غنية الطلبة
في
تَيَسِير السَّبْعَة

By
Muhammad Saleem Gaibie
Sheikh Anīs Ahmād Khān said:

"This is a noble science, intended for those of noble character."
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FOREWORD

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

Qāri Anīs’s expertise and brilliance is manifest in my esteemed teacher, Qāri Ayyūb Ishāq, under whom I’ve had the privilege and honour of studying the original work of Qāri Anīs Ahmad, al-Fawā`id al-Muhībbiyyah, as well as its basis, the Shāṭibiyyah.

I have tried to maintain Qāri Anis’s style of writing in my translation, particularly the beginning of the chapters when he addresses the student as إعلَّمُ أَنْثِبَأَ الْعُرْزِينَ or إعلَّمُ أَنْثِبَأَ الْعَالِبَ.

This work serves as an introduction for the beginner, a reminder for the teacher, and précis for the English-speaker about the theory surrounding qirāʿāt. 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 Ahmad and Imam Shāṭibī, as well as some links of the author to the great Imam. The book concludes with a dictionary of technical terms employed by 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-˙Ulūm al-˙Arabiyyah al-˙Islāmiyyah in Strand, Cape Town who studied and aided in editing this book with me. They include Moulana ˙Ibrāhīm Ghafūr, Moulana ˙Abd al-˙Rahmān Khān, Moulana Yā˙qūb Yūsuf (Malawi), Moulana Muḥammad Ilyās ibn Abū Bakr (Malaysia), and Muḥammad Davids (Salt River).
**SYSTEM OF TRANSLITERATION**

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**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 [١] 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 Firruh ibn Khalaf ibn Ahmad al-Ruʿaynī al-Shāṭibī. Ibn Khallikān says that firruh 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 firruh is a combination of both the French and Spanish words. Imam Shāṭibī was called Firruh 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; as Allah states:

\[\text{And We brought forth iron wherein is mighty power as well as many benefits for mankind.}\]

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

He has two patronyms, Abū Muḥammad and Abū al-Qāsim. Scholars like Ibn al-Jazarī have even mentioned both together. 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. Al-Dhahabī agrees with the
opinion that his patronym “Abū Muḥammad” is more correct, and many have named him such.⁹

Many have confused Imam Shātībī with the grammarian and legal theorist, Ibrāhim ibn Mūsā Abū Ishāq al-Shātībī, the author of al-Muwāfaqāt and al-I˘tisām (d 790 A.H.)

HIS BIRTH

Imam Shātībī was born in Shātibah 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 Shātībī was not born blind, but rather that he became blind later in his life. Qaṣṭallānī states that when Imam Shātībī became blind he recited these couplets:

وَقَالُواْ قَدْ عَمِّيْتُ فَقَلْتُ كَلَّاْ َفَوَاَلِيَ الْهُوَمُ أَبْصَرْ مِنْ يَبْصِرَ ْسْوَاَ الْعَيْنِ زَارَ سْوَاَ قَلِيْبٍ لِيُجَسِّمَ عَلَىْ فُهْمِ الأَمْوَرِ

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 Shātībī was buried in Egypt after his injury (blindness).¹⁰

QUEST FOR KNOWLEDGE

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

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⁹ Tārīkh al-Islām of Dhahabī Vol. 581-590 pg. 383-384
¹⁰ Muʿjam al-Udābāʾ 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 qirāʿāt to Abū al-Ḥasan ʿAli ibn Hudhail, as well as reading the entire Al-Taysīr of Al-Dānī to him from memory. He also studied hadith by ʿAli ibn Hudhail, transmitting the Sahih of Muslim from him. Shāṭibī also transmits the Sahih of Muslim from Abū Muḥammad ʿAbbās ibn Muḥammad ibn ʿAbbās and Abū ʿAbd Allah Muḥammad ibn Yūsuf ibn Saʿādah, both from Valencia.


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 until verse 45. He eventually completed this work in Cairo.

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

It was expected that Shātibī would become the leading scholar of qirāʿāt in Egypt. People travelled from far and wide to study qirāʿāt his feet.

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

**HIS CHILDREN**

- Abū ʿAbd Allah Muḥammad ibn al-Qāsim al-Jamāl al-Shātibī (d. 655 A.H.)
- Imam Shātibī also had a daughter. The details regarding her name are not known. It is mentioned, however, that one of Shātibī’s students married his daughter on his demise. This student was Al-Kamāl ʿAli bin Shujāʿ and became known as the son-in-law of Shātibī (صحب الشجاعي).\(^{12}\)

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\(^{12}\) Ghāyah al-Nihāyah Vol. 1 pg. 546
HIS QUALITIES AND CHARACTER

His Sincerity
It is reported that Shāṭībī would say: “Anyone who reads my poem (Shāṭībiyyah) Allah will let him derive benefit from it, for I wrote it solely for Allah’s pleasure.”

He also states in his book:

وَتَذَّكَّرُنَا أَنَّ اللَّهَ يَا خَيْرُ سَامِعٍ
And I call, “O Allah, O (He who is the) Best listener,
Protect me from hypocrisy, in word and action.

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

أَلْلَهُمَّ قَاطِرُ السَّيِّئَاتَ وَالأَرْضَ، عَالِمُ الْعَبْرَ، وَالْسَّهَادَةِ، رُبُّ هَذَا الْبِيْتِ الْعَظِيمِ، إنْقُفَ بِهَا كُلُّ مَنْ يُقْرِرُوهَا
O Allah, Creator of the heavens and the earth,
(He who) possesses knowledge of the unseen and that which is apparent,
the Lord of this Great House (the Ka`bah),
let all who read this book derive the benefit thereof.¹³

Ibn al-Jazari 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 Shāṭībī had an astounding memory. People would come and read their copies of Sahih Bukhari, Sahih Muslim and the Muwatta` 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!

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 sharīʿah (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” (العالی).

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 salāḥ behind one who had never sinned, should perform salāḥ 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.

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15 Muhktasar al-Fath al-Mawāhibī pg. 50.
Abstinence from speaking unnecessarily
Imam Shāṭībī 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-Mughirah ibn Abī Shihāb, arguing that he did not recite to ˘Uthmān. Many later scholars have criticised this oversight of al-Ṭabarī. Imam Shāṭībī refrained from criticizing him and even prevented his students from saying anything bad about al-Ṭabarī.

HIS LITERARY WORKS IN THE FIELD OF QURʿĀN

They include:
1) Hirz al-Amānī wa Wajh al-Tahānī, better known as Lāmiyyah or the Shāṭibiyyah on the seven qirāʿāt.
2) ˘Aqīlah al-Atrāb al-Qasāʿid fī Asnā al-Maqāṣid, also referred to as Rā`iyyah, on rasm.
3) Nāthimah al-Zuhr, which discusses the verse-ends.
4) A poem which mentions all the words in the Qur`ān written with a ُzaU.

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: *alifF*yaI*fathaA *alifF*heM*dammaA*nunM*yaM*baM*yaI *alifmaqF*taM*faI *alifF*lamheI *dammaA*allah*alifU *dadF*yaM*qafM*yaI *heU*dhalF*heI ... *shaddakasA*dammaA*shaddakasA*fathatanA*fathaA*fathaA*fathaA*fathaA*dammaA*kasraB*kasraB*kasraB*longaA*fathaA

; O respected one, Allah will single out a youngster to explain the intricacies of this book.

Before Imam Shāṭībī completed his work, the qurrāʾ in Egypt would memorise the book al-˘Unwān by Abū Ṭahir Ismāʿīl ibn Khalaf al-Andalusī
(died 455 A.H.). When they were introduced to the Shātībiyyah, they left memorizing al-‘Unwān and started memorizing and studying the Shātībiyyah. Subsequently, they read the seven qirā‘āt as defined in the Shātībiyyah. This acclaim for the Shātībiyyah 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 Shātībiyyah, claiming that after its completion, Imam Shātībī 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 Shātībiyyah upon which was written that Imam Shātībī 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 Shātībī 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 Shātībiyyah.

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 Shātībiyyah. Furthermore he emphasises that a student of qirā‘āt cannot be found without a copy of the Shātībiyyah; 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 Shātībiyyah, 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.

HIS TEACHERS

- Abū ¨Abd Allah al-Nafzī al-Shāṭībī, better known as Ibn al-Lāyu – he studied qirā`āt under Ibn Ghulām al-Faras and Abū ¨Abd Allah ibn Sa`īd. Imam Shāṭībī recited the seven qirā`āt to him.
- ¨Ali ibn Hudhayl al-Balansī – he studied qirā`āt by Abū Dāwūd Sulaymān ibn Najāh. He fasted often and stood at length performing prayers. Imam Shāṭībī read the seven qirā`āt to him and transmits the Sahīh Muslim from him.
- Abū ¨Abd Allah Muhammad ibn Ḥamīd – he was a student of ¨Ali ibn Hudhayl, as well as having studied qirā`āt from Shurayh, the Qādī. He also recited to Abū al-Hasan ibn Thābit al-Khaṭīb and Abū ¨Abd Allah ibn Abī Samurah. Imam Shāṭībī transmits some qirā`āt from him according to al-Kāfī of Muhammad ibn Shurayh.
- Abū ¨Abd Allah al-Ishbīlī – he read to Shurayh and to Ahmad ibn Muhammad al-Musaylī. Imam Shāṭībī transmits Sharḥ al-Hidāyah and Sahīh Muslim from him.
- Abū Tāhir al-Silafī – Ibn al-Jazarī mentions that during his time, besides being a scholar in Islamic Law he was known for his high sanads in the field of hadith and qirā`āt.

HIS STUDENTS

- Abū al-Hasan al-Sakhāwī – he spent a long time with Imam Shāṭībī and learnt qirā`āt, Arabic grammar, and other sciences from him. He also studied by others like Abū Tāhir al-Silafī and Abū al-Yumn Zaid al-Kindī. Later, when he travelled to Damascus, he was an expert in tafsīr (exegesis), qirā`āt and Arabic grammar, among others. He spent 40 years teaching in the Umayyad mosque in Damascus. Amongst Sakhāwī’s outstanding students is Abū Shāmmah, author of Ibrāz al-Ma˘ānī, the commentary on Ḥirz al-Amānī.
- Abū ¨Abd Allah Mu耄ammad ibn ¨Umar al-Qurṭubī – he read the Shāṭībiyyah and Rā`iyyah to Imam Shāṭībī. Ibn al-Jazarī states that no-one heard the entire Rā`iyyah from Imam Shāṭībī, except Qurṭubī and
Tujībī. After Shāṭībī’s demise, Qurtūbī taught *qirā`āt* at Madrasah al-Fādiliyyah, the very institute in which Imam Shāṭībī taught.

- Al-Kamāl ʿAli ibn Shujāʾ ibn Sālim – he is better known as Sihr al-Shāṭībī, the son-in-law of Shāṭībī as he married Imam Shāṭībī’s daughter after his demise. It is recorded that they had offspring. He read the Qurʾān 19 times to Imam Shāṭībī incorporating 19 out of the 20 narrations mentioned in the *Shāṭībiyyah*, except for the narration of Abū al-Ḥārith. Thereafter he combined all these narrations in one recital to Imam Shāṭībī. However, upon reaching Sūrah al-Ahqāf, Shāṭībī died. He also studied the *Shāṭībiyyah* and the *Taysīr* of Abū Ṭāmur al-Dānī with him.

- ʿAli ibn Muhammad ibn Mūsā al-Tujībī – recited the seven *qirā`āt* to Imam Shāṭībī individually and later collectively. He studied Imam Shāṭībī’s works with him. He is the only student besides Qurtūbī who heard the entire Rāʾiyyah from Shāṭībī.

- Abū Ṭāmur ʿUthmān ibn ʿUmar ibn Abū Bakr, better known as Ibn al-Hājib – he was an author in many fields, including *usūl* (legal theory), *ṣarf* (morphology) and *nahw* (Arabic grammar). He read the seven *qirā`āt* to Shāṭībī as well as studying the *Taysīr* and the *Shāṭībiyyah* with him. He also taught at Madrasah al-Fādiliyyah after Shāṭībī’s demise.

- Muḥammad ibn Qāsim ibn Fīrūh al-Jamāl Abū ʿAbd Allah al-Shāṭībī al-Bāqī – he is the son of Imam Shāṭībī. He transmits the *Shāṭībiyyah* from his father, studying it with him until Sūrah Sād and via ijāzah for the remainder of the text.

- Muḥammad ibn Muhammad ibn Waḍāḥ al-Lakhmī – he recited the *Shāṭībiyyah* to Imam Shāṭībī and returned to Maghrib and Spain where he started teaching it to many others. Through him, the *Shāṭībiyyah* was transmitted to Maghrib and Spain.

- ʿAbd al-Rahmān ibn Abū al-Qāsim Al-Azdī al-Tūnūsī, better known as Ibn al-Haddād – he travelled to Imam Shāṭībī from Tunisia and recited to him. He then settled in Morocco and started writing a commentary on the *Shāṭībiyyah*. Ibn al-Jazarī mentions that it is possible that this was the first commentary to be written on the *Shāṭībiyyah*.

- ʿAbd Allah ibn Muḥammad ibn ʿAbd Wārith, also known as Ibn Fārr al-Laban – many qurrā` flocked to him to receive ijāzah from him as he was the last living student of Imam Shāṭībī.
HIS MANNER OF TEACHING

Although Imām Shāṭībī 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 Shāṭībī. He was always in a state of ablution (wudū’) when teaching. His student, Abū al-Hasan al-Sakhāwī relates that many a time he saw Imam Shāṭībī 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 Shāṭībī showed no favour to any particular student. After the Fajr prayer, he would say: “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 Shāṭībī 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 Shāṭībī had particular preferences regarding where to make waqf e.g. when he started Sūrah al-Takwīr he would recite in one breath until: , thereafter he would stop on .

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

**MIRACLES**

The practice of Imam Shāṭibī was that whoever came to him first after the Fajr prayer would recite first. On one occasion, a person who did not realise he was a junub (in the state of major ritual impurity) came first. According to Shāṭibī’s practise he was supposed to recite first, but Imam Shāṭibī said: “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: “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 ℒ工程建设 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.

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17 A designated area in the Prophet’s ℒ工程建设 mosque said by him ℒ工程建设 to be a garden of Paradise.
The well-learned, skilled and proficient Sheikh Muḥammad Anīs Ahmad Khān was born in the village of Jaganpūr in Fayd 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 commands than Sheikh Moulānā Ṭabd al-Raʿūf Khān, father of Qārī Anīs Ahmad. After completion of his studies of Arabic, hadith, fiqh, and other sciences in Deoband, his father also mastered the science of qirā`āt. He returned to his village and taught the youth correct recitation of the Qur`ān, as well as writing various fatwās (legal verdicts) on many issues. Many books were authored by him.

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

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

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qirāʿāt, as well as the 10 thereafter, via the ṭarīq of the Durrah and the Tayyibah. Due to his brilliance in qirāʿāt, he also taught at Madrasah Furqāniyah for 10 years after he qualified.

In 1964 Dār al-ʿUlūm Falāḥ al-Dārayn in Tarkesar was erected. For a long time the Principal searched for a capable and proficient instructor to teach qirāʿāt. On visiting Lucknow in India, he passed by Madrasah Āliyah Furqāniyah and noticed a young man explaining the intricacies of qirāʿāt 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-ʿUlūm Falāḥ al-Dārayn as a lecturer in the science of qirāʿāt in 1975. Within a short span of time Qāri Anīs became distinguished amongst all who studied qirāʿāt, and his fame extended amongst students and teachers.

Qāri Anīs Aḥmad believed that the science of qirāʿāt 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:

“إنَّ هَذَا الْعَلْمُ شَرِيفٌ فَهُوَ لِلْشَّرِيفِ

“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 Qurʾān 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 Qurʾānic studies and qirāʿāt, 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 *qirāʿāt*:

1) *Al-Fawāʿid al-Tajwīdiyyah* – a book on *tajwīd* for those intending to recite the Qurʾān in the narration of Ḥafs.
2) *Al-Fawāʿid al-Muhābbiyyah* – a book detailing the rules regarding the seven *qirāʿāt*, which serves as an introduction to the *Shātibiyyah*.
3) *Al-Fawāʿid al-Muttamīmah* – this book features the three *qirāʿāt* after the seven, which completes the 10 *qirāʿāt*.
4) *Al-Fawāʿid al-Mukammilah* – a book based on the *Tāyyibah al-Nashr* of Ibn al-Jazarī, specifying the theory in the 10 *qirāʿāt*.19

Qāri Anīs became extremely happy when a *khatm* of the Qurʾān was made, whether it was the narration of Ḥafs, the seven *qirāʿāt*, or the ten *qirāʿāt*. It was a joyous occasion for him. He would gather all at the time of the *khatm* and make *duʿāʿ*.

Qāri Anīs had an intense love for the Prophet ﷺ and would sent salutations and peace upon Him ﷺ whenever his name was mentioned in a gathering. If his students did not do the same, it would upset him. Towards the end of his life, he became very ill with diabetes. In his state of illness he authored his final work, spending many nights awake in completing his book about the Prophet ﷺ, *Shaʿn 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 Qurʾān and in the worship of the Almighty. Qāri Anīs passed away 16 November 1990.

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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 Qari Anis Ahmad and Imam Shatibi

I spent years under the expert tutelage of my honorable ustādh Qāri Ayyūb Ishāq, at whose hands I have studied the text of the Shātibiyyah, 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 Shātibiyyah. He informed me that in this manner he had studied the Shātibiyyah and read the Qur`ān with these seven qirā`āt to his brilliant and outstanding teacher Qāri Anīs Ahmad Khān (d. 1990 C.E.), who in turn acquired it from many a teacher, including Qāri 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-Rahmān 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-Rahmān al-Makkī (d. 1923 C.E.), who studied it under the auspices of his brother and teacher Qāri ˘Abd Allah ibn Bashīr al-Makkī (d. 1919 C.E.), who received it from the Egyptian scholar and expert Ibrāhīm Sa`d (d. 1898 C.E.), who received it from Hasan al-Juraysī al-Kabīr (was still alive in 1888 C.E.), who studied it with Ahmad al-Durrrī al-Tihāmī (died before 1867 C.E.), acquiring it from Ahmad Salamūnah (was still alive in 1818 C.E.), from Ibrāhīm al-˘Ubaydī (was still alive in 1822 C.E.), from ˘Abd al-Rahmān al-Ujhūrī (d. 1784 C.E.), from Ahmad al-Baqarī (d. 1699 C.E.), from Muḥammad al-Baqarī (d. 1640 C.E.), from his father Sheikh Shahrādha al-Yemeni (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-Jazari (d. 1430 C.E.), from ˘Abd al-Rahmān al-Bağhdādī (d. 1379 C.E.), from Muḥammad ibn Ahmad al-Sā`īgh (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-Shātibiyyah to Sheikh Hasan ibn Muṣṭafā al-Warrāqi al-Misrī, who gave me ijāzah for the text.
as well as the qirāʿāt contained in it. He informed me that he had studied the text and read its qirāʿāt to many teachers. He transmits the text from Sheikh ʿAbd al-Fattāḥ Madkūr Bayyūmī, who studied it by Sheikh ʿUthmān 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 Shāṭībī (d. 1194 C.E).

(Alternate link) Sheikh Hasan Mustafā al-Warrāqī also read the Shāṭībiyyah to Sheikhat Nafīsah bint ʿAbd al-Karīm Zaydān, who memorized and studied the text by Sheikh Muḥammad Saʾīd al-Farāsh, who gained it from Ahmad al-Bardiṣī ʿĀmir, who in turn learnt it from Mustafā al-Bājūrī (died at the beginning of the 1960’s C.E.), from ʿAli ʿAbd al-Rahmān Subay (d. 1919 C.E.), from Hasan al-Juraysī al-Kabīr (was still alive in 1888 C.E.) with his sanad mentioned previously to Imam Shāṭībī (d. 1194 C.E).

(Alternate link) Sheikhat Nafīsah also studied the Shāṭībiyyah as well as read its qirāʿāt to Sheikh Nidā ʿAli Nidā and Sheikh ʿAbd al-ʿAzīz al-Zayyāt (d. 2003 C.E.) who both read to Sheikh ʿAbd al-Fattāḥ Hunaydī (d. 1950 C.E.), who studied under the master Sheikh Muḥammad ibn Ahmad al-Mutawallī (d. 1895 C.E.), who read to Ahmad al-Durū ʿAli Tīhāmī (died before 1867 C.E.) with his previous sanad to Imam Shāṭībī (d. 1194 C.E).

(Alternate sanad) I transmit the Shāṭībiyyah via ijāzah ʿāmmah from my ustādh Moulanā ʿAlāʾ 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 ʿAbd al-ʿAzīz ʿUyūn al-Sūd (d. 1979 C.E.), from the famous Egyptian scholar ʿAli Muḥammad al-Ḍabbā (d. 1960 C.E.), from ʿAbd al-Rahmān al-Shaʿār al-Khaṭīb (was still alive in 1920 C.E.), from Sheikh Muḥammad ibn Ahmad al-Mutawallī (d. 1895 C.E.) with his previous sanad to Imam Shāṭībī (d. 1194 C.E.).

(Alternate link) ʿAbd al-ʿAzīz ʿUyūn al-Sūd (d. 1979 C.E.) also read the text to Muḥammad Salīm al-Hulwānī (d. 1944 C.E.), from his father and teacher Ahmad al-Hulwānī (d. 1890 C.E.), from the Sheikh al-Qurrāʿ in
Mecca during his time, Sheikh Ahmad al-Marzūqī (d. 1846 C.E.), from Ibrāhīm al-˘Ubaydī (was still alive in 1822 C.E.) with his sanad mentioned previously to Imam Shāṭibī (d. 1194 C.E.).

(Alternate link) The Indonesian scholar Muḥammad Yāsīn al-Fādānī (d. 1990 C.E.) also transmits the Shāṭibiyyah from Sheikh Ahmad al-Mukhallalātī (d. 1943 C.E.), from Muḥammad al-Sharbīnī al-Dimyāṭī, from Ahmad Lakhbūt, from Muhammad Shaṭā, from Ahmad al-˘Awādalī, from ˘Abd al-Rahmān al-˘Ibshīhī, from ˘Umran al-Asqāṭī (d. 1746 C.E.), from Abū al-Nūr ibn al-Dimyāṭī (d. 1705 C.E.), from Sultan al-Mazzāḥī (d. 1664 C.E.), from Sayf al-Dīn al-Baṣīr (d. 1611 C.E.), from Sheikh Shāhhdah al-Yemenī 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 ˘Abd al-Bāqī al-Luknawī (d. 1945 C.E.) who read the text to Al-Sayyid ˘Abd Allah ibn al-Sayyid Husayn al-Makkī (d. 1893 C.E.) as well as reading these qirā’āt to Sheikh ˘Abd al-Haqq ibn Kifāyah Allah al-Makkī (d. 1921 C.E.), both Al-Sayyid ˘Abd Allah (d. 1893 C.E.) and Sheikh ˘Abd al-Haqq (d. 1921 C.E.) read these qirā’āt to Sheikh Ḥābīb al-Rahmān al-Kāthamī (d. 1904 C.E.), who read to ˘Ali al-Huluwwu Ibrāhīm (d. 1878 C.E.), from Sulaymān al-Shahdāwī, from Muṣṭafā al-Mīhī (was still alive in 1814 C.E.) from his father and teacher ˘Ali al-Mīhī (d. 1790 C.E.), from Ismā‘īl al-Maḥallī, from Muḥammad al-Munayyir al-Samannūdī (d. 1785 C.E.), from ˘Ali al-Rumaylī (d. 1718 C.E.), from Muḥammad al-Baqrī (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 Ahmad ibn Sa’d Muḥammad al-Awwād, who gave me ijāzah for the entire text and to transmit these qirā’āt from him. He informed me that he read the entire text to the Sheikh al-Maqārī at Masjid al-Shuhadā` in Al-Fayyūm, Egypt, Sheikh Jum’ah ibn Mahmūd ibn ˘Abd al-Qawiyyy Sha`bān, who read the entire text to Sheikh Ilyās ibn Ahmad al-Barmāwī with varying links; they include Ahmad ibn Ismā‘īl al-Sindiyyūnī, who read it to Sheikh Hasan Abū Ṭālib (d. 1980 C.E.), who
read it to Sheikh ˘Āmir al-Sayyid ˘Uthmān (d. 1988 C.E.), to Sheikh Ibrāhīm Marsī al-Banāsī (d. 1959 C.E.), to Ghunaym Muḥammad Ghunaym to Ḥasan 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 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 ˘Abd al-˘Azīz ˘Uyūn al-Sūd (d. 1979 C.E.) and Sheikh Qāsim. We have already mentioned the sanads of Sheikh ˘Abd al-˘Azīz to Imam Shāṭibī. As for Sheikh Qāsim, he read it to Sheikh Dīb Qitrmīz, who read it to Sheikh ˘Abd al-˘Azīz ˘Uyūn al-Sūd (d. 1910 C.E.), who read it to Sheikh Ahmad 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-Hanafiyyah in Syria, Sheikh ˘Abd al-Razzāq al-Halabī, who read it to Sheikh ˘Abd al-Razzāq al-Halabī (d. 1965 C.E.), who read it to
Sheikh Muḥammad Salīm al-Hulwānī (d. 1944 C.E.) with his sanad to Imam Shāṭibī (d. 1194 C.E.).

(Alternate sanad) I also read a portion of the text to Sheikh 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 Shātibiyyah from Sheikh ʿAbd al-ʿAzīz Ṭūbān 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 Qirāʾāt

As the qirāʾah of ʿĀṣim al-Kūfī via the narration of Hafs was revealed to and read by the Prophet ☪, in the same way the other qirāʾāt and narrations with all their different pronunciations were also revealed to and read by the Prophet ☪. This is a sunnah which has been followed and adhered to in every century; the Sahābah ☪ learnt from the Prophet ☪ and taught the Tābiʿīn. 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 qirāʾāt while maintaining an oral transmission of its meticulous pronunciation. May Allah ☪ reward them all.

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

Concerning the expert of the Qurʿān, the Prophet ☪ is recorded to have said:

اللَّهُ وَالْقُرآنَ مَعَ السَّمَّآءَ الْكَرَمَ الْبَرَّةَ

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

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

The method of attaining this knowledge is to firstly learn the makhārij and sifāt of the letters by a capable teacher. Thereafter the student should read the entire Qurʿān 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 qirāʾāt.

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 qirāʾāt. The student should not claim his interest in studying qirāʾāt

¹ Al-Bukhārī, hadith no. 4937.
with ulterior motives in mind but should be completely sincere. Holding himself in high esteem, bearing pride, or thinking himself better than the next person are all qualities which prevents the student from acquiring this knowledge in its true sense. Instead he should humble himself before his teacher and he will realise how easy it is to acquire this knowledge with all its blessings.

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

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

Then know O student of qirā`āt! The Sahābah, the Tābi’in 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). Each of these budūr has two narrators which transmit their reading (qirā`āh). They are known as the shuhub (السَّهُب means bright stars).^

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2 Imam al-Shāṭibi says:

3 Imam al-Shāṭibi says:
The Muqaddimah of the Shātibiyyah

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:

- *mimF*sinI*alifU*sukunA*kasraB - The word *mimF*sinI*alifU*sukunA*kasraB is derived from *wawU*fathaA*sinI*sukunA*mimF which means brand or mark. It could also be derived from *wawF*mimM*sinI*shaddadamtanA*dammaA*dammaA which means high or elevated.

- *kafU*raU*alifF*baM*taI*fathaA*fathaA*fathaA*fathaA - It means to bless or praise. The verb is derived from the root word *tamarF*kafI*baraF*lamI*alifU*fathaA*fathaA*fathaA*sukunA*fathaA, meaning something which entails much goodness or blessings.


- *lamaliF*hamzaI*wawF*mimI*wawU*fathaA*kasraB*sukunA*fathaA*fathaA - It means a place of return, referring to Allah, as all things are to return back unto Him. Allah states: *heF*yaM*lamI*alifhamBU*kasraB*sukunA*fathaA*kasraB*alifF*aynM*yaM*mimM*kashidashort*jimI*mimF*kafM*aynM*jimI*raF*mimI*fathatanA*sukunA*fathaA*kasraB*kasraB*sukunA*sukunA*fathaA*dammaA*kasraB; Unto him is the return of all of you. Allah also says: *yaraF*sadM*mimM*kashidashort*lamI*alifU*kasraB*allah*alifU*lamalimaqU*alifhamBU*wawU*sukunA*fathaA*kasraB*sukunA*fathaA*kasraB*fathaA; And to Allah is the (final) return.

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

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

- That person who has contentedness or satisfaction (ذُو الْرَضْوَانِ), or that person who is pleased (الرَاضِي) as Allah says: “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 (السَّرَّانِ), or that person whom Allah will gladden on the day of reckoning. Allah states: “that you may become pleased with the reward which Allah shall give you.”

- It stems from هَدِيَّة which means gift or present. Allah sent the Prophet  as a gift to all mankind. It is related that the Prophet  said: “O people I (am sent) as a mercy and a gift (to all).”

- Someone sent as a messenger (رسول).

EXPLANATION:

-  عَرْطَة - It means a person’s close relations. Here it specifically refers to the close relations of the Prophet  .

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

-  تَعَفَّهُم (تَعَفَّهُم) - Those who follow the Sahābah and close relatives of the Prophet .

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4Mustadrak of Hākim, Vol. 1, pg. 91, hadith no. 100.
It means علَى الْإِحْسَانِ; in wanting to perform good deeds. It could also mean علَى طُرُقَةِ الإِحْسَانِ; in the manner of performing good deeds, or علَى فِيْهِمْ مِنَ الإِحْسَانِ; upon that goodness which is within them.

َوَبَالْحَرَّمِ وَبَالْحَرَّمِ is the plural of وَأَبِل meaning abundant rainfall. It is connected to حَبْر. Its meaning is thus abundant showers/rains of excellence. This clause refers to the Sahābah.

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:

- It means cut (of blessings).

- It means high or elevated; something of status.

This line refers to a hadith of the Prophet ﷺ:

وَقُلْ أَمَّا ذَٰلِكَ الْكَبْرِيَّةَ لَأُنْبِدَ أَيْنَّا فِيهِ بِحَمْدِهِ فَهُوَ أَجْدَمْ :)

every good deed which is not started with the praise of Allah is cut (of blessing).

A question arises as to why the author mentions the praise of Allah (hamd) third? It would have been better if he said: وَقُلْ أَمَّا ذَٰلِكَ الْكَبْرِيَّةَ لَأُنْبِدَ أَيْنَّا فِيهِ بِحَمْدِهِ فَهُوَ أَجْدَمْ and then خَصْلَ الله . . . . It could be argued that the actual book has not started yet, so this could still be the beginning which would allow that the hamd still be made. Another possible answer is that the author intentionally ended his khutbah (introduction) with the hamd as Allah does when he starts Sūrah al-Ṣāfāt with the basmalah and ends it with the hamd.

Some Qualities of The Qur`ān

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:
- Literally translated as the rope of Allah, it refers to the Qur`ān. ˘Abd Allah ibn Mas˘ūd 解说 explains the verse ١٠٠ وَاعْتَصَمُوا بِحَرْبِ الله جَمِيعًا and says that ِحَرْبِ الله جَمِيعًا here refers to the Qur`ān. In a report from ˘Ali 解说 he states: ِحَرْبِ الله جَمِيعًا ١٠٠ “it (the Qur`ān) is the firm rope of Allah”.٨ In another report the Prophet 解说 said: ِحَرْبِ الله جَمِيعًا ١٠٠ “the book of Allah is a lengthened rope from the heavens to the earth.”٩

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 ١٠٠ ِحَرْبِ الله جَمِيعًا ١٠٠ “So obey not the disbelievers, but strive against them with it (the Qur`ān) with the utmost endeavour.”

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

- It is the plural of ِعَدَّة which means enemy.

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

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٨ Sunan al-Tirmidhî Vol. 5 pg. 20 hadith no.2906
٩ Tafsir al-Tabarî Vol. 3 pg. 1904 hadith no. 7575, Musnad Ahmad Vol. 3 pg. 26
6. And it (the Qur`ān) is most deserving to be used as its grandeur is eternal and it never wears. Its companion (who values it as he should) are honored and serve it with complete devotion.

EXPLANATION:

- It is an expression used in Arabic to indicate wonder (فعل تَعْجِبَ). The pronoun in يَهُ refers to the Qur`ān.

- It means old, shabby or worn.

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

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

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

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

- It means dedication.

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⁸ Al-Tirmidhī, Vol. 5 pg. 20. Kitāb Fadāʾ il al-Qur`ān, hadith no. 2906.
The Qualities of the Reciter of the Qur`ān who Practices Upon it

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 /radiya1 reports that the Prophet /salla2 said:

"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."

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 /يُؤَمَ which means to lead.

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

- أَمَّة - 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.

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⁹ Sahih al-Bukhārī, hadith no. 5020. Sahih Muslim Vol. 6 pg. 83. hadith no. 243.
Allah refers to Ibrāhīm  as an ummah: “Verily Ibrāhīm was an ummah.”

- It means to intend.

(الوقار) الزرارة - dignified, honoured, revered, or commanding respect.

- 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.

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. 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:
- It refers to the qāri` mentioned previously.

- 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: “Know that the life of this world is only
play and amusement”; “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:

آۡرَآءَآتِ مَنْ أَتَخَذَ إِلَّهَآءً۝ ۚ حَوْاهُۢ هُوَآءُ; “Have you seen him who takes his own lust (vain desires) as his deity?”

- It means worthy.
- It means a follower, a disciple, a true friend.
- To intend.
- Until he dies.

**The Status of the Qāri` of the Qur`ān**

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

EXPLANATION:
- It means firm, strong, secure, dependable, reliable.

- intercessor.

This portion refers to a hadith of the Prophet’s Sayyidina Prophets and his companions: “Recite the Qur`ān, for verily it will come on the day of resurrection as an intercessor for its companions.”

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10 Sahih Muslim (with commentary of Nawawi), Vol. 6 pg. 90, Kitāb al-Salāh, hadith no. 252.
11. And it is the best sitting companion whose talk will never bore and whose (frequent) repetition increases it in beauty.

EXPLANATION:

- جَليِسٍ: with whom one would sit, a participant in a social gathering.
- يُمْلَ: to grow tiresome, wearisome, boring, annoying.
- حُدِيثٌ: it means speech.

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

- تَرَادَةً: it means frequent repetition. The pronoun in تَرَادَةً may refer either to the qāri` or the Qur’ān. The ـه in فيه will refer to the same pronoun to which the ـه in تَرَادَةً is referring to.

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:

- النَّقُنَى: It means young boy, lad. It refers to the qāri`.
- بَرَّاغٌ: To be afraid, terrified, scared or frightened.
- طَلَبَاهُ: The ـه of طَلَبَاهُ refers to النَّقُنَى (the qāri`).
The here will refer to the qāri`.

gleaming, glistening, shining, a bright light.

rejoicing, cheerful, happy, friendly.

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:

– Indicates time or place.

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

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

– garden

– The refers to the Qur`ān.

– It means summit, peak, top.

– honour, rank, glory

– It means clear, evident, manifest, obvious.

This line refers to a hadith of the Prophet :
“The grave (becomes for him who enters it) one of the gardens of paradise or one of the pits of the fire.”

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. 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:
- يَتَابَعُ – to appeal, earnest request, to seek, to implore, ask repeatedly. Its hidden pronoun refers to the Qur`ān.
- الہ – The الہ refers to Allah.
- ِحِيْبَةُ – The ِحِيْبَةُ refers to the Qur`ān. حِيْبَةُ indicates to the reciter of the Qur`ān and to one who practised upon its laws.

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

The Prophet is reported to have said:

“Then it (the Qur`ān) will come on the day of qiyamah 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).”

- شُوَالاً إِلَيْهِ – That which was asked for.

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11 Sunan al-Tirmidhi Vol. 4 pg. 358, hadith no. 2460
12 Al-Tirmidhi, Vol. 5, pg. 24, hadith no. 2915.
Advice to the Qāri`

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

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

holding firmly on to the Qur`ān. Allah also alludes to this in the verse: “And those who hold fast to the Book (act on its teachings) and perform salāh. We will never waste the rewards of those who do righteous deeds.”

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

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

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

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:

– wholesome, delicious.

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13 Sahih Muslim (with commentary of Nawawi), Vol. 15, pg. 180, hadith no. 2408.
14 Sunan al-Nasā`i, Vol. 5 pg. 51, hadith no. 8175.
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.

- It is the plural of نور which means light.

- It is the plural of جلية which means decoration, finery, ornaments, jewellery.

In this line the author alludes to the hadith:

> “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 Abū Dāwūd, Vol. 2 pg. 327, hadith no. 1453.

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

EXPLANATION:

offspring, descendant, son, progeny.

In this line the author alludes to the hadith:

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

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.
It refers to the specific in the hadith.

It means the best, choicest, prime or elite.

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

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

EXPLANATION:

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

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

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

“A book whereof the verses are explained in detail.”

“(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 (الَّذِينَ مُصِبَّّضَةٌ) of the family of Allah (أهلِ الله) are their qualities of piety (الصَّبِيرُ), righteousness (الصَّبِيرُ), sincerity (الصَّبِيرُ) and perseverance (الصَّبِيرُ).
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:
- It holds the meaning of حَدُّ here, denoting that whatever follows should be held onto or deemed as obligatory.
- The مَا refers to حُلا (adornments) in the verse before this.
- as long as you live.
- The مَا refers to the dunyā (this world).
- It means to compete, vie, fight, struggle, strive for, seek, try to obtain.
- The plural of نَفْس which means breath or sweet smell. The مَا will refer to حُلا.

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` (حَلا) which are irreplaceable.

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

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.

`alif `baI `dal `ayn `fathatan `sukun `fatha – means sweet and pleasant, or water which is pure. It is metaphorical, and actually means `ayn `lamali `qaf `nun `sukun `sukun `fatha `fathatan `fatha – i.e. this indicates that what they narrate are pure from any discrepancies and doubts.

`lamalima `ayn `lamI `alif `hamza `mimali `sin `ta `ta `m `sin `waw `taI `dal `qaf `fatha `damma `sukun `fatha `fathatan `sukun `damma `fatha `fathatan `sukun – 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. 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.

`fadh `tawwafat `siyaa `alil – when the moon is in the center of the sky, its light reaches everyone and all are able to benefit from them.

`alil – good reputation or honorable record.

`r`hara `wakfala `kafa – both describe these budūr. `r`hara means brilliance, brightness or beauty. `kafa means complete or perfect.
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:
- the الْمَّا refers to the budūr.
- يَشَابُ means bright star.
- الْجَهَّى حَتَّىْ means 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. You will soon see them (the imams of qirā`āt) one after the other with two of their specific students (narrators).

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

- مَنْيًا means (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 Shāṭībī 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`, Hāfṣ and Shu`bah who learnt directly from ˘Āṣim and Dūrī and Abul al-Hārith who learnt directly from Kisā`ī.
2) Between the narrator and the imam there is another link. They will include Abū ´Amr Baṣrī since between him and his two narrators (Dūrī and Sūsī) is Yahyā al-Yazīdī. Hamzah 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.

EXPLANATION:

- *kāf* ُلَّيْسَ عَلَى قُوْارِيْثٍ مَتَأَكَّلَ – means to choose or pick.

- *nāfis* ُلَّيْسَ عَلَى قُوْارِيْثٍ مَتَأَكَّلَ – it is the plural of نَائِدٍ, meaning a critic or reviewer.

- *barūr* ُلَّيْسَ عَلَى قُوْارِيْثٍ مَتَأَكَّلَ – means skillful, brilliant and outstanding.

- *māsha`a* ُلَّيْسَ عَلَى قُوْارِيْثٍ مَتَأَكَّلَ – the author indicates that these imams and their narrators did not use their recitation or their teaching of the Qur`ān as a means for them to achieve worldly gains.

The Seven Qurrā` and their Transmitters

EXPLANATION:

- *al-karīm* – It means noble, distinguished, eminent, high-ranking, honourable.

- *al-sūr* – It means secret.

- *al-tābī`* – It means sweet scents.

25. Now, the holder of the noble secret concerning sweet scents, he is Nāfī` who chose Medinah as (his) abode.
Some have mentioned this esteemed secret (الْكُرْمَى ٖ السَّرُّ) concerning the sweet smell; when Nāfi’ recited Qur‘ān, the sweet smell of musk emanated from his mouth. When he was asked concerning it he replied that he saw the Prophet ﷺ in a dream. He read to the Prophet ﷺ, who blew into his mouth. Since that time this sweet aroma started coming from his mouth.

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

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

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

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

The pronoun in - وَرَشَّهُمْ refers to the qurrā’.

- يَضْحَبُونَ – It means friendship, companionship, company. The pronoun refers to Nāfi’.

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

- المَجْدُ – It means splendor, magnificence, grandeur, nobility, honour, distinction.

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

28. Ahmad al-Bazzī and Muhammad, 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.

The first narrator is Ahmad al-Bazzī. The second narrator is Muhammad who was better known as Qumbul.

hints that they never learnt directly from Ibn Kathīr but via a sanad (chain of narrators):
29. As for the Māzinī Imām, a pure Arab, he is Abū ʿAmr al- Başrī and his father was ʿAlā

EXPLANATION:
The third qāriʿ, Abū ʿAmr al- Başrī is mentioned in this verse. He is called al-Māzinī by the author because he was from the tribe of Banū Māzin.

indicates that he was of pure Arab descent.

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

EXPLANATION:
means to pour out, to fill, to unload. It refers to Abu ʿAmr al- Başrī.

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

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

that which has been watered time after time.

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

31. Abū ʿUmar ad-Dūrī and Sāliḥ (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.

is used the same as 

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

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 qāriʿ is Ibn ʿĀmir who hails from Damascus, Syria.

– refers to Damascus.

– this is the name of Ibn ʿĀmir.

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

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.

– 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.
they both narrate from Ibn ˘Āmir via sanad:

```
  ˘Abd Allah ibn ˘Āmir
     ↓
  Yahyā al-Dhimārī
  ↓
  ˘Irāk ibn Khālid  Ayyūb ibn Tamīm al-Tamīmī
    ↓    ↓
  Hishām  ˘Abd Allah ibn Dhakwān
```

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:

- The feminine of ܐܓܘܪܬ is the feminine of ܐܓܘܪܬ meaning esteemed. It is the adjective of Kūfah. Kūfah was an esteemed place due to all the learned people in it.

- ܒܕܘܪ - It refers to the

- ܕܐܓܘܪܬ - It means to spread, propagate.

- ܕܐܓܘܪܬ - to become fragrant, to exhale fragrance, emanate fragrance. The pronoun refers to Kūfah.

- ܬܕܐ - It is the fragrance, scent or aroma of musk.

- ܬܐܢܐ - means carnation and clove.

35. So (from these three imams) is Abū Bakr, whose name is ˘Āṣim. Shu`bah is his outstanding narrator who is most excellent (in what he transmits from ˘Āṣim)
EXPLANATION:
This is the first of the qurrā’ from Kūfah and the fifth qāri’, Abū Bakr ʿĀṣim. His first narrator is Shu`bah.

– someone who is superior.

– better or excellent.

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

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

– agreeable, affable.

Hāfs is his second narrator.

means perfection, thoroughness, precision. Due to Hāfs being thorough and precise in what he transmitted from ʿĀṣim, his narration was given preference.

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

EXPLANATION:
This is the sixth qāri’, Hamzah ibn Ḥabīb al-Zayyāt. He became the Sheikh al-qurrā’ in Kūfah after the demise of ʿĀṣim.

– from the word ʿizrū, meaning piety.
38. Khalaf and Khallād narrate that which Sulaym narrated from him (Hamzah) with precision and perfection

EXPLANATION:
His narrators are Khalaf and Khallād. عَنْهَا refers to Hamzah. الدَّيْن refers to the Qur`ān that was transmitted by Sulaym, a student of Hamzah.

- *مُتْقَنَّا* and *مُحْصَلَّا* both refer to Sulaym. He was precise (*مُتْقَنَّا*) and collective (*مُحْصَلَّا*) 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. As for ʿAlī, he was referred to as al-Kisā`ī because he donned it (shawl) when in Ihrām

EXPLANATION:
The seventh qāri` is ʿAli, better known as Kisā`ī. He was called Kisā`ī meaning cloak or shawl because when on hajj, he wore it as his ihrām.

- *تَنْتَثَّرُ مِنَ الْكِسَائِيَِّ تَنْتَثَّرُ* refers to *تَنْتَثَّرُ* wore/donned in the shawl or cloak.

- *تَسْرِيلَا* means to clothe, dress, cover, wear.

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

41. Abū ʿAmr and al-Yahsūbī who is Ibn ṢĀmīr are pure Arabs whereas the rest (of the qurrā`) are encompassed by various forms of allegiances

EXPLANATION:

The will refer to ṣālah ḥāmām, same as in ʿizālah, ʿazīzām, and ʿayyāzām. ʿayyāzām – the sād may be read with a fathah, dammah or kasrah. Refers to Yahsub, a place in Yemen.

– refers to all the qurrā` besides Abū ʿAmr al-Basīrī and Ibn ṢĀmīr al-Shāmī.

– the pronoun refers to ṣālah ḥāmām.

Imam Shāṭībī says in the first part of the verse that Abū ʿAmr al-Basīrī and Ibn ṢĀmīr al-Shāmī are pure Arabs. The remaining qurrā` are enclosed or embraced by ʿizālah, which literally means friendship. It is of 3 basic types:

1) ʿizālah, ṣālah ḥāmām – One’s forefathers were slaves and after being freed, he joined and blended with that particular Arab tribe.

2) ʿizālah, ṣālah ḥāmām – An Arab tribes gives another Arab tribe a guarantee of security and safeguarding.

3) ʿizālah, ṣālah ḥāmām – 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 Shāṭībī 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. 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:

- *ṭuruq* – refers to the narrators.

- the plural of طَرِيقٌ طَرِيقٍ؛ those who transmit from the narrators, directly or indirectly.

- *ṭaḥāt* – refers to طَرِيقٌ in both places.

- طَالِبٌ or طَالِبٍ here means طَالِبٍ or طَالِبٍ; the student. It refers to any student or person striving or wanting to learn these *qirā`āt*.

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

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

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

EXPLANATION:

- *ṭaruq* – refers to طَرِيقٌ.

- the plural of الْلَّوْائِي which is the plural of الْلَّوْائِي.

- الْلَّوْائِي – the word was originally الْلَّوْائِي (with a hamzah), meaning that person who comes forward or advances towards this book i.e. a student of this book.
- bears the meaning of أَصْلُهَا or رَسْمُهَا; to raise, erect, set up, put up or prepare.

- bears the meaning of أَصُولُ i.e. the author has laid down the rules or the applications of these تَرْوَعُ and those from whom they transmit.

- it is and imperative command meaning to strive, work hard, exert oneself.

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

- becoming virtuous, superior, honoured.

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:
- means إِخْتِلَافُهُم i.e. the differences (in reading) between the qurrā`.

- to remain in conformance, to follow.

- refer to the differences (إِخْتِلَافُهُم) between the qurrā`.

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

EXPLANATION:

- **ذِيَالِكَ عَلَى كُلٍّ قَارِئٍ** : ذِيَالِكَ عَلَى الْتَّنْظُومُ أُولُو أُوْلَا
- **ذِيَالِكَ عَلَى كُلٍّ قَارِئٍ** : ذِيَالِكَ عَلَى الْتَّنْظُومُ أُولُو أُوْلَا

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 *waw* as a separator (between it and the new application to be discussed)

EXPLANATION:

The author explains the manner in which he will detail the differences of the *qurrā`; he will first mention the difference (between the *qurrā`) followed by the codes of the reciters who apply this difference. Thereafter he would separate this difference from the next with a *wāw* (e.g. **وَمَالِكُ الْبَيْنِ الْمَنْتَجِمِ رَجَالًا** , **وَمَالِكُ الْبَيْنِ الْمَنْتَجِمِ رَجَالًا** , **وَمَالِكُ الْبَيْنِ الْمَنْتَجِمِ رَجَالًا** ).

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

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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: وَمَالِكُ يُومَ الْجُنُورِ (ث) أويح (ن) صَرَرَ.

In the second part of the line the author explains that he will suffice himself with the pronunciation of the word without offering any further explanation regarding its recitation. In this case the reciters named will read exactly as the pronunciation appears in the poem e.g. وَمَالِكُ يُومَ الْجُنُورِ (ث) أويح (ن) صَرَرَ; 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 (حِرَّة) وَلكَنِّيهُمْ جَمِيعًا يَقْبَسُ أَلْسِهَا وَقُلْنَا وَمَوْصِلًا ... وَصِلَ ضَمَّ مِمَّلَكَ. مِمَّلَكَ.

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

EXPLANATION:
- الحُرَّة - it refers to the minor letter codes.

At times the code of the reciter is coincidently repeated before the wāw al-fāsilah. This should not confuse the student e.g. وَلَا يَكُونُ مَعَ الْأَمْسَرِ الأَمْسَرِ (ع) لا (ع) لا.
49. And from them (these letter-codes) the َث is (a code) for the Kūfīs, and six of them (the qurrā‘) will be indicated to) with َخ which is not without a dot

50. I meant those qurrā‘ whom I mentioned after Nāfi‘. The Kūfīs and Shāmīs with a ؟ which is not without dots

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

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

53. (The word) صاحب is for them (al-Kisā‘ī and Hamzah) and Hafs, (the word) صحب is for Nāfi‘ and Shāmī, (the word) سما is for Nāfi‘, the son of ˘Alā . . .

54. and Makkī. And say (that the word) قَابَة is for him (Makkī) and Ibn al-˘Alā‘. And say regarding them (Makkī and Ibn al-˘Alā‘) and al-Yahsubī (the code) نَمُّ has adorned

55. (The word) حَضُن is used for al-Makkī and for Nāfi‘. And has gained prestige from the Kūfīs and Nāfi‘.
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 \textit{wāw}, separating (one matter from another).

EXPLANATION:
At times Imam Shātibī 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 \textit{Sūrah al-Baqarah}...

Similarly, if he uses a word-code then there is no sequence kept between the word-code before or after the place of \textit{ikhtilāf} i.e. the word-code may appear before or after the place of \textit{ikhtilāf} (This is explained in verse 64) e.g. 

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 \textit{wāw}.

The Use of the Opposites

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. \textit{tashdīd}. He does not mention how the remaining \textit{qurā`} read. The
student should deduce that the remaining qurrā‘ read with tathqīl (tashdīd) which is the opposite takhfīf.

58 - كَمْدَ และ إِبْنَاتُ وَقَعْجُ وَتَدْعَمُ • وَمَنْزِرُ وَنَفْلُ وَأَخْيَالُ عُذْجاً

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

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

59 - وَخَزَمُ وَتَذَكِّرُ وَخَيْبُ وَخَيْفُ • وَخَيْطُ وَتَنْوِينُ وَتَخْرِيكُ اسْمِعَاءً

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, harakah (tahrīk) is sukūn (iskān).

As can be noted, all these opposites are مَطَّد; can be applied consistently except for jazm. It’s opposite is raf‘, whilst the opposite of raf‘ is nāsh as will be explained.

60 - وَخَيْطُ جَرِى التَّحْرِيكِ عَفْرَ مَطَّدٍ • هُوَ الْقَعْجَ وَالْإِسْكَانُ أَخَاهُ مَمْتَلَأًا

60. And wherever tahrīk appears without being specified, fatḥah and iskān is its brother in this place

EXPLANATION:
Whenever the author mentions that certain reciters will read something as mutahharrik without stipulating which harakah, he intends by it a fatḥah. The remaining reciters will read with a sukūn.
61. And I have made brothers (opposites) between the \textit{nūn} and the \textit{yā`}, between the \textit{fathah} and \textit{kasrah}, and between \textit{nasb} and \textit{khafd}, considering where they are placed.

EXPLANATION:
The \textit{nūn} and \textit{yā`} of mudāri` verb are opposites, as in *raF*faM*kafM*nunI*shaddakasA*fathaA*dammaA* and *raF*faM*kafM*yaI*shaddakasA*fathaA*dammaA*. Similarly, the \textit{fathah} and the \textit{kasrah} are opposites. Thus if he says that certain reciters read with a \textit{fathah}, the remaining will read with a \textit{kasrah} and visa versa. The same applies to \textit{nasb} and \textit{khafd}.

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

EXPLANATION:
When the author mentions a \textit{dammah} or \textit{raf} and remains silent (does not mention how the remaining \textit{qurrā`} read), the rest of the reciters will read with a \textit{fathah} or \textit{nasb}.

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

63. Regarding words that are in (the grammatical condition of) \textit{raf}, \textit{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 \textit{ikhtilāf} if it is clear when it contains a difference regarding \textit{raf}, \textit{tadhkīr} or \textit{ghayb}. Thus if he states that one reads *tamarF*sadM*lamI*alifF*khaI*dammatanA*fathaA*kasraB*fathaA*, he will not mention that he read with \textit{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. 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. 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. 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. (This qasīdaḥ) 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. I intended the condensation of the Taysīr by simplifying it, and (this poem) harvested its fruits, with the help of Allah from the Taysīr

EXPLANATION:

The Shātibiyyah is based on this book.

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

EXPLANATION:

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

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

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. And I call, “O Allah, O (He who is the) Best listener, protect me from hypocrisy, in word and action
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. 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. 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. (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. 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. 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. 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. And always be truthful. If it were not for agreement/complacence and its spirit, then all man would be destroyed in (constant) dispute and hatred

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

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. By my life! Whomsoever seeks guidance from Allah alone and has the Qur`ān as his drink and purifier
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. 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. 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. He sees all as servants (of Allah), as all are (only) acting upon what Allah has decreed

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

94. So, O my Lord, Thou art Truly Allah, my Sole-Guardian and my Sole-Protector! Upon Thee is my dependence, in all humility and in all trust.
Chapter Three
The Seven Qurrā’ and their Narrators

The first qāri` is Nāfi`, his two narrators being Qālūn and Warsh.¹
The second qāri` is Ibn Kathīr al-Makkī and his narrators are Bazzī and Qumbul.²
The third qāri` is Abū `Amr al-Basīrī, Dūrī³ and Sūsī are his two narrators.⁴
Ibn ṬāmīFAIL the fourth qāri` and his two narrators are Hishām and ibn Dhakwān.⁵
The fifth is `Āsīm, Hafs and Shu`bah being his narrators.⁶
The sixth is Hamzah al-Zayyāt, Khalaf and Khallād narrating from him.⁷
The seventh is Kisā`ī and his two narrators are Abū al-Hārith and Dūrī.⁸

¹ Imam al-Shātibī says:

² Imam al-Shātibī says:

³ Dūrī narrates from Abū ʿAmr al-Basīrī and from Kisā`ī

⁴ Imam al-Shātibī says:

⁵ Imam al-Shātibī says:

⁶ Imam al-Shātibī says:

⁷ Imam al-Shātibī says:

⁸ Imam al-Shātibī says:
Their codes/symbols (رَمُوعُ)

Since Imam Shātibī’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 Shātibī 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 (الرموعات الصغيرة) – a letter indicates towards a qāri` or rāwī e.g. ن refers to the qāri` ˘Āsim and ع refers to the rāwī Hafṣ.
2) The word-codes (الرموعات الكبيرة) – a word indicates towards certain qāri`s and/or rāwīs e.g. the word سما refers to Nāfi`, Ibn Kathīr and Abū ˘Amr al-Baṣrī.

The letter codes can further be divided into:
1) The small/minor letter-codes (الرموعات الصغيرة الصغيرة) – a single letter refers to a single qāri` or rāwī as in the examples above.
2) The big/major letter-codes (الرموعات الكبيرة الكبيرة) – a single letter refers to a number of qāri`s e.g. the letter ت indicates to ˘Āsim, Hamzah and Kisā`ī.

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9 This is also called rumūz al-mufrad (الرموعات المنفردة) or rumūz al-infirād (الإفراد).
10 This is also called rumūz al-murakkab (الرموعات المركبة) or rumūz al-mujtami`īn (الرموعات الجمعية).

77
The Minor Letter-Codes

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

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

¹¹ Imam Shāṭibī says:

ٍجمُّلِ (نِعمَةُ) عَلَى الْأَخِيْرِ ۚ دَيْلَا عَلَى الْمُسْتَظْهَّرِ أَوْلَى أَوْلاً

¹² Imam Shāṭibī says:

ٍمَتَّى نَفَفَضَيْتَ الْأَيَّةَ بِالْيَوْمِ الْيَوْمِ
The Major Letter-Codes

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

الخ خ

†Āsim, Hamzah and Kisāʾī

‡ all the imams excluding Nāfi”

‡† Ġāsim, Hamzah, Kisāʾī (also known as the Kūfiyyin) and Shāmī

‡‡ the Kūfiyyin and Makkī

‡‡‡ the Kūfiyyin and Baṣrī

‡‡‡† Hamzah and Kisāʾī

The Word-Codes

†Āsim, Hamzah and Kisāʾī

– Hamzah and Kisāʾī

13 Imam Shāṭibī says:

وَمَنْهُ لِلْكُوفِ ثَانِيّ مُثَّلَّثَّتَ... 

14 Imam Shāṭibī says:

وَبَيْنَهُمْ بِالْحَذاءِ لَنْ يُسَحِّرُوا لَقدْ أَغْفَلُوا 

غَيْبَ الْأَلْفِ أَلْبَهُمْ بَعْدَ نَافِعٍ...

15 Imam Shāṭibī says:

وَكُوَفَ وَحَامَ فَذَٰلِكْ لَنْ يُسَحِّرُوا مُغْفِلًا...

16 Imam Shāṭibī says:

وَكُوَفَ وَحَمَٰلُ بِالْسَّبْكَةِ بِالظَّلُّ مُعْمِّجًا...

17 Imam Shāṭibī says:

وَكُوَفَ وَبَيْنَ غَيْبَهُمْ لَنْ يُسَحِّرُوا مُغْفِلًا...

18 Imam Shāṭibī says:

وَمَا النَّقْطُ مَخْيِّثَ لِلْكُوفِ وَحَمَّةَ...

19 This word code is not used in the Shāṭibiyah but in Ghayth al-Nafaʾ of Safāqūsī and al-Budūr al-Zāhirah of ʿAbd al-Fattāḥ al-Qādī.
80

– Makkī and Shāmī ۲۰

– Shu`bah, Hamzah and Kisā’ ۲۱

– Ḥafṣ, Hamzah and Kisā’ ۲۲

– Nāfī’ and Shāmī ۲۳

– the first 3 imams i.e. Nāfī’, Makkī and Başrī ۲۴

– Makkī and Başrī ۲۵

– Makkī, Başrī and Shāmī ۲۶

– Ḥarmū’i and Ṣaḥḥ ۲۷

– the Kūfiyyīn and Nāfī’ ۲۸

۲۰ This word code is not used in the Shāṭibiyyah but is used in Ghayth al-Nafa’.

۲۱ Imam Shāṭibī says:

وُقَّلَ فِيهَا مَعَ مَسْتَحْکَمٍ ثَلَاثَ

The pronoun in مَسْتَحْکَمٍ refers to Hamzah and Kisā’ in the clause before it.

۲۲ Imam Shāṭibī says:

صُحَابُ هَمَا مَعَ خَفْصِهِمُّ...* وَسَمَاءٌ...

The pronoun in مَعَ also refers to Hamzah and Kisā’ in the clause before it.

۲۳ Imam Shāṭibī says:

۲۴ Imam Shāṭibī says:

۲۵ Imam Shāṭibī says:

۲۶ Imam Shāṭibī says:

۲۷ Imam Shāṭibī says:

Fatā al-˘Alā which means the son of al-˘Alā, refering to Abū ˘Amr Başrī who is also called Ibn al-˘Alā.

۲۸ Imam Shāṭibī says:

Ghayth al-Nafa’ will also refer to them as جَرْمُيَانُ/Jarbiyan.”
Reality of the Differences (اختلافات) Between the Various Qirāʾāt

Understand O noble student! The differences found in the qirāʾāt are differences in the words and pronunciations which do no oppose or contradict each other. There can be no contradictions found in the Qurʾān since it is the word of Allah ﷻ. Allah states:

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

The words in the Qurʾān are of 2 types:

1) مَثْقَلٌ عَلَيْهِ (agreed upon) – There is agreement that everyone reads these words without any changes in them e.g. آَلِرَحْمَنِ الرَّحِيمِ.

2) مَخْتَلَفٌ فِيهِ (difference of opinion in them) – Due to Arabic syntax, grammar, morphology and the many Arabic dialects, these words are read in different ways.

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

It is impossible that in one qirāʾah 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` 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!

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

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

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

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30 Al-Nashr Vol.1 Pg. 53
The Qirāʿāt mentioned in Hadith

From Sahih al-Bukhari:31

It is reported on the authority of ʿUmar ibn al-Khattāb who says: I heard Hishām ibn Hakīm reciting Sūrah al-Furqān during the lifetime of the Messenger of Allah ﷺ, so I listened attentively to his recitation. I found him reciting many readings which the Messenger of Allah ﷺ had not taught me. I was tempted to pounce upon him during salāḥ but was patient until he made salām (terminated his salāḥ). 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 ﷺ) taught it to me in a manner different to what you have read. I then dragged him with me to the Messenger of Allah ﷺ and said: I heard this one reciting Sūrah al-Furqān with readings which you have not taught me. He ﷺ said: Leave him! Recite, O Hishām. He then recited in the same manner which I heard him recite. The Messenger of Allah ﷺ said: In this manner it was revealed. He ﷺ then said: Recite, O ʿUmar. I then recited in the manner that (he ﷺ) taught me. (Upon this) he ﷺ stated: In this manner it was revealed, for verily the Qurʾān was revealed (to be read) in seven aḥruf, recite whichever (of it) is easiest for you.

31 Sahih al-Bukhari hadith no. 4992
From *Sahih Muslim*:32

> It is reported on the authority of Ubayy ibn Ka'b who said: I was in the *masjid* when a man entered and performed *salāh*, reciting (in such a manner) which I was not familiar with. Then another entered and recited (in a manner) contrary to the first. When we terminated our *salāh* we all went to the Messenger of Allah 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 then instructed them to recite and (thereafter) praised them. I felt within myself a doubt (concerning this message of the Prophet) that I did not (even) feel in the time of ignorance. When the Messenger of Allah 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. He then said to me: O Ubayy, it has been revealed to me: recite the Qur`ān in one *harf* (way). I requested that he make it easy upon my nation. He returned to me a second time and instructed me: recite (the Qur`ān) in two *harfs*. I again requested that he makes it easy for my nation. He returned a third time and ordered me: recite the Qur`ān in seven *harfs.*

32 *Sahih Muslim* kitāb al-*salāh al-musāfir* vol. 6 hadith no. 273
Abū Ya`lā reports on the authority of Sayār ibn Salāmah who said: It has reached us that ˘Uthmān said one day on the pulpit: I ask of Allah (to remind) any man who heard the Prophet saying: The Qur`ān 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 said: The Qur`ān was revealed in seven ahruf, all of it is sufficient. ˘Uthmān then stated: I (too) bear testimony with them.

**Teachers of qir`āt amongst the Sahābah and the Tābi`īn**

Know O honoured student! Illustrious teachers of the Qur`ān from amongst the muhājirīn were Abū Bakr, ˘Umar, ˘Uthmān, ˘Ali, Talḥah, Sa`d, Ibn Mas`ūd, Hudhayfah, Abū Mūsā al-As`rārī, Sālim, Abū Hurayrah, Ibn ˘Umar, Ibn ˘Abbās, Ibn Zubayr, ˘Amr ibn ˘Āṣ, ˘Abd Allah ibn ˘Amr, ˘A`ishah, Hafsah, Umm Salamah.

From amongst the Ansār were Ubayy ibn Ka`b, Mu`ādh, Abū al-Dardā`, Zayd, Abū Zayd, Majma` ibn Jāriyah, Anas ibn Mālik.

**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 qurrā` in the form of poetry - he
similarly uses the phenomenon of opposites. A particular *ikhtilāf* 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.

Opposites are of two types:
1) Rational (عَلَى) (اصْطِلَاحَيْ)
2) Technical (اِصْطِلَاحَيْ)

Rational opposites are those which can easily be understood via reasoning e.g. the opposite of *madd* is *qas*, the opposite of *ithbāt* is *hadīf*, *fathah* is the opposite of *imālah*, *idghām* the opposite of *ith-hār*, the opposite of reading with a *hamzah* is reading without a *hamzah*, the opposite of reading with *naqṣ* is reading without *naqṣ*, to read a full *harakah* is the

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34 A place where there is difference of opinion between the *qurrā’* or *ruwāt*.
35 Imam Shāfi‘ī says:

وَمَا كَانَ دَخَلَ فَإِلَّا يُصْدَمُ َ عَلَيْكَ فَقُرِّجَ بِالذِّكْرِ إِلَيْنَا

36 *Madd* is the lengthening of sound in the letters of *madd* or in the letters of *lin*.
37 Reading the letter of *madd* or *lin* only, without any extra pull in it.
38 Affirming (reading) a letter.
39 Dropping of a letter i.e. a letter will not be read.
40 Literally means to open. Technically, it’s the opening of the mouth when pronouncing an *alif* or a *fathah*. Without the complete opening of the mouth these pronunciations are rendered deficient.
41 Literally means inclination. Technically, it’s the inclination of a *fathah* towards a *kasrah* and an *alif* towards a *yā‘*.
42 Assimilation of two letters, being read once as *mushaddad*.
43 The opposite of assimilation, where both letters are read clearly from their respective *makhārij*.
44 The *hamzah* in a word is read e.g. /nunU/wawF/dammaA/nunM/mimI/wawF/yaI , /nunU/wawF/dammaA/nunM/mimI/wawF/mimI/sukunA/dammaA/sukunA/shaddafatA/fathaA/fathaA/shaddakasA/kasraB/sukunA/shaddakasA/kasraB/fathaA/ etc.
45 The *hamzah* is not read in the word but changed to a letter of *madd* according to the *harakah* before it e.g. /nunU/wawF/dammaA/nunM/mimI/wawF/yaI , /nunU/wawF/dammaA/nunM/mimI/wawF/mimI/sukunA/dammaA/sukunA/kasraB/kasraB/kasraB/shaddakasA/fathaA/shaddakasA/fathaA/ etc.
46 It literally means to transfer. Technically, it is the transferring of the *harakah* of the *hamzah* to the *sākin* before it and dropping (not reading) the *hamzah* e.g. *qād* *fāt* will be read as *qād* *fāt* and *wād* *fāt* is read as *wād* *fāt* etc.
47 Reading without *naqṣ* would be reading the *sākin* letter with its *sukūn* and the *harakah* of the *hamzah* clearly.
opposite of *ikhtilās*¹⁸, masculine is the opposite of feminine, the opposite of *takhfīf*¹⁹ is *tathqīl*²⁰, plural the opposite of singular, the opposite of reading with a *tanwīn*²¹ is reading without a *tanwīn*²² and the opposite of reading with a *harakah* (تَغْرِيق) is reading with a *sukūn*²³.

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

Thereafter, understand that the opposites are further divided into two:
1) مَطَٰوْد وَمُمَعَّكِسٌ
   - 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) مَطَٰوْد عِبْرَ مُمَعَّكِسٍ
   - Those which are constant but cannot be applied reversibly e.g. the opposite of *jazm* is *raf* but the opposite of *raf* is not *jazm* but *nasb*.

**Etiquette and Advices for the Student**

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

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¹⁸ Reading a *harakah* partially or softly.
¹⁹ Reading a letter without a *tashdīd/shaddah*.
²⁰ Reciting a letter as *mushaddad*.
²¹ A word is read as *munawwan* e.g. مَـوَثَٰث.
²² A word is read without a *tanwīn* e.g. مَـوَثَٰث.
²³ Making a letter *sākin* i.e. freeing it of any of the *harakāt*.
should rebut it to the best of his ability, or move away from that gathering. When entering the class, he should greet all and single out his teacher. He should not sit between two classmates without their permission, be humble with his contemporaries and classmates, not laugh unnecessarily, not speak much without reason, nor look around in the class unnecessarily, but focus his attention upon his teacher. He should overlook the errors of his teacher as no man is free of faults.

Then understand O noble student! The method of attaining this knowledge is to firstly learn the makhārij and the sifāt of the letters by a capable teacher. Once he is proficient in his pronunciations of the letters he should recite the entire Qur`ān in the narration of Hafṣ 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 sabʿah qirāʾ 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 qirāʾ āt.

The student should not falsely claim his interest in studying qirāʾ 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 sabʿah qirāʾ āt as rare. The signs of a capable teacher are that his sheikh is well-versed in the field of qirāʾ āt, he can be relied upon (as far as this field is concerned) and his students are adept in qirāʾ 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 Qirāʾāt and its Subject Matter**

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

**The Seeking of an Apt Teacher**

Know O honoured student! Most matters dealt with in the subject of qirāʾāt 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 Sūrahs

Know O honoured student! When starting a sūrah, whether it is after waqf or qat, 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, ˘Āsīm and Kisā`ī will recite the basmalah. This is also referred to as fasl. The remaining qurrā` will recite without the basmalah. From them Hamzah will make wasl only, whereas Warsh, Abū ˘Amr al-Baṣrī and Ibn ˘Āmir will have three ways; (1) reciting the basmalah, (2) reciting with sakt and (3) with wasl.

Silah in Mīm al-Jam`

Know O student! Mīm al-jam` refers to that mīm which indicates to masculinity and plurality appearing after a hā`, tā` or kāf (ـهـ، ـتـ، ـكـ).

Then understand that the mīm al-jam` will appear before a sākin or mutaharrik. If it is a mutaharrik then it will either be a pronoun or another letter. If it is a pronoun then all the qurrā` will make silah in it e.g. دَخَنْمُوا، فَأَجَّدُمُوهُا، أَنْذَرُمُوهُا، نُسِبُمُوهُا فَأَجَّدُمُوهُا، حَتَّى وَجَدُوْمُهُ، وَإِذ بِرَجُمُوهُ، and when it is another letter then Qālūn will make silah with khulf (with a variance i.e. another option) and Makkī without khulf e.g. عَلِيْهِمْ عَلِيْهِمْ عَلِيْهِمْ عَلِيْهِمْ عَلِيْهِمْ.54 Warsh will only make silah if mīm al-jam` is followed by a hamzah al-qat` e.g. آَخَذَهُ أَسْتَدُّ حَلْقًا.55 The remaining qurrā` will read without silah.56

54 Imam Shāṭibī says:

وَصَلِّ ضَمِّ مِمَّ مِمِ الْجَمْعِ شَيْ يُنْخِرُهُ وَوَأَرَاقُ أَوْ تَأَلُّوْنَ تَعْلَمُوْنَ جَالِا

55 Imam Shāṭibī says:

وَمَنْ مَلِئَ جَمْعًا اخْتُصِصَ لَهُ مِنْهُمْ وَأَكْسِبُوهُ الْبَالُ بَعْدَ يُكْفِّمُهُا

56 Imam Shāṭibī says:

...
If mīm al-jam̲ is followed by a sākin then no silah will be made by any of the qurrā`, however it should be noted whether it is preceded by a → with a kasrah or yā` sākinah before it i.e. before the hā`. If it is, then Hamzah and Kisā`i will read both the hā` and the mīm as madmūm and Baṣrī will read them both as maksūr during waṣl e.g. During waqf all the qurrā` will read the same as Hafṣ except for Hamzah who will read the hā` of /mimF/heM/yaM/lamI/alifhamBU, /mimF/heM/yaM/lamM/aynI/maksur and Basrī will read them both as madmūm whether making waṣl or waqf.

Idghām Kabīr

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

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57 Imam Shāṭibī says:

وُمِّنْ مَوْرَدَ وُصْلًا ضَعْفًا قَالَ سَاكِنٌ ﷺ يُنْكَلَّ...

58 Imam Shāṭibī says:

وَبِمَعَانَةِ الرَّأْسِ الْوَسِيلُ الْخَلْقِ يَقُولُ أَعْلَمُ أَنَّهَا أَوْ آيَةً سَانِيَةً ﷺ يَقُولُ أَعْلَمُ أَنَّهَا بِالْخَلْقِ مُضْمِنَةً كَأَمَا يَقُولُ أَنَّهَا أَوْ آيَةً سَانِيَةً ﷺ يَقُولُ أَعْلَمُ أَنَّهَا...

59 Imam Shāṭibī says:

وَقَدْ فَلَحُتْ بِالْخَلْقِ مُكَتَّبًا...

60 Imam Shāṭibī says:

عَلَّيْهِمْ إِلَيْهِمْ حَزّْةً وَلَدَنِهِمْ ﷺ مَحِبًّا بِقَسْمِ الْجَهَّازِ وَقَدْ وَقِيَّاضًا...

61 Jamzūrī says:

إِنَّمَا إِنْ سَكَنَ ﷺ أَوْلَى أَنْ قُطِعَ مَتَّى سَكَنَ أَوْ مُخْرُوجُ النَّحَايَةَ فِي كُلِّ قَلِيلٍ ﷺ مُخْتَبِرَةً وَكَفَّاءَةً بِالْخَلْقِ...

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

إِنَّمَا إِنْ سَكَنَ ﷺ أَوْلَى أَنْ قُطِعَ مَتَّى سَكَنَ أَوْ مُخْرُوجُ النَّحَايَةَ فِي كُلِّ قَلِيلٍ ﷺ مُخْتَبِرَةً وَكَفَّاءَةً بِالْخَلْقِ أَوْ سَكَنَ وَفَدِيَتْهَا مَعْلَمًا ﷺ قَبِدْتُهَا عَرْضًا يَنْصُرُهَا...

The 12 types referred to here are saghīr, kabīr and muṭlaq multiplied by mithlayn, mutajānisayn, mutaqāribayn and mutabā’idayn.
Idghām kabīr is only found in the qirā`ah of Abū ʿAmr Baṣrī from the narration of Sūsī. Thus, wherever two mithlāyn, mutajānisayn or mutaqāribayn letters meet in writing Sūsī will make idghām.⁶²

Thereafter know that 2 mithlāyn letters appearing together in 1 word, idghām will only take place in writing Sūsī and maṣāḥēk.⁶³ If 2 mithlāyn letters appear in 2 different words then idghām will take place wherever it appears excluding ūrūf.⁶⁴

However, idghām will not take place if the first letter is tā` mutakallim, tā` of khitāb, munawwān or mushād.⁶⁵

If 2 mithlāyn letters come together after a harf al-ʿillah (weak letters - alif, wāw and yāʾ) has been dropped then both ith-hār and idghām will be allowed e.g.

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⁶² Imam Shāṭibī says:

وَذْوَكَ الإِذْعَامَ الْكَبْرِ وَقَطْنُهُ إِبَأَ عَمَّرٍ الْبَيْضُ بِهِ مَغْنُوْلاً

Even though Imam Shāṭibī mentions that Abū ʿAmr Baṣrī makes idghām, it is only made in the narration of Sūsī via the lāriq of the Shāṭibiyah.

⁶³ Imam Shāṭibī states:

فِي كِلَمَةٍ عَنْهَا مَاسَكْتُمْ وَنَمَا مَاسَكْتُمْ وَقِبَائِهِ الْيَبَابَ لِيَسْ مَعَوَّلاً

⁶⁴ Imam Shāṭibī states:

وَقَدْ أَطْهَرَهَا فِي الْكِتَابِ بُرْزَكُ كَفْرُهُ إِذْ الْيَوْمُ تُقِيِّفَ كَفْرَهَا لِيَجِمَاعَ

⁶⁵ Imam Shāṭibī says:

إِذَا لَمْ يَكُنْ نَا مِنْهُ أَوْ مُكَاتِبٌ أَوْ السَّمِيْتِينَ تَوْبَةً أَوْ تَفْتَلَاكُمْ تُرَابًا نَّتَكُرُونَ وَاسْعُ عَلَيْهِمْ َأَيْضًا تُبَيِّنَتُ مَثَلاً

⁶⁶ Imam Shāṭibī says:

وَعَدْتُمُ الْجِهَانَ فِي كَلِمَةٍ مَّوْصِفٍ إِنْ يُكِفَّكُمْ عَلَيْهِمْ أَيْضًا وَقَلِّلَ لَكُمْ عَنْ عَامَّ مِثْلِ السَّحْلَا
In only idghām is allowed.67 Similarly, idghām will take place if the hā` madīṃmah68 of mū is followed by another wāw e.g. 

هوَ وَلِّدِينِ ۚ هوَ وَالْلَّيْكَةُ، هوَ وَمِنْ يَأْمُرُ

**Idghām Mutaqāribayn**

Know O student! When 2 mutaqqāribayn letters appear in 2 different words then the idghām of hā` will only take place in 71

The idghām of qā into ٌ and visa versa will take place wherever they appear as long as it is preceded by a mutahārrik72 e.g. 

حَلُّقَ كُلُّ شَيْءٍ، كَثْرُ تُصُورُا.

67 Imam Shāṭibī says:

وَمَا قُوَّمَ مِنْهَا قُوَّمُ مِنْ يَأْمُرُ... يَجْلِبُ عَلَى الْإِذْعَامِ ۚ هَؤُلَاءِ رَبُّي

68 By stating hā` madīṃmah we exclude the hā` sākinah in which there is agreement that idghām will be made (Abū ‘Amr Bašrī reads the hā` as sākinah) e.g. (Sūrah al-Shūrā), and (Sūrah al-Nahl), and (Sūrah al-An`ām). These are the only three examples in the Qur`ān.

69 Imam Shāṭibī states:

وَزَاوَهُ وَالْمَضْمُومِ هَآءَ كَحْرُوُ على مَعْرُوفٍ مِنْ... فَأَذَاعُوهُ وَمِنْ يُظْهِرُ فِي الْإِذْعَامِ عَالَّلًا

70 Imam Shāṭibī only mentions mutaqqāribayn 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:

شَيْءًا لَمْ تَجْلِبَهُ تَمْسِيًا بِهَا لَمْ تَجْلِبَهُ... فَتَأْمُرُ كَانَ ذَلِكَ ۗ سَأَلَ مَنْ يَأْمُرُ... 

71 Imam Shāṭibī says:

فُرَخَحَ عَنَّ النَّارِ الْأَلَّذِي خَالَاهُ...مَعْدَعُ... 

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

وَإِذَا كَانَ ۗ غَلَبَانِ فِيهَا هُمْ مَثْلًا... إِذْهَابُ لْقِابِ فِي الْكَافِ مُسْجِلًا

وَهَذَا إِذَا كَانَ ۗ غَلَبَانِ فِيهَا هُمْ مَثْلًا... وَمَنْ يَغْلِبَ... لْقِابِ مُسْجِلًا

كَبَّرَتْنَاهُمْ وَمَكِيْنَكُمْ وَعَلَّمَتِنَا... وَمِنْهُمُ الْأَيْضَآءُ وَمَرْكُوبُ الْحَجَلَا

The word mentioned 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:

وَذَعَامُ ذِي الْخَرْمِ مَلْكُكُنَّ قَلْ... ۚ أَحْلٍ وَبِثْنَاً ثَيْلتُ وَالْسَّجُومُ أَتْبَعَهَا...
If it is preceded by a sākin then idghām will not take place e.g.  

The idghām of  ﺪ will take place into 10 letters:

If the  ﺪ is maftūhah and preceded by a sākin, then idghām will not take place e.g.  ﺪ

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.

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

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

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73 Imam Shātibī says:

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

75 Imam Shātibī says:

76 Imam Shātibī says:

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

78 In reality it will only be 10 letters because the idghām of  ﺪ into  ﺪ will actually be mithlayn and not mutaqāribayn (or mutajānisayn).
In 6 words Sūsī will make *idghām* and *ith-hār:*  

1. حَمَّلْوا الْوَرْقَةَ مَمْ  
2. وَقِيلَ الْزِّكَةَ مَمْ  
3. وَآتَتْ ذَهَرُ الْقُرُبِيَّ حَقَّهُ  
4. قَاتَ ذَهَرُ الْقُرُبِيَّ حَقَّهُ  
5. ولتأت طائفة أخرى  
6. جَبَّتْ ثَيَبًا قَرِيَّا

The *idghām* of ت will take place into 5 letters: حَمَّلْنا الْوَرْقَةَ مَمْ  

وَقِيلَ الْزِّكَةَ مَمْ  
وَآتَتْ ذَهَرُ الْقُرُبِيَّ حَقَّهُ  
قَاتَ ذَهَرُ الْقُرُبِيَّ حَقَّهُ  
ولتأت طائفة أخرى  
جبَّتْ ثَيَبًا قَرِيَّا

will be made *idghām* into ص and ض e.g.  

The *idghām* of ل into ر and ر into ل will take place if they are preceded by a *mutaharrik* e.g. حَمَّلْنا الْوَرْقَةَ مَمْ  

وَقِيلَ الْزِّكَةَ مَمْ  
وَآتَتْ ذَهَرُ الْقُرُبِيَّ حَقَّهُ  
قَاتَ ذَهَرُ الْقُرُبِيَّ حَقَّهُ  
ولتأت طائفة أخرى  
جبَّتْ ثَيَبًا قَرِيَّا

If it is *maftūh* and preceded by a *sākin* then *idghām* will not take place e.g. حَمَّلْنا الْوَرْقَةَ مَمْ  

وَقِيلَ الْزِّكَةَ مَمْ  
وَآتَتْ ذَهَرُ الْقُرُبِيَّ حَقَّهُ  
قَاتَ ذَهَرُ الْقُرُبِيَّ حَقَّهُ  
ولتأت طائفة أخرى  
جبَّتْ ثَيَبًا قَرِيَّا

However, if it is *madmūmah* or *maksūrah* and preceded by a *sākin* then *idghām* will still take place e.g. حَمَّلْنا الْوَرْقَةَ مَمْ  

وَقِيلَ الْزِّكَةَ مَمْ  
وَآتَتْ ذَهَرُ الْقُرُبِيَّ حَقَّهُ  
قَاتَ ذَهَرُ الْقُرُبِيَّ حَقَّهُ  
ولتأت طائفة أخرى  
جبَّتْ ثَيَبًا قَرِيَّا

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79 Imam Shāṭībī says:  

70 71 72

80 Imam Shāṭībī says:  

81 Imam Shāṭībī says:  

82 Imam Shāṭībī says:
The *idghām* of ن will take place into ل and ر if preceded by a *mutaharrik* e.g. 

وَإِذَا تَأَلَّىْ رِيْطَمُ ، كَنْ نَؤُمُنَ لَكَ 

. If preceded by a *sākin* then *idghām* will not take place e.g. 

وَثَّفَنَّ لَهُ مُسْلِمَوْنَ ِّكَحَافُوْنَ رَيْطَمْ ، أَنِّ َيَكُنْ لَهُ ، يُزَادُنَّ رَيْطَمِهِ. 83

The ب of بَعْدُ will be made *idghām* into the م of مَنِّ يَجِهِ. 84

**Hā` al-Kināyah**

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

لَهُ ِّسَلْمَاتُ ، فِيهِ الْقُرْآنَ 86

If it appears between 2 *mutaharrik* letters all qurrā` will make *silah* in it, with a few exceptions e.g. 87

إِنْمَا كَانَ يَعِيدُ يَصِبْرًا

However, if preceded by a *sākin* and followed by a *mutaharrik* then Ibn Kathīr will make *silah* during wasl e.g. 88

مُيِّبِيُّ هُدْىٌ

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

Imam Shāṭībī says:

غَلِّي إِبَّنَهُ بِضَوْى نَحْنُ مُسْجِلًا...

84 By specifically mentioning these examples we exclude all other places where the ب may be followed by a م e.g. بَعْدُ مِنْ يَبِعَة. بَعْدُ مِنْ يَبِعَة 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. بَعْدُ مِنْ يَبِعَة. The *idghām* that takes place here is therefore *saghīr* and not *kabīr*.

Imam Shāṭībī says:

وَفِي مِنْ يَبِعَةْ بَعْدَ بَعْدَ حَتِّيَّا َّأَنْ مُداًّمُ قَتَّرُ الأُصْلُ إِنْ أَ주َلَّا

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

86 Imam Shāṭībī says:

وَلَمْ يَصِبْلُواْ مَعْضَمًا قَبْلَ سَاَكِيْنِ... 

87 Imam Shāṭībī says:

وَمَا قَلْبَ الْتَحْمِيلِ لِمُلْكَ وَصَلَّٓا...

88 Imam Shāṭībī says:

وَمَا قَلْبَ الْتَحْمِيلِ لِمُلْكَ وَصَلَّٓا...
Madd Farî

Understand O student! In madd muttasîl and munfaṣîl Warsh and Hamzah will make ṭūl whilst the remaining qurrâ` will make tawassuṭ in madd muttasîl.

In madd munfaṣîl Qâlûn and Dûrî Baṣrî makes qaṣr with khulf (with a variance i.e. another option) whereas Makki and Sûsî only makes qaṣr. The remaining qurrâ` will make tawassuṭ which will also be the second way allowed for Qâlûn and Dûrî Baṣrî.

The qurrâ` will only make ṭūl in all types of madd lâzîm e.g. دَايَةُ ، آلَانَ etc.

In madd ārid li al-waqf all the qurrâ` allow qaṣr, tawassuṭ and ṭūl e.g. قَلِّمْتُنَّ ، كُذَّبْنَا.

In madd badl Warsh will have tathlīth (three options) i.e. allows qaṣr, tawassuṭ and ṭūl e.g. عَامَّانِ ، أَوْلِيَّ ، إِيَّاهُ.

If yâ` līn or wāw līn is followed by a hamzah in the same word then Warsh will read it with tawassuṭ or ṭūl during waqf and wasl e.g. خَيْبُ ، سَوَّةً. ۹۴

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۹۹ Imām Shāṭîbî states:

ْقَانِ يُتَقَنِّصُ فَالْقَضَرُ بَارِزٌ طَالِيَةً ﴿ يُحَلِّلَهَا بَرْيَكٌ ذَرَّةً وَمَضْقَلٌ ﴿

۹۰ Imām Shāṭîbî says:

وَعِنْ كُلُّهُمْ بِالسَّمَادَ مَا قَبِلَ سَابِقٌ ﴿﴿

۹۱ Imām Shāṭîbî says:

وَعِنَّ سَكَّوْنَ الْوَفِقِ وَجَهْنَ أُصِلاً ﴿ . . . ﴿

۹۲ Imām Shāṭîbî states:

وَمَا بَعْدَ هَذِهِ ثَابِثٌ أَوْ مَعْلُومٌ ﴿ فَقَضِرْ وَقَدْ زَوَّى لِلْوَقِفِ مُطْلُوبًا ﴿ وَوَسْـطَةُ قَوْمٍ كَامِلٍ ﴿ يُعِينُهُ أَذِيَّةَ إِلَى أَيْبَاهُ مَثَلًا ﴿

۹۳ If they appear in 2 separate words then naql will take place instead e.g. ﴿ لَوْ أُزَلَّتَا ، إِيَّاهُ ﱄٓٔدَمُ ﴿

۹۴ Imām Shāṭîbî states:

ْقَانِ يُتَقَنِّصُ أَلِيِّيًا نَفْحٌ وَخَمْرَةً ﴿ يُكَـذِّبَهَا أَوْ وَأَرُوْجُـهَا جَمْعًا ﴿ بِطَوْلٍ وَقُضَـيْ وَضْـلُ وَزَحْيَ وَوَقْفُهُ ﴿ . . . ﴿

۹۷
Two hamzahs appearing in one word

Know O honoured student! If 2 hamzahs appear together in 1 word then the first one will always be maftūhah. If the second one is also maftūhah e.g. طَمْرَهُمْ، بَلْ، then Qālūn, Baṣrī and Hishām will make tashīl with idkhāl.

Hishām has a second way (wajh) which is tahqīq with idkhāl. Warsh and Makkī will read with tashīl al-mahd (pure tashīl i.e. without idkhāl), while Warsh also allows a second reading, ibdāl.

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

95 Imam Shāṭībī states:

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

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 harakah found on the hamzah. IbΔal 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 Shāṭībī in the following line:

99 Imam Shāṭībī states:

No tathlīth will be made by Warsh if ibdāl is made e.g. بَلْ،.
will read with *taḥqīq al-mahd* (pure *taḥqīq* i.e. without *idkhāl*) and *taḥqīq* with *idkhāl*.

However, in 7 places Hishām will read with *idkhāl* only viz. *إِذَا مَا بَيَّنَتْ* in *Sūrah Maryam*, *أَنَّى لَنَا لِأَجْرٍ* in *Sūrah al-Aʿrāf*, *أَنَّى لَنَا لِأَجْرٍ* both in *Sūrah al-Shuʿarāʾ*, *أَنَّى لَنَا لِأَجْرٍ* both in *Sūrah al-Sāffīt* and *أَنَّى لَنَا لِأَجْرٍ* in *Sūrah Fussīlāt*. In *Sūrah Fussīlāt* Hishām will also allow *tashīl*. In *Nāfīʿ*, Makkī and Bağrī will make *tashīl* without *idkhāl* whereas Hishām will read with *idkhāl* (with no *tashīl*).

If the second *hamzah* is *madīmūmah* e.g. *عَلَّوْلَ* Qālūn will have *tashīl* with *idkhāl*. Bağrī will have *tashīl* with *idkhāl* and *tashīl* without *idkhāl* (*tashīl al-mahd*). Warsh and Makkī will have *tashīl al-mahd*. Hishām will read with *taḥqīq al-mahd* and *taḥqīq* with *idkhāl*. There are only 3 examples of this in the Qurʾān i.e. *إِنَّ أَلْيَمَيْنَ مَيْتَانِ一组،* and *مَيْتَانِ一组*.

In *Sūrah Āl ʿImrān* Hishām will have 2 ways: *taḥqīq* with *idkhāl* and *taḥqīq* without *idkhāl*, whereas in *قَالُوْلَ* of *Sūrah al-Šād* and *قَالُوْلَ* of *Sūrah al-Qamar* he will have 3 ways: *taḥqīq* with *idkhāl*, *taḥqīq* without *idkhāl* and *tashīl* with *idkhāl*.

Ibn Dhakwān and the Kūfīs will generally read with *taḥqīq*.

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

...َوَقَتَلَ الْكَحْلَ حُلْفًا لَهُ وَلَا لَهُ وَلَا...

101 Imam Shāṭibī says:

...ِ وَفِي سَبِيعَةَ لَا حُلْفَ عَنْهَا بِمَرْحَمٍ...ِ وَفِي حُزْنِ الأَخْرَافِ وَالشَّحْرَاعِ العَظَمَاءِ...ِ أَبْنَى أَنْفُكَ مَمَّا فَوْقُ صَبْعَاهُ...ِ فِي قَصْفِ حَزْفٍ وَالسُّحْبِ السَّهَاء...ِ وَأَنفُكَ بِالْحُلْفِ مَدَّ وَحَدَّهُ...ِ وَسَهَّلَ سَيْاَصًا وَفِي النُّحُوُّ أَيْدِلَا...ِ

102 Imam Shāṭibī says:

...ِ وَمَدْتُ قَلَ الْقُمْطَ لِيَ خِيْلُهُ...ِ بِحُلْفِهِ بَرًا وَجَاهَةً لِبَيْصَلَا...ِ

103 Imam Shāṭibī says:

...ِ وَقِينُي عَمْرًا وَرَزَّوْا لِيَخَافُكُمُ...ِ كَحْفَصُ وَقِيْنِي عَمْرًا قَفَّاَلَ وَإِعَلاَ...ِ

104 Imam Shāṭibī says:

...ِ وَقِينُي عَمْرًا وَرَزَّوْا لِيَخَافُكُمُ...ः।
Two hamzahs appearing in two separate words

Know O student! Two *hamzahs* coming together in 2 different words are of 2 types:
1. the 2 *hamzahs* agree in their *harakāt*
2. the 2 *hamzahs* have different *harakāt*

Two hamzahs which *harakāt* agree

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

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

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

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105 Imam Shāṭibī says:

وَأَسَفَطَ الْأَوْلِيَاءِ فِي أَفْقَاهِهِمْ مَعَ اِذِى كَانَ مِنْ كَلِمَتِيْنِ قَبْلَ الْعَلَّا وَقَالُوْنَ الْتَّيْنَيْنِ فِي الْفَتْحِ وَافْتَقَ . . .

106 Imam Shāṭibī says:

وَالْسَخْرَى كَمِّدْ عَبْدُ وَرْضَى وَقَطَّلَ َوَقَدْ قَيْلَ مَعْصِيَةً عَنْهَا تَبْدَلَا . . .

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

108 Imam Shāṭibī says:

َوَالْسَخْرَى كَمِّدْ عَبْدُ وَرْضَى وَقَطَّلَ َوَقَدْ قَيْلَ مَعْصِيَةً عَنْهَا تَبْدَلَا . . .

109 Imam Shāṭibī says:

وَالْسَخْرَى كَمِّدْ عَبْدُ وَرْضَى وَقَطَّلَ َوَقَدْ قَيْلَ مَعْصِيَةً عَنْهَا تَبْدَلَا . . .

110 Imam Shāṭibī says:

وَأَسَفَطَ الْأَوْلِيَاءِ فِي أَفْقَاهِهِمْ مَعَ اِذِى كَانَ مِنْ كَلِمَتِيْنِ قَبْلَ الْعَلَّا وَقَالُوْنَ الْتَّيْنَيْنِ فِي الْفَتْحِ وَافْتَقَ . . .
well as *ibdāl* of the second hamzah into a yāʾ sākinah.\(^{111}\) Başrī will drop the first hamzah.

In Sūrah al-Baqarah and Ṣūrah al-Qurān al-Muṣṭafī, \(^{nāfī} Makkī and Basrī as yāʾ maksūrah.\(^{112}\)

Two hamzahs which harakāt differ

If the first hamzah is *maftūḥah* and the second maksūrah or *madmūmah* e.g. 

If the first hamzah is *madmūmah* and the second *maftūḥah* e.g. 

If the first hamzah is *madmūmah* and the second maksūrah e.g. 

If the second hamzah is followed by a *mutaharrīk* then the letter of *madd* will be read alone i.e. with *qaṣr* and no *tashīl* will be allowed e.g. ʿorūṭānaʾ. If the second hamzah is followed by a *sākin* then *ibdāl* will be made with *madd* i.e. *ṭūl* e.g. . If after *ibdāl* of the second hamzah there is a temporary *harakah* due to *naql* e.g. Ṣūrah al-Baqarah and Warsh will also read the second hamzah as yāʾ maksūrah.\(^{112}\)

If after *ibdāl* of the second hamzah there is a temporary *harakah* due to *naql* e.g. Ṣūrah al-Baqarah and Warsh will also read the second hamzah as yāʾ maksūrah.\(^{112}\)
The remaining qurrā` will read all types with tahlīq.

Summary

Of 6 possibilities only 5 are found in the Qur`ān:116
1) First hamzah maftūhah and the second maksūrah e.g. َمَذْعَةُ إِلَى ، َجَاحَةُ إِحْوَةُ ، َدُهَشَةُ إِذَّ وَأَلْبَغَةُ إِلَى . Tashīl between hamzah and yā` will be made by Nāfi¨, Makkī and Basrī.
2) First hamzah maftūhah and the second madmūmah e.g. َجَاحَةُ أَنَّهُ . This is the only example in the Qur`ān. Tashīl between hamzah and wāw will be made by Nāfi¨, Makkī and Basrī.
3) First hamzah madmūmah and the second maftūhah e.g. َيَبْطَالُ أُصْبِنَاهُمْ ، َمَلَأُ أُقُوْنِ . Ibdāl into wāw will be made by Nāfi¨, Makkī and Basrī.
4) First hamzah is maksūrah and the second maftūhah e.g. َمَنَّى أَنَّهُ ، ُمَذْعَة َىَنْطِي. Ibdāl into yā` will be made by Nāfi¨, Makkī and Basrī.
5) First hamzah is madmūmah and the second maksūrah e.g. َيَبْطَالُ إِلَى ، َمَلَأُ إِنَّهُ ، َالفَرْقَاءُ إِلَى . Tashīl between hamzah and yā` will be made as well as ibdāl into a wāw by Nāfi¨, Makkī and Basrī.

Hamzah Mufradah – the isolated hamzah117

Know O student! The solitary hamzah (hamzah mufradah) is either sākinah or mutahā’arrakah.

Hamzah Sākinah

Warsh will make ibdāl of the hamzah into a letter of madd which agrees with the harakah before it if it is the fā` al-kalimah of the verb e.g. /kāfU/sanU/lamI/alifU/fathaA/fathaA/fathaA/kasraB/tamarU/zayF/hemimI/lamF/aynM/faM/lamI/alifU/nunF/mimI/hamzaU/alifU/faI/tarF/fathaA/nunM/dammatanA/fathaA/sukunA/fathatanA/fathaA/kasraB/sukunA/fathaA/kasraB/kasraB/sukunA/fathaA/sukunA/fullpoint.../. However, ibdāl will not be made in any of the derivatives of the ēbhārah e.g. َمَأْوَاهُ ، َمَأْوَاهُ ، َفَأْوَاهُ ، َفَأْوَاهُ ، َنَوْيُ ، َالْسَمَأْرَى َمَأْوَاهُ.119

116 The first hamzah being maksūrah and the second madmūmah is not found in the Qur`ān.
117 That hamzah which appears alone, without another hamzah next to it.
118 Imam Shāṭibī says:
119 Imam Shāṭibī says:
Sūsī will generally make *ibdāl* everywhere whether it is the *fāʿ*, *ayn* or *lām* *kalimah* excluding his specific exceptions e.g. ١٢٠

**Hamzah Mutaharrikah**

If a *hamzah maftūḥah* appears as the *fāʿ* *al-kalimah* and it appears after a *dammah* then Warsh changes it into a *wāw maftūḥah* e.g. ١٢١

١٢٠ Imam Shāṭibī says:

وَبِيَادل للسُّوْىِ كُل مَّسْكِنِ مِن الْهَمْزَةِ مَدًا...

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

١٢١ Imam Shāṭibī says:

لا يقول وَلَكَ لِأَيْنَ اسْتَدْرَجْتَ إِلَىِ الْبَارِيْكَ بِهِ وَفَقَّرَكَ بِهِ حَالٍ سَكِينٍ وَقَالَ ابْنُ غَلْبٍ بَايُوْبٍ تَبْدَلًا

His exceptions also include *bāriyek* 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:

No *ibdāl* will take place in words like *sws-š-w* and *w-w* and so on because the *hamzah* is not the *fāʿ* *al-kalimah*. ١٠٣
Naql - Transferring of the hamzah's harakah to the sākin before it

Know O student! If a sākin letter is followed by a hamzah mutaharrirakah in a different word then it is known as mafsūl ʿām – a general separation e.g. قَدْ أَفْلَحْتُنَّ إِلَّا. If hamzah mutaharrirakah appears after lām al-taʿrif then it is known as mafsūl khāṣ – a specific separation i.e. specific to lām al-taʿrif e.g. اللَّهُ ﻆَيْنَىٰ، إِنَّذَا وَالْأَرْضُ.

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.

Tahqīq and sakt

Understand O noble student! In mafsūl ʿām Khalaf will have sakt with khulf. Tahqīq will be read first (muqaddam fi al-`adāʾ). In mafsūl khāṣ, نَيَّةٌ, and نَيَّةً only sakt will be made by Khalaf (without khulf).

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122 Imam Shāṭibī states:

وَحَرَّضَ لَوْلَاكُمْ كُلّ سَاَكِيْنَ آخِرٍ َ صَحِيحٌ يَشَكَّلُ الْمَهْرِ نَاحِيَةً مَسَّهُا

Madd will be made if a letter of madd precedes a hamzah mutaharrirakah and silah will be made if a mīm al-jamʿ appears before the hamzah mutaharrirakah. Therefore in both these cases naql will not be made e.g. فَذَا الْفَسْكُ، عَلِيْكُمْ الْفَسْكُ.

123 Imam Shāṭibī states:

... وَعَدَتْ ... رَوَيَتْ فِي أُوْلَٰٰدِ سَأْكِيْنَ مَثَلًا وَسَيَّتَتْ فِي شَيْءٍ وَشَيْءٍ ...

وعَدَتْ refers to صحيح ساكين آخر (salīh 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 Imam Shāṭibī states:

وَمَعْطُوْسِهِمْ ۖ لِذِٰلِكَ أَلَامُ بِلُّكَرِيفِ عَنْ حَرَّضُهُا وَعِيْهِ وَشَيْئَتْ لِمُهَوَّذُوْنَ ...

These verses indicate that Khalaf and Khallād makes sakt in lām al-taʿrif، نَيَّةٌ and نَيَّةٌ. 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 نَيَّةٌ، 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 ām*. In *mafsūl khās* as well as in مَّيْعَةٌ and مَّيْتَةٌ he will make *sakt* with *khulf*. *Sakt* will be read first (*muqaddam fi al`adā*).

However, in مَّيْعَةٌ and مَّيْتَةٌ no *sakt* will be made during *waqf*. Instead *naql* and *idghām* will be made i.e. نَاقِلًا (naql), نَاقِلًا (idghām).

**Waqf for Hamzah and Hishām**

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

*Takhfīf* is of two types:

1) *Takhfīf qiyāsī* – those types of *takhfīf* which are in accordance with Arabic linguists: being *ibdāl*, *naql*, *tashīl bayn bayn*, and *hadhf*.

2) *Takhfīf rasmī* – those types of *takhfīf* which are in accordance with the *rasm* (script) of ˘Uthmān: being *ibdāl* and *hadhf* only.

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

125 Imām Shāṭibi states:

وَخَرَّلَنٰهُ مَا قَبَلَهُ مَنْسَكًا وَآسِفَةَا حَتَّى يَنْزِعَ الْفَلَطَ آنَهُمَا

وَعَنِّ خُرْطْةُ في الْوَقُفِ خُلْفَ... \[...\]

126 Imam Shāṭibi states:

وَمَا زَوَّرُ امْضِلْيَانِ نَسْكَةُ قَبْلَةٌ أو أَيْنَ عَنْ يَغْضُبُ بِالْإِلَهَامِ خَلْفًا

127 It is also referred to as *tashīl*.

128 Imam Shāṭibi states:

\[...\]

وَأَيْنَ عَنْ يَغْضُبُ بِالْإِلَهَامِ خَلْفًا

فَقِيْيَ أَيْنَ يَبْلِيُ الْذَّوْارِ وَالْبَلَحُدُرُ رَسْمَةٌ... \[...\]

In many cases *takhfīf rasmī* agrees with *takhfīf qiyāsī* e.g. مَئَوْنِ. However, it does not mean that wherever the *hamzah* is written as a ُّا or ُوَاُ, that *ibdāl* will be allowed into a ُّا or ُوَاُ e.g. بِسَارْكُمْ، حَافِظُ 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 ُّا and ُوَاُ. In reality, it is based on what is transmitted and proven in the *qirā`ah*.
A hamzah is either mutaharrakah or säkinah. A hamzah säkinah 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 mutbādi‘ ah
2) In the middle of a word – hamzah mutawassītah
3) At the end of a word – hamzah mutāţarrifah

The hamzah mutbādi‘ ah has already been discussed in previous chapters.

Thereafter, understand that if the hamzah is mutawassītah whether intrinsic e.g. جَائِكُمْ، سآَضَرِ فْ سَلَّمَ النَّبُّ or circumstantial e.g. جَائِكُمْ then only Hamzah will make takhfīf in it.

If the hamzah is mutāţarrifah then Hamzah and Hishām both will make takhfīf in the hamzah.

If the hamzah mutawassītah or mutāţarrifah is säkin, whether the sukūn is intrinsic or circumstantial and it is preceded by a mutaharrakah then the hamzah will be changed into a letter of madd which agrees with the harakah before it by Hamzah alone in the mutawassītah and both Hishām and

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

130 In جَائِكُمْ the hamzah is actually mutbādi‘ ah but because of the sin before it, becomes mutawassītah. In جَائِكُمْ the hamzah is actually mutāţarrifah and becomes mutawassītah due to كُمْ being added to the verb.

131 Imam Shāṭibī says:

 иногда его заменяет суффиксами

132 Imam Shāṭibī says:

 иногда его заменяет суффиксами

133 In the hamzah mutawassītah the sukūn will always be intrinsic. The hamzah mutāţarrifah's sukūn however is either intrinsic or circumstantial.
Hamzah in the mutaţarrifah e.g.  

In this case both and or will also be allowed with khulf i.e. it will be read as or, or , or , or , or , or , or , or , or , or , or , or , or . After ibdāl in and the hā may be read with a kasrah also.

If a hamzah mutaharrikah, whether mutawassitah or mutaţarrifah is preceded by a sākin which is not an alif, wāw or yā` which is zā` idah (not originally part of the word) then Hamzah will make naql in the mutawassitah while both Hamzah and Hishām will make naql in the mutaţarrifah e.g. will all be read as . In these examples where the hamzah mutawassitah is preceded by a wāw or yā` sākinah which is asli (part of the original word i.e. not zā` idah) then idghām will also be allowed e.g.

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

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134 Imam Shāţibī says:

135 Imam Shāţibī states:

136 Imam Shāţibī states:

137 Imam Shāţibī states:

138 Imam Shāţibī states:

139 Imam Shāţibī states:

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

If so will also be allowed as explained by Imam Shāţibī:

In this case both madd and qasr will be allowed as explained by Imam Shāţibī:
When *hamzah mutaharrikah* is *mutatarrifah* and preceded by an *alif* then *Hamzah* and *Hishām* will change the *hamzah* into an *alif* e.g. *yā`*.

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

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. *mutawassitah*.

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

1-3) *hamzah maftūḥah* after any of the 3 *harakāt* e.g. *sākin*.

4-6) *hamzah maksūrah* after any of the 3 *harakāt* e.g. *fathatan*.

7-9) *hamzah madmūmah* after any of the 3 *harakāt* e.g. *khattāt*.

When a *hamzah maftūḥah* comes after a *kasrah* then *ibdāl* will take place into a *yā`* e.g. *mutawassitah*. When the *hamzah maftūḥah* appears after a *dammah* then *ibdāl* will take place into a *wāw* e.g. *mutawassitah*. If a *hamzah maftūḥah* comes after a *kasrah* or a *hamzah maksūrah* after a *dammah* then *ibdāl* will be made by *Akhfash* and

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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 Shāṭibi states:

\[\text{\* وَبُلَفَةُ مَهَٰلاً تَطَرِّفُ مَثَلًا} \]

142 Imam Shāṭibi states:

\[\text{\* وَبَذَعُمُ فِيِ الْوَاوِ وَالْمَكْسُورَةِ مَثَلًا} \]

143 Imam Shāṭibi states:

\[\text{\* وَقَسِيمُ ْبَعْدَ الْكُسْرِ وَالْقُضُوْمُ حَمْرَةً} \]

144 Imam Shāṭibi states:

\[\text{\* وَالْقُلُحُ ْبَعْدَ الْكُسْرِ ْكَا الْقُضُوْمُ أَبْدَالًا} \]

\[\begin{align*}
\text{\* يُبَيِّنُ وَعَنَّاهُ الْوَاوِ فِي عَلَيْهِ...} & \text{\* ...}
\end{align*}\]
tashīl according to Sebway. In the remaining 5 combinations tashīl will be made.

If hamzah becomes mutawassītah due to hā` al-tanbih, yā` al-nīdā`, lām al-tā` kid, lām al-jarr, hamzah, sīn, fā`, kāf, or wāw then tashīl and tahuqiq are allowed in the hamzah e.g. 

In lām al-ta`rif takhfīf will be made via naqil.

**Idghām Saghir**

Know O student! Idghām saghir is when the mudgham is sākin. This chapter’s discussion revolves around the idghām of the dhal of إذ, the د of قد, the feminine ت, the ل of في and the أخَرُوهُم, among other similar matters.

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145 Imam Shāṭibi states:


146 Imam Shāṭibi states:


147 The literal meaning of tashīl is meant here and not tashīl bayn bayn. Therefore in لَنْ تَفْعَلَيْنَ and لَأَذْيَاءٌ ibdāl will take place.

148 Imam Shāṭibi states:


149 Imam Shāṭibi states:


150 Imam Shāṭibi says:


The د of إذ 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 إذَّ will take place into ذ and e.g. إذَّ ذَهَبَ إِذَّ عَلَمْتُهُ.١٥١ There is also unanimity that the *idghām* of the الد of قَدَّ will take place into ت and e.g. قَدَّ بَيَّنَ ، قَدَّ دَخَلَوا.١٥٢ The *qurrā`* also agree that *idghām* of the feminine تَ will take place into ت and الد e.g. تَ اِنْتَشَأَتْ فَجَازَهُمْ ، أَفْلِقْتُ دُعَوَّالَةَ ، وَقَالَتْ طَيْفَةً.١٥٣ They further concur that *idghām* of the ل of قَلْلَ لَيْنَ اِجْتَمَعَ ، قَلْلَ دُبِّبَ ، بَلْ لَأَكْرَمُونَ will take place in ل and ت and تَ and Qālin.١٥٤

**The ذ of إذَّ**

The *ith-hār* and *idghām* concerning the ذ of إذَّ will take place in 6 letters; ج , س , ت , د , ص , ز and e.g. إذَّ ذَهَبَ إِذَّ عَلَمْتُهُ.١٥٥

Nāﬁ˘`, Ibn Kathīr and “Āsim make *ith-hār* in all these letters١٥٦ whereas Kisā`ī and Khallād will only make *ith-hār* in the ج.١٥٧ Khalaf will make *idghām* into ت and تَ and *ith-hār* in the remaining 4 letters١٥٨ whilst Ibn Dhakwān will

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١٥١ Imam Shāṭibī says:

وَلاَ حَلَفَ فِي الإِدْخَالِ إِذَّ ذَلَّ طَيْطَ

The ذ of إذَّ is not followed by a ت in the Quran.

١٥٢ Imam Shāṭibī says:

وَقَدَّ تَبَيَّنَ دُعَوَّالَةً وَقَالَتْ طَيْفَةً

The الد of قَدَّ is not followed by a ط in the Quran.

١٥٣ Imam Shāṭibī says:

وَقَامَتْ تَوْهِيَ ذِيَةٍ طَيِّبَ وَضَيْفَةٌ

١٥٤ Imam Shāṭibī says:

وَقَلْتِ بِلِيَ ذَهَلْ تَبَيَّنَ وَبَقَلْتْ

١٥٥ Imam Shāṭibī says:

نَعْمَ إِذْ كَتَبَ ضَلَّ ذَلِكَََْ ََثَبَتْ مَجَالَ وَاصِلَ مِنْ نَزْوَةٍ

١٥٦ Imam Shāṭibī says:

فَإِظْهَارُهُ أَجَرِى دَرَأَتْ ذِيَةَنَهَا

١٥٧ Imam Shāṭibī says:

وَأَظْهَرَ رَبُّ فَوْلِيَ وَاصِلَتْ جِلَاءَ

١٥٨ Imam Shāṭibī says:

وَإِذْ كَتَبَ نَمَسَكًا وَاصِلُ تَوْمَ ذَرَىَّ
make idghām into the د only.\textsuperscript{159} The qurrā` not mentioned, Abū `Amr and Hishām will make idghām in all 6 letters.

The د of 

The ith-hār and idghām of the د of د will take place into 8 letters; ش، ص، ج، ذ، ظ، ق، fatha، sukun، shadda.\textsuperscript{160} e.g. ١٥٩

\textsuperscript{159} Imam Shāṭibī says:

وَذَهَّلَ مَوَىَّ وَجَدَهُ دَانِمَ وَلَا

\textsuperscript{160} Imam Shāṭibī says:

وَقَدْ سَحَبَتْ ذَهَّلًا صَفٍّ ضَمَّ وَرَبَّ نَجَّاحًا وَمَعَالًا

\textsuperscript{161} Imam Shāṭibī states:

فَأَظْهَرَهَا نِجَّاحُ يَدَا ذَلِّ وَهَامِحًا

\textsuperscript{162} Imam Shāṭibī states:

وَأَذَهَّلَ وَرْسَ فَرْسَ فَلَمْ تَفَكَّرُ وَمَارَكَلا

\textsuperscript{163} Imam Shāṭibī states:

وَأَذَهَّلَ مُرْ وَرَاحُتْ ضَرْبٌ دَلَّي

\textsuperscript{164} Imam Shāṭibī states:

وَكَيْفَ حَفُّ الْيَتَّا خَلَافُ

\textsuperscript{165} Imam Shāṭibī states:

وَمُظْهَرُ هَدَأَ بَصَ حَرْقًا مَتَحْمَلًا

\textsuperscript{160} However, in ص of 

\textsuperscript{161} Warsh makes ith-hār in all 8 letters.\textsuperscript{161} Ibn Dhakwān will make idghām into د، ض، ظ، ّد، ّص، ّظ، ّض.

\textsuperscript{162} However, in ص of Sūrah al-Mulk, Ibn Dhakwān will have khulf, making both ith-hār and idghām.\textsuperscript{164} The remaining qurrā`: Abū `Amr, Hishām, Kisā`ī and Hāmzah will make idghām in all 8 letters. However, in ص of Sūrah Sād Hishām will make ith-hār instead of idghām.\textsuperscript{165}

\textsuperscript{159} Imam Shāṭibī says:

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\textsuperscript{161} Imam Shāṭibī states:

* . . .

\textsuperscript{162} Imam Shāṭibī states:

* . . .

\textsuperscript{163} Imam Shāṭibī states:

* . . .

\textsuperscript{164} Imam Shāṭibī states:

* . . .

\textsuperscript{165} Imam Shāṭibī states:

* . . .
The feminine ت ت

The ith-hār and idghām of the feminine tā` which is sākinah will take place into 6 letters; e.g. التَّ بَثْبَتْ سَبْعَ مَنَاءَ، كَذَٰلِكَ كَمَعْدَةَ، لَعَلَّهُمُ الصَّواَمُ، كَذَٰلِكَ تَحْبَبْتُ. 166

Ibn Kathīr, “Āsim and Qālūn make ith-hār before all six letters.” 167 Warsh will make idghām before the ith-hār before the Ẓ, Ẓ, Ẓ, and Ẓ, R, and Ẓ, in the remaining 3 letters. 168 However, in َلَعَلَّهُمُ الصَّواَمُ Hishām will make ith-hār and in َوَجَبْتُ إِخْبَارًا Ibn Dhakwān will have khulf, making ith-hār and idghām. 170 The remaining qurrā`: Abū ˘Amr, Hamzah and Kisā`ī will make idghām in all 6 letters.

The ل ل of ḥāl and بَلْ

The ith-hār of the ل of ḥāl and بَلْ will take place into 8 letters; ُهَلْ ُهَلْ ُهَلْ تَوْرَى، بَلْ تَأْبَى هُمْ، ُهَلْ مُسْتَوُوُّهُمْ، بَلْ تَتْحَنِّهِ. 171 Thereafter know that the ل will only come after the ل of ḥāl e.g. ُهَلْ سُوْلَتْ بَلْ سُوْلَتْ ضُعْفَ صُفْتَ زُرْقَ ظَلْمِهِ، whereas the ل and ن will come after both the ل of ḥāl and بَلْ e.g. ُهَلْ تَرَى، بَلْ تَأْبَى هُمْ، ُهَلْ مُسْتَوُوُّهُمْ، بَلْ تَتْحَنِّهِ.

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166 Imam Shāṭibī states:

وَأَبْتَ ضَعْفٌ صَفْتَ زُرْقَ ظَلْمِهِ ُهَمْ عَمَّ عَرْضًا بَيْداً عَطْرَ الطَّلا

167 Imam Shāṭibī states:

فَإِطْهَارُهَا ذُرُّتْ نَحْمَةَ بَدْرِيَةَ

168 Imam Shāṭibī states:

وَأَذْفَحُمْ وَرَضْتَ ظَافِرًا وَرِمَّتْ

169 Imam Shāṭibī states:

وَأَطْهَرْتُ كَهْفًا وَأَفْرَثَيْ سَبْبِ جَوْيَةُ ُرُيَقُ الْعَدْرَةَ وَعَطَلَةَ

170 Imam Shāṭibī says:

وَأَطْهَرْتُ زَوْيَهَا هُنَّاءَ لَهَدَمَتْ ُرُيَقُ الْعَدْرَةَ وَعَطَلَةَ

171 Imam Shāṭibī says:

آَلاَّ بَلْ ُهَلْ تَرَوُي تَأْبَى ظَلْمِهِ ُسَمِيرُ نَوْاَهَا طَلَعْ صَرْ وَمَثْنَاءَ
Kisāʾī makes *idghām* in all 8 letters. Hamzah will make *idghām* in al- causing *khulf*, making *idghām* and *ith-hār*. In *Thālīa*, Khallād will make *idghām* in /sinU, /thaU, and *idghām* into the remaining letters except in *Surah al-Ra’d* where he will also make *idghām*. The remaining *qurrāʾ*: Nāfiʿ, Ibn Kathīr, Ibn Dhakwān and ʿĀṣim will make *idghām* before all these letters.

**Idghām of those letters which are close in makhraj**

Abū ʿAmr, Kisāʾī and Khallād will make *idghām* of bā` majzūmah (with a *jazm*) into fā`. They appear in 5 places in the Quran i.e. *Surah al-Nisāʾ* (or *Surah al-Nisāʾ*), *Surah al-Raʾd* (*Tāhā*), *Surah al-Isrāʾ* and *Surah al-Hujurāt* with Khallād having *khulf* in the latter.
Abū al-Hārith makes *idghām* of the *lām majzūmah* of *fāʿ* into the *dāl* of *dāl*. This appears in 6 places in the Quran; 178

(Sūrah al-Baqarah), 178

(Sūrah Ali ʿImrān), 178

(Sūrah al-Nisā`), 178

(Sūrah al-Furqān) and 178

(Sūrah al-Munāfiqūn). 178

In (Sūrah Saba`) Kisāʾī will make *idghām* of the *fāʿ* into the *bāʿ*. 179

Hamzah, Kisāʾī and Abū ṿAmr will make *idghām* of the *dhāl* into *tāʿ* in 2 words; 179

(Sūrahs Ghāfir and Dukhān) and 179

(Sūrah Tāhā). 179

In (Sūrahs al-Aʿrāf and Zukhruf) Abū ṿAmr, Hishām, Hamzah and 180

Kisāʾī will make *idghām* of the *thāʿ* into the *tāʿ*. 180

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

In 178

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

178 Imam Shāṭibī states:

179 Imam Shāṭibī states:

180 Imam Shāṭibī states:

181 Imam Shāṭibī states:

182 Imam Shāṭibī states:
Warsh who will make *idghām* in the first without *khulf* and *idghām* in the latter with *khulf* (allow *ith-hār* in the latter also).  

Nāfi`, Ibn Kathīr and ˘Āsım makes *ith-hār* of ِذَٰلِكَ (Sūrah Āli ʾImrān) and ِذَٰلِكَ and ِذَٰلِكَ. The remaining *qurrāʾ* will make *idghām* in these places.

In ِذَٰلِكَ Hamzah makes *ith-hār* whilst the remaining *qurrāʾ* make *idghām*.  

In ِذَٰلِكَ and ِذَٰلِكَ Ibn Kathīr and Hafs will make *ith-hār* of the *dhāl* while the remaining *qurrāʾ* will make *idghām* of it into the *tāʾ*.  

In ِذَٰلِكَ Bazzī, Qālūn and Khallād makes *ith-hār* with *khulf* (they will allow *idghām* also) and Ibn ˘Āmir, Khalaf and Warsh will make *ith-hār* without *khulf*. The remaining *qurrāʾ* will make *idghām* only.

In ِذَٰلِكَ Qālūn makes *ith-hār* with *khulf* while Ibn Kathīr, Hishām and Warsh make *ith-hār* without *khulf*. The remaining *qurrāʾ* will make *idghām* only.

The *bāʾ* in ِذَٰلِكَ at the end of Sūrah al-Baqarah will be read as *marfūʿ* by Ibn ˘Āmir and ˘Āsim. The remaining *qurrāʾ* read it with a *jazm* (ِيَعْدُبُ). Of the

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183 Imam Shāṭibi says:  

184 Imam Shāṭibi says:  

185 Imam Shāṭibi says:  

186 Imam Shāṭibi says:  

187 Imam Shāṭibi says:  

188 Imam Shāṭibi says:
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 qurrāʾ; Qālūn, Abū ʿAmr, Ḥamzah and Kisāʾī will make *idghām*. 189

**Idghām of nūn sākinah and tanwīn**

Know O student! If *nūn sākinah* or *tanwīn* is followed by a *wāw* or *yāʿ* then Khalaf will make *idghām tām* i.e. without ghunnah. The remaining qurrāʾ will read like Ḥafṣ making *ghunnah*. 190

**Fath and Imālah**

Know O student! *Imālah* literally means to incline. Technically, qurrāʾ define it as the inclination of a *fathah* towards a *kasrah* and an *alif* towards a *yāʿ*.

If the inclination is more towards the *yāʿ* then it is known as *imālah kubrā* or *idjāʾ*, and if the inclination towards the *yāʿ* is slight then it is known as *imālah sughrā* or *taqlīl*.

If the inclination is only of the *fathah* towards the *kasrah* then it is known as *imālah bi al-harakah* i.e. inclination of the *harakah* (vowel) only.

The opposite of *imālah* is *fath*.

**Imālah Kubrā and Taqlīl**

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

1) Those words which are *dhawāt al-yāʿ* - *ḏawāt al-yaʿ* - (the *yāʿ* forms part of the original word) and ends with the pronunciation of an *alif*, whether the *yāʿ* is

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189 Imam Shāṭibī states:

قو في النطق قول... وَكَلِ يَيْبُثُ أَذْعَنَهُمَا مَعَ عَلَى... وَفِي الْوَاو وَأَلْيَا دَوْهَا خَلْفَ نَالُأ

190 Imam Shāṭibī states:

ْوَكَلِ يَيْبُثُ أَذْعَنَهُمَا مَعَ عَلَى... وَفِي الْوَاو وَأَلْيَا دَوْهَا خَلْفَ نَالُأ
written or not e.g. حمِّبًا. However, in سَجِّيَّةٍ, طَحْحَا, تِلْكَ... and only Kisā’ī will make imālah (and not Hamzah).192

2) The alif al-ta’ānī 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. الْدِّينَا, الْأَذْنِ. They fall on the scales فُعَالٌ or or فُعَّالٌ. 193

3) Those alifs which are written with a yā`, whether the word originally is with a yā` or with a wāw e.g. لَدَى, مَأْرُوكَى, خَنِّى, excluding 5 words: خَنِّى, ِّبَلى, عَسَى. 194

4) Those words which are derived from the thulāthī mujarrad - ثلاثي مُجَرَّد - becoming mazūd (increased) and are thus written with a yā`, whether originally with a yā` or not e.g. (َزَيْنُكُؤُو) الأَذْنِى, (َعَلِّيْلُو) الأَذْنِى.195

Warsh will make taqlīl with khulf in ذُوُّاتُ الْيَلِإِ, appearing with ذُوُّاتُ الْيَلِإِ etc.196 However, if the ذُوُّاتُ الْيَلِإِ at the end of the verse does not appear with ِّبَلى and in ذُوُّاتُ الْرَّآءِ (those alifs which are

191 Imam Shāṭībi states: وَخَزَفَ نِعَالَةَ مِنْهُمْ وَالْمَكْسَمِ يَبْعَدُهُ. In the examples given the النُّفِس is a noun and ِّبَلى is a verb.

192 Imam Shāṭībi states: وَخَزَفَ دَخَّةَهَا مِنْهُ وَيَقِبِّ يَبْعَدُهُ... ِّبَلى.

193 Imam Shāṭībi says: وَكَيْفَ جَرَتْ فَعَلْ قَبْيَهَا وَجَوَّهْا. ِّبَلى وَكَيْفَ يُقَبِّ يَبْعَدُهُ فَخَصَّاً.

194 Imam Shāṭībi says: َوَمَا رَسَمَهُما بِالْمَيْلِ ِّبَلى وَا. ِّبَلى وَزَرَّتْهُمَا بِالْمَيْلِ. ِّبَلى وَا. ِّبَلى َوَلَا يَرَى مِنْ يَعْلَى ِّبَلى وَا. ِّبَلى وَحَكِيَّةَ ِّبَلى وَا. ِّبَلى وَةِلَا يَرَى هَيْقَاءً وَلَا يَرَى هَيْقَاءً وَلَا يَرَى هَيْقَاءً ِّبَلى وَا. ِّبَلى وَةِلَا يَرَى هَيْقَاءً وَلَا يَرَى هَيْقَاءً ِّبَلى وَا. ِّبَلى وَةِلَا يَرَى هَيْقَاءً وَلَا يَرَى هَيْقَاءً ِّبَلى وَا. ِّبَلى وَةِلَا يَرَى هَيْقَاءً وَلَا يَرَى هَيْقَاءً ِّبَلى وَا. ِّبَلى وَةِلَا يَرَى هَيْقَاءً وَلَا يَرَى هَيْقَاءً ِّبَلى وَا. ِّبَلى وَةِلَا يَرَى هَيْقَاءً وَلَا يَرَى هَيْقَاءً ِّبَلى وَا. ِّبَلى وَةِلَا يَرَى هَيْقَاءً وَلَا يَرَى هَيْقَاءً ِّبَلى وَا. ِّبَلى وَةِلَا يَرَى هَيْقَاءً وَلَا يَرَى هَيْقَاءً ِّبَلى وَا. ِّبَلى وَةِلَا يَرَى هَيْقَاءً وَلَا يَرَى هَيْقَاءً ِّبَلى وَا. ِّبَلى وَةِلَا يَرَى هَيْقَاءً وَلَا يَرَى هَيْقَاءً ِّبَلى وَا. ِّبَلى وَةِلَا يَرَى هَيْقَاءً وَلَا يَرَى هَيْقَاءً ِّبَلى وَا. ِّبَلى وَةِلَا يَرَى هَيْقَاءً وَلَا يَرَى هَيْقَاءً ِّبَلى وَا. ِّبَلى وَةِلَا يَرَى هَيْقَاءً وَلَا يَرَى هَيْقَاءً ِّبَلى وَا. ِّبَلى وَةِلَا يَرَى هَيْقَاءً وَلَا يَرَى هَيْقَاءً ِّبَلى وَا. ِّبَلى وَةِلَا يَرَى هَيْقَاءً وَلَا يَرَى هَيْقَاءً ِّبَلى وَا. ِّبَلى وَةِلَا يَرَى هَيْقَاءً وَلَا يَرَى HU
written with a yā` and comes after a rā` e.g. ذَکْرُهُ ، اِسْمُرَى Warsh makes taqlīl without khulf.197

Abū ˘Amr will make taqlīl without khulf in those دَوَاتُ الْزَّاء which comes on the scale of فَعَلٍ ، فَعَلٍ ، فَعَلٍ , or فَعَلٍ , فَعَلٍ , فَعَلٍ, 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 دَوَاتُ الْزَّاء on whichever scale it falls or whether it is a verse-end, Abū ˘Amr will make imālah kubrā e.g. بُنْرَى ، ذَكْرُهُ ، تَضَارِى ، شَكَارِى ، ذَكْرُهُ. The word بُنْرَى of Sūrah Yūsuf will be read with fath, taqlīl and imālah kubrā by Abū ˘Amr.200 It will be read in this order to the ustādh also.

In all دَوَاتُ الْزَّاء Hamzah and Kisā’ā (including Abū ˘Amr mentioned previously) will make imālah kubrā.201

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197 Imam Shātībī says:

وَدْوَاهُ الْزَّاءَ وَزَوُّاهُ بِبَنٍ بَنٍّ...
ولكن رَوْعَةُ الآيَ فَقُلْ فَقْهَاهَا
ْلَهُ...

198 Imam Shātībī states:

وَكِبْتَ أَنْتَ فَعَلٍ وَأَجْرُ يَا مَا
َتَقْتُمُ للِبْطِرِي...

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

بِهِ وَآيَ الْتَُّنْجَمِ مَتَّعَدَلَاءَ
وَفِي الْمُسْنَمَ وَالأَعْلَاءَ وَفِي الْبَيْلِ الضَّحَّاءَ
وَفِي أَقْرَاوَةَ وَالْتَُّارَيْعَاتُ قَلِيلَاءَ
وَمِنْ ثُلِّيَاهَا ثُمَّ الْبَيْتَةَ مَعَ مَعَارِجَةِ بِمَهَلَاءِ أَقْلَحَتُ شَهِيلَاءَ

199 Imam Shātībī states:

يَوْسَيْ رَأْسَهَا عَفْلاً

. . . . . . . . . . . .

200 Imam Shātībī states:

وَكِبْتَهَا...

ٍعَنِّي الْعَلاَةَ وَالْغُفَرُتْ عَنْهَا عَفْلاً

This can be checked in Sūrah Yūsuf of the Shātībiyyah.

201 Imam Shātībī states:

وَمَا بَعْدُ رَأْهَا شَعَبُ حَكِيَّةٌ... . . .
If in the alif is followed by a sukūn then Sūsī will make imālah in the harakah with khulf during wasl e.g. ٢٠٢

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

Know O honoured student! Abū ˘Amr and Dūrī ˘Ali will make imālah kubrā in those alifs which are followed by a rā` mutarrifah which is majrūr, in and ٢٠٣ Warsh will make taqlīl without khulf in all these types of alifs e.g. ٢٠٤

However, in and he has taqlīl with khulf. ٢٠٥

In (with a kasrah on the sin) Dūrī Baṣrī will make imālah without khulf. ٢٠٦

Those alifs which are between 2 rā`s will be read with imālah kubrā by Abū ˘Amr and Kisāʾī while Warsh and Hamzah will make taqlīl in them without

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٢٠٢ Imam Shāṭibī states:

وَقَيلَ شَكْوَىَ قَيْفُ يَا بِيْنَ أَشْوَىَمِ َوَهُوَ الْفَرْزٌ إِنَّ الْحُلْفَ فِي الْوُلْدُ فَقُلَّة

Imam Shāṭibī states:

٢٠٣ وفي عِلْفَةَ قَيْفُ زَا طَرِفُ أَنْتَ يُكْشَرَ أَمْلُ لَدْعَةٍ خَيْبَةٌ وَقُفْلَةٌ

٢٠٤ وَمَعَ كَافِرِينَ الْكَافِرِينَ يَبْكَىٰ

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

٢٠٦ WHAT IS MEANT HERE BY KHULF IS THAT DŪRĪ HAS IMĀLAH WHILE SŪSĪ HAS FAṬH.
Hamzah will also make taqlīl in the būwar of Sūrah Ibrāhīm and the qafār wherever it appears.

Those imālahs peculiar to ʿAli ibn Hamzah al-Kisāʿī

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

- comes twice in Sūrah Yūsuf, and (Sūrah Yūsuf), and (Sūrah al-Sāffāt), and (Sūrah al-Fath) and (Sūrah al-Isrāʾ)
- whether mansūb; or majrūr
- however it appears,  خطابها، خطابها، خطابها
-  خطابها
- in Sūrah al-Jāthiyah
-  خطابها
- أئنا للله
- آلهنا
- طلحة

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Imam Shāṭībī states:

وإضجاع في رائفين خرج رؤاه كالآبار والقفيل جانل قضلاً

Imam Shāṭībī states:

... وعمّه في الله ببئار في القفار خرجاً قللاً

207 in the verse refers to Warsh.

209 By saying  عن الجديد in which both Hamzah and Kisāʿī has imālah.

210 By stating  قد هدان we exclude places other places like  لله هداي in which Hamzah and Kisāʿī has imālah.
Those imālahs peculiar to Dūrī ʿAli

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

- آذانهم
- آذانی
- طلخانیم
- هداي
- منقار
- مصباحی
- رؤیاک
- بارکم
- البائئ
- ساوا
- پسارون
- سارون
- الجار in both places
- جبارین in both places
- الجویا in Sūrah al-Rahmān and Sūrah al-Takwīr
- مَنْ أنصاری إلى الله

211 Imam Shātibi says:

وَارْتَثَّا وَالَّذِينَ وَمُرَضَاتْ كَيْفَهَا َ أَنْ تَخْطَايْهَا مَثْلَ مَنْ تُخْطَأ َ وَخَيَّرَتْهَا أَيْضاً وَخَيْرَ تَقْلِیبَهَا َ وَفِي قَدِّ هِدایی لَیْسَ أَمْرَکَ مَشْکِیلًا َ وَفِی الْکُلِّفِ ْ عَلَى الْئَنْسَانِ وَمِنْ قَبْلِ جَاءَ مِنْ عَضْانِ وَأَوْضَاءِ يَمْزِیمْ يَمْنِیلًا َ وَفِی هَذِهِ وَفِی طِلِّ الْآثَآرِ الَّذِی َ أَدْعُبُهُ بِحَتَّی تُضَوَّعْ مَنْدَلا َ وَخَرَفُ تَلَآمِع مَعْ مَضْحاً رَيْبِ تَسجِی َ وَخَرَفُ دَخَاهَا وَهَیُ الْعَلَوی الْبَیْلاً َ
Imālah of the alif in ten verbs

Know O student! Excluding the word زَاغَت, Hamzah will make imālah in 10 verbs; حَذَء، شَاء، زَاد، حَاف، حَاب، طَب، زَاغ، رَآء. Ibn Dhakwān will make imālah without khulf in حَذَء and حَاف. In the first زَاد of Sūrah al-Baqarah i.e. فَرَادْهُم الله مَرَضًا Ibn Dhakwān will make imālah without khulf and wherever it appears elsewhere in the Quran he will make imālah with khulf.

Those imālahs peculiar to Hishām

Know O student! Hishām will make imālah in the following:

- مُشارِب - in Sūrah Yāsīn
- أَيْبَا - in Sūrah al-Ghāshiyah
- عَابِدُون - in Sūrah al-Kāfirūn

212 Imam Shāṭibi states:

وَزُوَّنَاكَ مِنْ مَنْوَاتِهُ عَنَّهَا خَجْصُهُمْ ِبَعْيَانَ مُشَكَّةَ هَذَايِ قَدْ اجْلَأْن... وَجَجَارَ بَانَ وَجَخْجَارَ نَكْثُوا... وَإِضْخَاطَ أَنْصَارُ الْخَارِجِينَ وَشَارِعَوْا وَمُسْلِمُوْنَ نَكْثُوا... وَذِلِكَ أَنَّ دُعَاءَ الْخَارِجِينَ قَلْلاَ يُؤْوَيْ أَواوِيْ في الْعَقْوَةِ بُخُلْفِهِ... إِنَّما آذَانُهَا عَلَى الْخَارِجِينَ فَتَحَلَّلاَ... وَقَالَ صَحِيحَ بَلَّ رَآءَ وَأَصْحَبَ مَعَهَا... إِنَّمَا آذَانُهَا عَلَى الْخَارِجِينَ فَتَحَلَّلاَ... وَقَالَ صَحِيحَ بَلَّ رَآءَ وَأَصْحَبَ مَعَهَا... إِنَّمَا آذَانُهَا عَلَى الْخَارِجِينَ فَتَحَلَّلاَ... وَقَالَ صَحِيحَ بَلَّ رَآءَ وَأَصْحَابَ مَعَهَا... إِنَّمَا آذَانُهَا عَلَى الْخَارِجِينَ فَتَحَلَّلاَ... وَقَالَ صَحِيحَ بَلَّ رَآءَ وَأَصْحَابَ مَعَهَا... إِنَّمَا آذَانُهَا عَلَى الْخَارِجِينَ فَتَحَلَّلاَ... وَقَالَ صَحِيحَ بَلَّ رَآءَ وَأَصْحَابَ مَعَهَا... إِنَّمَا آذَانُهَا عَلَى الْخَارِجِينَ فَتَحَلَّلاَ... وَقَالَ صَحِيحَ بَلَّ رَآءَ وَأَصْحَابَ مَعَهَا... إِنَّمَا آذَانُهَا عَلَى الْخَارِجِينَ فَتَحَلَّلاَ... وَقَالَ صَحِيحَ بَلَّ رَآءَ وَأَصْحَابَ مَعَهَا... إِنَّمَا آذَانُهَا عَلَى الْخَارِجِينَ فَتَحَلَّلاَ... وَقَالَ صَحِيحَ بَلَّ رَآءَ وَأَصْحَابَ مَعَهَا... إِنَّمَا آذَانُهَا عَلَى الْخَارِجِينَ فَتَحَلَّلاَ... وَقَالَ صَحِيحَ بَلَّ رَآءَ وَأَصْحَابَ مَعَهَا... إِنَّمَا آذَانُهَا عَلَى الْخَارِجِينَ فَتَحَلَّلاَ... وَقَالَ صَحِيحَ بَلَّ رَآءَ وَأَصْحَابَ مَعَهَا... إِنَّمَا آذَانُهَا عَلَى الْخَارِجِينَ فَتَحَلَّلاَ... وَقَالَ صَحِيحَ بَلَّ رَآءَ وَأَصْحَابَ مَعَهَا... إِنَّمَا آذَانُهَا عَلَى الْخَارِجِينَ فَتَحَلَّلاَ... وَقَالَ صَحِيحَ بَلَّ رَآءَ وَأَصْحَابَ مَعَهَا... إِنَّمَا آذَانُهَا عَلَى الْخَارِجِينَ فَتَحَلَّلاَ... وَقَالَ صَحِيحَ بَلَّ رَآءَ وَأَصْحَابَ مَعَهَا... إِنَّمَا آذَانُهَا عَلَى الْخَارِجِينَ فَتَحَلَّلاَ... وَقَالَ صَحِيحَ بَلَّ رَآءَ وَأَصْحَابَ مَعَهَا... إِنَّمَا آذَانُهَا عَلَى الْخَارِجِينَ فَتَحَلَّلاَ... وَقَالَ صَحِيحَ بَلَّ رَآءَ وَأَصْحَابَ مَعَهَا... إِنَّمَا آذَانُهَا عَلَى الْخَارِجِينَ فَتَحَلَّلاَ... وَقَالَ صَحِيحَ بَلَّ رَآءَ وَأَصْحَابَ مَعَهَا... إِنَّمَا آذَانُهَا عَلَى الْخَارِجِينَ فَتَحَلَّلاَ... وَقَالَ صَحِيحَ بَلَّ رَآءَ وَأَصْحَابَ مَعَهَا... إِنَّمَا آذَانُهَا عَلَى الْخَارِجِينَ فَتَحَلَّلاَ... وَقَالَ صَحِيحَ بَلَّ رَآءَ وَأَصْحَابَ مَعَهَا... إِنَّمَا آذَانُهَا عَلَى الْخَارِجِينَ فَتَحَلَّلاَ... وَقَالَ صَحِيحَ بَلَّ رَآءَ وَأَصْحَابَ مَعَهَا... إِنَّمَا آذَانُهَا عَلَى الْخَارِجِينَ فَتَحَلَّلاَ... وَقَالَ صَحِيحَ بَلَّ رَآءَ وَأَصْحَابَ مَعَهَا... إِنَّمَا آذَانُهَا عَلَى الْخَارِجِينَ فَتَحَلَّلاَ... وَقَالَ صَحِيحَ بَلَّ رَآءَ وَأَصْحَابَ مَعَهَا... إِنَّمَا آذَانُهَا عَلَى الْخَارِجِينَ فَتَحَلَّلاَ... وَقَالَ صَحِيحَ بَلَّ رَآءَ وَأَصْحَابَ مَعَهَا... إِنَّمَا آذَانُهَا عَلَى الْخَارِجِينَ فَتَحَلَّلاَ... وَقَالَ صَحِيحَ بَلَّ رَآءَ وَأَصْحَابَ مَعَهَا... إِنَّمَا آذَانُهَا عَلَى الْخَارِجِينَ فَتَحَلَّلاَ... وَقَالَ صَحِيحَ بَلَّ رَآءَ وَأَصْحَابَ مَعَهَا... إِنَّمَا آذَانُهَا عَلَى الْخَارِجِينَ فَتَحَلَّلاَ... وَقَالَ صَحِيحَ بَلَّ رَآءَ وَأَصْحَابَ مَعَهَا... إِنَّمَا آذَانُهَا عَلَى الْخَارِجِينَ فَتَحَلَّلاَ... وَقَالَ صَحِيحَ بَلَّ رَآءَ وَأَصْحَابَ مَعَهَا... إِنَّمَا آذَانُهَا عَلَى الْخَارِجِينَ فَتَحَلَّلاَ... وَقَالَ صَحِيحَ بَلَّ رَآءَ وَأَصْحَابَ مَعَهَا... إِنَّمَا آذَانُهَا عَلَى الْخَارِجِينَ F...
Those imālahs peculiar to Ibn Dhakwān

Know O student! Ibn Dhakwān makes imālah with khulf in the alifs of the following words:

- جَارِيكَ
- السَّيِّارِ
- المَحْرَابِ
- إِكْرَاهِهِنَّ
- الإِزْكَارِ مِنِّ الدَّهْرِ
- عِمْرَانَ

In which is majrūr, he will make imālah without khulf e.g. /baU/alifU/raF/haM/lammimI/alifU /fayaU /lamyaF/sadM/yaI/kasraB/fathaA/sukunA/fathaA/dammaA/kasraB/fathaA

Imālah in رَأَى

Know O honoured student! The alif of رَأَى, when followed by a mutaharrīk will either be a noun or a pronoun e.g. /alifhamAU/raU/lāካF/fathaA/alifhamAU, /alifF/baM/kafI/wawF/kafI ... /alifU/dhalU/alifhamBU/wawU, /kafU/lāካF/fathaA/fathaA/kasraB/fathaA/fathaA/alifF/heI/fathaA

216 Imam Shāṭibi states:

... مَصْارِبٌ لابِعٌُ وَأَنيَّةٌ فيَّ هَلَّ أَتَاكَ أَعْدَلَانُ وَفِي الْكَفَّارِنَّ عَلَيْهِنَّ رَضِيَّةٌ ...  

217 Imam Shāṭibi says:

جَارِيكَ والمَحْرَابِ إِكْرَاهِهِنَّ وَأَلِ وَفِي الإِزْكَارِ مِنْ الدَّهْرِ عِمْرَانَ مَثَلًا وَكَلِمَتَ يَحْتَلِفُ لَيْسَ ذِكْرَانٌ غَيْرَ اِنْسَى * يَجْرِي مِنْ المَحْرَابِ فَاعْلُهُ إِنْ عَمَّلَ ...  

218 Imam Shāṭibi says:

وَخَرَّيْتَ رَأَيْتَ كَلِئَ أَمِّي مَرْتُ صَخْيَةً ...  

123
Abū ʿAmr will only make imālah in the hamzah.\textsuperscript{219}

Warsh will make taqūlīl in the ṭā‘ and the hamzah.\textsuperscript{220}

If the alif of راً is followed by a sākin then Shuʿbah and Hamzah will make imālah in the ṭā‘ during wasl e.g. راً السَّمِّيْنَ. The remaining qurraʾ will read without imālah.

During waqf, all will read according to their rules stipulated above.\textsuperscript{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 ṭūl, and taqūlīl with tawassut and ṭūl.

Similarly, if madd lin and madd badl comes together in one word or two e.g. أَنْتَ مُؤَمِّنٌ فَتْنَاهَا and so on, there are also 4 ways of reading. If it is in one word then qasr will be made with tathlīth, and tawassut with tawassut. If it is in two words then tathlīth will be made with tawassut, and ṭūl with ṭūl.

**Imālah of hā‘ al-tānīth during waqf**

Know O student! If the tā‘ marbūṭah is preceded by a maftūlah which is from the combination فَجَجَتْ رَبِّيْ إِلَى ذَوِيّ شَمْسٍ, or any of the letters of راً السَّمِّيْنَ when preceded by a kasrah or yā‘ sākinah then Kisā‘ī will make imālah kubrā in the ḥarakah before the tā‘ marbūṭah e.g. خَلِيْقَةٌ، هَجَةٌ، ذَلَّة، حُسْبَة، حَادِيْة، صِحْيَة، الأَيْكَة، المَلاِكَة،...

\textsuperscript{219} Imam Shāṭibi says:

\textsuperscript{220} Imam Shāṭibi says:

\textsuperscript{221} Imam Shāṭibi says:

\textsuperscript{222} Imam Shāṭibi says:
If another letter (a ḥājiz - divider) comes between the letters of أَلْفُ and the kasrah then imālah will still take place e.g. لَعْبَةٌ، وَجِهَةٌ. On the other hand, if the letters of أَلْفُ are preceded by a fathah or dammah, then imālah will not take place e.g. بِرَاءَةٍ، صَبَرَةٌ، صَمْراَةٌ. Thus in the remaining letters حَقَّ ضَغَاطٍ عَصِي خَطَا no imālah will be made when appearing before a tā` marbūtah.

Other qurrā` make imālah if any of the letters appear before the tā` marbūtah except the alif, whether from النَّطْيَحَةٍ، الحَلَاْئِه، بَعْوُسَةٍ، بَسْطَةٍ. حَقَّ ضَغَاطٍ عَصِي خَطَا or not e.g. القَارِعَةٍ، خَاصَّةٍ، صَأَاحَةٍ، مُؤْعَظَةٍ، البَالِغَةٌ.

Both opinions are accepted and read.

The Chapter on Rā`

Know O honoured student! If a rā` maftūlah or madmūmah, whether mutawassīṭah or muṭaṭarrīfah, munawwān 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

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223 No example exists where the ḥā` is preceded by a yā` sākinah.

224 Imam Shāṭibi states:

وَالإِسْكَانُ لَيْسَ يَحْجَزُ... 
لَعْبَةٌ مَأْلَةٌ وَجِهَةٌ وَليْكَهَا... *

225 Imam Shāṭibi states:

* وَتَضَعُّتْ بَعْدَ الْفَتْحَةِ وَالْضَّمَّ أَرْجَلًا... *

226 Imam Shāṭibi states:

وَقَبَّتْ تَأْيِبَةُ الْوَلْوَفِ وَكِيلَهَا... مَا لَكُنَّينَا غَيْرُ عِنْدَكُمْ لَعَلَّكُمْ يُبَارِكُنَّ... وَلَنَجْعَلْهَا حَقَّ ضَغَاطٍ عَصِي خَطَا... وَأَهْوَأَيْنَّ خَيْرَهُ بِسُنْكٍ مََّلَأٍ أَوْ الْكِلَمَ... *

227 Imam Shāṭibi states:

* وَبَعُضُهُمْ... وَسُوَى أَلْبَعَة الْكِلَامِيَّة مِثْلًا...
In the following cases the rā̀ will be read with tafkhīm as the remaining qurrah:

- If the rā̀ is preceded by a temporary kasrah e.g., إِمَّرَأَةٌ، إِمَّرَؤُ

- If the rā̀ and the kasrah are in 2 different words e.g., يُرِسُولُ، يُرِسُوسَم‌ُ، يُرِسُوسَم‌ُ

- If the rā̀ is followed by a letter of isti’lā̀ in the same word, even though separated by an alif. Of the letters of isti’lā̀ which appear after the rā̀, only qāf, dād and tā̀ exist. The qāf comes 3 times: هَذَا يُزَاقُ (Sūrah al-Kahf), وَالإِنْسَرَاقُ (Sūrah Sād) and (Sūrah al-Qiyāmah). The dād appears in 2 places: أَوْ إِعْرَاضًا (Sūrah al-Nisā̀) and إِعْرَاضُهُمُ (Sūrah al-An’ām). The tā̀ only comes in إِعْرَاضٍ and wherever they appear in the Quran. However, if the letter of isti’lā̀ comes at the beginning of the next word then it will still be read with tarqīq by Warsh e.g., لَيْتُنْذِرْ قُومِيَّانِ.

- If the letter separating the rā̀ and the kasrah is a letter of isti’lā̀ other than a khā̀. This only occurs with the sād, tā̀, qāf and khā̀ e.g., مَضْرَا ، وَقُضِعْ عِنْحِهمُ إِعْرَاضُهُمُ، فَطَّرَتُ اللهُ، فَالحَامِلَاتُ وَقُرَاءٌ. If it is a khā̀ the rā̀ will still be read with tarqīq by Warsh e.g., إِخْرَاجُهُمُ.

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228 Imam Shāṭibi states:

وَزْرَقَ وُزْرَقَ كُلُّ رَاءٍ وَقِيلَهَا مُسَكِّتَةً بَيْنَهَا أوَّلَ حَسْرَةً وَقَبِيلَهَا وَلَمْ يَبْقِ قِضْلَا سَابِكَانَ بَعْدَ كَثِرَةٍ...

229 Imam Shāṭibi states:

وَمَا بَعْدُ كَثِرَ ذَهَابٍ...

230 Imam Shāṭibi states:

وَمَا بَعْدُ كَثِرَ عَفَاضِي أوَّلَ حَسْرَةً فِي هَذَا حَسْرَةً قِضْلَا وَقَبِيلَهَا وَلَمْ يَبْقِ قِضْلَا سَابِكَانَ بَعْدَ كَثِرَةٍ...

231 Imam Shāṭibi states:

وَمَا حُرَفُ الإِسْتِغْلَالَ بَعْدَ قُوَّاوَةٍ وَكُلُّ أَحْمَالَهُمُ التَّمْحَمُّ وَبِهَا دِلَّاً...

232 Imam Shāṭibi states:

وَلَمْ يَبْقِ قِضْلَا سَابِكَانَ بَعْدَ كَثِرَةٍ يَبْوِى حُرَفُ الإِسْتِغْلَالَ يَبْوِى الحَمَامُ قِضْلَا.
• If it takes place in a word which is ʿajnī (non-Arabic) e.g. إسرائيل , غربان.

• If the ʿarāʾ is repeated in the word. This takes place in 5 words: إسرارًا (Sūrah al-Toubah), إسرارًا (Sūrah al-Kahf), إسرارًا (Sūrah al-Ahzāb), إسرارًا (Sūrah Nūh) and إسرارًا (Sūrah Hūd and Sūrah Nūh).


If between the mentioned letters and the lām there is an alif e.g. طال , فصلا or waqf is being made on the lām e.g. يُوصَل ، نُظَل ، ظَلُّ , then taghlīth of the lām will be made with khulf, though taghlīth is preferred.

**Taghlīth of the lām**

Know O student! *Taghlīth* of the lām means to read it with *tafkīm*. Thereafter understand that if there is a lām maftūḥah, whether mukhaffafah or mushaddadah, when preceded by a sād, tāʾ or thāʾ which is maftūḥah or sākinah, then Warsh will read the lām with *taghlīth* without khulf e.g. /fayaU /alifF/heM/mimM/khaM/faI/wawU/fathaA/fathaA/fathaA/shaddafatA/fathaA/mimU/raU/alifhamBU /fayaU/wawU ... /fullpoint /fullpoint *

If between the mentioned letters and the lām there is an alif e.g. طال , فصلا or waqf is being made on the lām e.g. يُوصَل ، نُظَل ، ظَلُّ , then *taghlīth* of the lām will be made with khulf, though *taghlīth* is preferred.

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233 Imam Shāṭibi says:

\[\text{وَقَحْمُهَا فِي الْأَعْجَمِيَّ وَقِيْضُهَا} \]

234 Imam Shāṭibi says:

\[\text{وَقَحْمُهَا خَلِيْفَةٌ} \]

235 Imam Shāṭibi says:

\[\text{وَقَحْمُهَا فِي الْأَعْجَمِيَّ وَقِيْضُهَا} \]

236 Imam Shāṭibi says:

\[\text{وَقَحْمُهَا فِي الْأَعْجَمِيَّ وَقِيْضُهَا} \]

237 Imam Shāṭibi says:

\[\text{وَقَحْمُهَا فِي الْأَعْجَمِيَّ وَقِيْضُهَا} \]
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. َُّ، َُّ 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 ˘Amr al-Basrī 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 Shāṭibi says:

وَحَكَّمُ دُوَاتُ أَيَاً وَسَهْيَاً ْكَفِيَهُِّ... ُّمَّنَّ ... ُّمَّنَّ ... ُّمَّنَّ

By ْكِفَيَهُُّ 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 Shāṭibi says:

... ُّمَّنَّ... ُّمَّنَّ... ُّمَّنَّ... ُّمَّنَّ...

²⁴⁰ Imam Shāṭibi says:

وَالإِسْكَانُ أَضْلُّ الْوَقْفَ وَهُوَ أَشْقَاقُهُِّ ْمَنَّ ْمَنَّ ْمَنَّ ْمَنَّ ْمَنَّ... ُّمَّنَّ... ُّمَّنَّ... ُّمَّنَّ... ُّمَّنَّ...

²⁴¹ Imam Shāṭibi says:

وَعَلَّةُ أَيْ ضَرِّعَ وَقُوَّتِهِمْ ْمَنَّ ْمَنَّ ْمَنَّ ْمَنَّ ْمَنَّ... ُّمَّنَّ...

²⁴² Imam Shāṭibi says:

وَأَكْثَرُ أَعْلَمُ الْقُرْآنِ بِهِ أَمْثَلُهُُّ أُولُى الْعَلَمِينَ مَعْطُولاً ْمَنَّ ْمَنَّ ْمَنَّ ْمَنَّ... ُّمَّنَّ... ُّمَّنَّ...

²⁴³ Imam Shāṭibi says:

وَوَزْرَمُ إِسْتِعَابُ الْمَهْرَكَ وَإِفْعَالُ ْمَنَّ ْمَنَّ ْمَنَّ ْمَنَّ ْمَنَّ... ُّمَّنَّ... ُّمَّنَّ... ُّمَّنَّ... ُّمَّنَّ...

²⁴⁴ Imam Shāṭibi says:

وَالإِسْكَانُ إِضْطَلَّ الْبَعْثَةَ ْيَعْبُدُ ْيَعْبُدُ ْيَعْبُدُ ْيَعْبُدُ ْيَعْبُدُ... ُّمَّنَّ... ُّمَّنَّ... ُّمَّنَّ... ُّمَّنَّ... ُّمَّنَّ
Rowm and ishmām are both allowed on a dammāh or raf' whilst rowm is also allowed on a kasrah or jarr. Both are not allowed on a fathah or nasb, though some grammarians like Sebway have allowed it.

Fathah, kasrah and dammāh indicates to that which is mabnī (indeclinable) e.g. أَنْجَمَتِهِمْ، هوّلَاهُمْ، من بُعْدَهُمْ. Whilst nasb, raf' and jarr indicates to mu'rab (declinable) e.g. أَفْتُنُونَ رَجْلاً، رَجْلُ مَوْمِينِ، عَظِيمِ.

In hāʾ al-ta’nīth e.g. عَلِيْهِمْ، يَعْمَهُمْ، وَيَزْكِيهِمْ and a circumstantial harakah e.g. فَلَأَجْحَي، وَلَا تَنْسَوا الْفَضْلِ، لَمْ يُكَرَّمْ الْيَهِينَ 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, dammāh, yāʾ or wāw e.g. وَمَا كَلَّوْهُ، وَشَرَّوْهُ، فَهَهِ، لِيَذْهِبَهُ، مِّنْ يَهِيْهُ، وَيُعْلِّمَهُ. It will therefore be allowed in إِجْتِبَاءٍ، لَمْ كَسَسَهُ، فَأَظْلِمَهُ، وَاسْتَغْفَرْهُ.

Making waqf according to the rasm
Know O student! All the qurrāʾ will make waqf considering the rasm (writing) of ʿUthmān ʿa.s. However, there are places where the qurrāʾ have difference of opinion. These differences are explained in this chapter.

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245 Imam Shāṭibī says:

وَعَلَّمَهُمْ فِي الْقَسْمِ وَالْرُّفَقِ وَأَرَّى وَرَزُوْكَ عَنْدَ الْكَتَّابِ وَالْجُرْعَ وَصَلَّى

246 Imam Shāṭibī says:

وَلَيْبَرَّهُ مِنْ الْفَتْحِ وَالْنَّسَبِ قَارِئًا وَعَنْدَ إِمَامِ الْنَّحْوِ فِي الْكَلْلِ أَشْمَيْلَا

247 Imam Shāṭibī says:

وَمَا نَتُوْعَ التَّحْكِيمَ إِلاًّ لَيْلَةَمْ وَإِعْطَارًا غَدًا مُّلَتْنَا مَنْ أَضَلْلاً

248 Imam Shāṭibī says:

وَفِي هَالِإِلَامَ تَأْيُثُ وَبِيْمَ الْجَمِيعِ قَلْلَ وَعَارَضَ شَكْلًا لَمْ يَكُونَ بِهِ ذِلَالًا وَفِي أَطْهَاءِ إِلَامِ الرَّقْمِ أَوْ أَيْتَامَا وَمِنْ قَلِيدَ الْقَسْمِ أَوْ الأَكْثَرُ مِثَالًا أَوْ الْمَاكِحَةِ وَأَوْ الْبِيْتَةِ وَعَمَّهُمْ مَحْتَاقًا يُرَى كَيْمًا فِي كُلِّ جَانِبِ مَخْتَالَا

249 Imam Shāṭibī says:

وَكَوْفُتُهُمْ وَمَاذَيْرُ وَتَعَافُ عَنْ أَخَانِ الْحَلْقِ وَقُفْ الْأَيْتَامَا وَلَا أَبْنِ كَيْبِ يُزْكِى وَلَنَ غَامِرَ
When stopping on an open 'tā' (ت), Ibn Kathīr, Abū ˘Amr and Kisā`ī will stop with a hā` e.g. إنَّ رَحْمَتَ اللَّهِ َوَذَكَرْواْ نَعْمَتَ اللَّهِ ِ. The remaining qurrā` will stop with a 'tā`.

Kisā`ī will stop with a hā` in مَرْضَاتِ (Sūrah al-Naml), wherever it appears, ذَاتِ (Sūrah al-Naml), and ولَاتِ جَيْنَ (Sūrah al-Naml). The remaining qurrā` will stop with a 'tā` according to the rasm.

Bazzī and Kisā`ī will stop with a hā` on مَيْهَاتِ in both places. The remaining qurrā` will stop with a 'tā`.

Wherever 'tā` appears i.e. 'بَأْ أَبَّ لَأَعْمَدْ الْسَّيْطَانَ 'بَأْ أَبَّ أَفْعَلَ مَا تَؤْمِرُ ' and so on, Ibn ˘Āmir and Ibn Kathīr will stop with a hā`. The remaining qurrā` will stop with a 'tā`.

In all the qurrā` will stop on the nūn while Abū ˘Amr will stop on the yā` i.e. وَكَأَيْنَ. ِ

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250 Imam Shāṭibī says:
إِذَا كَبِيَّنَتَ بَلَاءَ هَاذَا مُؤْلِبٌ... قَبِلْنَا ْكَفْ عَلَى رَبِّنَا وَمُعَوِّلُنا

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

251 Imam Shāṭibī states:
ْوَقْ نَلَّةَ مَعَ مَرْضَاتِ ذَاتِ بَيْجَةٍ... وَلَاتَ رَقْصِيّ ذَاتِ بَيْجَةٍ is specifically mentioned to exclude examples like ذَاتِ بَيْجَةٍ... ذَاتِ بَيْجَةٍ and دَائِتَ الْبَيْجَةِ... دَائِتَ بَيْجَةٍ.

252 Imam Shāṭibī states:
... ْمَيْهَاتَ هَادِيهِ وَقَلْباَ... ْمَيْهَاتَ هَادِيهِ وَقَلْباَ... ْمَيْهَاتَ هَادِيهِ وَقَلْباَ

253 Imam Shāṭibī states:
... وَقَفْ ِبَأْ أَبَّ كَفْوَادًا... ْمَيْهَاتَ هَادِيهِ وَقَلْباَ... ْمَيْهَاتَ هَادِيهِ وَقَلْباَ... ْمَيْهَاتَ هَادِيهِ وَقَلْباَ

254 Imam Shāṭibī states:
... ْمَيْهَاتَ هَادِيهِ وَقَلْباَ... ْمَيْهَاتَ هَادِيهِ وَقَلْباَ... ْمَيْهَاتَ هَادِيهِ وَقَلْباَ... ْمَيْهَاتَ هَادِيهِ وَقَلْباَ...
In which comes in Sūrah al-Furqān, Sūrah al-Kahf, Sūrah al-Nisā` and Sūrah al-Ma˘ārij, Abū Ām…

In three places in the Qur`ān, Sūrah al-Zukhruf, Sūrah al-Nūr and Sūrah al-Rahmān is written without the alif i.e. . Kisā`ī and Abū Ām…

Hamzah and Kisā`ī will stop on whilst the remaining qurrā` will stop on .

Kisā`ī will stop with a yā` in of Sūrah al-Naml i.e. .

255 Imam Shāṭibi states:

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

256 Imam Shāṭibi states:

257 Imam Shāṭibi states:

258 Imam Shāṭibi states:

259 Imam Shāṭibi states:

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

260 Imam Shāṭibi states:
Bazzī will have khulf in stopping with a hā` al-sakt on that ُ in which the alif has been dropped when attached to a harf al-jarr e.g., فيم آلته، وبَ حُلف، عمَّ يَتعائلون، ُ. لم أوَّدُّ لِلهٌ، وبِمِ يَرجعُ السُّكَّالون.

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., /heF/nunI/alifhamBU , /kafF/nunI/alifhamBU , /heU/raF/kafI/dhalU , /kafU/raF/kafI/dhalU , /heU/dalF/jimM/taM/sinI , ... /fathaA/sukunA/sukunA /sukunA/kasraB /kasraB /kasraB/fathaA /fathaA/kasraB /kasraB /kasraB/shaddakasA /fathaA/kasraB

The difference that the qurrā` have concerning the yā` al-idāfah is whether it should be read as maftūhah or sākinah.

Their differences are found in 212 yā`s and can be divided as follows:

1) The yā` al-idāfah is followed by a hamzah al-qat` which is maftūhah. This can be found in 99 places.

In it Nāfī`, Ibn Kathīr and Abū `Amr generally read the yā` as maftūhah with certain exceptions.

2) The yā` al-idāfah followed by hamzah al-qat` which is maksūrah. They total 52.

Nāfī` and Abū `Amr generally read the yā` as maftūhah in it, with a few exceptions.

3) The yā` followed by hamzah al-qat` which is madmūmah. They amount to 10.

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261 Imam Shātibi states:

وفي مَثْلِ وَبَقِّيَتُ وَعْمَةُ لِهِ بَعْضُهُ ُ بَحْلَفَ عَنْ أَلْبَرَيْنِ وَدَافَعَ بَحْلَيْا

262 Imam Shātibi states:

وَلَيْسَ بِلَامَ الْعَلِيْ بَعْضُهُ ُ وَنَمَ مِنْ فَنْسِ الأَصْوَلِ فَشِكِّلَهَا وَلَكِنَّهَا كَفَّةُ وَالْكَافِ مُدْخَلُهَا 

263 Imam Shātibi states:

وَفِي مَا أَكَنِّي بِبَعْضُهُ وَبَعْضُنِّي ُ وَلَبِنَيْنِ خَلَفُ القُومِ أَحَدُهُمْ مُفْغُلا

264 Imam Shātibi states:

فَسِنَّنا مَعْ هَمْ وَيْلُو لَيْكُمْ وَيُبْعِثُهَا ُ وَلَبِنَيْنِ مَعْ خَيْبِانِ مَعْ كَشْرِ هَمْ وَلَبِنَيْنِ ُ وَلَبِنَيْنِ مَعْ خَيْبِانِ مَعْ كَشْرِ هَمْ وَلَبِنَيْنِ ُ وَلَبِنَيْنِ مَعْ خَيْبِانِ مَعْ كَشْرِ هَمْ وَلَبِنَيْنِ ُ وَلَبِنَيْنِ مَعْ خَيْبِانِ مَعْ كَشْرِ هَمْ وَلَبِنَيْنِ ُ وَلَبِنَيْنِ مَعْ خَيْبِانِ مَعْ كَشْرِ هَمْ وَلَبِنَيْنِ ُ وَلَبِنَيْنِ مَعْ خَيْبِانِ مَعْ كَشْرِ هَمْ وَلَبِنَيْنِ ُ وَلَبِنَيْنِ مَعْ خَيْبِانِ مَعْ كَشْرِ هَمْ وَلَبِنَيْنِ ُ وَلَبِنَيْنِ مَعْ خَيْبِانِ مَعْ كَشْرِ هَمْ وَلَبِنَيْنِ ُ وَلَبِنَيْنِ مَعْ خَيْبِانِ مَعْ كَشْرِ هَمْ وَلَبِنَيْنِ ُ وَلَبِنَيْنِ مَعْ خَيْبِانِ مَعْ كَشْرِ هَمْ وَلَبِنَيْنِ ُ وَلَبِنَيْنِ مَعْ خَيْبِانِ مَعْ كَشْرِ هَمْ وَلَبِنَيْنِ ُ وَلَبِنَيْنِ مَعْ خَيْبِانِ مَعْ كَشْرِ هَمْ وَلَبِنَيْنِ ُ وَلَبِنَيْنِ مَعْ خَيْبِانِ مَعْ كَشْرِ هَمْ وَلَبِنَيْنِ ُ وَلَبِنَيْنِ مَعْ خَيْبِانِ مَعْ كَشْرِ هَمْ وَلَبِنَيْنِ ِ...
4) The yā` followed by hamzah al-wasl which is lām al-ta’rif. They are 14.267
5) The yā` followed by hamzah al-wasl which is not lām al-ta’rif. They count 7.268
6) The yā` which is not followed by a hamzah. This type amounts to 30.269

**The yā` al-idāfah followed by a hamzah al-qat` which is maftūhah**

In these 99 places Nāfī`, Ibn Kathīr and Abū ˘Amr will generally read the yā` as maftūhah with a few exceptions.270 The remaining qurrā` will read it as sākinah in these places. It should be remembered that in 4 places all the qurrā` agree that it should read as sākinah:

1) فَالْرَّبُّ أَوَيْلَىٰ أَنتُ إِلَيْكَ (Sūrah al-ʿArāf)
2) وَلَا تَعْفَنِيَّ أَلَا فِي الْفَتْنَةِ سَفَطْوَا (Sūrah al-Toubah)
3) فَأَتْبَعْنِي أَهْدَكَ (Sūrah Maryam)
4) وَإِلَّا تَعْفَنِيَّ وَتَرْحَمِي أَكْنَ مِنَ السَّحْرِينَ (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-qat` which is maftūhah. In 4 there is agreement that it will be read as sākin; in 64 places Nāfī`, Ibn Kathīr and Abū ˘Amr will read it as maftūhah; and in 35 places they have a difference of opinion:

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

1) ذَرُوْيُيَ أَقْلَلَ (Sūrah al-Mu`min)
2) اذْعَوْنِي أَبْصِرْ لَكُمْ (Sūrah al-Mu`min)

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267 Imam Shāṭibi states:

وَفِي الْلَّامِ لَلْتَعْفَنِيَّ أَرْبَعَ عَشْرَةَ

268 Imam Shāṭibi states:

وَسْمَعْ بِهِمْ الْوَلْدُ فَذَٰلِكَ

269 Imam Shāṭibi states:

وَمَعَكَ غَيْرُ مُحَرَّرٍ فِي كَثِرَتِهِمْ

270 Imam Shāṭibi states:

فَتَسُوْعَنَ مَعَٰهُ يَنْتَجُ وَتَسَعُّهَا

271 Imam Shāṭibi states:

فَأَرْقُيَ وَتَرْحَمُي أَبْصِرُكُمْ ِفْلِكِيَّ وَتَرْحَمُي أَكْنَ وَقَدْ جَلَّا
Warsh and Bazzī reads the following as *maftūḥah*:
(Sūrah Naml and Sūrah al-Aḥqāf)

The following places are read as *maftūḥah* by Nāfi`:
(Sūrah al-Naml)
(Sūrah Yūsuf)

Nāfi` and Abū ʿAmr reads the following 8 places as *maftūḥah*:
(Sūrah Yūsuf)
(Sūrah Yūsuf)
(Sūrah Yūsuf)
(Sūrah Hūd)
(Sūrah Tāhā)
(Sūrah al-Kahf)
(Sūrah Āli ʿImrān and Sūrah Maryam)

In 4 places the *yā`* is read as *maftūḥah* by Nāfi`, Abū ʿAmr and Bazzī:
(Sūrah Hūd and Sūrah al-Aḥqāf)

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272 Imam Shàṭibi states:

273 Imam Shàṭibi states:

274 Imam Shàṭibi states:

275 Imam Shàṭibi states:

276 Imam Shàṭibi states:
135

19) 

(Sūrah Hūd)

277

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

20) 

(Sūrah Hūd)

278

Nāfiʿ and Makkī read the following as *maftūhah*:

21) 

(Sūrah Yūsuf)

277

22) 

(Sūrah al-Ahqāf)

277

23) 

(Sūrah Tāhā)

278

24) 

(Sūrah al-Zumr)

279

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 

(Sūrah Hūd) as *maftūhah*. Nāfiʿ, Ibn Kathīr, Abū ʿAmr and Hishām will read 

(Sūrah al-Muʿmin) as *maftūhah*. Nāfiʿ, Ibn Kathīr, Abū ʿAmr and Ibn ʿAmir will read 

(Sūrah al-Toubah) and 

(Sūrah al-Mulk) as *maftūhah*. In

277

(Sūrah Yūsuf), 

279

(Sūrah Yūsuf), 

279

(Sūrah al-Qasas), 

279

(Sūrah al-Muʿminūm), 

279

(Sūrah al-Qasas) and 

279

(Sūrah al-Qasas).

280

appears 6 times:

280

appears 6 times:

280

appears 6 times:

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appears 6 times:

280

appears 6 times:

281

Imam Shāṭibi states:

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Imam Shāṭibi states:

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Imam Shāṭibi states:

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Imam Shāṭibi states:

281

Imam Shāṭibi states:

281
Nāfi’ and Abū ʿAmr without khulf and Ibn Kathīr with khulf will read the yāʾ as maftūlah.\(^{282}\)

**The yāʾ al-idāfah followed by hamzah al-qāṭʼ which is maksūrah**

In these 52 places Nāfi’ and Abū ʿAmr will generally read the yāʾ as maftūlah with certain exceptions.\(^{283}\)

Nāfi’ will read the following places as maftūlah:

- /lamalimaqU/alifhamBU /yaF/taM/fathaA/nunM/aynM/lamI/kasraB/kasraB/sukunA/fathaA/ (Sūrah Sād)

Warsh will read /nunU/alifhamBU /tayaU/wawF/khaI/alifhamBU/sukunA/kasraB /kasraB/kasraB/fathaA/sukunA/ (Sūrah Yūsuf) as maftūlah. In /yāʾ/ إِنْ (Sūrah al-Māʾidah) Nāfi’, Abū ʿAmr and Hafs will read the yāʾ as maftūlah whilst in /yāʾ/ إِنْ (Sūrah al-Mujādalah) Nāfi’ and Ibn ʿĀmir will read the yāʾ as maftūlah.\(^{285}\)

The yāʾ of /yāʾ/ إِنْ (Sūrah al-Māʾidah) and /yāʾ/ إِنْ (Sūrah al-Shuʾarāʾ), wherever it comes,\(^{286}\) will be read as sākin by Ibn Kathīr, Shuʿbah, Hamzah and Kisāʾi. The Kāfiyyīn

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\(^{282}\) Imam Shāṭibi states:

> وَقَدْ تَفَقَّنَ اللَّهُ عَلَيْهِ مُدَّةً إِلَى ذَلِكَ بِخَلَفَ رَأْفٍ مَّوْهَابٍ ّ

What is meant by khulf here for Ibn Kathīr is that Qumbul will read it as maftūlah whereas Bazzi reads it as sākinah.

\(^{283}\) Imam Shāṭibi states:

> وَقَدْ تَفَقَّنَ اللَّهُ عَلَيْهِ مُدَّةً إِلَى ذَلِكَ بِخَلَفَ رَأْفٍ مَّوْهَابٍ ّ

\(^{284}\) Imam Shāṭibi states:

> وَقَدْ تَفَقَّنَ اللَّهُ عَلَيْهِ مُدَّةً إِلَى ذَلِكَ بِخَلَفَ رَأْفٍ مَّوْهَابٍ ّ

\(^{285}\) Imam Shāṭibi states:

> وَقَدْ تَفَقَّنَ اللَّهُ عَلَيْهِ مُدَّةً إِلَى ذَلِكَ بِخَلَفَ رَأْفٍ مَّوْهَابٍ ّ

\(^{286}\) comes 9 places in the Quran: once in Sūrah Yūnus and Sūrah al-Saba’, twice in Sūrah Hūd and 5 times in Sūrah al-Shuʾarā’.
will read the yāʾ of (Sūrah Nūh) and (Sūrah Yūsuf) as sākin. In (Sūrah Yūsuf) and (Sūrah Hūd) the Kūfiyyīn and Ibn Kathīr will read the yāʾ as sākin. The remaining qurrāʾ will read the yāʾ in all these places as maftūḥah.

All the qurrāʾ will read the yāʾ as sākin in the following:

- (Sūrah al-Qaṣāṣ)
- (Sūrah al-Aʿrāf, Sūrah al-Hijr and Sūrah Sād)
- (Sūrah al-Munāfiqūn)
- (Sūrah al-Ahqāf)
- (Sūrah Yūsuf)
- (Sūrah al-Muʿmin)
- (Sūrah al-Muʿmin)
- (Sūrah al-An`ām and Sūrah al-Zumr)
- (Sūrah al-Aʿrāf)
- (Sūrah Hūd)
- (Sūrah Yūsuf)
- (Sūrah al-Naml)

The yāʾ al-idāfah followed by a hamzah al-qatʾ which is madmūmah

In all 10 places Nāfiʿ will read the yāʾ as maftūḥah:

1. (Sūrah Āli ʿImrān)
2. (Sūrah al-Mā`idah)
3. (Sūrah al-Mā`idah)
4-5. (Sūrah al-An`ām and Sūrah al-Zumr)
6. (Sūrah al-Aʿrāf)
7. (Sūrah Hūd)
8. (Sūrah Yūsuf)
9. (Sūrah al-Naml)

287 Imam Shāṭibi states:

وَأَمَّمَ وَأَجَرُى شَكَّاً دِينَ صَحِيحِ دَعاً دَايَ وَايَ يَذْعَبُ لِثُوبُ نُجُومًا
وَحُزْيُ وَتَوَفِّيَ ظَلَالًا... *

288 Imam Shāṭibi states:

... وَكُلُّهُمُ يُصَدَّقُونَ الْطَّرْقِي وَأَحْزَنُهُمُ إِلَى
وَدْرَنُّهُمُ يَذْعَبُوْنَ وَجَعَالَهُمُ...
The remaining qurrāʾ will read them as sākin. In Sūrah al-Baqarah and Sūrah al-Kahf all the qurrāʾ will read the yāʾ as sākin (including Nāfiʿ).  

The yāʾ al-idāfah followed by lām al-taʾrīf

In all 14 places Hamzah will read the yāʾ as sākinah:
1. (Sūrah Ibrāhīm)  
2. (Sūrah al-Anderson)  
3. (Sūrah al-Zumr)  
4. (Sūrah al-Amrīyāʾ)  
5. (Sūrah al-Sāb)  
6. (Sūrah al-Baqarah)  
7. (Sūrah al-Zumr)  
8. (Sūrah al-Baqarah)  
9. (Sūrah Maryam)  
10. (Sūrah al-Aʾrāf)  
11. (Sūrah al-Mulk)  
12. (Sūrah al-Sād)  
13. (Sūrah al-Amrīyāʾ)  
14. (Sūrah al-Aʾrāf)  

289 Imam Shātibi states:

290 Imam Shātibi states:
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, Hāfṣ joins him in number 6, and Ibn ʿĀmir joins him in number 10. The remaining qurrāʾ will read the yā` in these places as maftūḥah.

The yā` al-īdāfah followed by hamzah al-wasl which is not lām al-ṭāʾīrīf

The differences in the 7 places are as follows:

1) /dalU/dalF/shinI/alifU /yaF/khaI/alifhamAU/sukunA/dammaA/sukunA/kasraB/fathaA (Sūrah Tāhā)


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

3) /yaI/l:ngaA/taU/dhalF/takhaI/alifU /yaF/nunM/taM/yaM/lamM/dammaA/sukunA/fathaA/shaddafatA/kasraB/fathaA/sukunA/fathaA (Sūrah al-Furqān) - Abū ʿAmr will read the yā` as maftūḥah.293

4) /baF/heI/dhalU/alifU /sinyaF/faM/fathaA/nunM/lamI/sukunA/fathaA/sukunA/sukunA/kasraB/kasraB (Sūrah Tāhā)

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


Nāfiʾ, Bazzī and Abū ʿAmr will read the yā` as maftūḥah.295

291 Imam Shāṭibi states:

... ْفِي سُلَكِهَا فَأَصِلَ وَعَهِيدَ في مَلاَ ْوَقَلَ لِبِنَادٍ كَانَ شَرَعاً وَفِي الْبَنَّا ْجَعِ شَعَا أَبَيٍّ كَيْمَأ قَحَّ مَرَأَ ْلَا

292 Imam Shāṭibi states:

... ْأَمِيَّة اِلْحَلَآ ْوَسَبَعُ بِهِمْ أَلْوَلِّيْلٍ وَقَضَعُهُمُ ْأَمِيَّة يَمَّعُ إِلَى خَلَثَ... ْلَا ْوَقَلَ لِبِنَادٍ كَانَ شَرَعاً وَفِي الْبَنَّا ْجَعِ شَعَا أَبَيٍّ كَيْمَأ قَحَّ مَرَأَ ْلَا

293 Imam Shāṭibi states:

... ْأَمِيَّة اِلْحَلَآ ْوَسَبَعُ بِهِمْ أَلْوَلِّيْلٍ وَقَضَعُهُمُ ْأَمِيَّة يَمَّعُ إِلَى خَلَثَ... ْلَا ْوَقَلَ لِبِنَادٍ كَانَ شَرَعاً وَفِي الْبَنَّا ْجَعِ شَعَا أَبَيٍّ كَيْمَأ قَحَّ مَرَأَ ْلَا

294 Imam Shāṭibi states:

... ْأَمِيَّة اِلْحَلَآ ْوَسَبَعُ بِهِمْ أَلْوَلِّيْلٍ وَقَضَعُهُمُ ْأَمِيَّة يَمَّعُ إِلَى خَلَثَ... ْلَا ْوَقَلَ لِبِنَادٍ كَانَ شَرَعاً وَفِي الْبَنَّا ْجَعِ شَعَا أَبَيٍّ كَيْمَأ قَحَّ مَرَأَ ْلَا

295 Imam Shāṭibi states:

... ْأَمِيَّة اِلْحَلَآ ْوَسَبَعُ بِهِمْ أَلْوَلِّيْلٍ وَقَضَعُهُمُ ْأَمِيَّة يَمَّعُ إِلَى خَلَثَ... ْلَا ْوَقَلَ لِبِنَادٍ كَانَ شَرَعاً وَفِي الْبَنَّا ْجَعِ شَعَا أَبَيٍّ كَيْمَأ قَحَّ مَرَأَ ْلَا
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:

- **(Sūrah al-An`ām)** - All the *qurrā`* excluding Nāfi` will read the *yā`* as *maftūhah*. Warsh will have *khulf* and Qālūn will read it as *sākin*.

- **(Sūrah Āli Ḥimrān)**
- **(Sūrah al-An`ām)**

Nāfi`, Ibn ʿĀmir and Hafs will read the *yā`* in the above 2 as *maftūhah*.

- **(Sūrah Nūḥ)** - the *yā`* read as *maftūhah* by Hafs and Hishām.

- **(Sūrah al-Baqarah and Sūrah al-Hājj)** - Hafs Nāfi` and Hishām will read the *yā`* as *maftūhah*.

- **(Sūrah Fussilat)**
- **(Sūrah Maryam)**

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296 Imam Shāṭibi states:

... * ... َبَعْدَيْ يَا صُفْوَاءُ يَا لاَ

297 Imam Shāṭibi states:

* َبَعْدًا يَا خَلَفَ وَالتَّفَتَّ عَدْلاَ

298 Imam Shāṭibi states:

وَلَمْ يَكُنْ عَلَوْا َجَيْهَيْيِمْيِ ... * ... َبَعْدًا يَا خَلَفَ وَالتَّفَتَّ عَدْلاَ

299 Imam Shāṭibi states:

... َبَعْدًا يَا خَلَفَ وَالتَّفَتَّ عَدْلاَ

300 Imam Shāṭibi states:

... َبَعْدَا عَدْا أَصَلَا َلِلْحَقَّلاَ
Ibn Kathīr will read the yāʾ in the above 2 as maftūhah.³⁰¹

- وَلِيِّ دِينِ (Sūrah al-Kāfirūn) - Ḥafs, Ḥishām and Nāfīʾ without khulf and Bazzī with khulf will read the yāʾ as maftūhah.³⁰²

- (Sūrah al-Anʿām) - Nāfīʾ reads the yāʾ as maftūhah.³⁰³

- (Sūrah al-Ankabūt)

- (Sūrah al-Anʿām)

Ibn ʿĀmir will read the above 2 as maftūhah.³⁰⁴

- مَا لَآ أَرْيَ اِلْحَدَهُ (Sūrah al-Naml) - Read as maftūhah by Ibn Kathīr, Ḥishām, Kisāʾī and ʿĀsīm.³⁰⁵

- (Sūrah Sād)

- (Sūrah Ibrāhīm)

- (Sūrah Sād)

- (Sūrah al-Aʿrāf)

- (Sūrah al-Toubah)

- (3 places in Sūrah al-Kahf)

- (Sūrah al-Ambiyāʾ)

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³⁰¹ Imam Shāṭibi states:

³⁰² Imam Shāṭibi states:

³⁰³ Imam Shāṭibi states:

³⁰⁴ Imam Shāṭibi states:

³⁰⁵ Imam Shāṭibi states:
Hafṣ reads the ya` in the above 11 places as *maftūḥah.*

Warsh reads the ya` in the above 2 as *maftūḥah.*

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

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306 Imam Shāṭḥi states:

307 Imam Shāṭḥi states:

308 Imam Shāṭṭi states:

309 Imam Shāṭṭi states:

310 Imam Shāṭṭi states:
Hamzah will read the yā` as sākinah in (Sūrah Yāsīn) while the remaining qurrā` will read it as maftūlah.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 ˘Amr, Hamzah, Kisā`ī and Nāfi` will read the yā` during wasl only.315 This will take place in the following words unless mentioned otherwise:

• - The first yā` of Sūrah al-Naml, is read during waqf and wasl by Hamzah and Ibn Kathīr while Nāfi` and Abū ˘Amr will read it during wasl only.316

1 (Sūrah al-Fajr)
2 (Sūrah al-Qamr)

311 Imam Shāṭibi states:

وَمَالِيَ فِي بَسِ سَكَنُ فَكَفَّمَا

312 Imam Shāṭibi says:

وَذَوَاتُ الْيَتَائِ غَنْظِيَّةً رُؤِيَهُ ّا أَلْتُُّ نَ عِنْ حَطَّ المَصَافِجِ مَيْغُوْلَا

313 Imam Shāṭibi says:

وَمَجْلُولَهَا بَسْتُونَ وَأَتَانَ فَقَحِيَّةً

314 Imam Shāṭibi says:

وَنَتَبْتُ فِي الْحَلَائِلِ ذَا الْوَارِبَا ّا بَعَضَهُ... 

315 Imam Shāṭibi says:

وَفِي الْوُضَّاءِ حَنَّاهُ شَكْوَرُ إِنَّهُ أُمَّةً ّا شَكْبُهُ...

316 Imam Shāṭibi says:

وَأَوْلَى النَّفَى حُزْرَةً قَثِيَّةً

مُمْطَعِيِّنَ إلى الدَّاعِ

The first yā` is particularly mentioned to exclude the second yā` i.e. ّا أَتِنَا اللَّهُ.
In the above 9 places Nāfi`, Ibn Kathīr and Abū ˘Amr will read according to the regulation mentioned for them above.

In the above 2 places Nāfi`, Ibn Kathīr, Abū ˘Amr and Kisā’ī reads the following according to their rule above.

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

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317 Imam Shāṭibi says:

في نُهْرا إلى النَّعَوْل أُذُّتُطَّرَت بِهِمْ... لا... وَأنْهُرَت النَّاس وَتُبْعِسُنْ سَيَا... 

318 Imam Shāṭibi says:

... في الكُفَّانِ توْبَعْ بِفَهْدُ رَفَّأ... سَيَا... * ... سَيَا... *

319 Imam Shāṭibi says:

... وَدَعَاهُم في بَيْنَا حَلْوَيْهِمْ... *

320 Imam Shāṭibi says:

... في الْبِلَأْحُو أَهْدَكُمْ خَلَقَهُ بِلَا... وَإِنْ تَرَى عَنْهُمْ... * ...
15) (Sūrah al-Naml) - Nāfiʿ, Ibn Kathīr and Abū ʿAmr will read according to their stipulations.\(^{321}\)

16) (Sūrah al-Qamr) - Bazzī, Warsh and Abū ʿAmr will read according to their rules.\(^{322}\)

17) (Sūrah al-Fajr) - Ibn Kathīr and Warsh will read according to the rules. However, during waqf, Qumbul will also drop the yā`.\(^{323}\)

18) (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 renown.\(^{325}\)

19) (Sūrah al-Fajr) - Nāfiʿ and Bazzī will read the above 2 places according to their rules.\(^{326}\)

(Nāfiʿ ʿAmr) (Sūrah al-Naml) - Hafs, Nāfiʿ and Abū ʿAmr will read the yā` during wasl as maftūhah. 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 maftūhah during wasl and dropping the yā` during waqf. The remaining qurrāʾ will read without the yā` during wasl and waqf.\(^{326}\)

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\(^{321}\) Imam Shāṭibi says:

\[\text{ثُمَّ دُونِيَتِي سِيَّاَرُ} \quad \text{ثُمَّ دُونِيَتِي سِيَّاَرُ} \quad \ldots\]

\(^{322}\) Imam Shāṭibi says:

\[\text{وَبِنَاءَ الْدَّاءِ هَادِيَتِي خَلاً} \quad \text{وَبِنَاءَ الْدَّاءِ هَادِيَتِي خَلاً} \quad \ldots\]

\(^{323}\) Imam Shāṭibi says:

\[\text{وَكَأْرَؤُني مَعَهُ أَهَامُ إِذْ هَدَى} \quad \text{وَكَأْرَؤُني مَعَهُ أَهَامُ إِذْ هَدَى} \quad \ldots\]

\(^{324}\) Imam Shāṭibi says:

\[\text{وَكَأْرَؤُني مَعَهُ أَهَامُ إِذْ هَدَى} \quad \ldots\]

\(^{325}\) Imam Shāṭibi says:

\[\text{وَحَدِيفُها لِمَا زَيَّزَ عَدَّلَةً} \quad \text{وَحَدِيفُها لِمَا زَيَّزَ عَدَّلَةً} \quad \text{وَحَدِيفُها لِمَا زَيَّزَ عَدَّلَةً} \quad \ldots\]

\(^{326}\) Imam Shāṭibi says:

\[\text{وَفِي النَّمْلِ أَنَا وَفِي النَّمْلِ أَنَا وَفِي النَّمْلِ أَنَا وَفِي النَّمْلِ أَنَا وَفِي النَّمْلِ أَنَا وَفِي النَّمْلِ أَنَا} \quad \text{وَفِي النَّمْلِ أَنَا وَفِي النَّمْلِ أَنَا} \quad \text{وَفِي النَّمْلِ أَنَا} \quad \text{وَفِي النَّمْلِ أَنَا} \quad \text{وَفِي النَّمْلِ أَنَا} \quad \ldots\]
Ibn Kathîr, Abû `Amr and Warsh will read the above 2 places according to their rules.\textsuperscript{327}

(\textit{Sûrah al-Isrâ`} and \textit{Sûrah al-Kahf}) - Nâfi“ and Abû `Amr will read according to their rule.\textsuperscript{328}

(\textit{Sûrah Ali `Imrân}) - Nâfi“ and Abû `Amr will read according to their rule.\textsuperscript{329}

(\textit{Sûrah al-A`râf}) - Abû `Amr without khulf and Hishâm with khulf will read according to their rules.\textsuperscript{330}

(\textit{Sûrah Yûsuf}) - Ibn Kathîr and Abû `Amr will read according to their rules.\textsuperscript{331}

(\textit{Sûrah Hûd}) - Abû `Amr and Warsh will read according to their rules.\textsuperscript{332}

\textsuperscript{327} Imam Shâṭibi says:

\[\ldots\]

\textsuperscript{328} Imam Shâṭibi says:

\[\ldots\]

\textsuperscript{329} Imam Shâṭibi says:

\[\ldots\]

\textsuperscript{330} Imam Shâṭibi says:

\[\ldots\]

\textsuperscript{331} Imam Shâṭibi says:

\[\ldots\]

\textsuperscript{332} Imam Shâṭibi says:

\[\ldots\]
In the above 6 places Abū ʿAmr will read according to his rule.\(^{333}\)

(Sūrah Yūsuf) - Qumbul will read according to his rule.\(^{334}\)

(Sūrah al-Ra spared) - Ibn Kathīr will read according to his rule.\(^{335}\)

(Sūrah al-Ghāfir)

Ibn Kathīr, Warsh and Qālūn will read according to their rules, though Qālūn has *khulf* during *wasl* (will have a choice of reading with or without the *yāʿ*).\(^{336}\)

(Sūrah al-Baqarah) - Abū ʿAmr and Warsh will read according to their rule.\(^{337}\)

\(^{333}\) Imam Shāṭibi says:

\(\text{وَلَا تَغَرَّبُنَّ فِي ضَيْفِهِ} (Sūrah Hūd)\)

\(\text{يَا أَشْرَفُكُمْ} (Sūrah Ibrāhīm)\)

\(\text{وَقَدْ هَدِانٌ} (Sūrah al-Anām)\)

\(\text{وَاتَقُونَ بَيْنَ الْأَلْبَابِ} (Sūrah al-Baqarah)\)

\(\text{أَشْرَفُكُمْ وَلَا تَشْتَرَا} (Sūrah al-Mā`īdah)\)

\(\text{وَخَافُونَ إِن كَتَبْنَ مُؤْمِنِينَ} (Sūrah Āl `Imrān)\)

\(\text{٣٣٣} \quad \text{٣٣٤} \quad \text{٣٣٥} \quad \text{٣٣٦} \quad \text{٣٣٧}\)

\(^{334}\) Imam Shāṭibi says:

\(\text{٣٣٣} \quad \text{٣٣٤} \quad \text{٣٣٥} \quad \text{٣٣٦} \quad \text{٣٣٧}\)

\(^{335}\) Imam Shāṭibi says:

\(\text{٣٣٣} \quad \text{٣٣٤} \quad \text{٣٣٥} \quad \text{٣٣٦} \quad \text{٣٣٧}\)

\(^{336}\) Imam Shāṭibi says:

\(\text{٣٣٣} \quad \text{٣٣٤} \quad \text{٣٣٥} \quad \text{٣٣٦} \quad \text{٣٣٧}\)

\(^{337}\) Imam Shāṭibi says:

\(\text{٣٣٣} \quad \text{٣٣٤} \quad \text{٣٣٥} \quad \text{٣٣٦} \quad \text{٣٣٧}\)
In the above 19 places Warsh will read according to his rule.338

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

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

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

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338 Imam Shāṭibī says:


339 Imam Shāṭibī says:


340 Imam Shāṭibī says:


341 Imam Shāṭibī says:


62 (Sūrah Yūsuf) - Qumbul will read according to his rule with khulf (during waqf and wasl he will read the yā` or drop it).\textsuperscript{342}

- In Sūrah al-Qas\textsuperscript{343} all the qurrā` read the yā` as it is written.\textsuperscript{344}

\textsuperscript{342} Imam Shāṭibi says:

\textsuperscript{343} The differences of the qurrā` in Sūrah al-Kahf has already been mentioned previously.

\textsuperscript{344} Imam Shāṭibi says:
Jamʿ - combining multiple readings in one sitting

Initially the phenomenon of making jamʿ did not exist, but was later introduced by qurrā‘ to facilitate easy completion of a number of qirāʿāt, riwāyāt or turuq being read. The methods of making jamʿ vary:

• The reciter starts with the riwāyah he has chosen and upon reaching a word which has any differences, he will repeat all the differences found in that word according to the sequence of the narrators and readers until he has exhausted all the differences. It does not matter whether the difference being read is in the usūl (those differences which are consistent) or in the farsh (those differences which are inconsistent). If waqf is allowed on that particular word being read, the reciter may stop on it upon completion of all the differences. If waqf is not allowed on the word he will exhaust all the differences and continue until reaching a place where waqf is suitable. This takes place if the difference is restricted to one word. However, if the difference is connected to two words e.g. فَدَ أَلْقَّحُ بِهَا أَنْزِلْ 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.

• 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 jamʿ al-hurūf or jamʿ al-waqt.

346 The qurrā‘ normally start with Qālūn since Imam Shātibī 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.
• The method is the same as \textit{jam}^\text{-} waqfi, the difference being that an entire verse is read at a time instead of a portion or section.

• (the method divided by Ibn al-Jazari) – Ibn al-Jazari has formed a combination of \textit{jam}^\text{-} waqfi and \textit{jam}^\text{-} 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.\footnote{Al-Nashr Vol. 2 pg. 201}

• (the method divided by Sheikh \textasciiacute{A}li al-Saf\textasciiacute{a}qusi) – 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 Q\textasciidot{l}u\textasciitilde{n}, and stops at an appropriate place. All the \textit{quir\textasciitilde{a}}\textasciitilde{a}t and \textit{riw\textasciitilde{a}}\textasciitilde{y}\textasciitilde{a}t which agree with Q\textasciidot{l}u\textasciitilde{n} will join him; they need not be recited again as their recitation is exactly the same as Q\textasciidot{l}u\textasciitilde{n}’s. He then reads the difference of the narration/reading which is closest to the place where he made \textit{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.\footnote{Ghayth al-Naf\textasciiacute{a} pg. 9}

\textbf{The sequence in the \textit{quir\textasciitilde{a}}\textasciitilde{ah} or \textit{riw\textasciitilde{a}}\textasciitilde{yah}}

Know O student! Amongst the \textit{qurr\textasciitilde{a}}, the student should start with N\textasciiacute{a}fi\textasciitilde{r} and amongst the \textit{ruw\textasciitilde{at}}, the student should start with Q\textasciidot{l}u\textasciitilde{n}.\footnote{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 \textit{Lat\textasciitilde{a}if al-Ish\textasciitilde{a}r\textasciitilde{at}} Vol. 1 pg. 339-340.}

If the difference is between reading \textit{silah} or without \textit{silah}, the reciter gives preference to reading without \textit{silah}. Similarly \textit{qasr} is given preference to \textit{madd}.\footnote{Ghayth al-Naf\textasciiacute{a} pg. 9}
Some differences in the farsh which are applied throughout the Qur`ān

- صراط/الصراط
Read with a س by Qumbul and Khalaf will read it with ishmām. Khallād will make ishmām only in the first الصراط of Sūrah al-Fātihah.

- قِيل
Hishām and Kisā`ī will make ishmām.

- وَهُوَ/فَهُوُ/وَهُيَ/فَهُيَ
Qālūn, Abū ˘Amr and Kisā`ī reads the hand as sākinah i.e. وَهُوَ/فَهُوُ/وَهُيَ/فَهُيَ.

- يَأْمُرُكُمْ/يَا مُرُكُمْ/يَا وَرُكُمْ/يَا نُرُكُمْ/يَا يُرُكُمْ
Abū ˘Amr will read the and hamzah (in the last example) as sākinah while Dūrī will also have ikhtilās.

- يَخْرُونَ/يَخْرُونْ/يَخْرُونْ/يَخْرُونْ/يَخْرُونْ
Read as يَخْرُونَ/يَخْرُونْ/يَخْرُونْ/يَخْرُونْ/يَخْرُونْ by Nāfi`.

- الأَذْنُ/بِالآذْنِ/هُوَ أَذْنً/في أَذْنِهِ
Nāfi` will read the word أَذْنُ wherever it appears with a sukūn on the د i.e. الأَذْنُ/بِالآذْنِ/هُوَ أَذْنً/في أَذْنِهِ.

- يَإِرَاهِيْمْ
Read as يَإِرَاهِيْمْ by Ibn ˘Āmir excluding his exceptions and those places in which his narrators have difference of opinion.

- يَا أَيْبَ
Read as يَا أَيْبَ by Ibn ˘Āmir.

- أَبْلَغَهُمْ
Read as أَبْلَغَهُمْ wherever it appears by Abū ˘Amr.

- أَرْأَيْتِ/أَرْأَيْتَ/أَرْأَيْتُ/أَرْأَيْتَ/أَرْأَيْتُ
Read with tashīl by Nāfi` with khulf from Warsh who also makes ibdāl with madd in it. Kisā`ī drops the seconds hamzah i.e. أَرْأَيْتِ/أَرْأَيْتَ/أَرْأَيْتُ/أَرْأَيْتَ/أَرْأَيْتُ etc.

- ُرَسْلَانَا/رُسْلَانْهُ/سَبْلَانَا
Abū ˘Amr reads the and ب as sākinah i.e. ُرَسْلَانَا/رُسْلَانْهُ/سَبْلَانَا.
Read with a dammāh on the رُضُوَانَ by Shu`bah i.e. رُضُوَانَ.

Read with a sukūn on the ع by Ibn `Āmir and Kisāʾī.

Read without the رُؤف and after the hamzah i.e. رُؤف.

Ibn Kathīr and Kisāʾī reads without the hamzah and the س as maftūḥah i.e. وَسَلَوُهُم/فَسَلُوُهُم/وَسَلَوُهُم/فَسَلُوُهُم.

Shu`bah and Hamzah will read with a kasrah on the غ i.e. غَيْبَة.

Ibn Kathīr and Kisāʾī reads without the hamzah and the س as maftūḥah i.e. وَسَلَوُهُم/فَسَلُوُهُم/وَسَلَوُهُم/فَسَلُوُهُم.

Hafs, Warsh and Abū ʿAmr reads the ب with a dammāh. The remaining qurrāʾ read it with a kasrah i.e. غَيْبَة.

Hafs, Nāfīʿ, Abū ʿAmr and Hishām will read the غ with a dammāh. The remaining qurrāʾ read it as maksūrah i.e. غَيْبَة.

Read with a kasrah on the ghayn by Shu`bah and Hamzah i.e. غَيْبَة. The remaining qurrāʾ will read it as madmūmah.
- نُذَكّرُونَ
Read without a shaddah on the ﺩ by Hafs, Hamzah and Kisā‘ī. The remaining qurrā‘ will read it as mashaddadah i.e. نُذَكّرُونَ.

- خُطْرَات
Read with a dammah on the ﺛ by Hafs, Qumbul, Ibn ʿĀmir and Kisā‘ī. The remaining qurrā‘ will read it as sākinah i.e. خُطْرَات.

- زَكْوَات
Read without a hamzah by Hafs, Hamzah and Kisā‘ī. The remaining qurrā‘ will read with a hamzah i.e. زَكْوَات.

- ﱢنُکْسَّطَاس
Read with a kasrah on the ﺹ by Hafs, Hamzah and Kisā‘ī. The remaining qurrā‘ will read it with a dammah i.e. ﱢنُکْسَّطَاس.

- ﱢجَسَبُهُ ﻏِئْسُهُمْ ﻏِئْسُهُمْ etc.
Read with a fathah on the ﺱ by Ibn ʿĀmir, ʿĀṣim and Hamzah. The remaining qurrā‘ will read it with a kasrah i.e. ﱢجَسَبُهُ ﻏِئْسُهُمْ ﻏِئْسُهُمْ.
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 *tahqīq* 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 *yāʾ*.

Basmalah – to recite *bism Allah al-Rahmān al-Rahīm*.

Dammah – an indication towards a forward sound. Used on words which are *mabnī* (indeclinable). Refer to *raf*.

Dhawāt al-rā` – any word ending with *alif maqṣūrah*, where the final letter is a *yāʾ* which is preceded by a *rāʾ*.

Dhawāt al-yā` – any word ending with *alif maqṣūrah* in which the *lām* kalimah is a *yāʾ*.

Farsh – those rules which are not applied consistently for the *qurrāʾ* throughout the Qurʾān.

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 *harakāt*.

Fuwayq al-Tawassut – that *madd* which is lengthened slightly above *tawassut* i.e. 5 *harakāt*.

Hadhf – to drop/leave out a letter, usually a *hamzah* or one of the letters of *madd*. In the case of a *hamzah* it is also referred to as *isqāt*. This is the opposite of *ithbāt*. 

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

Hamzah Mutatarrifah – that *hamzah* which comes at the end of a word.

Hamzah Mutawassitah – that *hamzah* which comes in the middle of a word.

Hamzah al-Qat` – a permanent *hamzah* i.e. it is read under all circumstances.

Hamzah al-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 *dammah*. In English they are referred to as *vowels*.

Ibdal – It literally means to substitute or to replace. The *hamzah* is replaced by a letter of *madd*, whether an *alif*, *wāw* or *yā*.

Idgham – literally means to join or assimilate. It is the assimilation of one letter into another, being read as one *mushaddad* letter.

Idgham Kabir – if the mudgham and mudgham fīh are both mutaharrik. Check mudgham, mudgham fīh and mutaharrik.

Idgham Saghir – if the mudgham is *sākin* and the mudgham fīh is mutaharrik. Check mudgham, mudgham fīh and mutaharrik.

Idkhāl – It literally means to include. Technically, it is the inclusion of an *alif* between the 2 *hamzahs*.

Idrāj – This is the opposite of *sakt* i.e. to recite without *sakt*.

Ijtimā˘ al-sākinayn – two *sākin* letters coming together. If this happens the *qurrā* usually drop a letter or give it a *harakah*. 
Ikhtilās – It means to recite a harakah swiftly in such a manner that it seems that a portion of it has been left from the pronunciation. It is used sometimes used interchangeably with roum. Others differentiate between the two stating that roum takes place during waqf whereas ikhtilās takes place during wasl. Another noted difference is that roum means to recite two thirds of the harakah whereas ikhtilās means to recite one third of it. This is sometimes also referred to as ikhfa` i.e. ikhfa` al-harakah (the hiding of a vowel). Check roum.

Imālah – literally means to incline. It is the inclination of the fathah towards the kasrah and the alif towards the ya`. This is the opposite of fatha`. It is also called idjāt.

Imālah Kubrā – the inclination of the fathah is more towards the kasrah and the inclination of the alif is more towards the ya`.

Imālah Sughrā – the inclination of the fathah is slight, keeping the sound closer to the fathah and similarly the inclination of the alif is also slight, keeping its sound closer to the alif. This is also called taqlīl.

Ishbā` – a synonym for tūl. The duration is 5 alifs or 6 harakāt.

Ishmām – literally means to give a fragrance/smell. Ishmām is of two types; ishmām with a letter and ishmām with a harakah. In this application the reciter gives a hint of the letter or harakah with which ishmām is being made.

Iskān – to make a letter sākin i.e. give it a sukūn.

Ithbāt – to affirm i.e. to recite a particular letter, usually referring to a letter of madd. This is the opposite of hadhf. Check hadhf.

Ith-hār – literally means apparent or clear. Technically it is to recite each letter from their respective makhārij.

Jam` – combining more than one reading in one sitting by a teacher.

Jarr – a synonym for khafā`. Same as kasrah but indicates to words which are mu`rab (declinable). Refer to kasrah.
Jazm – it is a synonym for sukūn, except that it is used on those words which are mu'rab (declinable). Check sukūn.

Kasrah – an indication towards a downward movement. Used on words which are mabnī (indeclinable). Refer to jarr.

Khulf – with a variance or option i.e. there is another manner of reading also.

Madd – literally means to lengthen. Technically it is the lengthening of the sound in the letters of madd and līn.

Madd ˘Ārid li al-waqf – a temporary sukūn appearing after the letter of madd, due to waqf.

Madd ˘ Ārid 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 Muttaṣil – 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.

Maḍmūm – a letters which has a ḍammah. Refer to ḍammah.

Mafṣūl ˘Ām – 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 Khāṣ – a hamzah appearing in lām al-taʾrīf.

Maftūh – a letter which has a fathah. Refer to fathah.

Majrūr – a synonym for makhfūd i.e. a letter which has a jarr. Refer to jarr.
Majzūmah – A letter which bears a jazm. Refer to jazm.

Makhraj – literally means an exit point. Technically it is that point in the mouth from which the sound of the letter is pronounced.

Maksūr – a letter which has a kasrah. Refer to kasrah.

Mansūb – a letter which has a nasb. Refer to nasb.

Marfū’ – a letter which has a raf’. Refer to raf’.

Mazīd – letters added to the root of the trilateral word.

Mīm al-Jamˇ – 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 šifāt or two letters which are identical in script and name.

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

Mudgham fīh – the letter into which idghām is made; the second letter.

Mukhaffaf – this is the opposite of mushaddad i.e. a letter which is not read with a tashdīd.

Munawwan – a letter which has a tanwīn.

Muqaddam fī al-ada’ – 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 šifāt.

Mutaharrīk – a letter which has a harakah.

Mutajānisayn – two letters which share the same makhraj but differ in šifāt.
Mutaqāribayn – two letters which are close in makhraj and sifāt, or close in makhraj and not in sifāt, or close in sifāt and not in makhraj, or identical in sifāt but differ in makhraj.

Muṭlaq (Idghām) – when the first letter is mutaharrik and the second is sākin. In spite of it being named idghām muṭlaq, in reality no idghām is allowed in this condition.

Naṣb – same as fatḥah but indicates to words which are muʿrab (declinable). Refer to fatḥah.

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

Qāri` – literally it is someone who recites the Qur`ān and, technically, refers to one of the ten teachers (qurrā`) - one to whom a particular reading is linked. It has become customary to now refer to anyone who is an adept reciter of the Qur`ān as a qāri`.

Qāṣr – literally means short. Indicates to the length of a madd which is 1 alif or 2 harakāt. When it appears in the chapter of hā` al-kināyah then it would mean to read the harakah without any pull in it at all i.e. only the harakah is read.

Qirā`āt – it is the plural of qirā`ah, literally meaning to read or reading. It is that reading which is linked to a particular qāri`. Check the meaning of qāri`.

Qurrā` – the plural of qāri`. Check qāri`.

Raf` – same as dammah, though it indicates words which are muʿrab (declinable). Refer to dammah.

Rāwī – one who transmits from a qāri`, whether directly or indirectly.

Roum – It means to recite a harakah with a soft voice in such a manner that it seems like only a portion of the harakah is being read. This is sometimes also referred to as ikhfā` i.e. ikhfā` al-harakah (the hiding of a vowel). Check ikhtilās.
Sākin – a letter which has a sukūn.

Sakt – Also called saktah which literally means silence. Technically it is the breaking of the sound without the breaking of the breath. This application is only allowed on those places where sakt has been transmitted. The opposite of sakt is idrāj.

Sanad – a sanad is a link through which knowledge is passed from teacher to student. A sanad to a particular book is linked to its author i.e. a series of teachers and their students through whom the book is transmitted. Similarly, a sanad in Qur’ān is a chain of transmitters which links one to the Prophet ﷺ, the source of the transmission.

Shaddah – an indication that the letter should be doubled i.e. recited as mushaddad.

Ṣifāt – 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-dāmīr.

Sukūn – an indication the letter is void of any harakāt. Used on words which are mabnī (indeclinable).

Tafkhīm – literally means to make something fat. It means to read a letter emphatically.

Taghlīth – holds the same meaning as tafkhīm but is specifically used to refer to the lām.

Tahqīq – It means to recite a hamzah from its 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.
**Tahqiq with idkhāl** – This takes place when 2 *hamzahs* appear next to each other. It means to recite both *hamzahs* from their *makhraj* whilst inserting an *alif* between the 2 *hamzahs*. Check *idkhāl*.

**Tajwīd** – literally means to do something excellently. Technically it is to pronounce every letter from its *makhraj* together with all its qualities.

**Takhfīf** – literally means light. It is the opposite of *tashdīd* i.e. to recite without a *tashdīd*.

**Takhfīf qiyāsī** – those types of *takhfīf* which are in accordance with Arabic linguists, being *ibdāl*, *naql*, *tashīl bayn bayn*, and *hadhf*.

**Takhfīf rasmī** – those types of *takhfīf* which are in accordance with the *rasm* (script) of ˘Uthmān, being *ibdāl* and *hadhf* only.

**Tanwīn** – literally means to give something a *nūn*. An indication which notes the pronounciation of an extra *nūn* at the end of nouns.

**Taqlīl** – A synonym for *imālah sughrā*. Refer to explanation on *imālah sughrā*.

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

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

**Tarqīq** – literally means to make something thin. It is the opposite of *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 *hadhf*. Technically, *tashīl* also refers to a *hamzah* being read in between a *hamzah* and the *harakah* found on the *hamzah*.

**Tashīl al-Mahd** – Check the meaning of *tashīl* without *idkhāl*. 
Tashīl Bayn Bayn – The *hamzah* being read in between a *hamzah* and the *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-mahd*. Check also the meaning of *tashīl* and *idkhāl*.

Tathlīth – literally means to make three. Indicates to three ways of pronunciation - more specifically the 3 ways of Warsh in *madd badd* i.e. *qaṣr*, *tawassut* and *ṭūl*.

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

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

Thulāthī Mujarrad – a word with three root letters; trilateral words.

Ṭūl – 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 *ishbāʿ*.

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.

Walṣ – to join (recitation).
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