in it, with a few exceptions e.g. إِنَّمَا كَانَ بِي بَصِيرًا .⁸⁷

However, if preceded by a *sākin* and followed by a *mutaḥarrik* then Ibn Kathīr will make *ṣilah* during *wasl* e.g. فِيمَا هَدَى .⁸⁸

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

Imam Shāṭibī says:

... ثُمَّ التَّوْبُ تُدْعَمُ فِيهَا * عَلَى إِثْرِ تَحْرِيكِ سَوَى نَحْنُ مُسْجَلًا

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

Imam Shāṭibī says:

وَفِي مَنْ يَشَاءُ بِأُيُودٍ حَبِطًا * أَنَّى مُدْعَمٌ فَادِرِ الْأُصُولِ لِتَأْصُلًا

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

⁸⁶ Imam Shāṭibī says:

وَلَمْ يَصِلُوا هَا مُضْمَرٍ قَبْلَ سَاكِنٍ * ...

⁸⁷ Imam Shāṭibī says:

... * وَمَا قَبْلَهُ التَّحْرِيكَ لِلْكَلِّ وَصَلًا

⁸⁸ Imam Shāṭibī says:

وَمَا قَبْلَهُ التَّسْكِينُ لِأَبْنٍ كَثِيرِهِمْ * ...

Madd Farī

Understand O student! In *madd muttasil* and *munfasil* Warsh and Hamzah will make *tūl* whilst the remaining *qurrā`* will make *tawassuṭ* in *madd muttasil*.

In *madd munfasil* 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 *qurrā`* will make *tawassuṭ* which will also be the second way allowed for Qālūn and Dūrī Baṣrī.

The *qurrā`* will only make *tūl* in all types of *madd lāzim* e.g. *أَلَانَ*، *دَابَّةً* etc.⁹⁰

In *madd ʿarīd li al-waqf* all the *qurrā`* allow *qasr*, *tawassuṭ* and *tūl* e.g. ، *تَعْلَمُونَ* ، *كُذِّبَان* .⁹¹ *كُسْتَعِين* ، *كُذِّبَان*

In *madd badl* Warsh will have *tathlīth* (three options) i.e. allows *qasr*, *tawassuṭ* and *tūl* e.g. *ءَامَنَ* ، *أُوتِيَ* ، *إِيْمَان* .⁹²

If *yā` līn* or *wāw līn* is followed by a *hamzah* in the same word⁹³ then Warsh will read it with *tawassuṭ* or *tūl* during *waqf* and *wasl* e.g. *سَيِّئٌ* ، *سَوَاءٌ* .⁹⁴

⁸⁹ Imam Shāṭibī states:

فَإِنْ يَنْفَصِلُ فَالْقَصْرُ بَادِرُهُ طَالِبًا * بِخُلْفِهَا يُرْوِيكَ دَرًا وَخُضْلًا

⁹⁰ Imam Shāṭibī says:

وَعَنْ كُلِّهِمْ بِالْمَدِّ مَا قَبْلَ سَاكِنٍ * ...

⁹¹ Imam Shāṭibī says:

... * وَعِنْدَ سُكُونِ الْوَقْفِ وَجِهَانِ أَصْلًا

⁹² Imam Shāṭibī states:

وَمَا بَعْدَ هَمْزٍ ثَابِتٍ أَوْ مُعَيَّرٍ * فَقَصْرٌ وَقَدْ يُرْوَى لِرِوَايَةِ مُطَوَّلًا
وَوَسْطُهُ قَوْمٌ كَأَمَّنَ هُوَلًا * ءِالِهَةً أَتَى لِلْإِيْمَانِ مَثَلًا

⁹³ If they appear in 2 separate words then *naql* will take place instead e.g. *ابْنِيْ ءَادَمَ* .

⁹⁴ Imam Shāṭibī states:

وَإِنْ تَسْكُنُ الْيَاءَ بَيْنَ فَتْحٍ وَهَمْزَةٍ * بِكَلِمَةٍ أَوْ وَاقِفٍ وَجِهَانِ جُمْلًا
بَطُولٍ وَقَصْرٍ وَضَلٍّ وَرَشٍّ وَوَقْفُهُ * ...

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 *maftūḥah*.⁹⁵ If the second one is also *maftūḥah* e.g. *أَنْذَرْتَهُمْ ، أَلِدْ* 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-mahḍ*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-mahḍ*. Hishām

⁹⁵ Imam Shāṭibī states:

وَأَضْرَبُ جَمْعَ الْهَمْزَيْنِ ثَلَاثَةً * أَنْذَرْتَهُمْ أَمْ لَمْ أَنْتَ أَعْتَرَلَا

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-faṣl* (the *alif* of separation) since it separates the 2 *hamzahs*. *Tashīl* is understood from the verse:

وَتَسْهِّلُ أُخْرَى هَمْزَيْنٍ بِكَلِمَةٍ * سَمَاوِيذَاتِ الْفَتْحِ خُلْفٌ لِّتَجْمُلَا

Idkhāl is taken from the verse:

وَمَذَكَ قَبْلَ الْفَتْحِ وَالْكَسْرِ حُجَّةٌ * يَهَالِدُ ...

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

... * ... وَبِذَاتِ الْفَتْحِ خُلْفٌ لِّتَجْمُلَا

⁹⁷ *Tahqīq* means to recite both *hamzahs* from their *makhraj* 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 *ḥadhaf*. *Tashīl bayn bayn* or simply *tashīl* refers to the *hamzah* being read between the *hamzah* and the letter of *madd* which agrees with the *ḥarakah* found on the *hamzah*. *Ibdāl* literally means replace or substitute. The *hamzah* is replaced by a letter of *madd*. *Ḥadhaf*, means to drop something i.e. the dropping of a *hamzah*. *Tashīl* and *ibdāl* are explained by Imam Shāṭibī in the following line:

وَالْإِبْدَالُ خُصٌّ وَالْمُسْهَلُ بَيْنَ مَا * هُوَ الْهَمْزُ وَالْحَرْفُ الَّذِي مِنْهُ أَشْكَلَا

⁹⁹ Imam Shāṭibī states:

وَقُلُّ الْفَاعِنِ أَهْلٍ مَضَرَّ تَبَدَّلَتْ * لِيُورِشِي وَفِي بَعْدَادٍ يُرَوَى مُسْهَلَا

No *tathlith* will be made by Warsh if *ibdāl* is made e.g. *أَلِدْ*.

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. *إِذَا مَا مِثُّ* in *Sūrah Maryam*, *ءِإِنَّكُمْ لَتَأْتُونَ* and *أَيْنَ لَنَا لَاجِرًا* both in *Sūrah al-Aʿrāf*, *أَيْنَ لَنَا لَاجِرًا* in *Sūrah al-Shuʿarāʾ*, *أَتِنَّكَ لِمَنِ الْمَصْدِقِينَ* and *أَفُنْكَآ إِلَهَهُ* both in *Sūrah al-Sāffāt* and *أَتِنَّكُمْ* in *Sūrah Fussilat*. In *Sūrah Fussilat* Hishām will also allow *tashīl*.¹⁰¹ In *أَنِمَّة* Nāfiʿ, 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. *ءَأَنْزَلَ* 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 Qurʾān i.e. *ءَأَنْزَلَ*, *ءَأَنْبِئُكُمْ* and *ءَأَلْفَيْ*.

In *قُلْ ءَأَنْبِئُكُمْ* in *Sūrah Āli ʿImrān* Hishām will have 2 ways: *tahqīq* with *idkhāl* and *tahqīq* without *idkhāl*, whereas in *ءَأَنْزَلَ* of *Sūrah al-Sād* and *ءَأَلْفَيْ* 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 الْكُسْرِ خُلْفٌ لَهُ وَلَا

¹⁰¹ Imam Shāṭibī says:

وَفِي سَبْعَةٍ لَا خُلْفَ عَنْهُ بِمَرْيَمَ * وَفِي حَرْفِي الْأَعْرَافِ وَالشُّعْرَا الْعُلَا
أَتِنَّكَ آفُنْكَآ مَعَا فَوْقَ صَادِهَا * وَفِي فُصْلَتِ حَرْفٍ وَبِالْخُلْفِ سُهْلًا

¹⁰² Imam Shāṭibī says:

وَأَنِمَّةً بِالْخُلْفِ قَدْ مَدَّ وَحْدَهُ * وَسَهْلٌ سَمَاوَصْفًا وَفِي النَّحْوِ أَبْدَلًا

¹⁰³ Imam Shāṭibī says:

وَمَذَكَّ قَبْلَ الضَّمِّ لَبَّى حَبِيبُهُ * بِخُلْفِهَا بَرًّا وَجَاءَ لِيَفْصَلَا

¹⁰⁴ Imam Shāṭibī says:

وَفِي آلِ عِمْرَانَ رَوَوْا لِهِشَامِهِمْ * كَحَفْصٍ وَفِي الْبَاقِي كَقَالُونَ وَأَعْتَلا

Two hamzahs appearing in two separate words

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

- 1) مُتَّفِقُ الْحَرَكَهَ - the 2 *hamzahs* agree in their *ḥarakāt*
- 2) مُخْتَلِفُ الْحَرَكَهَ - the 2 *hamzahs* have different *ḥarakāt*

Two hamzahs which *ḥarakāt* agree

If both *hamzahs* are *maftūḥah* 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 *taḥqīq*.

If both *hamzahs* are *madmūmah* e.g. أُولَئِكَ أَوْلِيَاءُ¹⁰⁷ then Qālūn and Bazzī makes *tashīl* in the first *hamzah*.¹⁰⁸ 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 اتَّفَاقِهَا مَعَا * إِذَا كَانَتَا مِنْ كَلِمَتَيْنِ فَتَى الْعَلَا
وَقَالُونُ وَالْبَزِّيُّ فِي الْفَتْحِ وَاقْفَا * ...

¹⁰⁶ Imam Shāṭibī says:

وَالْخَرَى كَمَدَّ عِنْدَ وَرَشٍ وَقُفِّلَ * وَقَدْ قِيلَ خُصَّ الْمَدُّ عَنْهَا تَبَدَّلَا

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

¹⁰⁸ Imam Shāṭibī says:

... * وَفِي غَيْرِهِ كَالْيَا وَكَالْوَاوِ سَهْلَا

¹⁰⁹ Imam Shāṭibī says:

وَالْخَرَى كَمَدَّ عِنْدَ وَرَشٍ وَقُفِّلَ * وَقَدْ قِيلَ خُصَّ الْمَدُّ عَنْهَا تَبَدَّلَا

¹¹⁰ Imam Shāṭibī says:

وَأَسْقَطَ الْأُولَى فِي اتَّفَاقِهَا مَعَا * إِذَا كَانَتَا مِنْ كَلِمَتَيْنِ فَتَى الْعَلَا

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 maftūḥah* and the second *maksūrah* e.g. ، جَاءَ إِخْوَةٌ ، شُهَدَاءُ إِذْ ، تَفِيءَ إِلَى ، نَشَاءُ أَصْبَانَهُمْ ، الْمَلَأُ أَفْتُونِي ، . *Tashīl* between *hamzah* and *yā`* will be made by Nāfi` , Makkī and Baṣrī.
- 2) First *hamzah maftūḥah* and the second *maḍmūmah* e.g. . جَاءَ أُمَّةٌ . This is the only example in the Qur`ān. *Tashīl* between *hamzah* and *wāw* will be made by Nāfi` , Makkī and Baṣrī.
- 3) First *hamzah maḍmūmah* and the second *maftūḥah* e.g. ، نَشَاءُ أَصْبَانَهُمْ ، الْمَلَأُ أَفْتُونِي ، . *Ibdāl* into *wāw* will be made by Nāfi` , Makkī and Baṣrī.
- 4) First *hamzah* is *maksūrah* and the second *maftūḥah* e.g. مِنْ السَّمَاءِ آيَةٌ ، مِنْ خُطْبَةِ النَّسَاءِ . *Ibdāl* into *yā`* will be made by Nāfi` , Makkī and Baṣrī.
- 5) First *hamzah* is *maḍmūmah* and the second *maksūrah* e.g. يَشَاءُ إِلَى ، الْمَلَأُ إِنِّي ، الْفُقَرَاءُ . *Tashīl* between *hamzah* and *yā`* will be made as well as *ibdāl* into a *wāw* by Nāfi` , Makkī and Baṣrī.

Hamzah Mufradah – the isolated hamzah¹¹⁷

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

Hamzah Sākinah

Warsh will make *ibdāl* of the *hamzah* into a letter of *madd* which agrees with the *ḥarakah* before it if it is the *fā` al-kalimah* of the verb e.g. . يَأْكُلُونَ ، مُؤْمِنُونَ e.g.¹¹⁸

However, *ibdāl* will not be made in any of the derivatives of الإيواء e.g. ، مَاوَاهُ ، مَاوَأَهُمْ ، مَاوَأَكُم ، مَاوَأُوا ، تَوَوِي ، السَّامَوِي .¹¹⁹

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

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

¹¹⁸ Imam Shāṭibī says:

إِذَا سَكَتَ فَاءٌ مِنَ الْفِعْلِ هَمْزَةٌ * فَوَزُسُ يَرْيَا حَرْفَ مَدٍّ مُبْدَلًا

¹¹⁹ Imam Shāṭibī says:

سِوَى جُمْلَةِ الْإِيوَاءِ . . . *

Sūsī will generally make *ibdāl* everywhere whether it is the *fā`*, *ʿayn* or *lām kalimah* excluding his specific exceptions e.g. شَتَّ، جَتَّتْ، بَشَسَ، ¹²⁰البَّاسَ.

Hamzah Mutaḥarrikah

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

¹²⁰ Imam Shāṭibī says:

وَيُبَدِّلُ لِلسُّوسِيِّ كُلُّ مُسَكِّنٍ * 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:

. . . * غَيْرَ مَجْزُومٍ نَّاهِيًا
تَسُوْ وَنَشَأُ سِتَّ وَعَشْرُ يَشَأُ وَمَعَ * مِيَّيْنِ وَنَسَأَهَا يَنْبَأُ تَكْمَلًا
وَهِيَّيْنِ وَأَنْبِئُهُمْ وَنَبِيَّ بِأَرْبَعِ * وَأَرْجَى مَعًا وَأَقْرَأُ ثَلَاثًا فَحَصَلًا
وَتُوْوِي وَتُوْوِيهِ أَخْفُ يَهْمَزُهُ * وَرِثِيًا يَتْرِكُ الْهَمْزُ يُشْبِهُ الْإِمْتِلَاءَ
وَمُؤَصَّدَةً أَوْصَدْتُ يُشْبِهُ كُلُّهُ * تَخَيَّرَهُ أَهْلُ الْأَدَاءِ مُعَلَّلًا

His exceptions also include بَارِئُكُمْ 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 سُكُونِي * وَقَالَ ابْنُ عَلِيٍّ يَبَاءُ تَبَدَّلًا

¹²¹ Imam Shāṭibī says:

. . . وَالْوَاوُ عَنْهُ إِنْ * تَفَتَّحَ إِثْرَ الضَّمِّ نَحْوُ مَوْجَلَا

No *ibdāl* will take place in words like سُؤَالٌ and فُؤَادٌ 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 *mafsūl ʿām* – a general separation e.g. قَدْ أَفْلَحَ ، خَلَوْا إِلَى الْإِنْسَانِ ، الْأَرْضِ. If *hamzah mutaharrikah* appears after *lām al-taʿrīf* then it is known as *mafsūl khāṣ* – a specific separation i.e. specific to *lām al-taʿrīf* e.g. .

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-jamʿ*. This process is called *naql* or *naql al-harakah*.¹²²

Tahqīq and sakt

Understand O noble student! In *mafsūl ʿām* Khalaf will have *sakt* with *khulf*. *Tahqīq* will be read first (*muqaddam fī al-ʿadā*).¹²³ In *mafsūl khāṣ* شَيْئًا and سَيِّئًا only *sakt* will be made by Khalaf (without *khulf*).¹²⁴

¹²² Imam Shāṭibī states:

وَحَرِّكَ لَوْرُشٍ كُلِّ سَاكِنٍ آخِرٍ * صَحِيحٍ بِسَكَلٍ الْهَمْزِ وَاحْدُهُ مُسْهَلًا

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

¹²³ Imam Shāṭibī states:

... وَعِنْدَهُ * رَوَى خَلْفٌ فِي الْوَصْلِ سَكْنَا مُقَلَّلًا
وَبَسَكْتُ فِي شَيْءٍ وَسَيِّئًا ... * ...

عِنْدَهُ refers to صَحِيحٍ سَاكِنٍ آخِرٍ (*ṣaḥīḥ sākin*) in the verse before it, whether *mafsūl ʿām* or *khāṣ*. The opposite of this would imply that Khallād does not make *sakt* in these places.

¹²⁴ Imām Shāṭibī states:

وَبَعْضُهُمْ * لَدَى اللَّامِ لِلتَّعْرِيفِ عَنْ حَزْمَةٍ تَلَا
وَشَيْئًا وَسَيِّئًا لَمْ يَزِدْ ... * ...

These verses indicate that Khalaf and Khallād makes *sakt* in *lām al-taʿrīf*, شَيْءٍ and سَيِّئًا. 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 *mafsūl khāṣ* as well as in شَيْءٍ and سَيِّئًا, and no *sakt* for him in *mafsūl ʿām*. Concerning Khalaf, in the above verse it is understood that he makes *sakt* in *mafsūl ʿām* and *khāṣ*, whereas here it is explained that he =

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

However, in شَيْءٌ and شَيْئًا no *sakt* will be made during *waqf*. Instead *naql*¹²⁵ and *idghām*¹²⁶ will be made i.e. شَيَا (naql), شَيِّا (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 *takhfif*¹²⁷ i.e. *takhfif al-hamz* (تَخْفِيفُ). *Takhfif* would include *ibdāl*, *naql*, *tashīl bayn bayn*, and *ḥadhf*.

Takhfif is of two types:

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

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

¹²⁵ Imām Shāṭibī states:

وَحَرَكُ بِهِ مَا قَبْلَهُ مَسَكْنَا * وَأَسْقِطُهُ حَتَّى يَرْجِعَ اللَّفْظُ أَسْهَلًا
وَعَنْ حَمَزَةٍ فِي الْوَقْفِ خُلْفٌ ... *

¹²⁶ Imam Shāṭibī states:

وَمَا وَאוْ أَصْلِي تَسَكَّنَ قَبْلَهُ * أَوْ أَلْيَا فَعَنْ بَعْضِ بِالْإِدْعَامِ حَمَلًا

¹²⁷ It is also referred to as *tashīl*.

¹²⁸ Imam Shāṭibī states:

... وَقَدْ * رَوَوْا أَنَّهُ بِالْخَطِّ كَانَ مُسَهَّلًا
فَفِي أَلْيَا يَلِي وَالْوَاوِ وَالْحَذْفِ رُسْمُهُ * ...

In many cases *takhfif rasmī* agrees with *takhfif qiyāsī* e.g. مُؤْمِنُونَ. 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. خَائِفِينَ، نِسَاؤُكُمْ 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 *mutaḥarrikah* 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 muḥtadi'ah*
- 2) In the middle of a word – *hamzah mutawassitah*¹²⁹
- 3) At the end of a word – *hamzah mutaḥarrikah*

The *hamzah muḥtadi'ah* has already been discussed in previous chapters.

Thereafter, understand that if the *hamzah* is *mutawassitah* whether intrinsic e.g. سَأَلَ، الذُّبْ or circumstantial e.g. سَأَصْرِفَ، 130 جَاءَكُمْ then only Hamzah will make *takhfif* in it.¹³¹

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

If the *hamzah mutawassitah* or *mutaḥarrikah* is *sākin*, whether the *sukūn* is intrinsic or circumstantial¹³³ and it is preceded by a *mutaḥarrikah* then the *hamzah* will be changed into a letter of *madd* which agrees with the *ḥarakah* before it by Hamzah alone in the *mutawassitah* 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 سَأَصْرِفَ the *hamzah* is actually *muḥtadi'ah* but because of the *sīn* before it, becomes *mutawassitah*. In جَاءَكُمْ the *hamzah* is actually *mutaḥarrikah* and becomes *mutawassitah* due to كُمْ being added to the verb.

¹³¹ Imam Shāṭibī says:

وَحَمَزُهُ عِنْدَ الْوَقْفِ سَهْلٌ هَمَزُهُ * إِذَا كَانَ وَسَطًا أَوْ تَطَرَّفَ مَنَزِلًا

¹³² Imam Shāṭibī says:

... وَمِثْلُهُ * يَقُولُ هِشَامٌ مَا تَطَرَّفَ مُسْهَلًا

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

In رِيَا and تُوِي after *ibdāl*, *idghām* will also be allowed with *khulʿ* i.e. it will be read as تُوِي, رِيَا, or رِيَا.¹³⁵ After *ibdāl* in أَنَبَهُم and نَبَهُم the *hā`* may be read with a *kasrah* also.¹³⁶

If the *hamzah mutaharrikah* being *mutawassitah* is preceded by an *alif* then Hamzah will make *tashīl* in it e.g. أَبَاءَهُمُ الْمَلَائِكَةُ and so on.¹³⁹

فَإَبْدِلْهُ عَنْهُ حَرْفَ مَدٍّ مُسَكِّنًا * وَمِنْ قَبْلِهِ تَحْرِيكُهُ قَدْ تَنَزَّلَا

وَرِئًا عَلَى إِظْهَارِهِ وَادْغَامِهِ * ...

... * وَبَعْضُ بَكْسِرِ الْهَالِيَاءِ تَحَوَّلَا
كَقَوْلِكَ أَنْبَهُمْ وَنَبَّهَهُمْ ... *

وَحَرَّكَ بِهِ مَا قَبْلَهُ مَتَسَكِّنًا * وَأَسْقَطُهُ حَتَّى يَرْجِعَ اللَّفْظُ أَسْهَلًا

وَمَا وَآؤُ أَصْلِي نَسْكَنَ قَبْلَهُ * أَوْ أَلْيَا فَعَنْ بَعْضِ بِالْإِدْغَامِ حُمَلًا

سَوَى أَنَّهُ مِنْ بَعْدِ أَلِفٍ جَرَى * يُسَهِّلُهُ مَهْمَا تَوَسَّطَ مَدْخَلًا

وَأِنْ حَرَفٌ مَدَّ قَبْلَ هَمْزٍ مُغَيَّرٍ * يَجُزُّ قَصْرُهُ وَالْمَدُّ مَا زَالَ أَعْدَلًا

When *hamzah mutaharrikah* is *mutatarrifah* and preceded by an *alif* then *Hamzah* and *Hishām* will change the *hamzah* into an *alif* e.g. السُّفَهَا، وَالسَّيَاء، جَاء.

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 *qurrā`* as is the practice when stopping on *madd ārid*.

If *hamzah mutaharrikah* whether *mutawassitah* 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. خَطَايَاكُمْ، مَرِيئًا، قُرَوِّءَ.¹⁴²

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. سَأَلْتَهُمْ، يُؤَيِّدُ، خَاطِبَةً

4-6) *hamzah maksūrah* after any of the 3 *harakāt* e.g. يَسْنَنُ، سِيلُوا، خَاطِبِينَ

7-9) *hamzah madmūmah* after any of the 3 *harakāt* e.g. رُوُوسَكُمْ، رُوُوفُ، مُسْتَهْزِؤُونَ

When a *hamzah maftūhah* comes after a *kasrah* then *ibdāl* will take place into a *yā`* e.g. خَاطِبَةٍ، نَاشِئَةٍ will be read as نَاشِيَةٍ and خَاطِبِيَةٍ. When the *hamzah maftūhah* appears after a *dammah* then *ibdāl* will take place into a *wāw* e.g. يُؤَيِّدُ، يُؤَلِّفُ will be read as يُؤَيِّدُ and يُؤَلِّفُ.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 Shātibī states:

وَيُبْدِلُهُ مَهْمَا تَطَرَّفَ مِثْلُهُ * وَيَقْصُرُ أَوْ يَمْضِي عَلَى السَّمَدِ أَطْوَلًا

¹⁴² Imam Shātibī states:

وَيُدْغِمُ فِيهِ الْوَاوَ وَالْيَاءَ مُبْدِلًا * إِذَا زِيدَتَا مِنْ قَبْلِ حَتَّى يَفْصَلَا

¹⁴³ Imam Shātibī states:

وَيُسْمِعُ بَعْدَ الْكَسْرِ وَالضَّمِّ هَمْزُهُ * لَدَى فَتْحِهِ يَاءٌ وَوَاوًا مَحْوَلًا

¹⁴⁴ Imam Shātibī states:

... * وَالْأَخْفَشُ بَعْدَ الْكَسْرِ ذَا الضَّمِّ أَبْدَلًا

يَبَاءٌ وَعَنْهُ الْوَاوُ فِي عَكْسِهِ ... *

tashīl according to Sebway¹⁴⁵ e.g. سَمِلُوا ، فَمِلُوا . 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 *taḥqīq* are allowed in the *hamzah* e.g. وَأَنْتُمْ ، كَأَنْتُمْ ، فَأَمِنُوا ، ءَأَنْذَرْتَهُمْ ، لِأَبَوَيْهِ ، لَأَنْتُمْ ، يَا دَمٌ ، هَأَنْتُمْ¹⁴⁸.

In *lām al-ta`rīf takhfīf* will be made via *naql*.¹⁴⁹

Idghām Ṣaghīr

Know O student! *Idghām ṣaghīr* is when the *mudgham* is *sākin*. This chapter's discussion revolves around the *idghām* of the ذ of إِذْ , the د of قَدْ , the feminine ت , the ل of هَلْ and بَلْ , among other similar matters.¹⁵⁰

¹⁴⁵ Imam Shāṭibī states:

... وَمَنْ حَكَى * فِيهِمَا كَالْيَا وَكَالْوَاوِ أَعْضَا

¹⁴⁶ Imam Shāṭibī states:

وَفِي غَيْرِ هَذَا بَيْنَ يَيْنَ ... *

¹⁴⁷ The literal meaning of *tashīl* is meant here and not *tashīl bayn bayn*. Therefore in لِأَبَوَيْهِ and لِأُخْرَاهُمْ *ibdāl* will take place.

¹⁴⁸ Imam Shāṭibī states:

وَمَا فِيهِ يُلْقَى وَاسْطًا بِزَوَائِدِ * دَخَلْنَ عَلَيْهِ فِيهِ وَجْهَانِ أَعْمَلَا
كَمَا هَاوِيَا وَاللَّامَ وَالْبَاءَ وَنَحْوَهَا * وَلَا مَاتِ تَعْرِيفٍ لِمَنْ قَدْ تَأَمَّلَا

¹⁴⁹ Imam Shāṭibī states:

وَحَرَّكَ بِهِ مَا قَبْلَهُ مَتَسَكَّنًا * وَأَسْفِطَهُ حَتَّى يَرْجِعَ اللَّفْظُ أَسْهَلًا

The second way allowed in *lām al-ta`rīf* is *taḥqīq* with *sakt*. *Taḥqīq* without *sakt* is not allowed during *waqf*.

¹⁵⁰ Imam Shāṭibī says:

وَفِي ذَالِ قَدْ أَيْضًا وَتَاءٍ مُؤَنَّثِ * وَفِي هَلْ وَبَلْ فَاحْتَلْ بِذِهْنِكَ أَحْيَلَا

The ذ 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 ذ of إِذْ will take place into ذ and ظ e.g. إِذْ ظَلَمْتُمْ ، إِذْ ذَهَبَ ،¹⁵¹ There is also unanimity that the *idghām* of the د of قَدْ will take place into ت and د e.g. قَدْ دَخَلُوا ، قَدْ تَبَيَّنَ ،¹⁵² The *qurrā`* also agree that *idghām* of the feminine tā` will take place into ت, د and ط e.g. رَحِمَتْ تَجَارِثُهُمْ ، أَثْقَلَتْ دَعْوَاهُ ، وَقَالَتْ طَائِفَةٌ .¹⁵³ They further concur that *idghām* of the ل of قُلْ will take place in ل and ر e.g. قُلْ لَّيْنِ اجْتَمَعَ ، قُلْ رَبِّ ، بَلْ لَا تُكْرِمُونَ . قُلْ بَلْ رَانَ ، فَهَلْ لَنَا¹⁵⁴ .

إِذْ of ذ

The *ith-hār* and *idghām* concerning the ذ of إِذْ will take place in 6 letters; ج ، س ،¹⁵⁵ إِذْ تَبَرَّأَ ، وَإِذْ زَيْنَ ، وَإِذْ صَرَفْنَا ، إِذْ دَخَلُوا ، وَإِذْ سَمِعْتُمُوهُ ، إِذْ جَاءَهُمْ . ت and د ، ص ، ز ،

Nāfi` , Ibn Kathīr and `Āṣim make *ith-hār* in all these letters¹⁵⁶ whereas Kisā`ī and Khallād will only make *ith-hār* in the ج .¹⁵⁷ 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 الْإِدْغَامِ إِذْ ذَلَّ ظَالِمٌ * ...

The ذ of إِذْ is not followed by a ث in the Quran.

¹⁵² Imam Shāṭibī says:

... * وَقَدْ تَيَمَّتْ دَعْدٌ وَسَيَّأَتْ تَبْتَلًا

The د of قَدْ is not followed by a ط in the Quran.

¹⁵³ Imam Shāṭibī says:

وَقَامَتْ تُرِيهْ دُمِيَّةٌ طَيْبٌ وَصِيْهَا * ...

¹⁵⁴ Imam Shāṭibī says:

... * وَقُلْ بَلْ وَهَلْ رَاها لَبِيبٌ وَيَعْقِلًا

¹⁵⁵ Imam Shāṭibī says:

نَعَمْ إِذْ تَمَشَّتْ رَيْنَبٌ صَالَ دُلْهَا * سَمِيَّ جَمَالٍ وَاصِلًا مَنْ تَوَصَّلَا

¹⁵⁶ Imam Shāṭibī says:

فَإِظْهَارُهَا أَجْرَى دَوَامٍ نَسِيْمُهَا * ...

¹⁵⁷ Imam Shāṭibī says:

... * وَأَظْهَرَ رِيًّا قَوْلِهِ وَاصِفٌ جَلًّا

¹⁵⁸ Imam Shāṭibī says:

وَادْعَمَ صَنْكًا وَاصِلٌ تُومٌ دُرِّه * ...

make *idghām* into the د only.¹⁵⁹ The *qurrā`* not mentioned, Abū ʿAmr and Hishām will make *idghām* in all 6 letters.

قَدْ د of

The *ith-hār* and *idghām* of the د of قَدْ will take place into 8 letters; ش، ص، ج، ز، قَدْ سَمِعَ، وَقَدْ ذَرَأْنَا، قَدْ صَلُّوا، فَقَدْ ظَلَمَكَ، وَقَدْ زَيْنَ، لَقَدْ جَاءَكُمْ، وَقَدْ صَرَفْنَا، قَدْ. e.g. ظ، ض، ذ، س. شَغَفَهَا.¹⁶⁰

ʿĀsim, Qālūn and Ibn Kathīr will make *ith-hār* in all 8 letters.¹⁶¹ Warsh makes *idghām* into the ض and ظ.¹⁶² Ibn Dhakwān will make *idghām* into، ز، ظ. However, in قَدْ زَيْنَا of *Sūrah al-Mulk*, Ibn Dhakwān will have ض and ذ. *khulf*, making both *ith-hār* and *idghām*.¹⁶⁴ The remaining *qurrā`*: Abū ʿAmr, Hishām, Kisāʿī and Ḥamzah will make *idghām* in all 8 letters. However, in قَدْ ظَلَمَكَ of *Sūrah Sād* Hishām will make *ith-hār* instead of *idghām*.¹⁶⁵

¹⁵⁹ Imam Shāṭibī says:

... * وَأَدْعَمَ مَوْلَىٰ وَجْدُهُ دَائِمٌ وَلَا

¹⁶⁰ Imam Shāṭibī says:

وَقَدْ سَحَبَتْ ذِيلاً صَفَا ظِلَّ زَرْبٍ * جَلَّتْهُ صِبَاهُ شَانِقًا وَمُعَلَّلًا

¹⁶¹ Imam Shāṭibī states:

فَاطْهَرَهَا نَجْمٌ بَدَا دَلَّ وَاضِحًا * ...

¹⁶² Imam Shāṭibī states:

... * وَأَدْعَمَ وَرْشٌ صَرَّ ظِمَّانَ وَامْتَلَأَ

¹⁶³ Imam Shāṭibī states:

وَأَدْعَمَ مُرُوٍ وَاكِفٌ صَيْرَ دَابِلٍ * زَوَىٰ ظِلَّةٌ وَغَرَّ تَسَدَّاهُ كُلَّكَلَا

¹⁶⁴ Imam Shāṭibī states:

وَفِي حَرْفٍ زَيْنًا خِلَافٌ ... * ...

¹⁶⁵ Imam Shāṭibī states:

... وَمُظْهِرٌ * هِسَامٌ بَصَّ حَرْفُهُ مُتَحَمِّلًا

ت The feminine

The *ith-hār* and *idghām* of the feminine *tā`* which is *sākinah* will take place into 6 letters; ج، ظ، ز، ص، ث، س e.g. كَلَّمَ حَبَّتْ، لَهْدَمْتُ صَوَامِعُ، كَلَّمَ حَبَّتْ. 166 زِدْنَاهُمْ، كَانَتْ ظَالِمَةً، نَضَجَتْ جُلُودُهُمْ

Ibn Kathīr, ʿĀsim and Qālūn make *ith-hār* before all six letters.¹⁶⁷ Warsh will make *idghām* before the ظ. 168 Ibn ʿĀmir will make *ith-hār* in ج، ز and س and *idghām* in the remaining 3 letters.¹⁶⁹ However, in لَهْدَمْتُ صَوَامِعُ Hishām will make *ith-hār* and in وَجَبَتْ جُنُوبُهَا Ibn Dhakwān will have *khulf*, making *ith-hār* and *idghām*.¹⁷⁰ The remaining *qurrā`*: Abū ʿAmr, Ḥamzah and Kisāʿī will make *idghām* in all 6 letters.

بَلْ and هَلْ of ل The

The *ith-hār* of the ل of هَلْ and بَلْ will take place into 8 letters; ض، ط، ن، س، ز، ظ. Thereafter know that the ث will only come after the ل of هَلْ e.g. هَلْ بَلْ سَوَكْتُ. e.g. بَلْ of هَلْ will only appear after the ل of بَلْ e.g. بَلْ سَوَكْتُ. 5 letters; ض، ط، س، ز، ظ, ثُوبَ الْكُفَّارِ, whereas the ت and ن will come after both the ل of هَلْ and بَلْ e.g. هَلْ تَرَى، بَلْ تَأْتِيهِمْ، هَلْ تُبَيِّئُكُمْ، بَلْ نَحْنُ.

¹⁶⁶ Imam Shāṭibī states:

وَأَبَدَتْ سَنَا نَعْرِ صَفَتْ زُرْقُ ظَلْمِهِ * جَمَعْنَ وَرُوداً بَارِداً عَطَرَ الطَّلَا

¹⁶⁷ Imam Shāṭibī states:

فَإِظْهَارُهَا دُرٌّ نَمَتْهُ بِدُورِهِ * ...

¹⁶⁸ Imam Shāṭibī states:

... * وَأَدْعَمَ وَرَشَ ظَافِراً وَمُخَوَّلَا

¹⁶⁹ Imam Shāṭibī states:

وَأَظْهَرَ كَهْفَ وَافِرٍ سَبَبُ جُودِهِ * رَكِيٍّ وَفِي عَصْرَةٍ وَمُحَلَّلَا

¹⁷⁰ Imam Shāṭibī says:

وَأَظْهَرَ زَاوِيَهُ هِشَامٌ لَهْدَمْتُ * وَفِي وَجَبَتْ خُلْفُ ابْنِ دَكْوَانَ يُفْتَلَا

¹⁷¹ Imam Shāṭibī says:

أَلَا بَلْ وَهَلْ تَرَوِي تَنَا طَعْنِ زَيْنَبِ * سَمِيرَ نَوَاهَا طَلَحَ ضُرٌّ وَمُبْتَلَا

Kisā'ī makes *idghām* in all 8 letters.¹⁷² Hamzah will make *idghām* in س , ث and ت.¹⁷³ In *Sūrah al-Nisā`* بَلْ طَبَعَ اللَّهُ of *Sūrah al-Nisā`* Khallād will have *khulf*, making *idghām* and *ith-hār*.¹⁷⁴ In *Abū ʿAmr* makes *idghām*.¹⁷⁵ Hishām will make *ith-hār* by the ن and ض , and *idghām* into the remaining letters except in *Sūrah al-Raʿd*; هَلْ تَسْتَوِي الظُّلُمَاتِ وَالنُّورِ where he will also make *ith-hār*.¹⁷⁶ The remaining *qurrā`*: Nāfiʿ, Ibn Kathīr, Ibn Dhakwān and ʿĀsim will make *ith-hār* before all these letters.

Idghām of those letters which are close in makhraj

Abū ʿAmr, 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`) قَالَ اذْهَبْ (Sūrah Tāhā), قَالَ اذْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ (Sūrah al-Raʿd), وَإِنْ تَعْجَبْ فَعَجَبٌ (Sūrah al-Isrā`) and وَمَنْ لَمْ يَتَّبِعْ فَأُولَئِكَ (Sūrah al-Hujurāt) with Khallād having *khulf* in the latter.¹⁷⁷

¹⁷² Imam Shāṭibī says:

فَأَدْعَمَهَا رَاوِ ... *

¹⁷³ Imam Shāṭibī says:

... وَأَدْعَمَ فَاصِلٌ * وَفُورٌ ثَنَاهُ سَرَّ تَبِيًّا وَقَدْ حَلَا

¹⁷⁴ Imam Shāṭibī says:

وَبَلٌ فِي النَّسَا حَلَاذُهُمْ بِخِلَافِهِ *

Khalaf will make *ith-hār*.

¹⁷⁵ Imam Shāṭibī says:

... * وَفِي هَلْ تَرَى الْأِدْعَامُ حُبَّ وَحَلَا

hāl appears twice in the Quran; هَلْ تَرَى مِنْ فُطُورٍ in *Sūrah al-Mulk* and فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ in *Sūrah al-Hāqqah*. It should be noted that Abū ʿAmr will not make *idghām* in هَلْ تَسْتَوِي الظُّلُمَاتِ وَالنُّورِ of *Sūrah al-Raʿd*. 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:

وَأَظْهَرَ لَدَى وَاعٍ نَبِيلٍ ضَمَانُهُ * وَفِي الرَّعْدِ هَلْ وَاسْتَوْفٍ لَزَاجِرًا هَلَا

¹⁷⁷ Imam Shāṭibī says:

وَأِدْعَامُ بَاءِ الْجَزْمِ فِي الْفَاءِ قَدْ رَسَا * حَمِيداً وَخَيْرٌ فِي يَتَّبِعُ قَاصِداً وَلَا

Abū al-Hārith makes *idghām* of the *lām majzūmah* of يَفْعَل into the ذ of ذَلِكَ . This appears in 6 places in the Quran; وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ (Sūrah al-Baqarah), وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ (Sūrah al-Nisā'), وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا (Sūrah Āli ʿImrān) وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ (Sūrah al-Furqān) and وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ (Sūrah al-Munāfiqūn).¹⁷⁸

In (Sūrah Saba') كِسَايَ will make *idghām* of the fā into the bā.¹⁷⁹ Hamzah, Kisāʾi and Abū ʿAmr will make *idghām* of the dhāl into tā in 2 words; عُدْتُ رَبِّي (Sūrah Ghāfir and Dukhān) and فَبَدَّتْهَا (Sūrah Tāhā).¹⁸⁰

In (Sūrah al-Aʿrāf and Zukhruf) Abū ʿAmr, Hishām, Hamzah and Kisāʾi will make *idghām* of the thā into the tā.¹⁸¹

Dūrī Baṣrī will make *idghām* with *khulf* (allows *ith-hār* also) whilst Sūsī without *khulf* (only makes *idghām*) of the *rā majzūmah* into *lām* e.g. وَاصْبِرْ.¹⁸²

In Hafs, Hamzah, Ibn Kathīr, Abū ʿAmr and Qālūn makes *ith-hār*. The remaining *qurrā* will make *idghām* in them except for

¹⁷⁸ Imam Shāṭibī states:

وَمَعَ جُزْمِهِ يَفْعَلْ بِذَلِكَ 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. فَمَا جَزَاءُ مَنْ يَفْعَلْ ذَلِكَ .

¹⁷⁹ Imam Shāṭibī states:

... * وَنَخَسِفُ بِهِمْ رَاعُوا وَشَدَّائِثُ قَلَا

¹⁸⁰ Imam Shāṭibī states:

وَعُدْتُ عَلَى إِدْغَامِهِ وَبَدَّتْهَا * شَوَاهِدُ حَمَادٍ ...

¹⁸¹ Imam Shāṭibī states:

... * ... وَأَوْرَثْتُمُوهَا

لَهُ شَرْعُهُ ... *

¹⁸² Imam Shāṭibī states:

... وَالرَّاءُ جُزْمًا بِأَلَمِهَا * كَوَاصِرٍ لِحُكْمِ طَالٍ بِالْخُلْفِ يُدْبِلَا

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

Nāfiʿ, Ibn Kathīr and ʿĀsim makes *ith-hār* of ذُكِرَ * كَهَيْعَصَ (Sūrah Āli Imrān) and لَبِثُتُمْ * لَبِثُتُمْ. The remaining *qurrā`* will make *idghām* in these places.

In طَسَمَ Hamzah makes *ith-hār* whilst the remaining *qurrā`* make *idghām*.¹⁸⁵

In أَخَذْتُ and أَخَذْتُ, اتَّخَذْتُ, اتَّخَذْتُ 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 إِزْكَبَ Bazzī, Qālūn and Khallād makes *ith-hār* with *khulf* (they will allow *idghām* also) and Ibn ʿĀmir, Khalaf and Warsh will make *ith-hār* without *khulf*.¹⁸⁷ The remaining *qurrā`* will read with *idghām* only.

In يَلْهَثُ 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 يُعَذِّبُ at the end of Sūrah al-Baqarah will be read as *marfū`* by Ibn ʿĀmir and ʿĀsim. The remaining *qurrā`* read it with a *jazm* (يُعَذِّبُ). Of the

¹⁸³ Imam Shāṭibī says:

وَيَاسِينَ أَظْهَرَ عَنْ قَتَى حَقَّهُ بَدَا * وَتُونُ وَفِيهِ الْخُلْفُ عَنْ وَرْشِهِمْ خَلَا

¹⁸⁴ Imam Shāṭibī says:

وَجَرْمِي نَصْرَ صَادَ مَرِيمَ مَنْ يُرْدُ * تَوَابَ لَبِثَتِ الْفَرْدَ وَالْجَمْعُ وَصَلَا

¹⁸⁵ Imam Shāṭibī says:

وَطَاسِينَ عِنْدَ الْمِيمِ فَآزَ ... * ...

¹⁸⁶ Imam Shāṭibī says:

... اتَّخَذْتُمْ * أَخَذْتُمْ وَفِي الْإِفْرَادِ عَاشَرَ دَغَفَلَا

¹⁸⁷ Imam Shāṭibī says:

وَفِي إِزْكَبَ هُدَى بَرِّ قَرِيبٍ بِخُلْفِهِمْ * كَمَا ضَاعَ جَا ...

¹⁸⁸ Imam Shāṭibī says:

... * ... يَلْهَثُ لَهُ دَارَ جُهَلَا

وَقَالُونَ دُوْ خُلْفٍ ... * ...

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 ʿAmr, Ḥamzah and Kisāʿī 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 tān* i.e. without *ghunnah*. The remaining *qurrā`* will read like Ḥafṣ making *ghunnah*.¹⁹⁰

Fatḥ and Imālah

Know O student! *Imālah* literally means to incline. Technically, *qurrā`* define it as the inclination of a *fatḥah* 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 *fatḥah* towards the *kasrah* then it is known as *imālah bi al-ḥarakah* i.e. inclination of the *ḥarakah* (vowel) only.

The opposite of *imālah* is *fatḥ*.

Imālah Kubrā and Taqlīl

Know O student! Ḥamzah and Kisāʿī make *imālah* in the following:

1) Those words which are *dhawāt al-yā`* - ذَوَاتُ 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 فَقُلْ * يُعَذِّبُ دَنَا بِالْخُلْفِ جُودًا وَمُوبِلًا

¹⁹⁰ Imam Shāṭibī states:

وَكُلُّ يَسْمُو أَدْعَمُوا مَعَ غَنَّةٍ * وَفِي الْوَاوِ وَالْيَا ذَوْبَهَا خَلْفٌ تَلَا

written or not e.g. دَحَهَا , سَجَى , طَحَهَا , تَلَاهَا .¹⁹¹ However, in هَدَى , الزَّيْنَا , الْفَتَى 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. الأُنْثَى , الدُّنْيَا . They fall on the scales فُعَالِي , فُعَلِي , فُعْلَى or فُعَالِي e.g. دَعَوَى , طُوْبَى , 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. عَسَى . بَلَى , مَتَى excluding 5 words: لَدَى , مَا زَكَى , حَتَّى , زَكَى - يَزْكُو (الْأَزْكَى , (عَلَى - يَعْلُو) الْأَعْلَى , (دَنَى - يَدْنُو) الْأَدْنَى .¹⁹⁴ عَلَى , إِلَى

4) Those words which are derived from the *thulāthī mujarrad* - ثُلَاثِي مُجَرَّد - becoming *mazīd* (increased) and are thus written with a *yā`*, whether originally with a *yā`* or not e.g. (زَكَى - يَزْكُو) الْأَزْكَى , (عَلَى - يَعْلُو) الْأَعْلَى , (دَنَى - يَدْنُو) الْأَدْنَى .¹⁹⁵

Warsh will make *taqlīl* with *khulf* in ذَوَاتُ الْيَاءِ and verse-ends which are ذَوَاتُ الْيَاءِ appearing with هَا e.g. وَضَحَهَا , جَلَّهَا , زَكَّهَا etc.¹⁹⁶ However, if the ذَوَاتُ الْيَاءِ at the end of the verse does not appear with هَا and in ذَوَاتُ الرَّاءِ (those *alifs* which are

¹⁹¹ Imam Shāṭibī states:

وَحَزَمَةُ مِنْهُمْ وَالْكَسَائِيُّ بَعْدَهُ * أَمَّا ذَوَاتُ الْيَاءِ حَيْثُ تَأَصَّلَتْ

In the examples given الْفَتَى is a noun and هَدَى is a verb.

¹⁹² Imam Shāṭibī states:

وَحَرْفٌ تَلَاهَا مَعَ طَحَاهَا وَفِي سَجَى * وَحَرْفٌ دَحَاهَا وَهِيَ بِالْوَاوِ تُبْتَلَا

¹⁹³ Imam Shāṭibī says:

... * وَفِي أَلِفِ التَّائِيثِ فِي الْكُلِّ مِثْلًا
وَكَيْفَ جَرَتْ فَعْلَى فَمِثْلُهَا وَجُودُهَا * وَإِنْ ضُمَّ أَوْ يُفْتَحُ فَعَالَى فَحَصَلَتْ

¹⁹⁴ Imam Shāṭibī says:

وَمَا رَسَمُوا بِالْيَاءِ غَيْرَ لَدَى وَمَا * زَكَى وَإِلَى مِنْ بَعْدِ حَتَّى وَقُلْ عَلَى

¹⁹⁵ Imam Shāṭibī says:

وَكُلُّ ثُلَاثِيٍّ يَزِيدُ فَإِنَّهُ * مُمَالٌ كَزَكَّاهَا وَأَنْجَى مَعَ ابْتِلَى

¹⁹⁶ Imam Shāṭibī says:

... * ... وَذَوَاتُ الْيَاءِ الْخُلْفُ جَمَلًا
... * ... غَيْرَ مَا هَا فِيهِ فَاحْضَرُ مُكَمَّلًا

written with a *yā`* and comes after a *rā`*) e.g. اشْتَرَى Warsh makes *taqlīl* without *khulf*.¹⁹⁷

Abū ʿAmr will make *taqlīl* without *khulf* in those ذَوَاتُ الْيَاءِ which comes on the scale of فَعْلَى , فُعْلَى , or فِعْلَى , and on 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 ذَوَاتُ الرَّاءِ on whichever scale it falls or whether it is a verse-end, Abū ʿAmr will make *imālah kubrā* e.g. , سُكَارَى , نَصَارَى , ذِكْرَى , بُشْرَى .¹⁹⁹ The word بُشْرَى of *Sūrah Yūsuf* will be read with *fath*, *taqlīl* and *imālah kubrā* by Abū ʿAmr.²⁰⁰ It will be read in this order to the *ustādh* also.

In all ذَوَاتُ الرَّاءِ *Ḥamzah* and *Kisāʿ* (including Abū ʿAmr mentioned previously) will make *imālah kubrā*.²⁰¹

¹⁹⁷ Imam Shāṭibī says:

وَذُو الرّاءِ وَرُشُّ بَيْنَ بَيْنَ ... * ...
وَلَكِنْ رُءُوسُ الْآيِ قَدْ قَلَّ فَتَحُهَا * لَهُ ...

¹⁹⁸ Imam Shāṭibī states:

وَكَيفَ أَتَتْ فَعْلَى وَآخِرُ آيٍ مَا * تَقَدَّمَ لِلْبَصْرِ ...

The 11 surahs are explained by Imam Shāṭibī in the following lines:

... * بَطِءَ وَآيِ النُّجْمِ كَيْ تَتَعَدَّلَا
وَفِي الشَّمْسِ وَالْأَعْلَى وَفِي اللَّيْلِ الضُّحَى * وَفِي أَقْرَأَ وَفِي النَّازِعَاتِ نَمِيلَا
وَمِنْ تَحْتِهَا ثُمَّ الْقِيَامَةِ فِي الْـ * مَعَارِجَ يَا مِنْهَالُ أَفْلَحَتْ مِنْهَالَا

¹⁹⁹ Imam Shāṭibī states:

... * ... سِوَى رَأْيِهَا اعْتَلَا

²⁰⁰ Imam Shāṭibī states:

... وَكِلَاهُمَا * عَنِ ابْنِ الْعَلَا وَالْفَتْحُ عَنْهُ تَقْضَلَا

This can be checked in *Sūrah Yūsuf* of the *Shāṭibiyyah*.

²⁰¹ Imam Shāṭibī states:

وَمَا بَعْدَ رَأْيِ شَاعَ حُكْمًا ... * ...

If in ذَوَاتُ الرَّاءِ the *alif* is followed by a *sukūn* then Sūsī will make *imālah* in the *ḥarakah* with *khulf* during *wasl* e.g. نَرَى الله. ²⁰²

Those words in which *imālah* takes place due to a *kasrah*

Know O honoured student! Abū ʿAmr and Dūrī ʿAli will make *imālah kubrā* in those *alifs* which are followed by a *rā` mutataʿarrifah* which is *majrūr*, in كَافِرِينَ and كَافِرِينَ. ²⁰³ Warsh will make *taqlīl* without *khulf* in all these types of *alifs* e.g. أَبْصَارِهِمْ ، آثَارِهِمْ ، النَّارِ ، الْقَهَّارِ. ²⁰⁴

However, in الْجَارِ and أَزَاكُهُمْ 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 ʿAmr and Kisāʾī while Warsh and Ḥamzah will make *taqlīl* in them without

²⁰² Imam Shāṭibī states:

وَقَبْلَ سُكُونِ قَفِّ يَاءٍ فِي أَصْوهِمْ * وَذُو الرَّاءِ فِيهِ الْخُلْفُ فِي الْوَصْلِ يُجْتَلَا
كَمْوَسَى الْهُدَى عَيْسَى ابْنِ مَرْيَمَ وَالْقُرَى أَل * يَمَعَ دُكْرَى الدَّارِ فَأَفْهَمَ مُحْصَلَا

²⁰³ Imam Shāṭibī states:

وَفِي أَلِفَاتٍ قَبْلَ رَا طَرَفٍ أَتَتْ * بِكَشْرٍ أَمِلَ تُدْعَى حَمِيداً وَتُقْبَلَا
كَأَبْصَارِهِمْ وَالدَّارِ ثُمَّ الْحَارِ مَعَ * حَمَارِكَ وَالْكَفَّارِ وَاقْتَسَمَ لِنَنْضَلَا
وَمَعَ كَافِرِينَ الْكَافِرِينَ بَيَّاتِهِ * ...

²⁰⁴ Imam Shāṭibī states:

... * وَوَرَشَ جَمِيعَ الْبَابِ كَانَ مُقْلَلَا

By بِجَمِيعِ الْبَابِ all the words mentioned in footnote 215 and a few others are referred to.

²⁰⁵ Imam Shāṭibī states:

... وَفِي أَرَا * كَهُمْ وَذَوَاتِ الْيَاءِ لَهُ الْخُلْفُ جَمَلَا
... وَجَبَّارِينَ وَالْجَارِ ... * ...
وَهَذَانِ عَنْهُ بِاخْتِلَافٍ ... * ...

عَنْهُ refers to Warsh.

²⁰⁶ Imam Shāṭibī states:

... * وَخُلْفُهُمْ فِي النَّاسِ فِي السَّجَرِ حُصَلَا

What is meant here by *khulf* is that Dūrī has *imālah* while Sūsī has *fath*.

khulḥ e.g. الأَشْرَارِ ، القَرَارِ ، الأَبْرَارِ .²⁰⁷ Hamzah will also make *taqlīl* in البَوَارِ of *Sūrah Ibrāhīm* and القَهَّارِ wherever it appears.²⁰⁸

Those imālahs peculiar to ʿAlī ibn Hamzah al-Kisāʿī

Know O student! Kisāʿī alone will make *imālah* in the following:

- هَذَا تَأْوِيلُ رُؤْيَايَ and رُؤْيَايَ إِن كُنْتُمْ, *Sūrah Yūsuf*, رُؤْيَايَ - comes twice in *Sūrah Yūsuf*,
- قَدْ صَدَّقَتِ الرُّؤْيَا, *(Sūrah al-Sāffāt)*, لِّلرُّؤْيَا تَعْبُرُونَ - الرُّؤْيَا, *(Sūrah Yūsuf)*,
- وَمَا جَعَلْنَا الرُّؤْيَا, *(Sūrah al-Isrāʿ)* and لَقَدْ صَدَّقَ اللَّهُ رَسُولَهُ الرُّؤْيَا, *(Sūrah al-Fath)*
- ابْتِغَاءَ مَرْضَاتِ اللَّهِ تَبْتَغِي مَرْضَاتِ أَزْوَاجِكَ or *majrūr* - whether *mansūb*; مَرْضَاتِ - مَرْضَاتِ
- خَطَايَاكُمْ، خَطَايَاهُمْ، خَطَايَانَا, however it appears, - خَطَايَا
- مَحَبَّاهُمْ in *Sūrah al-Jāthiyah*
- حَقِّ ثِقَاتِهِ²⁰⁹
- قَدْ هَدَانِ²¹⁰
- أَنْسَانِي
- وَمَنْ عَصَانِي
- وَأَوْصَانِي
- أَتَانِي اللَّهُ, *Sūrah al-Naml*, and أَتَانِي الْكِتَابَ, *Sūrah Maryam* - أَتَانِي
- تَلَاهَا
- طَحَاهَا

²⁰⁷ Imam Shāṭibī states:

وإِضْجَاعُ ذِي رَأْيَيْنِ حَجَّ رَوَاتِهِ * كَالْأَبْرَارِ وَالْتَقْلِيلُ جَادَلُ فَيَصْلَا

²⁰⁸ Imam Shāṭibī states:

... وَمَعَهُ فِي الْبَوَارِ وَفِي الْقَهَّارِ حَمَزَةُ قَلَّلَا

in the verse refers to Warsh.

²⁰⁹ By saying حَقِّ ثِقَاتِهِ we exclude other places like إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً in which both Hamzah and Kisāʿī has *imālah*.

²¹⁰ By stating قَدْ هَدَانِ we exclude places other places like قُلْ إِنِّي هَدَانِي or لَوْ أَنَّ اللَّهَ هَدَانِي in which Hamzah and Kisāʿī has *imālah*.

- سَجَى
- دَحَاهَا ²¹¹

Those imālahs peculiar to Dūrī ʿAli

Know O student! Only Dūrī ʿAli makes *imālah kubrā* in the following words:

- آذَانِهِمْ
- آذَانِنَا
- طُعْيَانِهِمْ
- هُدَايَ
- مَثْوَايَ
- مَحْيَايَ
- رُؤْيَاكَ
- بَارِئُكُمْ
- الْبَارِئِ
- سَارِعُوا
- يُسَارِعُونَ
- نُسَارِعُ
- الْجَارِ in both places
- جَبَّارَيْنِ in both places
- الْجَوَارِ in *Sūrah al-Rahmān* and *Sūrah al-Takwīr*
- مَنْ أَنْصَارِي إِلَى اللَّهِ

²¹¹ Imam Shāṭibī says:

وَرُءْيَايَ وَالرُّءْيَا وَمَرَضَاتٍ كَيْفَهَا * أَتَى وَخَطَايَا مِثْلُهُ مُتَقَبَّلًا
وَعَيَاهُمَا أَيْضًا وَحَقَّ ثَقَاتِهِ * وَفِي قَدْ هَدَانِي لَيْسَ أَمْرُكَ مُشْكِلًا
وَفِي الْكَهْفِ أَنْسَانِي وَمَنْ قَبْلُ جَاءَ مَنْ * عَصَانِي وَأَوْصَانِي بِمَرِيَمَ يُجَنَّبَلَا
وَفِيهَا وَفِي طَسِ آتَانِي الَّذِي * ادْعَتْ بِهِ حَتَّى تَصَوَّعَ مِنْدَلَا
وَحَرَفُ تَلَاهَا مَعَ طَحَاهَا وَفِي سَجَى * وَحَرَفُ دَحَاهَا وَهِيَ بِالْوَاوِ تُبْتَلَا

- 212 مَشْكُورَةٌ

Imālah of the alif in ten verbs

Know O student! Excluding the word رَاغَتْ , Hamzah will make *imālah* in 10 verbs; رَانَ , رَاغَ , طَابَ , صَاقَ , حَاقَ , حَابَ , خَافَ , زَادَ , شَاءَ , جَاءَ. ²¹³ Ibn Dhakwān will make *imālah* without *khulf* in جَاءَ and شَاءَ. ²¹⁴ In the first زَادَ of *Sūrah al-Baqarah* i.e. فَرَّادَهُمُ اللَّهُ مَرَضًا 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:

- مَسَارِبَ - in *Sūrah Yāsīn*
- أُنْيَةَ - in *Sūrah al-Ghāshiyah*
- عَابِدُونَ - in *Sūrah al-Kāfirūn*

²¹² Imam Shāṭibī states:

وَرُؤْيَاكَ مَعَ مَثْوَايَ عَنْهُ لِحَفْصِهِمْ * وَحَيَايَ مَشْكَاةٍ هَذَايَ قَدْ انْجَلَا
... وَجَبَّارِينَ وَالْجَارِ تَمَمُوا * ...
وَأَضْجَاعُ أَنْصَارِي تَمِيمٌ وَسَارِعُوا * نُسَارِعُ وَالْبَارِي وَبَارِكُكُمْ تَلَا
وَأَذَانِهِمْ طُغْيَانِهِمْ وَيُسَارِعُوا * نَ أَذَانَنَا عَنْهُ الْجَوَارِي تَمَثَّلَا
يُؤَارِي أُوَارِي فِي الْعُقُودِ بِخُلْفِهِ * ...

Even though Imam Shāṭibī mentions *imālah* in يُؤَارِي and أُوَارِي of *Sūrah al-Mā'idah*, it is not read via the *ṭarīq* of the *Shāṭibiyyah*.

²¹³ Imam Shāṭibī states:

وَكَيْفَ الثَّلَاثِي غَيْرَ رَاغَتْ بِهَاضِي * أَمِلْ خَابَ خَافُوا طَابَ صَاقَتْ فَتَجَمَّلَا
وَحَاقَ وَرَاغُوا جَاءَ شَاءَ وَرَادَ فُرُ * ...
... * وَقُلْ صُحْبَةُ بَلِّ رَانَ وَأَصْحَبُ مُعَدَّلَا

Note that no *imālah* takes place in رَاغَ because it is *rubā'ī*.

²¹⁴ Imam Shāṭibī states:

... * وَجَاءَ ابْنُ دُكْوَانٍ وَفِي شَاءَ مَيَّلَا

²¹⁵ Imam Shāṭibī states:

فَرَّادَهُمُ الْأُولَى وَفِي الْغَيْرِ خُلْفُهُ * ...

- عَابِد - 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:

- حَمَارِكَ
- الْحَمَارِ
- الْمِحْرَابِ
- إِكْرَاهِيَهِنَّ
- الْإِكْرَامِ
- عَمْرَانَ

In مِحْرَابٍ which is *majrūr*, he will make *imālah* without *khulf* e.g. يُصَلِّي فِي الْمِحْرَابِ in *Sūrah Āli Imrān* and فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ (these are the only 2 examples of this).²¹⁷

رَأَى Imālah in

Know O honoured student! The *alif* of رَأَى , when followed by a *mutaharrik* will either be a noun or a pronoun e.g. وَإِذَا رَأَاكَ ، وَإِذَا رَأَى كَوَكَبًا ، رَأَى أَيْدِيَهُمْ ، 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:

... مَشَارِبٌ لَا مَع * وَأَنِّي فِي هَلْ أَتَاكَ لِأَعْدِلَا
وَفِي الْكَافِرُونَ عَابِدُونَ وَعَابِدٌ * ...

²¹⁷ Imam Shāṭibī says:

حَمَارِكَ وَالْمِحْرَابِ إِكْرَاهِيَهِنَّ وَأَل * حَمَارٍ وَفِي الْإِكْرَامِ عَمْرَانَ مُثَلَا
وَكُلُّ بِخُلْفٍ لِابْنِ دَكْوَانَ غَيْرَ مَا * يُجْرُ مِنْ الْمِحْرَابِ فَأَعْلَمَ لِتَعَمَلَا

²¹⁸ Imam Shāṭibī says:

وَحَزَنِي رَأَى كَلَّا أَمِلَ مُزْنَ صُحْبَةٍ * ...

Abū ʿAmr 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 Shuʿbah and Ḥamzah will make *imālah* in the *rā`* during *wasl* e.g. رَأَى الْمُؤْمِنُونَ.²²¹ The remaining *qurrā`* 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 *tawassuṭ* and *tūl*.

Similarly, if *madd līn* and *madd badl* comes together in one word or two e.g. أَتَيْتُمُوهُمْ سَيِّئًا , 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 *tawassuṭ* with *tawassuṭ*. If it is in two words then *tathlīth* will be made with *tawassuṭ*, and *tūl* with *tūl*.

Imālah of hā` al-tānīth during waqf

Know O student! If the *tā` marbūṭah* is preceded by a *maftūḥah* which is from the combination فَجَعْتُ زَيْنَبُ لِدَوْدَ شَمْسٍ , or any of the letters of أَكْهَر when preceded by a *kasrah* or *yā` sākinah* then Kisā'ī will make *imālah kubrā* in the *ḥarakah* before the *tā` marbūṭah* e.g. خَلِيفَةً ، بَهْجَةً ، ثَلَاثَةً ، خَشْيَةً ، خَاطِئَةً ، كَهَيْئَةً ، الْأَيْكَةِ ، الْمَلَائِكَةِ .

²¹⁹ Imam Shāṭibi says:

... * وَفِي هَمَزِهِ حُسْنٌ ...

²²⁰ Imam Shāṭibi says:

... * وَعَنْ عُثْمَانَ فِي الْكُلِّ قَلْبًا

²²¹ Imam Shāṭibi says:

وَقَبْلَ السُّكُونِ الرَّأْيُ فِي صَفَاً ... *

²²² Imam Shāṭibi says:

وَقَبْلَ سَكُونٍ قَفْ بِأَيِّ أَصْوِهِمْ * ...

223 If another letter (a *hājiz* - divider) comes between the letters of أَكْهَر and the *kasrah* then *imālah* will still take place e.g. لَعْبَرَةٌ ، وَجْهَةٌ . 224 On the other hand, if the letters of أَكْهَر are preceded by a *fathah* or *dammah*, then *imālah* will not take place e.g. شَجَرَةٌ ، سَوَاءٌ ، مُبَارَكَةٌ ، بَرَاءَةٌ etc. 225 Thus in the remaining letters, حَقٌّ ضِعَاطٌ عَصٍ خَطًا no *imālah* will be made when appearing before a *tā` marbūṭah*. 226

Other *qurrā`* make *imālah* if any of the letters appear before the *tā` marbūṭah* except the *alif*, whether from حَطًا عَصٍ ضِعَاطٌ or not e.g. النُّطِيحَةُ ، الحَاقَّةُ ، بَعُوضَةٌ ، بَسْطَةٌ . 227 القَارَعَةُ ، خَاصَّةٌ ، صَاحَّةٌ ، مَوْعِظَةٌ ، البَالِغَةُ

Both opinions are accepted and read.

The Chapter on Rā`

Know O honoured student! If a *rā` maftūḥah* or *maḍmūmah*, whether *mutawassitah* or *mutaṭarriifah*, *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 Shāṭibi states:

... وَالْإِسْكَانُ لَيْسَ بِحَاجِزٍ * ...
لَعْبَرَةٌ مَائَةٌ وَجْهَةٌ وَلَيْكَةٌ * ...

225 Imam Shāṭibi states:

... * وَيَضْعُفُ بَعْدَ الْفَتْحِ وَالضَّمِّ أَرْجُلًا

226 Imam Shāṭibi states:

وَفِي هَآءِ تَأْنِيثِ الْوُقُوفِ وَقَبْلَهَا * ثَمَّالُ الْكِسَائِيِّ عَشْرٌ لِيَعْدِلَا
وَيَجْمَعُهَا حَقٌّ ضِعَاطٌ عَصٍ خَطًا * وَأَكْهَرُ بَعْدَ الْيَاءِ يَسْكُنُ مُيَلًا
أَوْ الْكَسْرِ ... * ...

227 Imam Shāṭibi states:

... وَبَعْضُهُمْ * سِوَى أَلِفٍ عِنْدَ الْكِسَائِيِّ مِيلًا

الْآخِرَةِ ، خَيْرَاتٍ ، وَزُرْكَ ، الْحَرَابِ ، *kasrah* and *rā`* are separated by another letter e.g. ، فِيهِ ذِكْرُكُمْ ²²⁸ . سِحْرٌ مُبِينٌ ،

In the following cases the *rā`* will be read with *tafkhīm* as the remaining *qurrā`*:

- If the *rā`* is preceded by a temporary *kasrah* e.g. ²²⁹ . إِمْرَأَةٌ ، إِمْرُؤُ .
- If the *rā`* and the *kasrah* are in 2 different words e.g. ، بِرَسُولٍ ، بِرُؤُوسِكُمْ ، ²³⁰ . بِرَشِيدٍ ، لِرَبِّكَ ، لِرُقِيكَ .
- 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 فِرَاقُ (Sūrah al-Qiyāmah) أَنَّهُ فِرَاقُ (Sūrah Sād) وَالْإِشْرَاقُ (Sūrah al-Kahf). The *dād* appears in 2 places: إِعْرَاضُهُمْ (Sūrah al-Nisā`) أَوْ إِعْرَاضًا (Sūrah al-An`ām). The *tā`* only comes in صِرَاطٍ and الصِّرَاطِ wherever they appear in the Quran. ²³¹ 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. . لِنُنذِرَ قَوْمًا .
- 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 ، . وَيَصْعَعُ عَنْهُمْ إِصْرُهُمْ ، فِطْرَتَ اللَّهِ ، فَالْحَامِلَاتِ وَفِرًا ²³² . إِخْرَاجُهُمْ . If it is a *khā`* the *rā`* will still be read with *tarqīq* by Warsh e.g.

²²⁸ Imam Shāṭibi states:

وَرَقَّ وَرَشٌ كُلُّ رَاءٍ وَقَبْلَهَا * مُسَكَّنَةً يَاءٍ أَوْ الْكَسْرِ مُوَصَّلًا
وَلَمْ يَرِ فَضْلًا سَاكِنًا بَعْدَ كَسْرَةٍ * ...

²²⁹ Imam Shāṭibi states:

وَمَا بَعْدَ كَسْرِ عَارِضٍ ... * ...

²³⁰ Imam Shāṭibi states:

وَمَا بَعْدَ كَسْرِ عَارِضٍ أَوْ مُقْصَلٍ * فَفَحْمٌ فَهَذَا حُكْمُهُ مُتَبَدِّلًا

²³¹ Imam Shāṭibi states:

وَمَا حَرْفُ الْإِسْتِعْلَاءِ بَعْدَ فَرَاؤُهُ * لِكُلِّهِمُ التَّمْخِيمُ فِيهَا تَذَلُّلًا

²³² Imam Shāṭibi states:

وَلَمْ يَرِ فَضْلًا سَاكِنًا بَعْدَ كَسْرَةٍ * سِوَى حَرْفِ الْإِسْتِعْلَاءِ سِوَى الْحَا فَكَمَلًا

- If it takes place in a word which is *ʿajmī* (non-Arabic) e.g. إِبْرَاهِيمَ ، إِسْرَائِيلَ .²³³ ، عَمْرَان
- If the *rā`* is repeated in the word. This takes place in 5 words: ضَرَارًا (*Sūrah al-Toubah*), فَرَارًا (*Sūrah al-Kahf*), الْفَرَارُ (*Sūrah al-Ahzāb*), إِسْرَارًا (*Sūrah Nūh*) and مِدْرَارًا (*Sūrah Hūd* and *Sūrah Nūh*).²³⁴

In 6 words, حَيْرَان , إِمْرًا , حَجْرًا , سِتْرًا , صَهْرًا , وَزْرًا , ذِكْرًا , 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 *sād*, *tā`* or *thā`* which is *maftūhah* or *sākinah*, then Warsh will read the *lām* with *taghlīth* without *khulf* e.g. ، الصَّلوة ، طَلَّ ، إِصْلَاحًا ، طَلَّقْتُمْ ، ظَلَام and so on.²³⁶

If between the mentioned letters and the *lām* there is an *alif* e.g. فَصَالًا , طَالَ or *waqf* is being made on the *lām* e.g. ظَلَّ ، بَطَّلَ ، يُوَصِّلُ ، then *taghlīth* of the *lām* will be made with *khulf*, though *taghlīth* is preferred.²³⁷

²³³ Imam Shāṭibi says:

وَفَخَّمَهَا فِي الْأَعْجَمِيِّ وَفِي إِزْمٍ * ...

²³⁴ Imam Shāṭibi says:

... * وَتَكَرَّرَ بِهَا حَتَّى يُرَى مُتَعَدِّلاً

²³⁵ Imam Shāṭibi says:

وَتَفْخِيمُهُ ذِكْرًا وَسِتْرًا وَبَابَهُ * لَدَى جِلَّةِ الْأَصْحَابِ أَعْمَرُ أَرْحَلًا
... * وَحَيْرَانَ بِالتَّفْخِيمِ بَعْضُ تَقْبَلًا

²³⁶ Imam Shāṭibi says:

وَعَلَّظَ وَرَشَ فَتَحَ لَامٍ لِصَادِهَا * أَوْ الطَّاءِ أَوْ لِلطَّاءِ قَبْلَ تَنْزِلِهَا
إِذَا فُتِحَتْ أَوْ سَكُنَتْ كَصَلَاتِهِمْ * وَمَطْلَعِ أَيْضًا ثُمَّ ظَلَّ وَيُوصَلًا

²³⁷ Imam Shāṭibi says:

وَفِي طَالَ خُلْفٌ مَعَ فَصَالًا وَعِنْدَمَا * يُسَكَّنُ وَفَقَاءَ وَالْمُفْخَمَ 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. تَصَلَّى ، سَيَصَلَّى 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 ʿAmr 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 *ḥarakah* 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 *ḥarakah* is read with *ishmām*.²⁴⁴

²³⁸ Imam Shāṭibī says:

وَحُكْمُ ذَوَاتِ الْيَاءِ مِنْهَا كَهَذِهِ * ...

By هُذِهِ 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 رُءُوسِ الْآيِ تَرْقِيقُهَا أَغْلَا

²⁴⁰ Imam Shāṭibī says:

وَالْإِسْكَانُ أَصْلُ الْوَقْفِ وَهُوَ اسْتِقْفَاهُ * مِنَ الْوَقْفِ عَنْ تَحْرِيكِ حَرْفٍ تَعَزَّلاً

²⁴¹ Imam Shāṭibī says:

وَعِنْدَ أَبِي عَمْرٍو وَكُوفِيهِمْ بِهِ * مِنَ الرُّؤْمِ وَالْإِسْهَامِ سَمَتْ تَحْمَلًا

²⁴² Imam Shāṭibī says:

وَأَكْثَرُ أَغْلَامِ الْقُرْآنِ يَرَاهُمَا * لِسَانِهِمْ أَوَّلَى الْعَلَانِيَةِ مَطُولًا

²⁴³ Imam Shāṭibī says:

وَرُؤُوسُكَ إِسْهَاعُ الْمُحَرِّكِ وَاقْفَا * بِصَوْتٍ خَفِيِّ كُلِّ دَانٍ تَنَوَّلَا

²⁴⁴ Imam Shāṭibī says:

وَالْإِسْهَاعُ إِطْبَاقُ الشَّفَاهِ بُعِيدَ مَا * يُسَكَّنُ لَا صَوْتٌ هُنَاكَ فَيَصْحَلَا

Rowm and *ishmām* are both allowed on a *ḍammah* or *rafʿ* whilst *rowm* is also allowed on a *kasrah* or *jarr*.²⁴⁵ Both are not allowed on a *fathah* or *nasb*, though some gramarians like Sebway have allowed it.²⁴⁶

Fathah, *kasrah* and *ḍammah* indicates to that which is *mabnī* (indeclinable) e.g. *أَنْعَمْتَ* ، *هَؤُلَاءِ* ، *مَنْ بَعْدُ* whilst *nasb*, *rafʿ* and *jarr* indicates to *muʿrab* (declinable) e.g. *أَتَقْتُلُونَ رَجُلًا* ، *رَجُلٌ مُؤْمِنٌ* ، *عَظِيمٌ*.²⁴⁷

In *hāʾ al-taʾnīth* e.g. *رَحْمَةً* ، *نِعْمَةً* ، *mīm al-jamʿ* e.g. *وَيُزَكِّيهِمْ* ، *إِلَيْهِمْ* ، *عَلَيْهِمْ* and a circumstantial *ḥarakah* e.g. *لَمْ يَكُنِ الَّذِينَ* ، *وَلَا تَنْسُوا الْفَضْلَ* ، *قُلْ أَوْحَى* ، *rowm* and *ishmām* is not allowed. Regarding the *hāʾ al-damīr* there is difference of opinion. Some allow it generally, whereas the majority will not allow it if preceded by a *kasrah*, *ḍammah*, *yāʾ* or *wāw* e.g. *وَيَعْلَمُهُ* ، *مِنْ رَبِّهِ* ، *لِوَالِدَيْهِ* ، *فِيهِ* ، *وَشَرُّهُ* ، *وَمَا قَتَلُوهُ* ، *وَشَرُّهُ* ، *فِيهِ* ، *لِوَالِدَيْهِ* ، *مِنْ رَبِّهِ* ، *وَيَعْلَمُهُ*.²⁴⁸ It will therefore be allowed in *اجْتَبَاهُ* ، *لَمْ تَمْسَسْهُ* ، *قَدْ عَلِمْتَهُ* ، *فَلْيُصْمِّهِ* ، *وَأَسْتَغْفِرْهُ* .

Making waqf according to the rasm

Know O student! All the *qurrāʾ* will make *waqf* considering the *rasm* (writing) of ʿUthmān رضي الله عنه.²⁴⁹ However, there are places where the *qurrāʾ* have difference of opinion. These differences are explained in this chapter.

²⁴⁵ Imam Shāṭibī says:

وَفَعْلُهُمَا فِي الصَّمِّ وَالرَّفْعِ وَارِدٌ * وَرَوُومُكَ عِنْدَ الْكَسْرِ وَالْجَرِّ وَضَلَا

²⁴⁶ Imam Shāṭibī says:

وَلَمْ يَرَهُ فِي الْفَتْحِ وَالنَّصْبِ قَارِئٌ * وَعِنْدَ إِمَامِ النَّحْوِ فِي الْكُلِّ أَعْمَالًا

²⁴⁷ Imam Shāṭibī says:

وَمَا نَوْعُ التَّحْرِيكِ إِلَّا لِلْأَزْمِ * بِنَاءً وَإِعْرَابًا غَدًا مُتَنَقِّلًا

²⁴⁸ Imam Shāṭibī says:

وَفِي هَاءِ تَأْنِيثٍ وَمِيمٍ الْجَمْعِ قُلْ * وَعَارِضٍ شَكْلٍ لَمْ يَكُنْ لِيَذْخُلَا
وَفِي هَاءِ لِلْإِضْمَارِ قَوْمٌ أَبُوهُمَا * وَمِنْ قَبْلِهِ صَمٌّ أَوْ الْكَسْرُ مَثَلًا
أَوْ أَمَاهُمَا وَآوٍ وَيَاءٌ وَبَعْضُهُمْ * يُرَى هُمَا فِي كُلِّ حَالٍ مُحَلَّلًا

²⁴⁹ Imam Shāṭibī says:

وَكُوفُهُمْ وَالْمَارِنِيُّ وَنَافِعٌ * عُنُوا بِاتِّبَاعِ الْخَطِّ فِي وَفْقِ الْإِتْيَا
وَلَا بِنِ كَثِيرٍ يُرْتَضَى وَابْنُ عَامِرٍ * ...

When stopping on an open *tā`* (ت), Ibn Kathīr, Abū ʿAmr and Kisāʿī will stop with a *hā`* e.g. *وَذَكِّرُوا نِعْمَتَ اللَّهِ*.²⁵⁰ The remaining *qurrā`* will stop with a *tā`*.

Kisāʿī will stop with a *hā`* in *اللَّاتِ أَفْرَأَيْتُمُ اللَّاتِ* (*Sūrah al-Naml*), *مَرَضَاتٍ* wherever it appears, *ذَات* when it appears with *بِهَجَةٍ* (*Sūrah al-Naml*), and *وَلَاتِ حِينَ*.²⁵¹ The remaining *qurrā`* will stop with a *tā`* according to the rasm.

Bazzī and Kisāʿī will stop with a *hā`* on *هَيْهَاتَ* in both places.²⁵² The remaining *qurrā`* will stop with a *tā`*.

Wherever *يَا أَبَتِ* appears i.e. *يَا أَبَتِ أَفْعَلْ مَا تُؤْمَرُ* and so on, Ibn ʿAmir and Ibn Kathīr will stop with a *hā`*.²⁵³ The remaining *qurrā`* will stop with a *tā`*.

In *وَكَايَ* all the *qurrā`* will stop on the *nūn* while Abū ʿAmr will stop on the *yā`* i.e. *وَكَايَ*.²⁵⁴

²⁵⁰ Imam Shāṭibī says:

إِذَا كُنْتُ بِالنَّاءِ هَاءُ مُؤَنَّبٍ * فَيَاهُاءُ قَفَّ حَقَّارِضَى وَمُعَوَّلًا

These *tā`s* appear in 13 words which come in 41 places. Their details may be found in the books of *tajwīd* and *qirāʾāt*.

²⁵¹ Imam Shāṭibī states:

وَفِي اللَّاتِ مَعَ مَرَضَاتٍ مَعَ ذَاتِ بَهَجَةٍ * وَلَاتِ رُضَى ...

ذَاتِ الْيَمِينِ وَذَاتِ الشَّامِلِ and *ذَاتِ بَيْنِكُمْ* is specifically mentioned to exclude examples like *ذَاتِ بَهَجَةٍ*.

²⁵² Imam Shāṭibī states:

... * ... هَيْهَاتَ هَادِيهِ رُقْلًا

²⁵³ Imam Shāṭibī states:

وَقَفَّ يَا أَبَهُ كُفُّوا دَنَا * ...

²⁵⁴ Imam Shāṭibī states:

... وَكَأَيِّنْ أَل * وَفُوفُ بُنُونٍ وَهُوَ بِأَلْيَاءٍ حُصْلًا

In وَمَالٍ which comes in *Sūrah al-Furqān*, *Sūrah al-Kahf*, *Sūrah al-Nisā`* and *Sūrah al-Ma`ārij*, Abū `Amr stops on the م while Kisā`i has *khulf*, stopping on م and on the ل.²⁵⁵

In three places in the Qur`ān, *Sūrah al-Zukhruf*, *Sūrah al-Nūr* and *Sūrah al-Rahmān* يَايَا is written without the *alif* i.e. يَاءِ. Kisā`i and Abū `Amr will stop with an *alif* while the remaining *qurrā`* will stop according to the *rasm*.²⁵⁶ Ibn `Amir will read the *hā`* with a *dammah* during *wasl*.²⁵⁷

وَيَكَاَنَّهُ لَايُفْلِحُ الْكَافِرُونَ and وَيَكَاَنَّهُ which appears in , Kisā`i will stop on the yā` whilst Abū `Amr will stop on the kāf.²⁵⁸

Hamzah and Kisā`i will stop on أَيَّا of مَا أَيَّا whilst the remaining *qurrā`* will stop on مَا.²⁵⁹

Kisā`i will stop with a yā` in وَادِ النَّمْلِ of *Sūrah al-Naml* i.e. وَادِي.²⁶⁰

²⁵⁵ Imam Shāṭibi states:

وَمَالٍ لَدَى الْفُرْقَانِ وَالْكَهْفِ وَالنَّسَا * وَسَالَ عَلَى مَا حَجَّ وَالْخُلْفُ رُتَلَا

This is the difference mentioned in the *Shāṭibiyyah*, however, Ibn al-Jazarī allows *waqf* on any of the two places for all the *qurrā`*.

²⁵⁶ Imam Shāṭibi states:

وَيَا أَيُّهَا فَوْقَ الدُّخَانِ وَأَيُّهَا * لَدَى النُّورِ وَالرُّحْمَنِ رَافِقْنَ حُمَلَا

²⁵⁷ Imam Shāṭibi states:

وَفِي الْهَذَا عَلَى الْإِتِّبَاعِ صَمَّ ابْنُ عَامِرٍ * لَدَى الْوَصْلِ وَالْمُرْسُومِ فِيهِنَّ أَحْيَلَا

²⁵⁸ Imam Shāṭibi states:

وَقِفْ وَيَكَاَنَّهُ وَيَكَاَنَ بَرَسْمِهِ * وَيَالْيَاءِ قِفْ رَفَقًا وَيَالْكَافِ حُلَلَا

²⁵⁹ Imam Shāṭibi states:

وَأَيَّا بَأَيَّا مَا شَفَا وَسَوَاهُمَا * بَيَا . . .

Ibn al-Jazarī allows *waqf* on both places for all the *qurrā`*.

²⁶⁰ Imam Shāṭibi states:

. . . * . . . وَيَوَادِي النَّمْلِ بِأَلْيَا سَنَاتَلَا

Bazzī will have *khulf* in stopping with a *hā` al-sakt* on that ما in which the *alif* has been dropped when attached to a *harf al-jarr* e.g. ، عَمَّ يَتَسَاءَلُونَ ، فِيمَ أَنتَ ، مِمَّ خُلِقَ ، لِمَ أَذْنَتْ لَهُمْ ، بِمَ يَرْجِعُ الْمُرْسَلُونَ²⁶¹.

Yā`āt al-Idāfah

Know O student! What is meant by *yā`āt 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. إِنَّهُ ، ذِكْرُهُ ، ذِكْرُكَ ، ذِكْرُهُ ، سَتَجِدُهُ ، سَتَجِدُكَ ، إِنِّي ، ذِكْرِي ، ذِكْرِي ، سَتَجِدُنِي ، سَتَجِدُنِي²⁶². The difference that the *qurrā`* have concerning the *yā` al-idāfah* is whether it should be read as *maftūḥah* 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-qaṭ`* which is *maftūḥah*. This can be found in 99 places.²⁶⁴ In it Nāfi` , Ibn Kathīr and Abū `Amr generally read the *yā`* as *maftūḥah* with certain exceptions.
- 2) The *yā` al-idāfah* followed by *hamzah al-qaṭ`* which is *maksūrah*. They total 52.²⁶⁵ Nāfi` and Abū `Amr generally read the *yā`* as *maftūḥah* in it, with a few exceptions.
- 3) The *yā`* followed by *hamzah al-qaṭ`* which is *maḍmūmah*. They amount to 10.²⁶⁶

²⁶¹ Imam Shāṭibi states:

وَفِي مَهْ وَمَهْ قَفْ وَعَمَهُ لَمْ بِمَهْ * بِخُلْفٍ عَنِ الْبَرِّيِّ وَادْفَعْ مُجْهَلًا

²⁶² Imam Shāṭibi states:

وَلَيْسَتْ بِلَامِ الْفِعْلِ يَاءُ إِضَافَةٍ * وَمَا هِيَ مِنْ نَفْسِ الْأَصُولِ فَتُشْكِلَا
وَلَكِنَّهَا كَالْهَاءِ وَالْكَافِ كُلُّ مَا * تَلِيهِ يَرَى لِلْهَاءِ وَالْكَافِ مَدْخَلَا

²⁶³ Imam Shāṭibi states:

وَفِي مَاتَنِي يَاءُ وَعَشْرُ مُنِيْفَةٍ * وَتَنْتَيْنِ خُلْفُ الْقَوْمِ أَحْكِيهِ جُمْلَا

²⁶⁴ Imam Shāṭibi states:

فَتَسْعُونَ مَعَ هَمْزٍ يَفْتَحُ وَتَسْعَاهَا * ...

²⁶⁵ Imam Shāṭibi states:

وَتَنْتَانِ مَعَ خَمْسَيْنِ مَعَ كَسْرِ هَمْزَةٍ * ...

²⁶⁶ Imam Shāṭibi states:

... * وَعَشْرٌ يَلِيهَا اِهْمُزٌ بِالضَّمِّ مُشْكِلَا

- 4) The *yā`* followed by *hamzah al-waṣl* which is *lām al-ta`rīf*. They are 14.²⁶⁷
 5) The *yā`* followed by *hamzah al-waṣl* which is not *lām al-ta`rīf*. 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-qaṭ`* which is *maftūḥah*

In these 99 places Nāfi`, Ibn Kathīr and Abū `Amr will generally read the *yā`* as *maftūḥah* 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) قَالَ رَبِّ ارْنِيْ اَنْظُرْ اِلَيْكَ (Sūrah al-A`rāf)
- 2) وَلَا تَفْتِنِّيْ اَلَا فِي الْفِتْنَةِ سَقَطُوا (Sūrah al-Toubah)
- 3) فَاتَّبِعْنِيْ اِهْدِكَ (Sūrah Maryam)
- 4) وَلَا تَغْفِرْ لِيْ وَاتَّخِذْنِيْ اَكْنُ مِنَ الْخٰسِرِيْنَ (Sūrah Hūd)²⁷¹

Thus it may be said that in total there are 103 places in which the *yā` al-idāfah* is followed by the *hamzah al-qaṭ`* which is *maftūḥah*. 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 *maftūḥah*; and in 35 places they have a difference of opinion:

In the following 3 places Ibn Kathīr reads the *yā`* as *maftūḥah* whereas the remaining *qurrā`* will read it as *sākin*:

- 1) ذَرُوْنِيْ اَقْتُلْ (Sūrah al-Mu`min)
- 2) اِدْعُوْنِيْ اَسْتَجِبْ لَكُمْ (Sūrah al-Mu`min)

²⁶⁷ Imam Shāṭibi states:

وَفِي الْمَلَامِ لِلتَّعْرِيفِ اَرْبَعُ عَشْرَةَ * ...

²⁶⁸ Imam Shāṭibi states:

وَسَبْعٌ يَهْمُزُ الْوَصْلَ فَرْدًا * ...

²⁶⁹ Imam Shāṭibi states:

وَمَعَ غَيْرِ هَمْزٍ فِي ثَلَاثِيْنَ خُلْفُهُمْ * ...

²⁷⁰ Imam Shāṭibi states:

فَتَسْعُونَ مَعَ هَمْزٍ يَفْتَحُ وَيَسْعَى * سَمَّا فَتَحَهَا اِلَّا مَوَاضِعَ هَمْلاً

²⁷¹ Imam Shāṭibi states:

فَاَرْنِيْ وَتَفْتِنِّيْ اَتَّبِعْنِيْ سَكُوْثًا * لِكُلِّ وَتَرَحُّنِيْ اَكُنْ وَلَقَدْ جَلَّ

3) فَادْكُرُونِي أَذْكُرْكُمْ (Sūrah al-Baqarah)²⁷²

Warsh and Bazzī reads the following as *maftūḥah*:

4-5) أَوْزِعْنِي أَنْ أَشْكُرَ (Sūrah Naml and Sūrah al-Aḥqāf)²⁷³

The following places are read as *maftūḥah* by Nāfiʿ:

6) لِيُبْلُوَنِي أَنْ أَشْكُرَ (Sūrah al-Naml)

7) هَذِهِ سَبِيلِي أَدْعُوا (Sūrah Yūsuf)²⁷⁴

Nāfiʿ and Abū ʿAmr reads the following 8 places as *maftūḥah*:²⁷⁵

8) إِنِّي أَرَانِي أَعْصِرُ (Sūrah Yūsuf)

9) إِنِّي أَرَانِي أَجْهَلُ (Sūrah Yūsuf)

10) حَتَّى يَأْذَنَ لِي أَبِي (Sūrah Yūsuf)

11) ضَيْفِي الْبَيْسَ (Sūrah Hūd)

12) يَسِّرْ لِي أَمْرِي (Sūrah Tāhā)

13) مِنْ دُونِي أَوْلِيَاءَ (Sūrah al-Kahf)

14-15) اجْعَلْ لِي آيَةً (Sūrah Āli ʿImrān and Sūrah Maryam)²⁷⁶

In 4 places the *yā`* is read as *maftūḥah* by Nāfiʿ, Abū ʿAmr and Bazzī:

16-17) لِكَيْ أَرَأَيْكُمْ (Sūrah Hūd and Sūrah al-Aḥqāf)

18) مِنْ تَحْتِي أَفَلَا تُبْصِرُونَ (Sūrah al-Zukhruf)

²⁷² Imam Shāṭibī states:

دُرُونِي وَادْعُونِي اذْكُرُونِي فَتَحَهَا * دَوَاءٌ ...

²⁷³ Imam Shāṭibī states:

... * ... وَأَوْزِعْنِي مَعًا جَادَ هُطَلَا

²⁷⁴ Imam Shāṭibī states:

لِيُبْلُوَنِي مَعَهُ سَبِيلِي لِتَنْفَعِ * ...

²⁷⁵ Imam Shāṭibī states:

... لِتَنْفَعِ * وَعَنْهُ وَلِلْبَصْرِ ثَمَانٍ تُنْخَلَا

²⁷⁶ Imam Shāṭibī states:

يُؤَسِّفُ إِنِّي الْأَوْلَانِ وَلِيَّهَا * وَضَيْفِي وَيَسِّرْ لِي وَدُونِي مَمَّالَا

وَيَاءَانِ فِي اجْعَلْ لِي ... * ...

19) *(Sūrah Hūd)*²⁷⁷ إِنِّي أَرَأَيْتُمْ يَخْيَرُ

The following is read as *maftūḥah* by Nāfiʿ and Bazzī:

20) *(Sūrah Hūd)*²⁷⁸ فَطَرَنِي أَفَلَا

Nāfiʿ and Makkī read the following as *maftūḥah*:

21) *(Sūrah Yūsuf)* لِيَحْزُنُنِي أَنْ تَذْهَبُوا

22) *(Sūrah al-Aḥqāf)* أُنْعِدَانِي أَنْ أُخْرَجَ

23) *(Sūrah Tāhā)* حَشَرْتَنِي أَعْمَى

24) *(Sūrah al-Zumr)*²⁷⁹ قُلْ أَفَعَيَّرَ اللَّهُ تَأْمُرُونِي أَعْبُدُ

In the above mentioned 24 places the differences are only for Nāfiʿ, Ibn Kathīr and Abū ʿAmr. In the following places the differences are for the other *qurrāʾ* as well:

25-35) Nāfiʿ, Ibn Kathīr, Abū ʿAmr and Ibn Dhakwān will read *أَرْهَطِي* *(Sūrah Hūd)* as *maftūḥah*. Nāfiʿ, Ibn Kathīr, Abū ʿAmr and Hishām will read *يَقُومِ مَالِي* *(Sūrah al-Muʾmin)* as *maftūḥah*. Nāfiʿ, Ibn Kathīr, Abū ʿAmr and Ibn ʿĀmir will read *لَعَلِّي* wherever it appears²⁸⁰ as *maftūḥah*, whilst Ḥafṣ joins them (Ibn Kathīr, Basrī and Shāmī) in reading *مَعِيَ أَبَدًا* *(Sūrah al-Toubah)* and *مَعِيَ أَوْ رَحِمَنَّا* *(Sūrah al-Mulk)* as *maftūḥah*.²⁸¹ In *عَلَى عِلْمٍ عِنْدِي أَوْلَمْ يَعْلَمْ* *(Sūrah al-Qaṣaṣ)*

²⁷⁷ Imam Shāṭibi states:

... وَأَرْبَعٌ إِذْ حَتَّ * هَذَا وَلَكِنِّي بِهَا ائْتَانٌ وَكَلًّا
وَتَحْتِي وَقُلْ فِي هُودٍ إِنِّي أَرَأَيْتُمْ * ...

²⁷⁸ Imam Shāṭibi states:

... * وَقُلْ فَطَرَنِي فِي هُودٍ هَادِيهِ أَوْصَلًا

²⁷⁹ Imam Shāṭibi states:

وَيَحْزُنُنِي حَرَمُهُمْ تَعِدَانِي * حَشَرْتَنِي أَعْمَى تَأْمُرُونِي وَصَلًا

²⁸⁰ *لَعَلِّي* appears 6 times; *لَعَلِّي أَرْجِعُ* *(Sūrah Yūsuf)*, *لَعَلِّي أَتِيكُمْ* *(Sūrah Tāhā and Sūrah al-Qaṣaṣ)*, *لَعَلِّي أَعْمَلُ* *(Sūrah al-Muʾminūn)*, *لَعَلِّي أَطْلُعُ* *(Sūrah al-Qaṣaṣ)* and *لَعَلِّي أَتْلُفُ* *(Sūrah al-Muʾmin)*.

²⁸¹ Imam Shāṭibi states:

أَرْهَطِي سَمًا مَوْلَى وَمَالِي سَمًا لَوْى * لَعَلِّي سَمًا كُفُّوا مَعِيَ نَفَرًا الْعَلَا
عَبَادٌ * ...

Nāfi` and Abū `Amr without *khulf* and Ibn Kathīr with *khulf* will read the *yā`* as *maftūḥah*.²⁸²

The *yā`* al-*idāfah* followed by hamzah al-*qaṭ`* which is maksūrah

In these 52 places Nāfi` and Abū `Amr will generally read the *yā`* as *maftūḥah* with certain exceptions.²⁸³

Nāfi` will read the following places as *maftūḥah*:

- بَنَاتِي إِنْ كُنْتُمْ (Sūrah al-*Hijr*)
- أَنْصَارِي إِلَى اللَّهِ (Sūrah *Āli `Imrān* and Sūrah al-*Saff*)
- بَعَادِي إِنْ كُنْتُمْ (Sūrah al-*Shu`arā`*)
- لَعْنَتِي إِلَى (Sūrah *Sād*)
- سَتَجِدُنِي إِنْ شَاءَ اللَّهُ (Sūrah al-*Kahf*, Sūrah al-*Qaṣaṣ* and Sūrah al-*Sāffāt*)²⁸⁴

Warsh will read إِنْخَوْرِي (Sūrah *Yūsuf*) as *maftūḥah*. In يَدِي إِلَيْكَ (Sūrah al-*Mā'idah*) Nāfi`, Abū `Amr and *Hafṣ* will read the *yā`* as *maftūḥah* whilst in رُسُلِي إِنْ شَاءَ اللَّهُ (Sūrah al-*Mujādalah*) Nāfi` and Ibn `Āmir will read the *yā`* as *maftūḥah*.²⁸⁵

The *yā`* of أُمِّي 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 Shāṭibi states:

... وَتَحْتَ الْمَلِ عِنْدِي حُسْنُهُ * إِلَى دُرِّهِ بِالْخُلْفِ وَافَقَ مُوَهَّلًا

What is meant by *khulf* here for Ibn Kathīr is that Qumbul will read it as *maftūḥah* whereas Bazzī reads it as *sākinah*.

²⁸³ Imam Shāṭibi states:

وَيَتَانِ مَعَ حَمْسِينَ مَعَ كَسْرِ هَمْزَةٍ * يَفْتَحُ أُولَى حُكْمٍ سِوَى مَا تَعَزَّلَا

²⁸⁴ Imam Shāṭibi states:

بَنَاتِي وَأَنْصَارِي عِبَادِي وَلَعْنَتِي * وَمَا بَعْدَهُ بِالْفَتْحِ إِنْ شَاءَ أَهْمِلَا

²⁸⁵ Imam Shāṭibi states:

وَفِي إِنْخَوْرِي وَرُشَّ يَدِي عَنْ أُولَى هَمْزٍ * وَفِي رُسُلِي أَصْلٌ كَسَا وَافَى الْمَلَا

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 *إِلَّا دُعَانِي* (Sūrah Nūh) and *مِلَّةَ آبَائِي إِبْرَاهِيمَ* (Sūrah Yūsuf) as *sākin*. In *حُزْنِي إِلَى اللَّهِ* (Sūrah Yūsuf) and *وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ* (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 *maftūḥah*.

All the *qurrā`* will read the *yā`* as *sākin* in the following:

- *يُصَدِّقُنِي إِنِّي* (Sūrah al-Qaṣaṣ)
- *أَنْظُرْنِي إِلَى* (Sūrah al-Aʿrāf, Sūrah al-Hijr and Sūrah Ṣād)
- *أَخَّرْتَنِي إِلَى* (Sūrah al-Munāfiqūn)
- *دُرِّبْتَنِي إِلَيَّ* (Sūrah al-Aḥqāf)
- *يَدْعُونَنِي إِلَيْهِ* (Sūrah Yūsuf)
- *تَدْعُونَنِي إِلَى* (Sūrah al-Mu`min)
- *تَدْعُونَنِي إِلَيْهِ* (Sūrah al-Mu`min)²⁸⁸

The *yā`* al-idāfah followed by a hamzah al-qaṭʿ which is maḍmūmah

In all 10 places Nāfiʿ will read the *yā`* as *maftūḥah*:

- 1) *إِنِّي أُعِيدُهَا* (Sūrah Āli ʿImrān)
- 2) *إِنِّي أُرِيدُ أَنْ نَبُوءَا* (Sūrah al-Mā'idah)
- 3) *إِنِّي أَعَذِّبُهُ عَذَابًا* (Sūrah al-Mā'idah)
- 4-5) *إِنِّي أُمِرْتُ* (Sūrah al-Anʿām and Sūrah al-Zumr)
- 6) *قَالَ عَذَابِي أُصِيبُ بِهِ* (Sūrah al-Aʿrāf)
- 7) *إِنِّي أَشْهَدُ اللَّهَ* (Sūrah Hūd)
- 8) *إِنِّي أَوْفَ الْكَفِيلَ* (Sūrah Yūsuf)
- 9) *إِنِّي أَلْقَيْتُ إِلَى* (Sūrah al-Naml)

²⁸⁷ Imam Shāṭibi states:

وَأُمِّي وَأَجْرِي سَكَنًا دِينَ صُحْبَةِ دُعَاءِي وَآبَائِي لِكُوفٍ تَحْمَلًا
وَحُزْنِي وَتَوْفِيقِي ظِلَالًا ... *

²⁸⁸ Imam Shāṭibi states:

... وَكُلُّهُمْ * يُصَدِّقُنِي أَنْظُرْنِي وَأَخَّرْتَنِي إِلَى
وَدُرِّبْتَنِي يَدْعُونَنِي وَخَطَّابُهُ ... *

10) (Sūrah al-Qaṣas) إِنِّي أُرِيدُ

The remaining *qurrā`* will read them as *sākin*. In (Sūrah al-Baqarah) بَعْدِي أُوفِ and (Sūrah al-Kahf) أَتُونِي أُفْرِغُ all the *qurrā`* will read the *yā`* as *sākin* (including Nāfi').²⁸⁹

The *yā`* al-idāfah followed by *lām al-ta`rīf*

In all 14 places *Hamzah* will read the *yā`* as *sākinah*:

1) (Sūrah Ibrāhīm) قُلْ لِعِبَادِي الَّذِينَ آمَنُوا

2) (Sūrah al-`Ankabūt) يَا عِبَادِي الَّذِينَ آمَنُوا إِنَّ أَرْضِي

3) (Sūrah al-Zumr) يَا عِبَادِي الَّذِينَ أَسْرَفُوا

4) (Sūrah al-Ambiyā`) عِبَادِي الصَّالِحُونَ

5) (Sūrah al-Saba`) عِبَادِي الشَّاكِرُونَ

6) (Sūrah al-Baqarah) عَهْدِي الظَّالِمِينَ

7) (Sūrah al-Zumr) إِنَّ أَرَادَنِي اللَّهُ بِضُرٍّ

8) (Sūrah al-Baqarah) رَبِّي الَّذِي

9) (Sūrah Maryam) أَتَانِي الْكِتَابَ

10) (Sūrah al-A`rāf) أَيُّهَا الَّذِينَ يَتَكَبَّرُونَ

11) (Sūrah al-Mulk) إِنَّ أَهْلَكْنِي اللَّهُ

12) (Sūrah Sād) مَسْنِي الشَّيْطَانِ

13) (Sūrah al-Ambiyā`) مَسْنِي الضُّرِّ

14) (Sūrah al-A`rāf)²⁹⁰ حَرَّمَ رَبِّي الْفَوَاحِشَ

²⁸⁹ Imam Shāṭibi states:

... * وَعَشْرٌ يَلِيهَا اِهْمَزُ بِالضَّمِّ مُشْكَلًا

فَعَنْ نَافِعٍ فَافْتَحَ وَأَسْكِنَ لِكُلِّهِمْ * بَعْدِي وَأَتُونِي لَتَفْتَحَ مُقْفَلًا

²⁹⁰ Imam Shāṭibi states:

... * فَاسْكَأَتْهَا فَاشِي ...

فَخَمَسَ عِبَادِي اِعْدُدْ وَعَهْدِي اَرَادَنِي * وَرَبِّي الَّذِي اَتَانِ اَيَّايِ الْخَلَا

وَأَهْلَكْنِي مِنْهَا وَفِي صَادَ مَسْنِي * مَعَ الْأَنْبِيَاءِ رَبِّي فِي الْأَعْرَافِ كَمَلًا

In some of the above mentioned places others will join Hamzah in reading the *yā`* as *sākinah*: Ibn ʿĀmir and Kisāʾī joins him in number 1, Abū ʿAmr and Kisāʾī joins him in numbers 2 and 3, Hafs joins him in number 6, and Ibn ʿĀmir joins him in number 10.²⁹¹ The remaining *qurrā`* will read the *yā`* in these places as *maftūḥah*.

The *yā`* al-idāfah followed by hamzah al-wasl which is not *lām al-taʾrīf*

The differences in the 7 places are as follows:

1) أَخِي أَشَدُّ (Sūrah Tāhā)

2) إِنِّي أَصْطَفَيْتَكَ (Sūrah al-Aʿrāf)

Ibn Kathīr and Abū ʿAmr will read both as *maftūḥah*.²⁹²

3) لِيَلْتَنِي أَخَذْتُ (Sūrah al-Furqān) - Abū ʿAmr will read the *yā`* as *maftūḥah*.²⁹³

4) لِنَفْسِي أَذْهَبُ (Sūrah Tāhā)

5) وَلَا تَنِيَا فِي ذِكْرِي أَذْهَبُ (Sūrah Tāhā)

Nāfiʿ, Ibn Kathīr and Abū ʿAmr will read the *yā`* in both as *maftūḥah*.²⁹⁴

6) إِنَّ قَوْمِي اتَّخَذُوا (Sūrah al-Furqān) - Nāfiʿ, Bazzī and Abū ʿAmr will read the *yā`* as *maftūḥah*.²⁹⁵

²⁹¹ Imam Shāṭibi states:

... * فَاِسْكَاٰنَهَا فَاَشٍ وَعَهْدِي فِي عَلَا
وَقُلْ لِعِبَادِي كَانَ شَرْعًا وَفِي النَّدَا * حَمِي شَاعَ آيَاتِي كَمَا فَاحَ مَنَزِلَا

²⁹² Imam Shāṭibi states:

وَسَبْعٌ يَهْمُزِ الْوَصْلُ فَرَدَا وَفَتَحْتُهُمْ * أَخِي مَعَ إِيَّيْ حَقَّهُ ...

²⁹³ Imam Shāṭibi states:

... * ... لِيَلْتَنِي حَلَا

²⁹⁴ Imam Shāṭibi states:

وَنَفْسِي سَاذْكِرِي سَمَا ... * ...

²⁹⁵ Imam Shāṭibi states:

... قَوْمِي الرِّضَا * حَمِيدُ هُدَى ...

7) مِنْ بَعْدِي اسْمُهُ أَحْمَدُ (Sūrah al-Saff) - Nāfiʿ, Ibn Kathīr, Abū ʿAmr and Shuʿbah read the yā` as *maftūḥah*.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:

- مُحَمَّدٍ (Sūrah al-Anʿām) - All the *qurrā`* excluding Nāfiʿ will read the yā` as *maftūḥah*. Warsh will have *khulf* and Qālūn will read it as *sākin*.²⁹⁷
- وَجْهِهِ لِلَّهِ (Sūrah Āli ʿImrān)
- وَجْهِهِ لِلَّذِي (Sūrah al-Anʿām)

Nāfiʿ, Ibn ʿĀmir and Ḥafṣ will read the yā` in the above 2 as *maftūḥah*.²⁹⁸

- وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا (Sūrah Nūḥ) - the yā` read as *maftūḥah* by Ḥafṣ and Hishām.²⁹⁹
- بَيْنِي لِلطَّائِفِينَ (Sūrah al-Baqarah and Sūrah al-Ḥajj) - Ḥafṣ Nāfiʿ and Hishām will read the yā` as *maftūḥah*.³⁰⁰
- أَيْنَ شُرَكَائِي قَالُوا (Sūrah Fussilat)
- مِنْ وَرَائِي وَكَانَتْ (Sūrah Maryam)

²⁹⁶ Imam Shāṭibi states:

... * ... بَعْدِي سَمًا صَوْنُهُ وَلَا

²⁹⁷ Imam Shāṭibi states:

... * ... وَمُحَمَّدٍ جِي بِالْخُلْفِ وَالْمَنْحُ خُولًا

²⁹⁸ Imam Shāṭibi states:

وَعَمَّ عَلًا وَجْهِهِ ... * ...

²⁹⁹ Imam Shāṭibi states:

... وَيَبْنِي بُنُوحَ عَنْ * لَوَى ...

³⁰⁰ Imam Shāṭibi states:

... * ... وَسِوَاهُ عُدَّ أَصْلًا لِيُحْفَلَ

Ibn Kathīr will read the *yā`* in the above 2 as *maftūḥah*.³⁰¹

- وَلِي دِينَ (Sūrah al-Kāfirūn) - Ḥafs, Hishām and Nāfi` without *khulf* and Bazzī with *khulf* will read the *yā`* as *maftūḥah*.³⁰²
- مَمَّانِيَّ اللَّهُ (Sūrah al-An`ām) - Nāfi` reads the *yā`* as *maftūḥah*.³⁰³
- إِنَّ أَرْضِيَّ وَاسِعَةً (Sūrah al-Ankabūt)
- صِرَاطِيَّ مُسْتَقِيمًا (Sūrah al-An`ām)

Ibn `Āmir will read the above 2 as *maftūḥah*.³⁰⁴

- مَا لِي لَا أَرَى الْهُدًى (Sūrah al-Naml) - Read as *maftūḥah* by Ibn Kathīr, Hishām, Kisā`ī and `Āṣim.³⁰⁵
- وَلِي نَعَجَةٍ (Sūrah Sād)
- مَا كَانَ عَلَيْكُمْ (Sūrah Ibrāhīm)
- مَا كَانَ لِي مِنْ عِلْمٍ (Sūrah Sād)
- مَعِيَ بَنِي إِسْرَائِيلَ (Sūrah al-A`rāf)
- مَعِيَ عَدُوًّا (Sūrah al-Toubah)
- مَعِيَ صَبْرًا (3 places in Sūrah al-Kahf)
- ذِكْرُ مَنْ مَعِيَ وَذِكْرُ (Sūrah al-Ambiyā`)

³⁰¹ Imam Shāṭibi states:

وَمَعَ شُرَكَائِي مِنْ وَرَائِي دُونُوا * ...

³⁰² Imam Shāṭibi states:

... * وَلِي دِينَ عَنْ هَادٍ يَخْلُفُ لَهُ الْخَلَاءَ

³⁰³ Imam Shāṭibi states:

مَمَّانِيَّ أَنِّي ... * ...

³⁰⁴ Imam Shāṭibi states:

... أَزْضِيَّ صِرَاطِيَّ ابْنَ عَامِرٍ * ...

³⁰⁵ Imam Shāṭibi states:

... * وَفِي النَّمْلِ مَا لِي دُمُ لَنْ رَأَقَ تَوَفَّلَا

- إِنَّ مَعِيَ رَبِّي (Sūrah al-Shu'arā')
- مَعِيَ رَدًا (Sūrah al-Qaṣaṣ)

Hafs reads the *yā`* in the above 11 places as *maftūḥah*.³⁰⁶

- وَمَنْ مَعِيَ مِنَ الْمُرْسَلِينَ (Sūrah al-Shu'arā') - read as *maftūḥah* by Hafs and Warsh.³⁰⁷
- وَإِنْ لَمْ تُؤْمِنُوا لِي فَاعْتَرِلُون (Sūrah al-Dukhān)
- وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ (Sūrah al-Baqarah)

Warsh reads the *yā`* in the above 2 as *maftūḥah*.³⁰⁸

- يَاعِبَادِي لَا خَوْفٌ عَلَيْكُمْ (Sūrah al-Zukhruf) - read as *maftūḥah* 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 *sākin*.³⁰⁹
- وَلِي فِيهَا مَأْرَبٌ أُخْرَى (Sūrah Tāhā) - Warsh and Hafs read the *yā`* as *maftūḥah*.³¹⁰

The remaining *qurrā`* not mentioned above will read the *yā`* as *sākinah*.

³⁰⁶ Imam Shāṭibī states:

وَلِي نَعْبَهُ مَا كَانَ لِي اثْنَيْنِ مَعَ مَعِيَ * تَمَانٍ عَلَاءَ ...

³⁰⁷ Imam Shāṭibī states:

... * ... وَالظُّلَّةُ الثَّانِي عَنْ جِلَاءَ

³⁰⁸ Imam Shāṭibī states:

وَمَعَ تُؤْمِنُوا لِي يُؤْمِنُوا بِي جَاوِيَا * ...

³⁰⁹ Imam Shāṭibī states:

... * عِبَادِي صِفْ وَالْحَذْفُ عَنْ شَاكِرٍ دَلَا

³¹⁰ Imam Shāṭibī states:

وَفَتَحَ وَلِي فِيهَا لَوْشٍ وَحَفِصَهُمْ * ...

Hamzah will read the *yā`* as *sākinah* in وَمَالٍ لَا أَعْبُدُ (Sūrah Yāsīn) while the remaining *qurrā`* will read it as *maftūḥah*.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 ʿAmr, Hamzah, Kisāʿī and Nāfiʿ will read the *yā`* during *wasl* only.³¹⁵ This will take place in the following words unless mentioned otherwise:

- أَعْمِدُونَنِي بِإِلٍ - The first *yā`* of Sūrah al-Naml, is read during *waqf* and *wasl* by Hamzah and Ibn Kathīr while Nāfiʿ and Abū ʿAmr will read it during *wasl* only.³¹⁶

1) وَاللَّيْلِ إِذَا يَسِرَ (Sūrah al-Fajr)

2) مُهْطِعِينَ إِلَى الدَّاعِ (Sūrah al-Qamr)

³¹¹ Imam Shāṭibi states:

... * وَمَالٍ فِي يَسْ سَكَنٌ فَتَكْمَلًا

³¹² Imam Shāṭibi says:

وَدُونَكَ يَاءَاتٍ تُسَمَّى زَوَائِدًا * لِأَنَّ كُنَّ عَنْ خَطِّ الْمَصَاحِفِ مَعْرِلًا

³¹³ Imam Shāṭibi says:

... * وَجُمْلَتُهَا سِتُونَ وَاثْنَانِ فَاعْقِلًا

³¹⁴ Imam Shāṭibi says:

وَتَثْبُتُ فِي الْحَالَيْنِ دُرًا لَوَامِعًا * بِخُلْفٍ ...

³¹⁵ Imam Shāṭibi says:

وَفِي الْوَصْلِ حَمَادٌ شَكُورٌ إِمَامُهُ * ...

³¹⁶ Imam Shāṭibi says:

... * وَأَوَّلَى النَّمْلِ حَمْرَةٌ كَمَلًا
... تَعْمِدُونَنِي سَمًا * فَرِيقًا ...

The first *yā`* is particularly mentioned to exclude the second *yā`* i.e. قَمًا أَتَانِي اللَّهُ .

- 3) وَمِنْ آيَاتِهِ الْجَوَارِ (Sūrah Shūrā)
- 4) وَيَوْمَ يُنَادِ الْمُنَادِ (Sūrah Qāf)
- 5) عَسَى أَنْ يَهْدِيَنَّ (Sūrah al-Kahf)
- 6) فَعَسَى رَبِّي أَنْ يُؤْتِيَنَّ خَيْرًا (Sūrah al-Kahf)
- 7) عَلَى أَنْ تُعَلِّمَنِ (Sūrah al-Kahf)
- 8) لَئِنْ أَخَّرْتَنِ إِلَى يَوْمِ الْقِيَامَةِ (Sūrah al-Isrā`)
- 9) أَلَّا تَتَّبِعَنِ (Sūrah Tāhā)³¹⁷

In the above 9 places Nāfi, Ibn Kathīr and Abū ʿAmr will read according to the regulation mentioned for them above.

- 10) ذَلِكَ مَا كُنَّا نَبْغِ (Sūrah al-Kahf)
- 11) يَوْمَ يَأْتِ لَا تَكَلَّمُ (Sūrah Hūd)³¹⁸

In the above 2 places Nāfi, Ibn Kathīr, Abū ʿAmr and Kisāʿī reads the following according to their rule above.

- 12) رَبَّنَا وَتَقَبَّلْ دُعَاءِ (Sūrah Ibrāhīm) - Ḥamzah, Warsh, Abū ʿAmr and Bazzī will read the yā according to their rules stipulated.³¹⁹

- 13) اتَّبِعُونِ أَهْدِكُمْ (Sūrah al-Ghāfir)
- 14) وَإِنْ تَرَنِ (Sūrah al-Kahf)

In the above 2 places Ibn Kathīr, Abū ʿAmr and Qālūn read according to their rules.³²⁰

³¹⁷ Imam Shāṭibi says:

فَيَسْرِي إِلَى الدَّاعِ الْجَوَارِ الْمُنَادِ يَهْدِ * يَنْ يُؤْتِيَنَّ مَعَهُ أَنْ تُعَلِّمَنِي وَلَا
وَأَخَّرْتَنِي الْأَمْرَ وَتَتَّبِعَنَّ سَمًا * ...

³¹⁸ Imam Shāṭibi says:

... * وَفِي الْكَهْفِ نَبْغِي يَأْتِ فِي هُوْدُ رُفْلًا
سَمًا * ...

³¹⁹ Imam Shāṭibi says:

... وَدُعَاءِي فِي جَنَّا حُلُوْ هَدِيَه * ...

³²⁰ Imam Shāṭibi says:

... * وَفِي اتَّبِعُونِ أَهْدِكُمْ حَقَّهُ بِلَا
وَإِنْ تَرَنِ عَنْهُمْ * ...

15) اُمِّدُونَنِي بِإِلٍ (Sūrah al-Naml) - Nāfiʿ, Ibn Kathīr and Abū ʿAmr will read according to their stipulations.³²¹

16) يَوْمَ يَدْعُ الدَّاعِ (Sūrah al-Qamar) - Bazzī, Warsh and Abū ʿAmr will read according to their rules.³²²

17) جَابُوا الصَّخْرَ بِالْوَادِ (Sūrah al-Fajr) - Ibn Kathīr and Warsh will read according to the rules. However, during *waqf*, Qumbul will also drop the *yā`*.³²³

18) أَكْرَمَنِي (Sūrah al-Fajr)

19) أَهَانَنِي (Sūrah al-Fajr)

Nāfiʿ and Bazzī will read the above 2 places according to their rules.³²⁴

During *wasl*, Abū ʿAmr will have *khulf* in reading the *yā`* or not, though not reading it is more renowned.³²⁵

20) فَمَا أَتَانِي اللَّهُ (Sūrah al-Naml) - Hafs, Nāfiʿ and Abū ʿAmr will read the *yā`* during *wasl* as *maftūḥah*. During *waqf*, Hafs, Qālūn and Abū ʿAmr will have *khulf* in reading the *yā`* or not. Warsh will thus read according to his rule - as *maftūḥah* during *wasl* and dropping the *yā`* during *waqf*. The remaining *qurrā`* will read without the *yā`* during *wasl* and *waqf*.³²⁶

³²¹ Imam Shāṭibi says:

... اُمِّدُونَنِي سَيَا * فَرِيقًا ...

³²² Imam Shāṭibi says:

... * ... وَيَدْعُ الدَّاعِ هَاكَ جَنَّا حَلَا

³²³ Imam Shāṭibi says:

وَفِي الْفَجْرِ بِالْوَادِي دَنَا جَرِيَانُهُ * وَفِي الْوَقْفِ بِالْوَجْهِينِ وَافَقَ قُتْبَلَا

³²⁴ Imam Shāṭibi says:

وَأَكْرَمَنِي مَعَهُ أَهَانَنِي إِذْ هَدَى ... * ...

³²⁵ Imam Shāṭibi says:

... * وَحَدَفُهَا لِلْمَازِنِ عُدَّ أَعْدَلَا

³²⁶ Imam Shāṭibi says:

وَفِي النَّمْلِ أَتَانِي وَيُفْتَحُ عَنْ أُولَى * حَمَى وَخِلَافُ الْوَقْفِ بَيْنَ حَلَا عَلَا

21) وَجَفَانِ كَالْجَوَابِ (Sūrah al-Saba`)

22) سَوَاءِ الْعَاكِفُ فِيهِ وَالْبَادِ (Sūrah al-Hajj)

Ibn Kathīr, Abū ʿAmr and Warsh will read the above 2 places according to their rules.³²⁷

23-24) فَهُوَ الْمُهْتَدِ (Sūrah al-Isrā` and Sūrah al-Kahf) - Nāfiʿ and Abū ʿAmr will read according to their rule.³²⁸

25) اتَّبِعْنِ (Sūrah Āli ʿImrān) - Nāfiʿ and Abū ʿAmr will read according to their rule.³²⁹

26) ثُمَّ كَيْدُونِ (Sūrah al-Aʿrāf) - Abū ʿAmr without *khulf* and Hishām with *khulf* will read according to their rules.³³⁰

27) حَتَّى تُوْتُوْنِ مَوْثِقًا (Sūrah Yūsuf) - Ibn Kathīr and Abū ʿAmr will read according to their rules.³³¹

28) فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ (Sūrah Hūd) - Abū ʿAmr and Warsh will read according to their rules.³³²

³²⁷ Imam Shāṭibī says:

وَمَعَ كَالْجَوَابِ الْبَادِ حَقَّ جَنَاهُمَا ... *

³²⁸ Imam Shāṭibī says:

... * وَفِي الْمُهْتَدِ الْإِسْرَا وَتَحْتَ أَخُو خَلَا

³²⁹ Imam Shāṭibī says:

وَفِي اتَّبِعْنِ فِي آلِ عِمْرَانَ عَنْهُمَا * ...

عَنْهُمَا refers to Nāfiʿ and Abū ʿAmr in the line before.

³³⁰ Imam Shāṭibī says:

... * وَكَيْدُونِ فِي الْأَعْرَافِ حَجَّ لِيُحْمَلَا
بِخُلْفٍ ... *

³³¹ Imam Shāṭibī says:

... * وَتُوْتُوْنِي يَبُوسُفَ حَقُّهُ

³³² Imam Shāṭibī says:

... * وَفِي هُوْدَ تَسْأَلْنِي حَوَارِيهِ جَمَلًا

29) (Sūrah Hūd) وَلَا تُخْزُونِ فِي صَنِيعِي

30) (Sūrah Ibrāhīm) بِمَا أَشْرَكْتُمُونِ

31) (Sūrah al-Anʿām) وَقَدْ هَدَانِ

32) (Sūrah al-Baqarah) وَأَتَّقُونِ يَا أُولِيَ الْأَلْبَابِ

33) (Sūrah al-Mā'idah) اخْشَوْنِ وَلَا تَشْتَرُوا

34) (Sūrah Āli ʿImrān) وَخَافُونَ إِنْ كُنْتُمْ مُؤْمِنِينَ

In the above 6 places Abū ʿAmr will read according to his rule.³³³

35) (Sūrah Yūsuf) - Qumbul will read according to his rule.³³⁴ وَمَنْ يَتَّقِ وَيَصْبِرِ

36) (Sūrah al-Raʿd) - Ibn Kathīr will read according to his rule.³³⁵ الْكَبِيرُ الْمُسْتَعَالِ

37) (Sūrah al-Ghāfir) يَوْمَ التَّلَاقِ

38) (Sūrah al-Ghāfir) أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ

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) (Sūrah al-Baqarah) أُجِيبْ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ - Abū ʿAmr and Warsh will read according to their rule.³³⁷

³³³ Imam Shāṭibī says:

وَتُخْزُونَ فِيهَا حَجَّ أَشْرَكْتُمُونَ قَدْ * هَدَانِ اتَّقُونَ يَا أُولِيَ الْخَشَوْنَ مَعَ وَلَا
وَعَنْهُ وَخَافُونَ ... * ...

³³⁴ Imam Shāṭibī says:

... وَمَنْ يَتَّقِي زَكَ * يُيُوسَفَ وَافِي كَالصَّحِيحِ مُعَلَّلًا

³³⁵ Imam Shāṭibī says:

وَفِي الْمُسْتَعَالِ دُرَّةُ ... * ...

³³⁶ Imam Shāṭibī says:

... وَالتَّلَاقِ وَالتَّ * تَنَا دِرَا بَاغِيهِ بِالْخُلْفِ جُهْلًا

³³⁷ Imam Shāṭibī says:

وَمَعَ دَعْوَةَ الدَّاعِ دَعَانِي حَلَا جَنَّا * ...

41) *(Sūrah al-Mulk)* كَيْفَ نَذِيرِ

42) *(Sūrah al-Sāffāt)* إِنْ كُنْتَ تُرِيدِينَ

43) *(Sūrah al-Dukhān)* وَإِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ

44) *(Sūrah al-Dukhān)* وَإِنْ لَمْ تُؤْمِنُوا لِي فَأَعْتَزِلُونِ

45-50) *(6 places in Sūrah al-Qamr)* فَكَيْفَ كَانَ عَذَابِي وَنُذْرِ

51) *(Sūrah Ibrāhīm)* خَافَ وَعِيدِ

52) *(Sūrah Qāf)* فَخَافَ وَعِيدِ

53) *(Sūrah Qāf)* مَنْ يَخَافُ وَعِيدِ

54) *(Sūrah Yāsīn)* وَلَا يُنْفِذُونَ

55) *(Sūrah al-Qaṣaṣ)* إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ قَالَ

56-59) *(Sūrah al-Hajj, Sūrah al-Saba', Sūrah al-Fāṭir and Sūrah al-Mulk)* كَيْفَ كَانَ نَكِيرِ

In the above 19 places Warsh will read according to his rule.³³⁸

60) *(Sūrah al-Zumr)* - Sūsi will read the *yā`* as *maftūḥah* during *wasl* and as *sākinah* during *waqf*.³³⁹

61) *(Sūrah al-Zukhruf)* - Abū ʿAmr will read according to his rule.³⁴⁰

- *(Sūrah al-Kahf)* - Ibn Dhakwān will read with or without the *yā`*.³⁴¹

³³⁸ Imam Shāṭibi says:

نَذِيرِي لَوْ رُسِي ثُمَّ تُرِيدِينَ تَرْجُمُو * نِ فَأَعْتَزِلُونِ سِتَّةً تُدْرِي جَلَا
وَعِيدِي ثَلَاثَ يُنْفِذُونَ يُكَذِّبُو * نِ قَالَ نَكِيرِي أَرْبَعَ عَنْهُ وَصَلَا

³³⁹ Imam Shāṭibi says:

فَبَشَّرَ عِبَادِي افْتَحَ وَقَفَّ سَاكِنًا يَدَا ... *

³⁴⁰ Imam Shāṭibi says:

... * وَوَاتَّبَعُونِي حَجَّ فِي الزُّخْرُفِ الْعَلَا

³⁴¹ Imam Shāṭibi says:

وَفِي الْكَهْفِ تَسَالْنِي عَنِ الْكُلِّ يَاؤُهُ * عَلَى رَسْمِهِ وَالْحُنْفُ بِالْخُلْفِ مَثَلَا

62) تَرْتَع (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 عَلٰى رَبِّ اَنْ يَّهْدِيَنِيْ سَوَاءَ السَّبِيلِ (Sūrah al-Qasas)³⁴³ all the *qurrā`* read the *yā`* as it is written.³⁴⁴

³⁴² Imam Shāṭibī says:

وَفِي تَرْتَعِي خُلْفٌ رَّكَأ ... *

³⁴³ The differences of the *qurrā`* in يَهْدِيَنِي of Surah al-Kahf has already been mentioned previously.

³⁴⁴ Imam Shāṭibī says:

... وَجَمِيعُهُمْ * بِالْإِثْبَاتِ تَحْتَ النَّمْلِ يَهْدِيَنِي تَلَا

Jam[~] - combining multiple readings in one sitting

Initially the phenomenon of making *jam[~]* did not exist, but was later introduced by *qurrā`* to facilitate easy completion of a number of *qirā`āt*, *riwāyāt* or *turuq* being read. The methods of making *jam[~]* vary:

- ³⁴⁵ - الْجَمْعُ بِالْحَرْفِ 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 *uṣūl* (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 , بِأَنْزَلِ 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.
- الْجَمْعُ بِالْوَقْفِ – 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 الْجَمْعُ الْكَلِمِي or الْجَمْعُ الْحَرْفِي.

³⁴⁶ The *qurrā`* 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.

- السَّجْمُ بِالْآيَةِ – 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.
- طَرِيقَةُ الْإِمَامِ ابْنِ الْجَزَارِيِّ (the method devised by Ibn al-Jazarī) – 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
- طَرِيقَةُ الشَّيْخِ عَلِيِّ النَّوْزِيِّ (the method devised by Sheikh `Ali al-Safāqūsī) – 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 *ṣilah* or without *ṣilah*, the reciter gives preference to reading without *ṣilah*. 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

- - صَرَاطُ / الصَّرَاطُ

Read with a س by Qumbul and Khalaf will read it with *ishmām*. Khallād will make *ishmām* only in the first الصَّرَاطُ of *Sūrah al-Fātiḥah*.

- - قِيلَ

Hishām and Kisā`ī will make *ishmām*.

- - وَهُوَ / فَهُوَ / وَهِيَ / فَهِيَ

Qālūn, Abū `Amr and Kisā`ī reads the هـ as *sākinah* i.e. فَهُوَ / وَهِيَ / فَهِيَ .

- - يَأْمُرُكُمْ / يَأْمُرُهُمْ / تَأْمُرُهُمْ / يُنْصِرُكُمْ / يُنْصِرُكُمْ / بَارِكْكُمْ

Abū `Amr will read the ر and *hamzah* (in the last example) as *sākinah* while Dūrī will also have *ikhṭilās*.

- - يَحْزُنُكَ / لَيَحْزُنُكَ / لَيَحْزُنُنِي / لَيَحْزُنَنَّ

Read as يُحْزِنُكَ / لَيُحْزِنُكَ / لَيُحْزِنُنِي / لَيُحْزِنَنَّ by Nāfi`.

- - الْأُذُنُ / بِالْأُذُنُ / هُوَ أُذُنُ / فِي أُذُنَيْهِ

Nāfi` will read the word أُذُنُ wherever it appears with a sukūn on the ذ i.e. الْأُذُنُ / بِالْأُذُنُ / هُوَ أُذُنُ / فِي أُذُنَيْهِ.

- - إِبْرَاهِيمَ

Read as إِبْرَاهِمَ by Ibn `Āmir excluding his exceptions and those places in which his narrators have difference of opinion.

- - يَا أَبَتَ

Read as يَا أَبْتَ by Ibn `Āmir.

- - أُبَلِّغُكُمْ

Read as أُبَلِّغُكُمْ wherever it appears by Abū `Amr.

- - أَرَأَيْتَ / أَفَرَأَيْتَ / أَرَأَيْتُمْ / أَرَأَيْتُكَ / أَرَأَيْتُمْكُمْ

Read with *tashīl* by Nāfi` with *khulf* from Warsh who also makes *ibḍāl* with *madd* in it. Kisā`ī drops the seconds *hamzah* i.e. أَفَرَأَيْتَ etc.

- - رُسُلَنَا / رُسُلُهُمْ / سُبُلَنَا

Abū `Amr reads the س and ب as *sākinah* i.e. رُسُلَنَا / رُسُلُهُمْ / سُبُلَنَا .

- - رُضْوَانَهُ/ رِضْوَان

Read with a *dammah* on the ر by Shuʿbah i.e. رُضْوَانَهُ/ رِضْوَان .

- - الرُّعْب/ رُعْبًا

Read with a *sukūn* on the ع by Ibn ʿĀmir and Kisāʿī.

- - رَوْفٌ

Read without the و after the *hamzah* i.e. رَوْفٌ .

- - وَاسْأَلُوا/ وَاسْأَلَهُمْ/ فَاسْأَلْ/ فَاسْأَلَهُ/ وَاسْأَلَهُ/ فَاسْأَلُوا/ فَاسْأَلُوهُمْ

Ibn Kathīr and Kisāʿī reads without the *hamzah* and the س as *maftūḥah* i.e.

. وَاسْأَلُوا/ وَاسْأَلَهُمْ/ فَاسْأَلْ/ فَاسْأَلَهُ/ وَاسْأَلَهُ/ فَاسْأَلُوا/ فَاسْأَلُوهُمْ

- - العُيُوب

Shuʿbah and Ḥamzah will read with a *kasrah* on the غ i.e. العُيُوب .

- - الْقُدُس

Read with a *sukun* on the د by Ibn Kathīr i.e. الْقُدُس .

- - الْقُرْآن

Read as الْقُرْآن by Ibn Kathīr.

The remaining *qurrā`* not mentioned in the words above will read the same as Ḥafṣ.

- - الْبَيُوت/ بَيُوتِكُمْ/ بَيُوتِهِنَّ

Ḥafṣ, Warsh and Abū ʿĀmir reads the ب with a *dammah*. The remaining

qurrā` read it with a *kasrah* i.e. الْبَيُوت/ بَيُوتِكُمْ/ بَيُوتِهِنَّ .

- - عِيُون/ الْعِيُون/ عِيُونًا

Ḥafṣ, Nāfiʿ, Abū ʿĀmir and Hishām will read the ع with a *dammah*. The

remaining *qurrā`* read it as *maksūrah* i.e. عِيُون/ الْعِيُون/ عِيُونًا .

- - الْعُيُوب

Read with a *kasrah* on the *ghayn* by Shuʿbah and Ḥamzah i.e. الْعُيُوب . The

remaining *qurrā`* will read it as *maḍmūmah*.

- - تَذَكَّرُونَ

Read without a *shaddah* on the ذ by Hafs, Hamzah and Kisā`ī. The remaining *qurrā`* will read it as *mashaddadah* i.e. تَذَكَّرُونَ.

- - خُطُوت

Read with a *dammah* on the ط by Hafs, Qumbul, Ibn `Āmir and Kisā`ī. The remaining *qurrā`* will read it as *sākinah* i.e. خُطُوت.

- - زَكْرِيَّا

Read without a *hamzah* by Hafs, Hamzah and Kisā`ī. The remaining *qurrā`* will read with a *hamzah* i.e. زَكْرِيَّاء.

- - بِالْفُسْطَاسِ

Read with a *kasrah* on the ق by Hafs, Hamzah and Kisā`ī. The remaining *qurrā`* will read it with a *dammah* i.e. بِالْفُسْطَاسِ.

- - يَحْسِبُهُ / يَحْسِبُهُمْ / تَحْسِنَ etc. -

Read with a *fathah* on the س by Ibn `Āmir, `Āsim and Hamzah. The remaining *qurrā`* will read it with a *kasrah* i.e. يَحْسِبُهُ / يَحْسِبُهُمْ / تَحْسِنَ.

Chapter

Four

The Qāri's Lexicon

Alif al-faṣl – Literally translated as the *alif* of separation. It is that *alif* which is included between 2 *hamzahs* when making *tashīl* or *taḥqīq* and so forth. It is called *alif al-faṣl*, the *alif* of separation because it separates the 2 *hamzahs*.

Alif al-Ta`nīth – *alif maqṣūrah* which indicates to the femininity of the word. In most cases it is written with a *yā`*.

Basmalah – to recite *bism Allah al-Raḥmān al-Raḥīm*.

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 maqṣūrah*, where the final letter is a *yā`* which is preceded by a *rā`*.

Dhawāt al-yā` – any word ending with *alif maqṣūrah* 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-Qaṣr – that *madd* which is lengthened slightly above *qaṣr* i.e. 3 *ḥarakāt*.

Fuwayq al-Tawassuṭ – that *madd* which is lengthened slightly above *tawassuṭ* i.e. 5 *ḥarakāt*.

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 *isqāṭ*. This is the opposite of *ithbāt*.

Hamzah Mubtadi`ah – that *hamzah* which comes at the beginning of a word.

Hamzah Mutaṭarrifah – 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-Wasl – 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 *ḍammah*. 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 fih* are both *mutaḥarrik*. Check *mudgham*, *mudgham fih* and *mutaḥarrik*.

Idghām Ṣaghīr – if the *mudgham* is *sākin* and the *mudgham fih* is *mutaḥarrik*. Check *mudgham*, *mudgham fih* and *mutaḥarrik*.

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 *ḥarakah* swiftly in such a manner that it seems that a portion of it has been left from the pronunciation. It is used sometimes 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 *ḥarakah* whereas *ikhtilās* means to recite one third of it. This is sometimes also referred to as *ikhfā`* i.e. *ikhfā` al-ḥarakah* (the hiding of a vowel). Check *roum*.

Imālah – literally means to incline. It is the inclination of the *fathḥah* 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 *fathḥah* is more towards the *kasrah* and the inclination of the *alif* is more towards the *yā`*.

Imālah Sughrā – the inclination of the *fathḥah* is slight, keeping the sound closer to the *fathḥah* 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 *ḥarakāt*.

Ishmām – literally means to give a fragrance/smell. *Ishmām* is of two types; *ishmām* with a letter and *ishmām* with a *ḥarakah*. In this application the reciter gives a hint of the letter or *ḥarakah* 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 *khafḍ*. 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 *muʿrab* (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 ʿĀrid li al-waqf – a temporary *sukūn* appearing after the letter of *madd*, due to *waqf*.

Madd ʿĀrid 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 Muttasil – 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*.

Mafṣūl ʿĀm – 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-mafṣūl*.

Mafṣūl Khās – a *hamzah* appearing in *lām al-taʿrīf*.

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 *naṣb*. Refer to *naṣb*.

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 *ṣifāt* or two letters which are identical in script and name.

Mudgham – the letter with which *idghām* is made; the first letter.

Mudgham fih – 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 *ṣifāt*.

Mutaharrik – a letter which has a *ḥarakah*.

Mutajānisayn – two letters which share the same *makhraj* but differ in *ṣifāt*.

Mutaqāribayn – two letters which are close in *makhraj* and *ṣifāt*, or close in *makhraj* and not in *ṣifāt*, or close in *ṣifāt* and not in *makhraj*, or identical in *ṣifāt* 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 *muʿrab* (declinable). Refer to *fathah*.

Naql – This is also called *naql al-ḥarakah*. It literally means to transfer. Technically it is the transference of the *ḥarakah* of the *hamzah* to the *sākin* before it and then dropping the *hamzah*.

Qāriʿ – literally it is someone who recites the Qurʾān and, technically, refers to one of the ten teachers (*qurrāʿ*) - one to whom a particular reading is linked. It has become customary to now refer to anyone who is an adept reciter of the Qurʾān as a *qāriʿ*.

Qasr – literally means short. Indicates to the length of a *madd* which is 1 *alif* or 2 *ḥarakāt*. When it appears in the chapter of *hāʿ al-kināyah* then it would mean to read the *ḥarakah* without any pull in it at all i.e. only the *ḥarakah* is read.

Qirāʿāt – it is the plural of *qirāʿah*, literally meaning to read or reading. It is that reading which is linked to a particular *qāriʿ*. Check the meaning of *qāriʿ*.

Qurrāʿ – the plural of *qāriʿ*. Check *qāriʿ*.

Rafʿ – same as *ḍammah*, though it indicates words which are *muʿrab* (declinable). Refer to *ḍammah*.

Rāwī – one who transmits from a *qāriʿ*, whether directly or indirectly.

Roum – It means to recite a *ḥarakah* with a soft voice in such a manner that it seems like only a portion of the *ḥarakah* is being read. This is sometimes also referred to as *ikhfāʿ* i.e. *ikhfāʿ al-ḥarakah* (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 *ḥarakāt*. 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 *makhraj* 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 *ḥadhf*.

Takhfīf rasmī – those types of *takhfīf* which are in accordance with the *rasm* (script) of ʿUthmān, being *ibdāl* and *ḥadhf* 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 ṣughrā*. Refer to explanation on *imālah ṣughrā*.

Tarīq – one who transmits from a *rāwī*, whether directly or indirectly.

Tarbīʾ – refers to four specific ways of reading which are allowed for Warsh in particular situations. Read the chapter on *tarbīʾ* for Warsh.

Tarqīq – literally means to make something thin. It is the opposite of *tafkhīm*, 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 *ḥadhf*. Technically, *tashīl* also refers to a *hamzah* being read in between a *hamzah* and the *ḥarakah* 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 *ḥarakah* 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-mahḍ*. 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*, *tawassuṭ* and *tūl*.

Tathqīl – literally means heavy. It is a synonym for *tashdīd* i.e. to recite a letter with a *shaddah*.

Tawassuṭ – literally means in-between. Indicates to the length of a *madd* which pulled 4 *ḥarakāt*.

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 *ḥarakāt*. It is also referred to as *ishbāʾ*.

Uṣūl – those rules which can be applied consistently for the *qurrāʾ* throughout the Qurʾān.

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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