



THE FOUR NON-CANONICAL READINGS:

IBN MUḤAYŞIN • AL-A'MASH • HASAN AL-BAŞRĪ • YAḤYĀ AL-YAZĪDĪ

A COMMENTARY ON MUTAWALLĪ'S AL-FAWA'ID AL-MU'TABARAH



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العُجَالَةُ النَّافِعَةُ

في

القِرَاءَاتِ الْأَرْبَعِ الزَّائِدَةِ

على

العَشْرِ الْمُتَوَاتِرَةِ

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Foreword

This is a hasty and brief writing on the Four *Shādhdh Qirā'āt*, hence the name *Ujālah*. It is written for one who has already completed the study of the 10 *Qirā'āt* and therefore it does not define many of the technical terms employed by the *qurrā'*. Those who still grapple to understand these terms should refer to my dictionary of technical terms used by the *qurrā'* at the end of my work, *Ghunyat al-Ṭalabah*.

The book consists of three chapters: the first is the text of *al-Fawā'id al-Mu'tabarah* by Sheikh al-Mutawallī, written on the Four *Shādhdh Qirā'āt*.

Chapter two has a commentary on the *uṣūl* (consistent differences) of *al-Fawā'id al-Mu'tabarah*.

I started writing this commentary on *al-Fawā'id al-Mu'tabarah* while studying and reciting these *Qirā'āt* to Sheikh Ḥasan Muṣṭafā al-Warrāqī in 2009. The impetus for me to complete and print this work is due to an interest shown by some students in the study of the Four *Shādhdh Qirā'āt*. I regret that very few sources were available to me during the writing of this commentary, but hope that it may still benefit the student.

Chapter three has a book of Sheikh Muṣṭafā al-Azmīrī, *Nūr al-I'lām fī al-Qirā'āt al-Arba'at al-A'lām*, on the *farsh* (inconsistent differences) for these *Qirā'āt*. I read this entire book to Sheikh Ḥasan al-Warrāqī while studying these *Qirā'āt* by him. I have also added some footnotes to the text of *al-I'lām* which may prove beneficial to the student.

In the introduction of the book, many matters pertaining to *Qirā'āt*, its definition, origin, spread, and so forth, are discussed. These discussions are imperative for any student of *Qirā'āt*.

I pray that Allah benefits all who read this work.

M. Saleem Gaibie

Qirā'āt

Definition of the Qur'ān and Qirā'āt

Linguistic meaning of the Qur'ān

There are 5 eminent opinions:-

- 1) Imam al-Shāfi'ī and others say that it is a proper noun, not derived from any word, the same as Tourah and Injeel.

He also pronounced it as الْقُرْآن, without the *hamzah*, as found in the *Qirā'ah* of Ibn Kathīr.

- 2) It is derived from the root قَرَنَ - يَقْرِنُ, which means to join. Therefore the name قُرْآن would imply that which is joined together i.e. the verses and the *sūrahs* are joined together to form this book.

In this case also it is pronounced without the *hamzah*.

- 3) Another opinion states that it is derived from the word قَرَأِن, which means to resemble or to be similar. The name would therefore imply that it is made up of verses which resemble one another in beauty, style, prose, and so forth.
- 4) Others say it is derived from قَرَأَ, which means to combine. It is therefore called the Qur'ān since it combines stories, commands, prohibitions, promises, punishments and so forth.
- 5) The most accepted opinion is that it is derived from يَقْرَأُ - قَرَأَ which means to read or to recite. It is therefore a verbal noun (*maṣḍar*) which translates as “the reading” or “the recital”.

In this manner Allah has used it in the following verse:

فَإِذَا قَرَأْتُمُوهُ فَاتَّبِعْ قُرْءَانَهُ

“When we have recited it, then follow its recitation”

Most scholars, including ‘Abd al-‘Aṭḥīm al-Zurqānī, acknowledge this as the most accepted view, while the other opinions produce some difficulty in their respective explanations. Therefore, its pronunciation should be with a *hamzah*. Those who read it without a *hamzah* would do so to ease its pronunciation (*takhfif*).

Technical meaning of the Qur’ān

Though the definitions regarding the Qur’ān may differ, there is no difference of opinion as to what the Qur’ān is.¹ However, what is held in each of these definitions are specific characteristics peculiar to the Qur’ān. Stating that it is: the speech of Allah, revealed to the Prophet ﷺ (كلام الله المنزل على النبي) is not sufficient since it would include Ḥadīth Qudsī as well as other Ḥadīth. Therefore, peculiar characteristics of the Qur’ān are added e.g. the inimitable speech of Allah revealed to the Prophet ﷺ (كلام الله المعجز المنزل على النبي). In this definition the fact that the Qur’ān is inimitable (المعجز) is mentioned. The more characteristics added, the lengthier the definition.² Consider the following:

○ كلام الله المنزل على النبي من أول الفاتحة إلى آخر سورة الناس

The speech of Allah revealed to the Prophet ﷺ, from the beginning of *Sūrat al-Fātiḥah* until the end of *Sūrat al-Nās*.

○ كلام الله المعجز المنزل على النبي، المكتوب في المصاحف، المنقول بالتواتر، المتعبد بتلاوته

The inimitable speech of Allah revealed to the Prophet ﷺ, written in the *muṣḥafs*, transmitted via *tawātur*, and its recitation being an act of worship.

Definition of Qirā’āt

Literally, *Qirā’āt* is the plural of the verbal noun, *qirā’ah*. Like the word Qur’ān, it is also derived from قَرَأَ - يَقْرَأُ which means to read or to recite, its verbal noun being قِرَاءَةٌ.

Technically, the science of *Qirā’āt* discusses the changing in the words of the Qur’ān and who transmit these changes.³

¹ A good definition is one which is comprehensive, concise and excludes everything which is extraneous.

² In this manner authors differ in their definitions where some offer lengthy definitions including many peculiar characteristics of the Qur’ān, others have opted for brevity and mention a few.

³ *Fawā’ide Muḥabbīyah* by Qāri Anīs Aḥmad Khan.

Difference between the Qur'an and Qirā'āt

Although there is a close connection between the Qur'an and *Qirā'āt*, scholars like al-Zarkashi, al-Qaṣṭallānī and Aḥmad al-Bannā differentiate between the two. The Qur'an would be the revelation revealed to the Prophet ﷺ while the *Qirā'āt* are differences in the pronunciation of the letters or (differences in) the manner of reciting that revelation.⁴ Thus, the Qur'an would be the undisputed word of Allah while the *Qirā'āt* may be *mutawātir*, authentic (*ṣaḥīḥ*), weak (*da'if*), non-canonical (*shādhah*) or even fabricated (*mouḍū'*). It may also be said that the *Qirā'āt* are the verbalisation or oralisation of the Qur'an, and the Qur'an is preserved via the *Qirā'āt*.

The Genesis of Qirā'āt

The *qirā'āt* are the remnants and influence of the seven *aḥruf*. Some ḥadīths on the seven *aḥruf* are:

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ رَضِيَ اللَّهُ عَنْهُ يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ فَاسْتَمَعْتُ لِقِرَائَتِهِ فَإِذَا هُوَ يَقْرَأُ عَلَى حُرُوفٍ كَثِيرَةٍ لَمْ يَقْرَأْنِيهَا رَسُولُ اللَّهِ ﷺ فَكِدْتُ أُسَاوِرُهُ فِي الصَّلَاةِ فَتَصَبَّرْتُ حَتَّى سَلَّمَ فَلَبِيتُهُ بِرِدَائِهِ فَقُلْتُ مَنْ أَقْرَأَكَ هَذِهِ السُّورَةَ الَّتِي سَمِعْتُكَ تَقْرَأُ؟ قَالَ: أَقْرَأْنِيهَا رَسُولُ اللَّهِ ﷺ. فَقُلْتُ: كَذَبْتَ فَإِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَقْرَأْنِيهَا عَلَى غَيْرِ مَا قَرَأْتَ. فَأَنْطَلَقْتُ بِهِ أَقْوَدُهُ إِلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ: إِنِّي سَمِعْتُ هَذَا يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى حُرُوفٍ لَمْ تُقْرَأْنِيهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرْسَلَهُ أَقْرَأَ يَا هِشَامُ.» فَقَرَأَ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ يَقْرَأُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَذَلِكَ أَنْزِلْتُ» ثُمَّ قَالَ: «إِقْرَأْ يَا عُمَرُ.» فَقَرَأْتُ قِرَاءَةَ الَّتِي أَقْرَأَنِي فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَذَلِكَ أَنْزِلْتُ إِنَّ هَذَا الْقُرْآنَ أَنْزَلَ عَلَى سَبْعَةِ أَحْرَفٍ فَأَقْرَأُوا مَا تَيْسَّرَ مِنْهُ.»

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

⁴ *Laṭā'if al-Ishārāt* Vol. 1 pp. 170-171.

عَنْ أَبِي بِنِ كَعْبٍ رضي الله عنه قَالَ: لَقِيَ رَسُولَ اللَّهِ صلى الله عليه وسلم جِبْرِيلَ عِنْدَ أَحْجَارِ الْمِرَاءِ فَقَالَ: «إِنِّي بُعِثْتُ إِلَى أُمَّةٍ أُمِّيَّةٍ، فَمِنْهُمْ الْعُلَامُ وَالْحَادِمُ وَالشَّيْخُ الْعَاسِي وَالْعَجُوزُ.» فَقَالَ جِبْرِيلُ: فَلْيَقْرُؤُوا الْقُرْآنَ عَلَى سَبْعَةِ أَحْرَفٍ.

Ubayy ibn Ka'b رضي الله عنه said: "The Messenger of Allah صلى الله عليه وسلم met Jibrīl at Ahjār al-Mirā' and said: 'I have been sent to an unlettered nation. From amongst them are the slave, the servant, the old man and old woman.' Jibrīl then said: 'Let them recite the Qur'ān in seven *ahruf*.'"

عَنْ أَبِي بِنِ كَعْبٍ رضي الله عنه قَالَ: أَتَى جِبْرِيلَ النَّبِيَّ صلى الله عليه وسلم عِنْدَ أَصَاةِ بَنِي غِفَارٍ، فَقَالَ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَأْمُرُكَ أَنْ تُقْرِئَ أُمَّتَكَ الْقُرْآنَ عَلَى سَبْعَةِ أَحْرَفٍ، فَمَنْ قَرَأَ مِنْهَا حَرْفًا فَهُوَ كَمَا قَرَأَ.

Ubayy ibn Ka'b رضي الله عنه said: "Jibrīl came to the Prophet صلى الله عليه وسلم at the water hole of Banī Ghifār and said: 'Allah most blessed and most sublime commands that you teach your nation the Qur'ān in seven *ahruf*. Whoever recites a *harf* thereof, it is (correct) as he recites.'"

عَنْ أَبِي بِنِ كَعْبٍ رضي الله عنه قَالَ: كُنْتُ فِي الْمَسْجِدِ فَدَخَلَ رَجُلٌ يُصَلِّي فَقَرَأَ قِرَاءَةً أَنْكَرْتُهَا عَلَيْهِ ثُمَّ دَخَلَ آخَرَ فَقَرَأَ قِرَاءَةً سِوَى قِرَاءَةِ صَاحِبِهِ ، فَلَمَّا قَضَيْنَا الصَّلَاةَ دَخَلْنَا جَمِيعًا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقُلْتُ: إِنَّ هَذَا قَرَأَ قِرَاءَةً أَنْكَرْتُهَا عَلَيْهِ وَدَخَلَ آخَرَ فَقَرَأَ سِوَى قِرَاءَةِ صَاحِبِهِ. فَأَمَرَهُمَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَرَأَ فَحَسَّنَ النَّبِيُّ صلى الله عليه وسلم شَأْنَهُمَا ، فَسَقَطَ فِي نَفْسِي مِنَ التَّكْذِيبِ وَلَا إِذْ كُنْتُ فِي الْجَاهِلِيَّةِ ، فَلَمَّا رَأَى رَسُولُ اللَّهِ صلى الله عليه وسلم مَا قَدْ غَشِيَنِي صَرَبَ فِي صَدْرِي فَفِضْتُ عَرَقًا وَكَأَنَّمَا أَنْظُرُ إِلَى اللَّهِ عَزَّ وَجَلَّ فَقَالَ لِي: «يَا أُبَيُّ أُرْسِلَ إِلَيَّ أَنْ أَقْرَأَ الْقُرْآنَ عَلَى حَرْفٍ فَرَدَدْتُ إِلَيْهِ أَنْ هَوِّنْ عَلَى أُمَّتِي فَرَدَّ إِلَيَّ الثَّانِيَةَ أَقْرَأَهُ عَلَى حَرْفَيْنِ فَرَدَدْتُ إِلَيْهِ أَنْ هَوِّنْ عَلَى أُمَّتِي فَرَدَّ إِلَيَّ الثَّلَاثَةَ أَقْرَأَهُ عَلَى سَبْعَةِ أَحْرَفٍ.»

It is reported on the authority of Ubayy ibn Ka'b رضي الله عنه who said: "I was in the *masjid* when a man entered and performed *ṣalāh*, reciting (in such a manner) which I was not familiar with. Then another entered and recited (in a manner) contrary to the first. When we terminated our *ṣalāh* we all went to the Messenger of Allah صلى الله عليه وسلم 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 صلى الله عليه وسلم then instructed them to recite and (thereafter) praised them. I felt within myself a doubt (concerning this message of the Prophet صلى الله عليه وسلم) that I did not (even) feel in the time of ignorance. When the Messenger of Allah صلى الله عليه وسلم 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 عز وجل. He صلى الله عليه وسلم 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 *ahruf*."

The year after the conquest of Mecca is referred to as the year of deputations.⁵ It saw deputations of kings, chiefs, leaders, and people throughout the Arabian peninsula, and beyond its borders, traveling to the Prophet ﷺ to find out about the message of Islam. This year saw a huge influx of people with diverse dialects entering into the fold of Islam.⁶ Due to the varying dialects, the people found it arduous to read the Qurʾān, which up until that time was read only in the dialect of the Quraysh. The Prophet ﷺ, recognising this dilemma, supplicated Allah’s assistance, knowing the solution could only be of divine origin since it concerned the Speech of Allah, al-Qurʾān:

اللَّهُمَّ رَبِّ خَفِّفْ عَنَّا أُمَّتِي، وَفِي رِوَايَةٍ، هَوِّنْ عَنَّا أُمَّتِي

“O Allah, my Lord, make it easy upon my nation.” And in another narration it comes: “Lighten the burden upon my ummah.”

It was particularly difficult for the elderly, the servants and the slaves. It was difficult for the elderly because they spoke a particular dialect their entire lives. If they were asked in the latter years of their lives to start changing their dialect, it would be extremely difficult, if not nearly impossible. In the same manner, servants and slaves, who were constantly in the servitude of their masters, did not have the opportunity to sit at the feet of a teacher to become adept in a new dialect. Furthermore, many of the slaves during that period were brought from beyond the borders of the Arabian peninsula, Arabic thus being foreign to them. The ḥadīth indicates towards this when the Prophet ﷺ said:

بُعِثْتُ إِلَى أُمَّةٍ أُمِّيَّةٍ، مِنْهُمْ الْعُلَامُ وَالْخَادِمُ وَالشَّيْخُ الْعَاسِي وَالْعَجُوزُ

“I have been sent to an unlettered nation. From amongst them are the slave, the servant, the old man and old woman.”

⁵ Most of what is written here is taken from *Tārīkh al-Qurʾān* by Sheikh ‘Abd al-Ṣabūr Shāhīn. Therefore, I will omit many of the references as they are provided there.

⁶ From this it may be understood that the concession of the seven *ahruf* only came during the Medinan period. The factors which indicate towards this are:

- The two places mentioned in the ḥadīth, the water hole of Banū Ghifār (أضاة بني غفار) and Ahjār al-Mirā’, are both in Medina.
- In the incident with Ubayy Ibn Ka’b ؓ, a mosque (*masjid*) is mentioned. The first mosque built, was in Medina.
- The Companion mentioned in the ḥadīth, Hishām ibn Ḥakīm ibn Ḥizām ؓ, only accepted Islam after the conquest of Mecca.

The solution to this problem was in the concession (رُخْصَةً) of the seven *ahruf*.⁷ The seven *ahruf* facilitated the recitation of the Qur'ān so that each clan or tribe was allowed to recite in their innate dialect and usage of the Arabic language. This did not however mean that every individual could read how he/she wanted to. Every dialect and reading had to be sanctioned by the Prophet ﷺ, whether he read it himself or it was read to him and he authorised it. There are several references to this in ḥadīth: أَفْرَأَيْتُمْ رَسُولَ اللَّهِ – the messenger of Allah taught me this reading, اِقْرءوا كما عُلِّمْتُمْ – read as you have been taught.⁸

The Implementation and Spread of the Seven Aḥruf

The Companions ﷺ learnt all these varying dialects, or readings, from the Prophet ﷺ. Some of them learnt only one, others a few, while the exceptional would grasp many or all of these readings from the Prophet ﷺ.

Umar ﷺ sent Abū Mūsā al-Ash'arī ﷺ as governor to Basra. When he arrived there, he gathered the people and addressed them saying that he had been sent by 'Umar ﷺ to teach them the Qur'ān and the Sunnah. He later called all the Qur'ān readers to a meeting, and asked that only those who had memorised the entire Qur'ān remain behind. About 300 of them stayed behind. He then praised the divine revelation, glorified the Qur'ān, and instructed them to take the learning and teaching of the Qur'ān seriously.⁹

⁷ The reader may notice that the meaning of what exactly the seven *ahruf* is, has been avoided. The focus here is contextualising the ḥadīth based upon the factors which pre-empted the seven *ahruf* and its implementation.

⁸ It should be remembered that the concession of the seven *ahruf* to facilitate the recitation of the Qur'ān was for a limited period only – as long as this concession was needed. It may be likened to a medicine given for a sickness. The medicine is only used as long as the sickness remains. In the same manner, when people started getting accustomed to each others dialects, there was no need for the concession of the seven *ahruf* any longer. This happened in the time of 'Uthmān ﷺ when he scripted the various *maṣāḥif*. People were then obliged to recite according to the text of the 'Uthmanic *maṣāḥif*.

⁹ *Hilyat al-Ouliya'*.

During the caliphate of ‘Umar رضي الله عنه, Yazīd ibn Sufyān wrote to him from Shām, informing him that the people of Shām had increased and populated many of the surrounding areas. They were therefore in dire need of someone to teach them the Qur’ān and the teachings of Islam. ‘Umar رضي الله عنه sent Mu‘ādh ibn Jabal, ‘Ubādah ibn Ṣāmit and Abū al-Dardā’ رضي الله عنه, with instructions: “Start in Hims, because there you will find people reciting in many different dialects. Once you are satisfied with their recitation, one of you remain (in Hims) while the other goes to Damascus, and another to Palestine.” ‘Ubādah رضي الله عنه stayed in Hims, Mu‘ādh رضي الله عنه went to Palestine and Abū al-Dardā’ رضي الله عنه to Damascus.¹⁰ ‘Ubādah رضي الله عنه and Mu‘ādh رضي الله عنه died soon afterwards and Abū al-Dardā’ رضي الله عنه continued teaching in Damascus for a long time. Abū al-Dardā’ رضي الله عنه established a highly reputable circle of learning, the students under his tutelage exceeded 1600. He divided them into groups of ten, and chose a head instructor in each group. He would then make his rounds between them and check on their progress. Those who passed the elementary level then came under Abū al-Dardā’ رضي الله عنه direct instruction so that the more advanced student enjoyed the privilege of studying directly under his tuition and later functioning as intermediary teachers.¹¹

‘Umar رضي الله عنه also sent Ibn Mas‘ūd رضي الله عنه to Iraq to teach them the Qur’ān. When ‘Umar رضي الله عنه later learnt that Ibn Mas‘ūd was teaching the dialect of Hudhayl as well, a major tribe in the Arabian peninsular during that time, he rebuked him and told him to rather teach in the dialect of the Quraysh since the Qur’ān was initially revealed in that dialect.

During the caliphate of ‘Uthmān رضي الله عنه the united forces from Iraq and Syria met at the Azerbaijani and Armenian frontier. Disputes arose between the two forces as the Iraqis recited according to the dialects that Ibn Mas‘ūd رضي الله عنه taught them while the Syrians recited according to what Ubayy ibn Ka‘b رضي الله عنه taught them. Each party

¹⁰ Ṭabaqāt al-Kubrā, Vol. 2 pg. 357.

¹¹ Siyar al-A‘lām al-Nubalā’, Vol. 2 pp. 344-346.

regarded their reading as superior to the other. Upon noticing this, Ḥudhayfah ibn al-Yamān رضي الله عنه headed for the caliph in Medina, ‘Uthmān رضي الله عنه, to warn him that if he did not do something about the matter, that the Muslims would have the same differences regarding their book as the Jews and the Christians did regarding theirs. On his way to Medina he stopped in Kufa and told the people there what he had witnessed. To this, the students of Ibn Mas‘ūd رضي الله عنه replied that “what reading could be better than the reading of Ibn Mas‘ūd رضي الله عنه?” This angered Ḥudhayfah رضي الله عنه even further and he continued his journey to ‘Uthmān رضي الله عنه, to advise him to unite the *ummah* on one recitation.

As may be noticed from these various reports, everyone learnt and taught the Qur’ān incorporating the readings allowed due to the seven *aḥruf*. And this phenomenal spread and usage of the seven *aḥruf* throughout the Arabian peninsular was within less than 20 years of the Prophet’s ﷺ demise.

Development of the Concept of Shādhdh

The disputes between reciters regarding the superiority of one reading over another was the impetus for ‘Uthmān رضي الله عنه to compile the Qur’ān so as to unite the people on one reading. Bear in mind that the concession of the seven *aḥruf* was in recitation and not in writing. Therefore, the compilation of the Qur’ān during the Prophet’s ﷺ lifetime, during the caliphate of Abū Bakr رضي الله عنه, as well as during the ‘Uthmānic caliphate was written in one particular manner. With this in mind, the statement of ‘Uthmān رضي الله عنه needs to be understood:¹²

¹² This indicates that the Qur’ān was written in one particular manner, the manner of the Quraysh. Reports mention that they had difference as to how التَّائِبَات should be written, with a round *tā’* or a flat *tā’*. It was written with a flat *tā’* like the Quraysh would write it, and not with a round *tā’* like the people of Medina (Zayd ibn Thābit was from Medina). This view differs from that of Imam al-Shāṭibī, Abū ‘Amr al-Dānī and others, which hold that the *ṣuḥūf* prepared during the time of Abū Bakr رضي الله عنه incorporated all seven *aḥruf*. There are no reports which indicate that the Makkī revelations, or all the revelations before the concession of the seven *aḥruf*, were re-written afterwards to incorporate all seven *aḥruf*. Furthermore, the two *sūrahs* mentioned in the ḥadīth are *Sūrat al-Naḥl* and *Sūrat al-Furqān*, which are both Makkī *sūrahs*. Sheikh ‘Ali Khaffif and those who support him are of the opinion that the Qur’ān was initially

إِذْ اٰخْتَلَفْتُمْ اَنْتُمْ وَزَيْدٌ فِي شَيْءٍ مِنَ الْقُرْآنِ فَكُتِبُوهُ بِلِسَانِ قُرَيْشٍ، فَاِنَّمَا نَزَلَ الْقُرْآنُ بِلِسَانِهِمْ

“If you and Zayd have differences regarding anything in the Qur`ān, then write it in the dialect of the Quraysh because the Qur`ān was revealed in their dialect.”

However, even though the Qur`ān was written in one manner, the dots on the letters were left out so as to incorporate many of the *qirā`āt* e.g. فَتَتَّبِعُوا and فَتَتَّبِعُوا.¹³ Furthermore, in places, the *alifs*, the *hamzahs*, and so forth, were left out to include the various *qirā`āt* e.g. مَلِكِ and مَلِكِ and وَمَا يُخَدِّعُونَ and وَمَا يُخَدِّعُونَ, فَسَلِّ and فَسَلِّ, and so on. In addition to this, even though it was written in one manner, the way of the Quraysh, it still allowed other dialects to be read as well e.g. الصِّرَاطِ and الصِّرَاطِ. The general Arab tribes would read it with a *sīn*, the Quraysh read it with a *ṣād* while other tribes, like Qays, would read it with *ishmām*.

Copies of these *maṣāḥif* (codices) were sent to various Islamic lands, including Mecca, Medina, Basra, Kufa and Shām. Along with each copy, a reputed teacher of the Qur`ān was sent to give instruction on its recitation.

revealed in one *ḥarf* and in this manner it was written. With the allowance of the seven *aḥruf*, all earlier revelation was repeated to the Prophet ﷺ and re-written to incorporate the seven *aḥruf*. As long as there is no explicit evidence to support Sheikh Khafīf's opinion, it is maintained that the Qur`ān was always written in one particular manner since the seven *aḥruf* was a concession given in recitation and not in writing. And Allah knows best.

¹³ Evidence based on archeological findings, inscriptions and archaic documents indicate that before the scripting of the Uthmānic *maṣāḥif*, the Arabs used skeletal dots (*nuqaṭ al-i`jām*) to differentiate between similar letters before the scripting of the Uthmānic *maṣāḥif* e.g. ح, ج, ت, ث, ب, and so forth. The dots were therefore purposely left out of the Uthmānic *maṣāḥif* to incorporate more than one reading. The diacritical markings (*fathah*, *ḍammah* and *kasrah*), known as *taskhīl*, *nuqaṭ al-i`rāb* or *ḥarakāt*, were developed later by Abū al-Aswad al-Du`alī and others to clarify the sounds to be pronounced on the letters. Initially, the diacritical markings invented by Abū al-Aswad al-Du`alī were also a system of dots. To differentiate between the two dotting systems i.e. the *nuqaṭ al-i`jām* to clarify the letters and the *nuqaṭ al-i`rāb* (*ḥarakāt*) to clarify the sounds to be read on that letter, the *nuqaṭ al-i`jām* were black dots while the *nuqaṭ al-i`rāb* (*ḥarakāt*) were coloured dots. This system used for the *ḥarakāt* was transmitted to later generations through the efforts of Yaḥyā ibn Ya`mar and Naṣr ibn `Āṣim al-Laythī until it reached Khalīl ibn Aḥmad al-Farāhīdī who changed the *nuqaṭ al-i`rāb* (*ḥarakāt*) from dots to a system of strokes as we have in the *maṣāḥif* now (See *al-Itqān* Vol. 2 pg. 1184). It is therefore assumed that the Qur`ān written during the time of the Prophet ﷺ might have had dots, which obviously restricted the *qirā`āt* i.e. the reading was confined to the dotting of the script. And Allah knows best.

Because a few copies were made by ‘Uthmān رضي الله عنه, unlike Abū Bakr رضي الله عنه who only made one copy,¹⁴ wherever the writing could not incorporate multiple readings in one place, they were distributed between the copies made by ‘Uthmān رضي الله عنه e.g. in *Sūrat al-Baqarah*, 132, وَأَوْصَىٰ بِهَا إِبْرَاهِيمُ written in the *muṣḥaf* (codex) sent to Medina and وَأَوْصَىٰ بِهَا إِبْرَاهِيمُ written in the other *maṣāḥif*, in *Sūrat al-Toubah*, 100, تَجْرِي مِنْ تَحْتِهَا written in the *muṣḥaf* sent to Mecca and تَجْرِي تَحْتِهَا الْأَنْهَارُ written in the other *maṣāḥif*, amongst other differences.

The Criteria for the Acceptance of a qirā’ah – The ‘Uthmānic Maṣāḥif

All *qirā’āt* which did not conform with the ‘Uthmānic orthography were considered as being relatively *shādhah* (non-canonical). It may be said that these *qirā’āt* were not consistent with the ‘Uthmānic script (شَدَّتْ عَنِ الْمُصْحَفِ). This is also one of the criteria for the acceptance of a *qirā’ah* i.e. that it conforms with the orthography of ‘Uthmān رضي الله عنه. When it is stated that it should conform with the ‘Uthmānic orthography, all the copies made by ‘Uthmān رضي الله عنه are considered, which would include the *qirā’āt* mentioned in the afore-mentioned section.

With the scripting of the ‘Uthmānic *maṣāḥif*, the concession of the seven *ahruf* also ended since the dire need to facilitate the many varied dialects no longer existed due to some consistency and union between them coming about. Dialects which used the phenomenon of *fahfahah*¹⁵ e.g. reading حِينَ عَتَىٰ instead of حِينَ حَتَىٰ, or the phenomenon of *istinṭā’* where a *nūn* and *ṭā’* are substituted for certain letters, were

¹⁴ The reason Abū Bakr رضي الله عنه gathered the Qur’ān was due to many of the *huffāḥ* and *qurrā’* being martyred. His compilation was therefore as a reference, done out of apprehension that portions of the Qur’ān would be lost if its experts were continually being martyred in the various battles. The reason ‘Uthmān رضي الله عنه gathered the Qur’ān was to unite the *ummah* in their recitation of the Qur’ān.

¹⁵ Changing a *ḥā’* to an *‘ayn*.

no longer read e.g. *أَنْطَيْتَاكَ* instead of *أَعْطَيْتَاكَ* or *وَأَنْطَاهُمْ* instead of *وَأَتَاهُمْ*. All other *maṣāḥif* that contradicted those of ‘Uthmān رضي الله عنه were burnt.¹⁶

Kitāb al-Sab‘ah of Abū Bakr ibn Mujāhid

Another factor which caused certain readings to become *shādhah* was the *Kitāb al-Sab‘ah* written by Abū Bakr ibn Mujāhid (d. 324 A.H.). He restricted it to only seven *qirā’āt* which were the most authentic according to him. His restriction to “seven” *qirā’āt* was purely coincidental, and has no root from the seven *aḥruf* mentioned in the ḥadīth. *Kitāb al-Sab‘ah* received so much acclaim that all other *qirā’āt* besides what he had gathered was considered as being “less authentic” or relatively *shādhah*.¹⁷

A perusal of books written before Ibn Mujāhid clearly shows the many *qirā’āt* that were present during that time, and that it was not restricted to seven:

- Abū ‘Ubayd al-Qāsim ibn Sallām (d.224 A.H.) wrote a book on 25 *Qirā’āt* in addition to the famous seven.
- Al-Qāḍī Ismā‘īl ibn Ishāq al-Mālikī (d. 282 A.H.) wrote a book on 20 *Qirā’āt* which included the famous seven.
- Ibn Jarīr al-Ṭabarī (d. 310 A.H.) wrote a book with more than 20 *qirā’āt*.¹⁸

¹⁶ Reports indicate that contradictory personal *maṣāḥif* were burnt (إحراق), torn (شَقَّقَتْ), or erased (تَمَيَّض). Another possibility which is not generally found in books is alluded to in the report of ‘Abd al-A‘lā’ al-Kilābī’s statement: “Entering the house of Abū Mūsā al-Ash‘arī, I discovered him in the company of Ḥudhayfah ibn al-Yamān and ‘Abd Allah ibn Mas‘ūd on the top floor.....They were gathered around a *muṣḥaf* sent by ‘Uthmān, accompanied by an order to correct their own copies in accordance with his. Abū Mūsā told them, ‘Whatever you find in my *muṣḥaf* that is additional (to ‘Uthmān’s), do not remove it, and whatever you find missing, write it down.’” This report indicates that the Companions also amended their personal *maṣāḥif* to agree with that of ‘Uthmān’s رضي الله عنه. See *Kitāb al-Maṣāḥif* pg. 134.

¹⁷ Another misconception caused by his book was that people thought that these seven *qirā’āt* were the seven *aḥruf*.

¹⁸ *Al-Nashr* Vol. 1 pp. 33-34.

A quick look at later centuries will indicate the influence of Ibn Mujāhid so that many have restricted their compilations to the seven *qurrā'* as chosen by Ibn Mujāhid:¹⁹

Fourth century:-

- 1) *Al-Irshād* by 'Abd al-Mun'im ibn Ghalbūn.

Fifth century:-

- 2) *Al-Taysīr* by Abū 'Amr al-Dānī.
- 3) *Jāmi' al-Bayān* by Abū 'Amr al-Dānī.
- 4) *Al-Mufradāt al-Sab'* by Abū 'Amr al-Dānī.
- 5) *Al-Unwān* by Abū Ṭāhir Ismā'īl al-Anṣārī.
- 6) *Al-Hādī* by Abū 'Abd Allah Muḥammad al-Mālikī.
- 7) *Al-Kāfī* by Ibn Shurayḥ.
- 8) *Al-Hidāyah* by Abū al-'Abbās al-Mahdawī.
- 9) *Al-Tabṣīrah* by Makkī ibn Abū Ṭālib.
- 10) *Al-Qāṣid* by Abū al-Qāsim 'Abd al-Raḥmān al-Qurṭubī.
- 11) *Al-Rouḍah* by Abū 'Umar al-Ṭalamankī.²⁰
- 12) *Al-Mujtabā* by al-Ṭarasūsī.
- 13) *Al-Mūjaz* of al-Ahwāzī.

Sixth century:-

- 14) *Al-Shāṭibiyyah* by Abū al-Qāsim ibn Fīrruh al-Shāṭibī.
- 15) *Talkhīṣ al-'Ibārāt* by Ibn Ballīmah.
- 16) *Al-Tajrīd* by Ibn al-Faḥḥām.
- 17) *Al-Iqnā'* by Ibn al-Bādhish.

Seventh century:-

- 18) *Al-I'ān* by al-Ṣafrāwī.
- 19) *Al-Shu'ah* by Shu'lah.

Eighth century:-

- 20) *Al-Rouḍat al-Qarīr* by Abū al-Ḥasan al-Dīwānī al-Wāsiṭī.
- 21) *'Iqd al-La'ālī* by Abū Ḥayyān.
- 22) *Al-Shur'ah* by Sharaf al-Dīn al-Bārizī.

¹⁹ I exclude commentaries on the *Shāṭibiyyah* and the compilations of Ibn al-Jazarī, as well as works on *Tajwīd*.

²⁰ He was the first to take *qirā'āt* to Maghrib in the fourth hijri century.

23) *Al-Takmilah al-Mufidah* by Abū al-Ḥasan al-Qayjātī.

In the ninth hijri century, one of the factors which spurred Ibn al-Jazarī to write his *Nashr*, *Taḥbīr al-Taysīr* and the *Durrāh*, all on the 10 *Qirā'āt*, was the misconception that only the Seven *Qirā'āt* were authentic. He therefore added the *Qirā'ah* of Abū Ja'far since he was the teacher of Nāfi', the *Qirā'ah* of Ya'qūb due to him reading to the students of Abū 'Amr, and the *Qirā'ah* of Khalaf who read to Sulāym, the student of Ḥamzah.

These Three *Qirā'āt* are found in his *Durrāh*, which is considered as completing the Seven *Qirā'āt* of the *Shāṭibiyyah* i.e. the Seven *Qirā'āt* in the *Shāṭibiyyah* in addition to these Three *Qirā'āt* in the *Durrāh* completes the 10 *Qirā'āt*. In the *Durrāh*, Ibn al-Jazarī uses the same rhyme-scheme and meter of the *Shāṭibiyyah*, the same technical usages, and so forth. He selects two narrators for each of the 10 *Qirā'āt*, totalling 20 narrators,²¹ as well as one *Tarīq* for each narrator, same as in the *Shāṭibiyyah*.²² All these 10 Readings together are documented in his *Taḥbīr al-Taysīr* and known as the *Qirā'āt al-ʿAshr al-Ṣuḡhrā*; the Minor Ten Readings.

Authentic Transmission Chains – Sanads

Another important factor in *qirā'āt* was that transmission chains (*sanads*) were constantly utilised by the *qurrā'*. Consider the following:²³

Ḥafṣ once asked his teacher, 'Aṣim, why his reading differed to what he taught Shu'bah. 'Aṣim replied: "That which I teach you is what I read to Abū 'Abd al-Raḥmān al-Sulamī, according to what he read to 'Ali ؑ, from the Prophet ﷺ; and that which I teach Shu'bah is what I read to Zirr ibn Ḥubaysh, according to what he read to 'Abd Allah ibn Mas'ūd ؑ, from the Prophet ﷺ."

Sufyān al-Thourī relates about his teacher, Ḥamzah al-Zayyāt:

²¹ In reality there are 19 narrators if we consider that al-Dūrī narrates from two *Qāris*, Abū 'Amr al-Baṣrī and al-Kisā'ī.

²² This excludes Shu'bah and Idrīs from Khalaf al-ʿĀshir. From all 20 narrators, Idrīs and Shu'bah have two *Ṭuruq*. Shu'bah has al-Aṣamm and al-Qāfulānī which both transmit from Yahyā ibn Ādam via Shu'ayb. Idrīs has al-Qaṭī'ī and al-Muṭṭawwī'ī. See *Taḥbīr al-Taysīr* pg. 37, *al-Taysīr*, 24, *al-Nashr*, Vol. 1 pp. 146-147.

²³ Taken from *Ṣafāḥāt fi Isnād Rijāl al-Qirā'āt*, pg. 15.

“Ḥamzah never read any *Qirā’ah* from the Book of Allah except that he knew its chain of transmission.”

Abū Ḥātim al-Sijistānī mentions:

“The first (person) in Basra to give attention to the different types of *Qirā’āt* and its documentation, as well as to examine the non-canonical (*Qirā’āt*) and to investigate their *sanads*, was Hārūn ibn Mūsā al-A‘war. He was from amongst the *qurrā’*.”

Similarly, it is reported that Nāfi‘ stated:

“I have read to 70 of the Successors (*Tābi‘īn*). I sought and grasped those *Qirā’āt* in which two (or more) agreed. And those (*Qirā’āt*) which were isolated, I left.”

The oral transmission (*sanads*) of the Qur’ān was therefore an applied criterion for the acceptance of a *qirā’ah* which indicated that every reading stemmed from the Prophet ﷺ. For this reason, ‘Uthmān ﷺ sent a reputed teacher of the Qur’ān with every copy that he dispatched to instruct the people regarding its oral transmission. Zayd ibn Thābit ﷺ was sent to Medina²⁴, ‘Abd Allah ibn al-Sā’ib to Mecca²⁵, al-Mughīrah ibn Shihāb to Syria²⁶, ‘Āmir ibn ‘Abd Qays to Basra²⁷ and Abū ‘Abd al-Raḥmān al-Sulamī to Kufa.²⁸

²⁴ The *sanads* of the *Qurrā’* from Medina, Abū Ja‘far and Nafi‘, goes through Zayd ibn Thābit ﷺ. In fact, the *sanads* of all 10 *Qurrā’*, excluding Ibn ‘Āmir in Syria, goes through Zayd ibn Thābit ﷺ. The *sanad* of Ibn ‘Āmir goes through Abū al-Dardā’ ﷺ, who was sent to Syria to teach them the Qur’ān by ‘Umar ﷺ, and Mughīrah ﷺ, who was later sent to Syria with the ‘Uthmānic *maṣāḥif*.

²⁵ The *sanads* of the *qurrā’* from Mecca goes through ‘Abd Allah ibn al-Sā’ib. His students include Mujāhid ibn Jabr.

²⁶ The *sanads* of the *qurrā’* from Syria goes through Mughīrah ﷺ, as well as Abū al-Dardā’ ﷺ. As mentioned previously, Abū al-Dardā’ ﷺ was sent to Syria during the caliphate of ‘Umar ﷺ and had *ḥalaqāt* holding 1600 students. Mughīrah ﷺ was sent to Syria with the *muṣḥaf* during the caliphate of ‘Uthmān ﷺ. ‘Abd Allah ibn ‘Āmir al-Shāmī read to both Abū al-Dardā’ ﷺ and Mughīrah ﷺ.

²⁷ The *sanads* of the *qurrā’* of Basra goes through Abū Musā al-Ash‘arī ﷺ who was sent there as governor during the caliphate of ‘Umar ﷺ. ‘Āmir ibn ‘Abd Qays is referred to by some scholars as the ascetic of this ummah. Ḥasan al-Baṣrī, a student of ‘Āmir ibn ‘Abd Qays relates that he would ask in the morning if there was anyone who wished to recite the Qur’ān to him. Thereafter, he stood in prayer until *Ṭḥuhr*. After *Ṭḥuhr*, he stood in prayer until *‘Aṣr*. He taught the Qur’ān from after *‘Aṣr* until *Maghrib*. Between *Maghrib* and *‘Ishā’* he again stood in prayer. He would then return home, have a light meal and slept for

Therefore, when Ibn Miqṣam (d. 354 A.H.), a standing scholar of *qirā'āt*, viewed that the Qur'ān may be read with any reading as long as it conformed with the 'Uthmānic script and agreed with the tenets of Islam, he was severely admonished. His opinion showed total disregard for the oral transmission since the reciter could fit any reading he wished into the text. This would obviously result in many readings which were never read or taught by the Companions ﷺ, let alone the Prophet ﷺ.

Similarly, Ibn Shanabūdh (d. 328 A.H.) insisted that he would continue reading the *qirā'āt* that he had learnt from his teachers since they had reached him via successive un-interrupted *sanads*, even though these *qirā'āt* did not conform with the 'Uthmānic orthography. He was then brought before the vizier, Ibn Muqlah, who arranged that Abū Bakr ibn Mujāhid and many other scholars were also present in the hearing. Ibn Shanabūdh was lashed, and forced to refrain from the readings which did not conform with the 'Uthmānic script.

These examples in history indicate towards the application of these criteria; that a *qirā'āh* did not only have to conform with the 'Uthmānic orthography, but needed an authentic chain of transmission (*sanad*) which led to the Prophet ﷺ.

The statement of Nāfi' mentioned previously is a pertinent statement which provides insight into the methodology adopted by many of the *qurrā'*; they would recite and teach those *qirā'āt* which were read in abundance (استيفاضة), well-known (شهرة), and

a little while before he would awaken again for prayer. Thereafter, he would eat something before leaving his house for the mosque. It seems that due to 'Āmir spending most of his time in the worship of Allah, most of the *sanads* of the *qurrā'* in Basra therefore go through Abū Musā al-Ash'arī. They also referred to him as 'Āmir ibn 'Abd Allah (the slave of Allah) instead of 'Āmir ibn 'Abd Qays (the slave of Qays). See *al-Ṭabaqāt al-Kubrā* of Ibn Sa'd Vol. 7, pp72-75. He is mentioned in the chapter of *asānīd* in the *Kāmil* of Abū al-Qāsim Hudhalī, as one of the teachers of Basra. However, the editor incorrectly mentions his name as "Jābir ibn 'Abd Allah", instead of 'Āmir ibn 'Abd Allah. See *al-Kāmil* pg 152 with the editing of Jamāl ibn al-Sayyid Rifā'ī. Another reason why the *sanads* of the *qurrā'* in Basra no longer run through Ibn 'Abd Qays is probably due to him transmitting *shādhah* readings as mentioned by Ibn al-Jazarī. Refer to *Ghāyat al-Nihāyah* Vol. 1 pg. 350. And Allah knows best.

²⁸ The *sanads* of the Kūfis goes through Abū 'Abd al-Raḥmān al-Sulamī.

received scholarly approval (التَّلَقِّي بِالْقَبُولِ). It is for this reason that the readings of Ibn Muḥaysin, Ḥasan al-Baṣrī, al-A‘mash and Yaḥyā al-Yazīdī, were circumvented.

Ibn Muḥaysin – who excelled in his knowledge of the Arabic language – gave preference to certain readings due to its eloquence. Because his preferences differed from the reading of the majority in Mecca, his readings were circumvented by the majority and the reading of Ibn Kathīr was adopted instead. The same happened with Ḥasan al-Baṣrī in Basra. In fact, Imam al-Shāfi‘ī stated: “I could say that the Qur’ān was revealed in the readings of Ḥasan al-Baṣrī due to its eloquence.” But due to his readings contradicting the reading of the majority in Basra, it was also avoided. The same could be said about the readings of al-A‘mash, Yaḥyā al-Yazīdī, and many others. Thus, all readings which did not correspond with the reading of the the majority in a place, its continuity would inevitably decrease and eventually be included amongst the non-canonical. Thus, at a particular time, they might have been authentic, but with the passage of time, these *qirā’āt* were not that well-known (شُهْرَةٌ), did not receive scholarly approval (التَّلَقِّي بِالْقَبُولِ), and therefore became *shādhdh*.

‘Arabiyyah

The Arabic language has always been a criterion for the acceptance of a *qirā’ah*. Though there may be differences in *qirā’āt* as regards its conformity with the ‘Uthmānic orthography, or whether the *sanad* is authentic or not, there has never been disputes with regards to it being in the Arabic tongue. Ibn Shanabūdh showed disregard for the *rasm*, and Ibn Miqsam turned a blind eye to transmission, yet both submitted to the Arabic language as a prerequisite. These are the three criteria Ibn al-Jazarī alludes to in his statement:

وَكُلُّ مَا وَاَفَقَ وَجْهَ نَحْوِي * وَكَانَ لِلرَّسْمِ اِحْتِمَالًا يَحْوِي
وَصَحَّ اِسْنَادًا هُوَ الْقُرْآنُ * فَهَذِهِ الثَّلَاثَةُ الْاَزْكَانُ

If a *qirā’ah* agrees with Arabic and had an authentic chain, but lacks conformity with the *rasm* of ‘Uthmān رضي الله عنه, it becomes *shādhdh* e.g. the *Qirā’ah* of Ḥasan al-Baṣrī: اِهْدِنَا صِرَاطًا مُسْتَقِيمًا. Similarly, if it agrees with Arabic and conforms with the *rasm* of ‘Uthmān رضي الله عنه, but lacks an authentic *sanad*, it also becomes *shādhdh*, and at times

fabricated. This indicates that no reading comes into existence, or is born, due to deep reflection, contemplation or deliberation by an individual. It was for this very reason that Ibn Miqsam was severely rebuked. All readings must stem from the Prophet ﷺ, and may be summed-up in the statement of Abū ‘Amr al-Baṣrī:

“If I did not hear it (from a teacher), I cannot teach it, for recitation is a methodology followed (*sunnah muttaba‘ah*).”

The reasons for *qirā’āt* becoming *shādhah* may be summarised as follows:

- a) The scripting of the ‘Uthmānic *maṣāḥif*.
- b) The misconception regarding Ibn Mujāhid’s restriction to Seven *Qirā’āt*.
- c) The manner of using the *isnād*-system – circumventing those *qirā’āt* which were not in abundance (استيفاضة), well-known (شُهْرَة), and did not receive scholarly approval (التلقي بالقبول).
- d) *‘Arabiyyah*.

Tawātur as a Criterion

Ibn al-Jazarī, Makkī ibn Abī Ṭālib, amongst a select few, have stipulated an authentic *sanad* (صحة السند) as a criterion. The majority, insist upon *tawātur*. Al-Nuwayrī, the commentator of the *Ṭayyibah*, states that the first view contradicts the concensus of the *ummah* while al-Ṣafāqusī mentions that it is a view which should not be depended upon and will result in equating that which is not Qur’ān, with Qur’ān. Al-Nuwayrī further states that of the scholars who have explicitly stipulated *tawātur* are Ibn ‘Abd al-Barr, Ibn ‘Aṭiyyah, Ibn Taymiyyah, al-Nawawī, al-Adhraī, al-Isnawī, al-Zarkashī, al-Subkī, Ibn al-Ḥājjib, amongst others. Initially, *tawātur* was the criterion stipulated by Ibn al-Jazarī in his book, *Munjid al-Muqri’in*. However, he retracts this opinion in his *Nashr*, arguing that once *tawātur* is established in a reading, no need exists for the other two criterion as it must be accepted as Qur’ān. He further argues that if *tawātur* is a criterion set for every place of *ikhtilāf*, then many of the readings would be omitted. The view of the majority, including Abū ‘Amr al-Dānī and Abū al-Qāsim al-Hudhalī, is that it must be *mutawātir*.

There are two approaches that have been taken in dealing with the *tawātur* or *ṣiḥḥat al-sanad* debate; those who regard them as two distinct opinions while others regard them as one and same, the difference merely being in manner of expression.

Those who regard them as two distinct opinions give preponderance to *tawātur* simply because this is expressed by most experts before Ibn al-Jazarī as well as post Ibn al-Jazarī. They include Ibn al-Jazarī's student, al-Nuwayrī, al-Ṣafāqūsī, al-Qaṣṭallānī, al-Bannā, Ṭāhir al-Jazā'irī, 'Abd al-Fattāḥ al-Qāḍī, Ayman Suwayd, amongst others. Ibn al-Jazarī's view is therefore deemed as that which contradicts the majority.

Those who regard the difference to be in manner of expression observe that with *ṣiḥḥat al-sanad*, the prerequisites of *shuhrah* (well-known), *istifāḍah* (wide circulation), *talaqqī bi al-qabūl* (unanimously accepted) have also been stipulated. With these stipulated prerequisites it essentially reaches the level of *tawātur*.²⁹ Ibn al-Jazarī himself maintains that succeeding the *mutawātir qirā'āt*, the authentic *qirā'āt* (*qirā'āt ṣaḥīḥah*) are those that having been transmitted by someone of probity and trustworthy, it agrees with *rasm* (orthography) and Arabiyyah, furthermore it is profusely transmitted and is unanimously accepted (*talaqqī bi al-qabūl*), then these *qirā'āt* are definitive (*qaṭ'i*) and included amongst the *qirā'āt mutawātirah*.³⁰

While the scholars of *uṣūl* and the *fuqahā* agree that the Seven *Qirā'āt* is *mutawātir* – except for a small minority who do not taint this consensus – they do have difference of opinion regarding the Three *Qirā'āt* after the Seven i.e. the *Qirā'āt* of Abū Ja'far, Ya'qūb and Khalaf. The reasons for differing in these Three *Qirā'āt* is that the masses – as well as those not skilled in the science – are generally only aware of the Seven *Qirā'āt* due to it being so famous. Furthermore, the abundance of literature dedicated to the Seven *Qirā'āt* which misleads those not disciples of the science – especially the masses – to believe that any reading beyond the Seven was

²⁹ al-Muzīnī, 2011, 94; al-Mas'ūl, 2008, 42.

³⁰ al-Jazarī, *Munjid al-Muqri'in wa Murshid al-Ṭālibīn*, 1999, 81.

not authentic. Ibn al-Jazarī maintains *tawātur* in these Three *Qirā'āt* and establishes it as follows:

- He relies on legal verdicts (*fatāwā*) of earlier scholars, like Ibn Taymiyyah and Abū Ḥayyān.
- Requesting a *fatwā* from the Chief Justice (*qāḍī al-quḍāh*) during his time, Tāj al-Din al-Subkī.
- Literature of earlier scholars like Abū al-‘Alā’ al-Hamadhānī, al-Baghawī, Ibn al-Ṣalāḥ, amongst others, regarding the Three *Qirā'āt*.
- He uses induction to show that all the differences found in the Three *Qirā'āt* are found within the Seven *Qirā'āt*, except in a few places.
- He lists a numerous scholars in each generation from his era until that of the Three *Qurrā'* who have studied and taught the Three *Qirā'āt*; establishing that it was well-known, wide-spread and unanimously accepted in each generation, fulfilling the criterion of *tawātur*.³¹

Thus, the Ten *Qirā'āt* are considered *mutawātir*. These Ten *Qirā'āt* are specifically those that are detailed in *al-Nashr* of Ibn al-Jazarī, via two *Rāwī*'s (transmitters) from each *Qirā'ah*, with four primary transmitters (*ṭuruq aṣliyyah*) from each of the 20 *Rāwīs*; totalling 80 primary transmitters. Furthermore, there are secondary transmitters (*ṭuruq far'iyyah*) who transmit from the *ṭuruq aṣliyyah*; they comprise the *Qirā'āt* works that were sourced by Ibn al-Jazarī in compiling his *Nashr*, being 37 books in total. Anything external to this selection and system of Readers, their *Rāwīs*, and subsequently their primary and secondary *ṭuruq* (paths of transmission) would be considered as relatively *shādhah*.

Thus, all readings beyond the Ten *Qirā'āt* outlined in *al-Nashr* are non-canonical. Four of these non-canonical *qirā'āt* i.e. the *Qirā'āt* of Ibn Muḥayṣin, al-A‘mash, al-Ḥasan al-Baṣrī and Yaḥyā al-Yazīdī, have been transmitted – in a lesser degree than the canonical – until present-day. The remaining non-canonical readings are recorded in literature dedicated to various disciplines like ḥadīth, *tafsīr*, *uṣūl*, *fiqh*

³¹ al-Jazarī, *Munjid al-Muqri'in wa Murshid al-Ṭālibīn*, 1999, 81.

and so forth. The essential reason for them becoming *shādhah* is that their transmissions were not as copiously transmitted as that of the *mutawātir Qirā'āt*.

Summarily, while the pre-Ibn al-Jazarī period discussed the criteria for the authentication of the *Qirā'āt*, the post-Ibn al-Jazarī period regards all the Readings documented in his *Nashr* to be canonical and that which is extraneous to the *Nashr's* framework as being non-canonical.

The compilation of the qirā'āt and the earliest compilers

Through the ages scholars have authored a great many works in the field of *qirā'āt*. If we consider Abū 'Ubayd al-Qāsim ibn al-Sallām to be the first to have written in this area of scholarship – as suggested by al-Jazarī³² – then this started in the third *hijrī* century. If we consider more rudimentary works such as those of Abū 'Amr al-Basrī, Ḥamzah, al-Kisā'ī and others, then works on *qirā'āt* have been penned as early as the second and even first *hijrī* centuries.³³

The works of these scholars were firmly based on the *isnād* system as employed in ḥadīth sciences. An author would therefore include in his work only those readings directly received from his teachers. If A, for example, read to B, C and D, the former would only record the *qirā'āt* he received from them. If other scholars, such as E and F, narrated variant readings not received by A from his teachers, he would refrain from including these readings (*qirā'āt*). This was the case even when he was knowledgeable of the details of the variant readings and able to render it, for scholarly trust (*amānah 'ilmiyyah*) demanded that he record only the readings authorized by direct reception. This manner of committing the various sciences of *qirā'āt* to paper continued till the ninth century.

Compilations in the Seven *Qirā'āt* have already been mentioned. Those written on the Eight or the Ten *Qirā'āt* include:

Fourth century:-

³² *Al-Nashr*, Vol. 1 pp. 33-4.

³³ *Al-Imām al-Mutawallī*, pg. 37. See also the introduction to *al-Rouḍ al-Naḍīr* by Abū al-Jūd.

- 1) *Al-Tadhkirah fī al-Qirā'āt al-Thamān* by Ṭāhir ibn Ghalbūn.
- 2) *Al-Mabsūṭ* by Ibn Mihrān.

Fifth century:-

- 3) *Al-Tidhkār* by Ibn Shīṭā.
- 4) *Al-Talkhīṣ fī al-Qirā'āt al-Thamān* by Abū Ma'shar al-Ṭabarī.
- 5) *Al-Wajīz fī al-Qirā'āt al-Thamān* by Abū 'Alī al-Ahwāzī.

Sixth century:-

- 6) *Al-Ikhtiyār fī Ikhtilāf al-'Asharah A'immat al-Amṣār* by Sibṭ al-Khayyāṭ.
- 7) *Irshād al-Mubtadī wa Tadhkirat al-Muntahī* by Abū al-'Izz al-Qalānisī.
- 8) *Kifāyat al-Kubrā* by Abū al-'Izz.
- 9) *Al-Miṣbāḥ al-Zāhir fī al-Qirā'āt al-'Ashr al-Bawāhir* by Abū al-Karam.
- 10) *Ghāyah al-Ikhtisār* by Abū al-'Alā' al-Hamadhānī.
- 11) *Al-Miftāḥ* by Ibn Khayrūn.
- 12) *Al-Mūḍaḥ* by Ibn Khayrūn.

Eighth century:-

- 13) *Al-Kanz* by Ibn al-Wajīh al-Wāsiṭī.

Ninth century:-

- 14) *Muṣṭalah al-Ishārāt fī al-Qirā'āt al-Zawā'id al-Marwiyyah 'an al-Thiqāt*, on the *Qirā'āt* of Abū Ja'far, Ibn Muḥayṣin, Ḥaṣan Baṣrī, Ya'qūb, al-A'mash and the *ikhtiyār* of Khalaf, by Ibn al-Qāsiḥ (d. 801 A.H.).

Compilations on the 10 *Qirā'āt*, as well as other *shādhdh qirā'āt* include:

Fourth century:-

- 1) *Al-Ghāyah*, on the 10 *Qirā'āt* and the *ikhtiyār* of Abū Ḥātim al-Sijistānī, by Abū Bakr ibn Mihrān.

Fifth century:-

- 2) *Al-Ishārah bi Laṭīf al-'Ibārah*, on the 10 *Qirā'āt* as well as the *ikhtiyār* of Abū Ḥātim al-Sijistānī, by Abū Naṣr Maṣṣūr al-'Irāqī.
- 3) *Al-Jāmi'*, on the 10 *Qirā'āt* and the *Qirā'ah* of Ibn Muḥayṣin, by Ibn Fāris.
- 4) *Al-Jāmi'*, on the 10 *Qirā'āt*, as well as the *Qirā'ah* of al-A'mash and Ibn Muḥayṣin, by Abū al-Ḥusayn al-Fārisī.

- 5) *Sūq al-‘Arūs*, on the 10 *Qirā’āt*, in addition to the *Qirā’ah* of Ibn Muḥayṣin, al-A‘mash, and others, by Abū Ma‘shar al-Ṭabarī.
- 6) *Al-Rouḍah*, on the 10 *Qirā’āt* and the *Qirā’ah* of al-A‘mash, by Abū ‘Ali al-Mālikī.
- 7) *Al-Rouḍah*, on the 10 *Qirā’āt*, as well as the *Qirā’ah* of Ibn Muḥayṣin, al-A‘mash, amongst others, by Abū Ismā‘īl al-Mu‘addal.
- 8) *Al-Kāmil*, on the 10 *Qirā’āt*, in addition to another forty, by Abū al-Qāsim al-Hudhalī.
- 9) *Al-Mustanīr*, on the 10 *Qirā’āt* and the *Qirā’ah* of Yaḥyā al-Yazīdī, by Ibn Siwār.
- 10) *Al-Muntahā*, on the 10 *Qirā’āt*, as well as the *ikhtiyār* of Abū Ḥātim al-Sijistānī, Abū ‘Ubayd, and others, by Abū al-Faḍl al-Khuzā‘ī.

Sixth century:-

- 11) *Al-Mubhij*, which includes the *Qirā’ah* of Ibn Muḥayṣin and Yaḥyā al-Yazīdī, by Sibṭ al-Khayyāt.

Eighth century:-

- 12) *Al-Bustān*, on the *Thirteen Qirā’āt* (excluding the *Qirā’ah* of Ḥasan al-Baṣrī), by Abū Bakr Ibn al-Jundī.

Ninth century:-

- 13) *Muṣṭalah al-Ishārāt* on the *Qirā’āt* of Abū Ja‘far, Ibn Muḥayṣin, Ḥasan al-Baṣrī, Ya‘qūb, al-A‘mash and the *ikhtiyār* Khalaf, by Ibn al-Qāṣih.

Very few books were dedicated solely to the *shādhdh qirā’āt*. *Al-Bustān* of Ibn al-Jundī and *Muṣṭalah al-Ishārāt* by the student of Ibn al-Jundī, Ibn al-Qāṣih, are extremely instrumental in documenting them, as well as a reason for its continuity, study and teaching. In fact, al-Qabāqibī based his famous poem on the Four *Shādhdh Qirā’āt*, *Majma‘ al-Surūr*, on the *Muṣṭalah al-Ishārāt* of Ibn al-Qāṣih.

Ibn al-Jazarī and his book, al-Nashr

Ibn al-Jazarī lived towards the end of the eighth century and the beginning of the ninth. After exhausting the senior scholars of *qirā’āt* in Levant, Ibn al-Sallār, Ibn al-Taḥḥān, Ibn Rajab, Ibn al-Labbān and Aḥmad ibn al-Ḥusayn al-Kafrī, he travelled to

Egypt where he read to Ibn al-Jundī, Ibn al-Ṣā'igh, Ibn al-Baghdādī and 'Abd al-Wahhāb ibn Muḥammad al-Qarawī. The numerous teachers by whom he studied allowed him to narrate the various *qirā'āt* through a multitude of *sanads* and via a myriad of books. He sifted through countless books of *qirā'āt* written in the centuries before him, selected 37 of these books, and compiled his unprecedented work, *al-Nashr*. It is therefore unique in that it includes the content documented in 37 other works.³⁴ The study of this scholarly text is therefore effectively that of 37 books, multiplying the arduousness of its analysis tremendously, yet simultaneously increasing its benefit over any other work on *qirā'āt*. Some of the reasons for compiling the *Nashr* were:

- The efforts in the study and propagation of *qirā'āt* had dwindled.
- Differences as to which *qirā'āt* should be acknowledged.
- Many authentic *qirā'āt* were overlooked.
- Restriction to the Seven *Qirā'āt* in the *Shāṭibiyyah* and the *Taysīr*.

Methodology of Ibn al-Jazarī in his Nashr

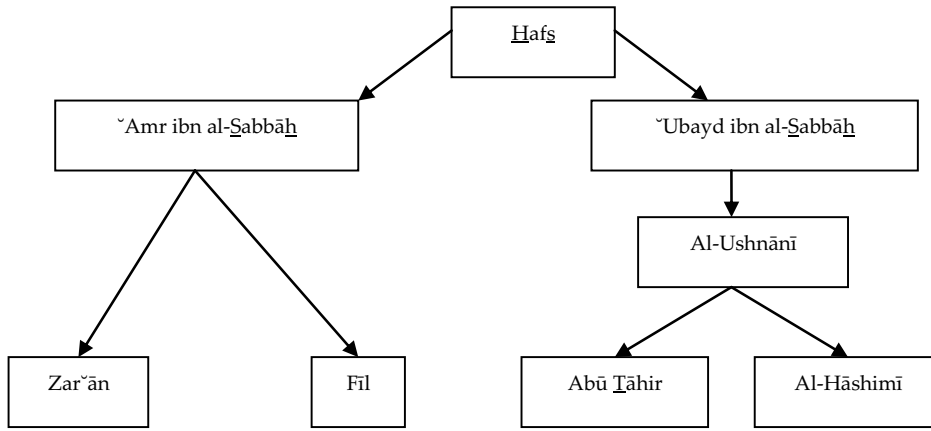
Analysing the *qirā'āt* and their *sanads* from these books, resulted in him selecting and including the most sound of the 10 *Qirā'āt*, its narrators and *ṭuruq* in his *Nashr*. The *Nashr* thus gathers the 10 *Qirā'āt*, as transmitted by these 37 selected books, of which the *Shāṭibiyyah* and the *Taysīr* are but two books. Those who transmitted these 10 *Qirā'āt* are known as the Ten *Qurrā'* - the Ten eponymous Readers. Each of these Ten Readers has two narrators (*rāwīs*). However, instead of restricting himself to one *ṭarīq*³⁵ for each *rāwī*, like Imam al-Shāṭibī had done in his *Shāṭibiyyah*, or as he had done in his *Durrah* and *Taḥbīr*, Ibn al-Jazarī chose 4 *ṭuruq* for each *rāwī*,³⁶ generally hailing from different areas, east (*mashriq*), west (*maghrib*), Miṣr (Egypt),

³⁴ Refer to *Isnād al-Jazarī al-Imām ilā Khayr al-Anām bi Riwayah Ḥafṣ ibn Sulaymān* by Saleem Gaibie for details of these books.

³⁵ Those who transmit from the narrators of these *qurrā'* are known as *ṭuruq* (the plural of *ṭarīq*). It is inconsequential whether they transmit directly or indirectly from the narrators.

³⁶ These four *ṭuruq* generally transmit indirectly from the narrators. They transmit directly in the narrations of Khalaf and Khallād from Ḥamzah, the narration of Ruways from Ya'qūb and in the *Qirā'ah* of Khalaf al-ʿĀshir.

Basra and Kufa (Iraq).³⁷ There are thus 80 primary *ṭuruq* in the *Nashr*, of which the sources of the *Nashr* – the 37 books – are the secondary *ṭuruq*. The following diagram indicates the 4 primary *ṭuruq* in the narration of Ḥafṣ:



The following outlines the secondary *ṭuruq* from these four primary *ṭuruq*:

	Zarʿān	Fīl	Abū Ṭāhir	Al-Ḥashimī
1	Al-Tajrīd	Al-Mustanīr	Al-Tajrīd	Al-Taysīr
2	Al-Rawḍah of al-Mālikī	Al-Kāmil	Al-Rawḍah of al-Mālikī	Al-Shāṭibiyyah
3	Ghāyat al-Ikhtiṣār	Kifāyat al-Kubrā	Al-Kāmil	Talkhiṣ al-ʿIbārāt
4	Al-Miṣbāḥ	Ghāyat al-Ikhtiṣār	Al-Jāmiʿ of Ibn Fāris	Al-Tadhkirah of Ghalbūn
5	Qirāʾah of al-Dānī to Abū al-Faṭḥ Fāris	Al-Miṣbāḥ	Al-Miṣbāḥ	Al-Mustanīr
6	Kifāyat al-Kubrā	Al-Tidhkār	Al-Irshād	Al-Jāmiʿ of Ibn Fāris
7	Al-Tidhkār	Al-Wajīz	Al-Tidhkār	Ghāyat al-Ikhtiṣār
8	Al-Jāmiʿ of Ibn Fāris	Al-Mubhij	Al-Kifāyat al-Kubrā	Al-Kāmil
9	Al-Mustanīr	Al-Rawḍah of al-Mālikī	Al-Kifāyat al-Sitt	Al-Mubhij
10		Al-Jāmiʿ of Ibn		

³⁷ *Al-Nashr* Vol. 1 pg. 54.

		Fāris		
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All differences in recitation attributed to these *ṭuruq*, *ruwāt* (plural of *rāwī*), and ultimately the 10 *Qurrā'*, are explained and clarified in the *Nashr*, separating the authentic readings from the weak, so that no obscurity, uncertainties or ambiguity remains regarding their recitation. Ibn al-Jazarī later converted *al-Nashr* into poetry which he named *Ṭayyibat al-Nashr*.³⁸ The 10 *Qirā'āt* according to the *Nashr* or the *Ṭayyibah* are known as the *Qirā'āt al-'Ashr al-Kubrā* – the Major 10 Readings.

Similar to the *Kitāb al-Sab'ah* of Ibn Mujāhid, all *qirā'āt*, *riwāyāt* and *ṭuruq* not found in the *Nashr* were circumvented and is now considered as *shādhah* e.g. the *qirā'āt* in *Kitāb al-Qirā'āt* written by Abū 'Ubayd al-Qāsim ibn al-Sallām, the *qirā'āt* in *Kitāb al-Qirā'āt* written by Abū Bakr al-Udhfawī,³⁹ amongst others.

Manner of selection of ṭuruq in the Nashr

Ibn al-Jazarī restricted his selection of *ṭuruq* in the *Nashr* to the following:

1. A *sanad* in which the student renders the recitation of the Qur'ān to his teacher, and not a transmission via *ijāzah* alone.⁴⁰
2. The transmitters in the *sanad* are reliable and trustworthy.
3. Affirmation that the transmitter was a contemporary to both his teachers and his students.
4. Verification that the transmitter actually met his teachers.⁴¹

³⁸ As such, the only noteworthy difference between the *Nashr* and the *Ṭayyibah al-Nashr* is that the former is in prose and the latter, poetry.

³⁹ See his biography in *Ghāyat al-Nihāyah* Vol. 2 pg. 198. See also *Mu'jam al-Mufahras* of Ibn Ḥajar al-'Asqalānī, pg. 388.

⁴⁰ An authorization (*ijāzah*) from a sheikh may vary. At times the student recites the entire Qur'ān to a sheikh and receives *ijāzah*, or he may only recite a portion of the Qur'ān, or he receives *ijāzah* without reciting at all. Ibn al-Jazarī restricts his selection of the *ṭuruq* in which the Qur'ān is recited. Refer to my book *Ṣafahāt fī Isnād Rijāl al-Qirā'āt* for more details concerning *sanads* and *ijāzāt*.

⁴¹ *Al-Nashr* Vol. 1 pg. 98, 192-193.

Though there are primarily 80 *ṭuruq* as chosen by Ibn al-Jazarī, he considered every *sanad* as a different path of transmission i.e. *ṭarīq* e.g. the *sanads* of the *Shāṭibiyyah* and the *Taysīr* are very much the same since the *Shāṭibiyyah* is based on the *Taysīr*. Yet, Ibn al-Jazarī considers them as respective *ṭuruq*. Similarly, *al-Irshād* and *Kifāyat al-Kubrā*, both written by one author, Abū al-‘Izz al-Qalānisī, are considered as separate *ṭuruq*. In this manner, including all the secondary *ṭuruq* as well, the number of *ṭuruq* are more than a thousand.⁴²

If a book was chosen as a source for the *Nashr*, it did not mean that everything in the book was included e.g. the *Rouḍah* of al-Ṭalamankī on the Seven *Qirā’āt*. Ibn al-Jazarī only transmits the narration of Qālūn from this book and omits the narration of Warsh as well as the remaining six *qirā’āt*. In the same manner, in the *Tabṣirah* of Makkī ibn Abī Ṭālib, the *Qirā’ah* of ‘Āṣim, amongst others, is not transmitted. Similarly, the *riwāyah* of Abū Muḥammad al-Mufaḍḍal ibn Muḥammad al-Ḍabbī who transmits the narration of Ḥafṣ in *Ghāyat al-Ikhtisār* of Abū al-‘Alā’ al-Hamadhānī has been circumvented and is now considered as *shādhah*. Likewise, the

⁴² See *al-Nashr* Vol. 1 pg. 192. Dr Ayman Rushdī Suwayd counts a total of 1018 *ṭuruq*. By adding five extra *ṭuruq* via the *Irshād* of ‘Abd al-Mun‘im ibn Ghalbūn, it reaches 1023. See *Salāsil al-Dhahabiyyah* pg. 31. The differences between these *ṭuruq* are very slight, and are only truly comprehended by an expert in the field. For example, via the *ṭarīq* of the *Rouḍah* of Mu‘addil, which is secondary *ṭarīq*, a *ṣād* and *sīn* is transmitted for the narration Ḥafṣ in *بُصَيْطِر*. But these changes are not transmitted unrestrictedly: the *ṣād* is transmitted from Ḥafṣ via Fīl, and the *sīn* is transmitted via Zar‘ān. (Refer to diagram of Ḥafṣ and his primary *ṭuruq*). To the layman, this seems very insignificant, but to the expert it is of extreme importance. If a *ṣād* is being read, which is via the *ṭarīq* of Fīl, then only a *fathah* may be read on *صُغْف* of Sūrah Rūm, 54, as well as only *ith-hār* being allowed in *يَسْ* and *يَ*, amongst other changes, since this is what Fīl transmits from Ḥafṣ. And if a *sīn* is being read, which is via the *ṭarīq* of Zar‘ān, then only a *ḍammah* may be read on *صُغْف*, as well as only *idghām* being allowed in *يَسْ* and *يَ*, since this is what Zar‘ān transmits from Ḥafṣ. Reciting these changes haphazardly will result in fusion (اختلاط) of two distinct *ṭuruq*, and ultimately, an erroneous reading which is not transmitted. Therefore every path of transmission (*ṭarīq*) needs to be carefully analysed so that its rendition is not confused with another. Inaccurate renditions of the *ṭuruq* are disapproved and frowned upon by the *qurrā’*. In fact, the *qurrā’* have developed an entire science to protect one from this, the science of *Tahrīrāt*, which may be defined as: restricting the *awjuh* (allowed ways of recitation) that Ibn al-Jazarī has generalised in the *Ṭayyibah* with due reason i.e. preventing certain ways of recitation which the apparent text of the *Ṭayyibah* would give allowance to. See *Sharḥ Muqarrīb al-Tahrīr lī al-Nashr wa al-Taḥbīr*, pg. 45.

ṭarīq of Hubayrah for the narration of Ḥafṣ in the *Ghāyah* of Abū Bakr Ibn Mihrān is not included in the *Nashr* and therefore considered as *shādhdh*.

Thus, any manner of recitation in a particular *qirā'ah*, *riwāyah*, or *ṭarīq*, not chosen and transmitted by Ibn al-Jazarī in his *Nashr* – even though it may be from the Seven *Qirā'āt* – became relatively *shādhdh*.

Types of *qirā'āt*

Qirā'āt have been divided into many different types and classifications by scholars. Considering their successiveness (*tawātur*), al-Bannā' and al-Qaṣṭallānī divides *qirā'āt* into three categories:

1. The readings that are agreed to be successive readings (اتفق على تواتره) – they are the Seven *Qirā'āt*.
2. The readings about whose successiveness there is difference of opinion (اختلف فيه) – they are the Three *Qirā'āt* which completes the 10.
3. The readings that are agreed to be non-canonical (اتفق على شذوذه) – they are the remaining Four *Qirā'āt*.

The Four *Shādhdh Qirā'āt*

There are many *qirā'āt* which are *shādhdh*; some of them found in books of *qirā'āt* while others are documented in books of *tafsīr*, *fiqh* and so on. However, from amongst the many *shādhdh qirā'āt*, the *Qirā'āt* of Ibn Muḥayṣin, Ḥasan al-Baṣrī, Yaḥyā al-Yazīdī and al-A'mash have been passed down until present via an uninterrupted chain of transmitters.

Though much of these Four *Qirā'āt* agree with the *rasm* of 'Uthmān and have a *sanad*, they lack *tawātur*, and therefore should not be considered as Qur'ān. It may therefore not be recited as Qur'ān, whether in *ṣalāh* or not. One may not perform *ṣalāh* behind an imam who recites the *shādhdh qirā'āt* in it. Imam al-Nawawī states:

قَالَ أَصْحَابُنَا وَعَيْرُهُمْ: لَوْ قَرَأَ بِالشَّوَادِ فِي الصَّلَاةِ ... بَطَلَتْ صَلَاتُهُ إِنْ كَانَ عَالِمًا، وَإِنْ كَانَ جَاهِلًا .. لَمْ تَبْطُلْ، وَلَمْ تُحْسَبْ لَهُ تِلْكَ الْقِرَاءَةُ.

وَقَدْ نَقَلَ الْإِمَامُ أَبُو عُمَرَ بْنِ عَبْدِ الْبَرِّ الْحَافِظُ إِجْمَاعَ الْمُسْلِمِينَ عَلَى أَنَّهُ لَا تَجُوزُ الْقِرَاءَةُ بِالشَّاذِّ، وَأَنَّهُ لَا يُصَلِّي حَلْفَ مَنْ يَقْرَأُ بِهَا.

قَالَ الْعُلَمَاءُ: مَنْ قَرَأَ بِالشَّاذِّ، إِنْ كَانَ جَاهِلًا بِهِ أَوْ بِتَحْرِيمِهِ .. عُرِفَ ذَلِكَ، فَإِنْ عَادَ إِلَيْهِ، أَوْ كَانَ عَالِمًا بِهِ .. عَزَّرَ تَعْزِيرًا بَلِيغًا إِلَى أَنْ يَنْتَهِيَ عَنِ ذَلِكَ، وَيَجِبُ عَلَى كُلِّ مُتَمَكِّنٍ مِنَ الْإِنْكَارِ عَلَيْهِ وَمَنْعِهِ الْإِنْكَارُ وَالْمَنْعُ.

“Our scholars (Shāfi‘iyyah), and others say: If one recites the non-canonical readings in ṣalāh, his ṣalāh is invalid if he knew. If he did not know then it will be valid, but he will not be rewarded for his recitation.

The Imam and great traditionist Abū ‘Umar ibn ‘Abd al-Barr, relates that there is concensus of all muslims that recitation with the non-canonical readings are not permissible, and one should not pray behind another who recites them.

The scholars say: Whoever recites the non-canonical readings and is ignorant thereof, or (ignorant) of it being unlawful, should be informed about it. If he repeats (his recitation of the non-canonical readings), or he is aware of it, he should be severely subdued until he refrains. It is obligatory for anyone who is able to censor and stop him from doing this, to do so.”⁴³

Though it is not permitted to read these *Qirā’āt*, the majority allows extracting matters of fiqh and Arabic, as well as practicing upon them, since they are *akhbār al-āḥād*. All agree that these *shādhdh qirā’āt* may be used to substantiate matters pertaining to Arabic grammar and morphology. Similarly, it may be studied, taught, documented, and profiting from the eloquence of the Arabic language.

Compilations dedicated to the Shādhdh Qirā’āt

One of the earlier books on the *shādhdh qirā’āt* was written by Abū Bakr Mujāhid, the author of *Kitāb al-Sab‘ah*. Although the book itself is lost in history, Ibn Jinnī cites it as one of his sources when compiling his work on the *shādhdh qirā’āt*, *al-Muḥtasib*.⁴⁴ Other books dedicated to *shādhdh qirā’āt* would include:

- 1) *Al-Badī‘* by Ibn Khālaway (d. 370 A.H.).
- 2) *Mukhtaṣar al-Badī‘* by Ibn Khālaway. Though his *Badī‘* is no longer extant, its abridgement is available.
- 3) *Al-Muḥtasib* by Ibn Jinnī (d. 392 A.H.).

⁴³ *Al-Tibyān* pp. 114-115.

⁴⁴ *Al-Muḥtasib* Vol. 1 pg. 35.

Ibn al-Jazarī's (d. 833 A.H.) works on the *shādhdh qirā'āt*:

- 4) *Ithāf al-Maharah fī Tatimmat al-‘Asharah.*
- 5) *I‘ānat al-Maharah fī al-Ziyādah ‘alā al-‘Asharah.*
- 6) *Ghāyat al-Maharah fī al-Ziyādah ‘alā al-‘Asharah.*
- 7) *Al-Qirā’āt al-Shādhdhah.*
- 8) *Nihāyat al-Bararah fī Qirā’at al-A’immat al-Thalāthat al-Zā’idah ‘alā al-‘Asharah.*

Compilations on the *shādhdh qirā'āt* after Ibn al-Jazarī:

- 9) *Majma‘ al-Surūr wa Maṭla‘ al-Shams al-Budūr*, a poem, like the *Ṭayyibah* of Ibn al-Jazarī, but on the Four *Shādhdh Qirā’āt*, by Muḥammad ibn Khalīl al-Qabāqibī (d. 849 A.H.).⁴⁵ This book is also referred to as the *Qabāqibiyyah*. As mentioned previously, this book was based on the *Muṣṭalah al-Ishārāt* of Ibn al-Qāṣih.
- 10) *Miftāḥ al-Kunūz wa Īdāḥ al-Rumūz*, a commentary by Muḥammad al-Qabāqibī on his above mentioned poem.
- 11) *Ifādat al-Muqni‘ah fī al-Qirā’āt al-A’immat al-Arba‘ah* – ‘Abd Allah Bāshā Al-Kūbrīlī (d. 1148).
- 12) *al-Multādh fī al-Arba‘at al-Shawādhdh* – ‘Abd al-Raḥmān al-Ujhūrī (d. 1198 A.H.).
- 13) *Al-Fawā’id al-Mu‘tabarah*, on the Four *Shādhdh Qirā’āt*, by al-Mutawallī.
- 14) *Mawārid al-Bararah*, a commentary on his poem above, by al-Mutawallī.
- 15) *al-Fawā’id al-Muddakharah sharḥ al-Fawā’id al-Mu‘tabarah* by ‘Ali al-Ḍabbā‘ (d. 1380 A.H.).
- 16) *Mukhtaṣar al-Fawā’id al-Mu‘tabarah fīmā Infarada bihī al-A’immat al-Arba‘at al-‘Asharah* – ‘Abd al-Muta‘āl ibn Manṣūr ibn ‘Arafah (d. 1413 A.H.).

⁴⁵ He was a great scholar, as well as an expert in *qirā’āt*, so much so that some gave preference to him over Ibn al-Jazarī. Sulṭān al-Mazzāḥī would teach the Four *Shādhdh Qirā’āt* according to the *Qabāqibiyyah*.

- 17) *Al-Rayāhīn al-‘Aṭirah: sharḥ Mukhtaṣar al-Fawā'id al-Mu'tabarah* – a commentary on the previously mentioned book by the author, ‘Abd al-Muta‘āl ibn Manṣūr ibn ‘Arafah.

Some compilations on qirā'āt after Ibn al-Jazarī

All compilations after the *Nashr* were influenced by Ibn al-Jazarī in that they restricted themselves to what was in it, as well as all their *sanads* going through Ibn al-Jazarī himself. They include:

- 1) *Laṭā'if al-Ishārāt* on the 14 *Qirā'āt*, by Aḥmad al-Qaṣṭallānī (d. 923 A.H).
- 2) *Budūr al-Zāhirah fī al-Qirā'āt al-‘Ashr al-Mutawātirah* by Abū Ḥafṣ Sirāj al-Dīn al-Nashshār (d. 937 A.H).⁴⁶
- 3) *Sham‘at al-Muḍiyyah fī al-Qirā'āt al-Sab‘at al-Marḍiyyah* by Manṣūr ibn Abī al-Naṣr al-Ṭablāwī (d. 1014 A.H.), the grandson of Nāṣir al-Dīn al-Ṭablāwī.
- 4) *Muqaddimah fī Madhāhib al-Qurrā’ al-‘Arba‘ah ‘alā al-‘Asharah* – Sulṭān al-Mazzāhī (d. 1075 A.H.).
- 5) *Ghayth al-Naf‘* on the Seven *Qirā'āt* by ‘Ali al-Nūrī al-Ṣafāqusī (d. 1117 A.H.).
- 6) *Qawā'id al-Muqarrarah fī Uṣūl al-Qirā'āt al-Sab‘* by Muḥammad al-Baqarī (d. 1111 A.H).
- 7) *Iṭḥāf Fuḍalā’ al-Bashar* on the 14 *Qirā'āt* by Aḥmad al-Bannā al-Dimyāṭī (d. 1117 A.H.).
- 8) *Naghm al-Malā'ikat al-‘Ashr fī al-Riwāyāt al-‘Ashr* by Muṣṭafā Azmīrī (d. 1156 A.H.).
- 9) *Nūr al-I'lām* on the Four *Shādhdh Qirā'āt* by Muṣṭafā Azmīrī.
- 10) *Al-Wujūh al-Musfirah* on the Three *Qirā'āt* that completes the 10, by al-Mutawallī (d. 1313 A.H.).

Methodology of reading the Four Shādhdh Qirā'āt to the sheikh

Some *qurrā'* maintain that Ibn al-Jazarī explicitly states in his *Nashr* that he read the *Shādhdh Qirā'āt* contained in books like the *Rouḍah* of al-Mālīkī, the *Mubhij*, *al-*

⁴⁶ This should not be confused with *Budūr al-Zāhirah* of the contemporary scholar, ‘Abd al-Fattāḥ al-Qāḍī (d. 1403 A.H./1982 C.E).

Bustān, and so forth. This indicates that the *Qirā'āt* of al-A'mash, Yaḥyā al-Yazīdī, and others, were still being read up until the ninth *hijrī* century.

However, after the *Nashr*, the Four *Shādhdh Qirā'āt* are not read to the teacher, but the student merely makes *ikhbār* of them i.e. the student informs the teacher of the differences found in these *Qirā'āt* e.g. in *Sūrat al-Fātiḥah* the student says: Ḥasan al-Baṣrī will read *أَلْحَمْدُ لِلَّهِ* with a *kasrah* on the *dāl*, and so forth.⁴⁷

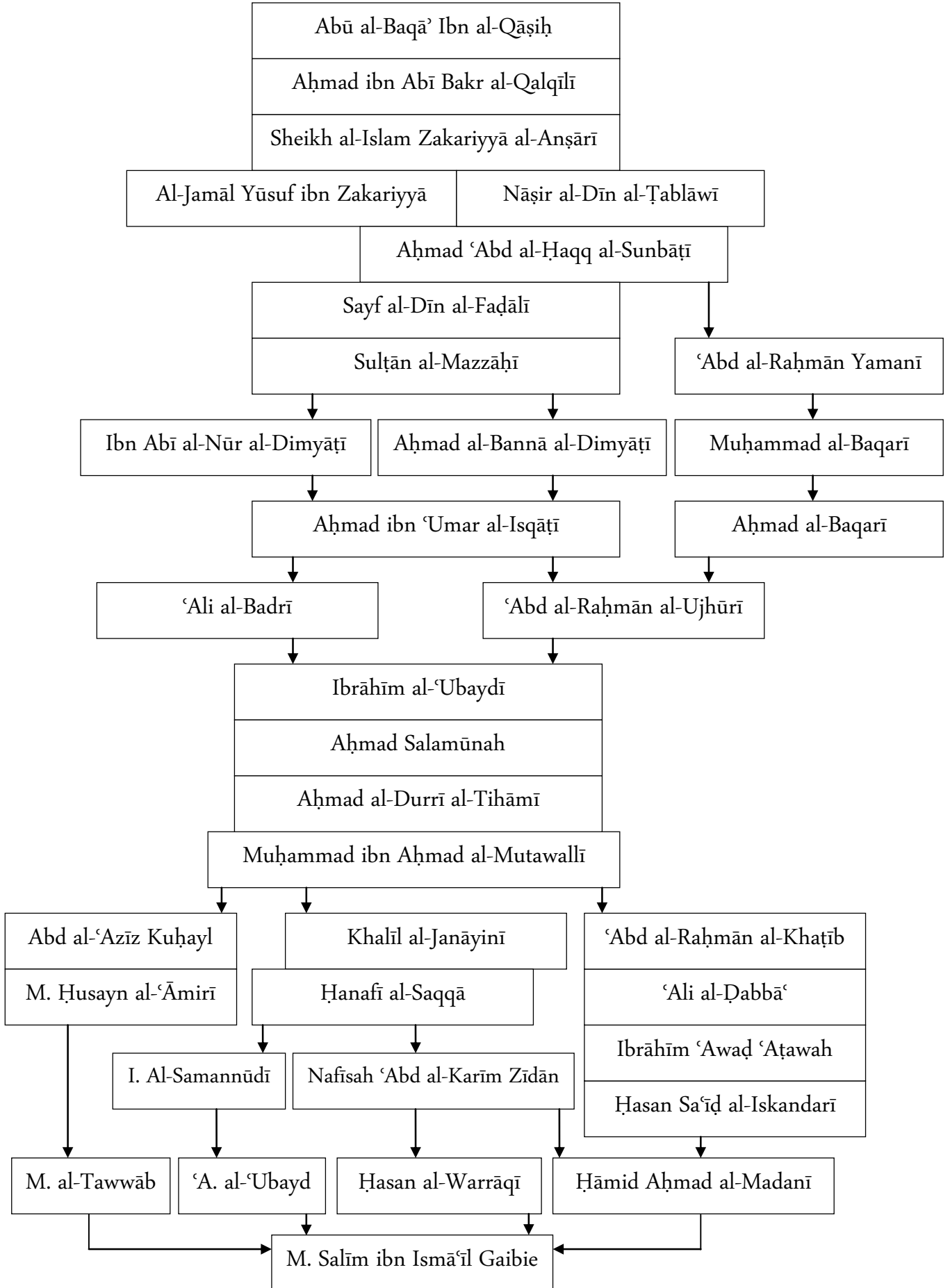
A brief appraisal of the Four Shādhdh Qirā'āt

One who has studied the 10 *Qirā'āt* will know that certain applications are restricted to particular regions e.g. *ṣilah* in *mīm al-jām'* is only made by the Readers in Ḥijāz, *idghām kabīr* is only made by the Baṣrīs, and so forth.

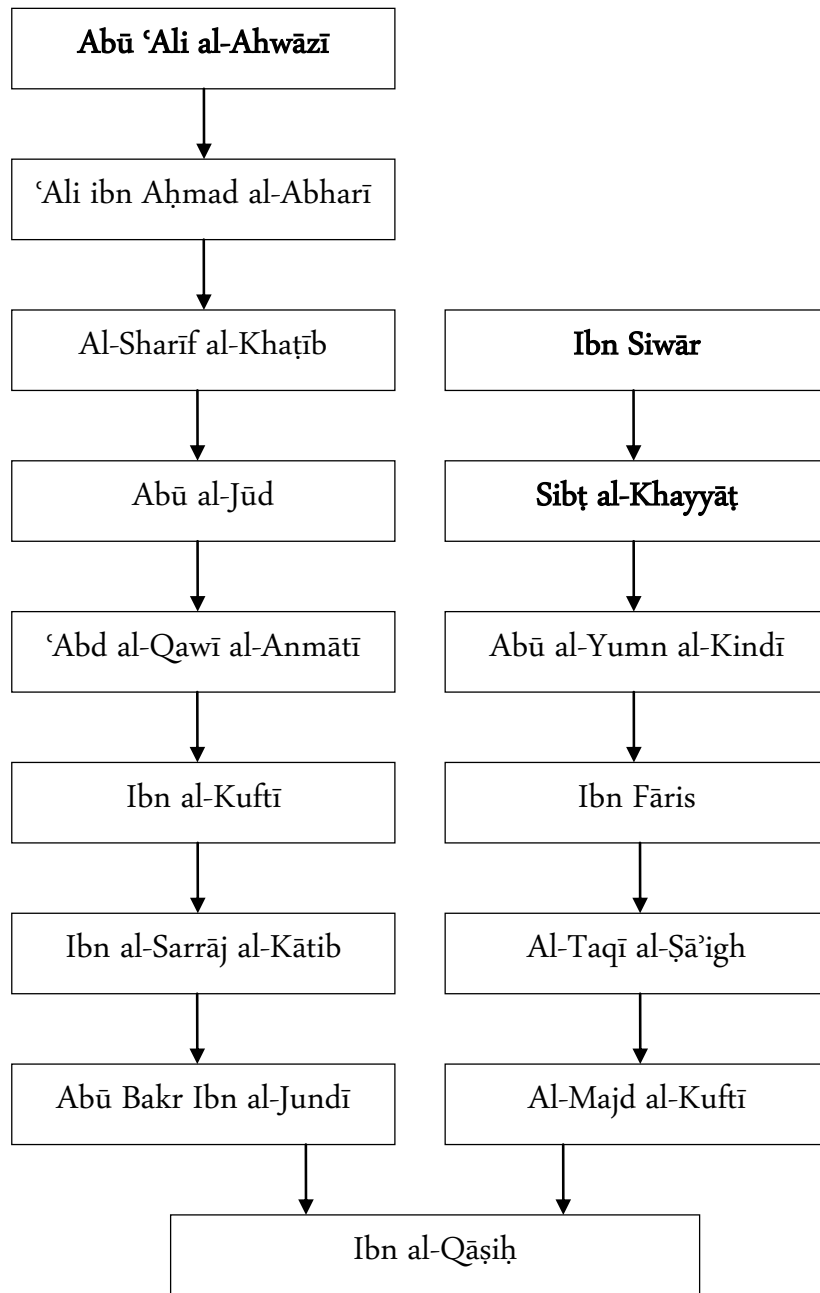
A quick perusal of these Four *Shādhdh Qirā'āt* reflects the immense concessions allowed in *qirā'āt* as well as its spread throughout the Islamic lands so that *ṣilah* is also made by Ḥasan al-Baṣrī in Basra, while *idghām kabīr* is made by Ibn Muḥayṣin in Mecca and al-Muṭṭawwi'ī who transmits it for al-A'mash in Kufa. A *sīn* is read in *الصَّراط* by Shanabūdhī from al-A'mash in Kufā; an application found in Mecca, and in Basra (Ruways), and so on.

⁴⁷ *Ithāf* pg. 14, *Laṭā'if al-Ishārāt* Vol. 1 pg. 170.

My *sanad* for the Four *Shādhah Qirā'āt*:



The *sanad* of Ibn al-Qāṣiḥ to the *Ṭuruq* of the Four *Shādhah Qirā'āt*:



Chapter Two – Commentary on al-Fawā'id al-Mu'tabarah



Introduction

TEXT: 1

قَالَ مُحَمَّدٌ هُوَ ابْنُ أَحْمَدَ الْمُتَوَلَّى رَبِّ كُنْ لِي مُسْعِدًا 1

COMMENTARY:

The author, Muḥammad ibn Aḥmad al-Mutawallī starts his book with the *basmalah*, in accordance with the Qur'ān and the Sunnah of the Prophet ﷺ.

He also starts with his name because this science is based on *naql* (transmission) and not *'aql* (rationality). Thus, we know who the *nāqil* (transmitter) is.

TEXT: 2-4

أَحْمَدُ ذَا الْجَلَالِ وَالْإِكْرَامِ 2
وَأَفْضَلُ الصَّلَاةِ وَالتَّسْلِيمِ 3
نَبِيِّنَا الْأُمِّيِّ ثُمَّ عِزَّتِهِ 4
سُبْحَانَهُ جَلَّ عَنِ الْأَوْهَامِ 2
لِذِي الْمَقَامَاتِ الْعُلَى الْكَرِيمِ 3
وَصَاحِبِهِ مَنِ اضْطَفُوا لِرُؤُوسِهِ 4

COMMENTARY:

He then praises Allah and sends salutations upon the Prophet ﷺ, his family, and the Companions رضي الله عنهم.

The Four Qurra' and their Transmitters

TEXT: 5

وَبَعْدُ خُذْ نَظْمِي حُرُوفَ أَرْبَعَهُ 5
زَادَتْ عَلَى الْعَشْرِ وَكُنْ مُتَّبِعَهُ

COMMENTARY:

Thereafter, the author says that the reader should study this poem which discusses the Four *Qirā'āt* after the *'asharah* (10).

TEXT: 6

أَوَّلُهُمْ فَالْأَعْمَ شُ الْكُوفِي

فَابْنُ مُحَيِّصٍ هُوَ الْمَكِّي

6

COMMENTARY:

The first imam is Ibn Muḥayṣin, from Mecca, and the second imam is Sulayman ibn Mihrān al-A‘mash, from Kufa.

Ibn Muḥayṣin

He is Muḥammad ibn ‘Abd al-Raḥmān ibn Muḥayṣin. Ibn Muḥayṣin, alongside Ibn Kathīr taught the people of Mecca the Qur’ān.

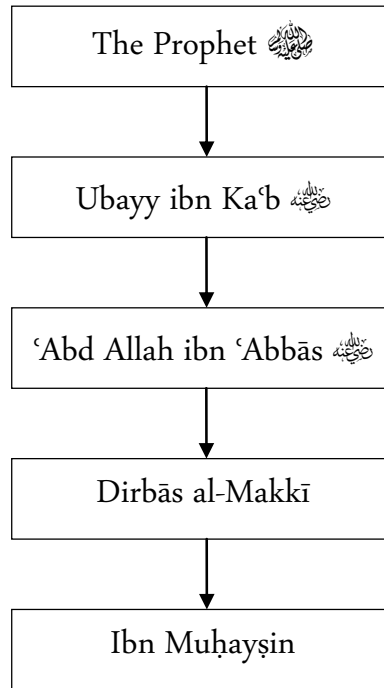
His teachers include Mujāhid ibn Jabr, Dirbās, Sa‘īd ibn Jubayr.

Abū ‘Amr al-Baṣrī and Shibl ibn ‘Abbād are amongst his students.

Abū ‘Ubayd al-Qāsim ibn al-Sallām reports that Ibn Muḥayṣin was the most knowledgeable regarding Arabic in Mecca. Due to his vast knowledge regarding Arabic, he gave preference to certain readings due to its eloquence. Because his preferences differed from the reading of the majority in Mecca, his readings were circumvented by the majority and the reading of Ibn Kathīr was adopted instead.

He died in Mecca in 123 A.H.

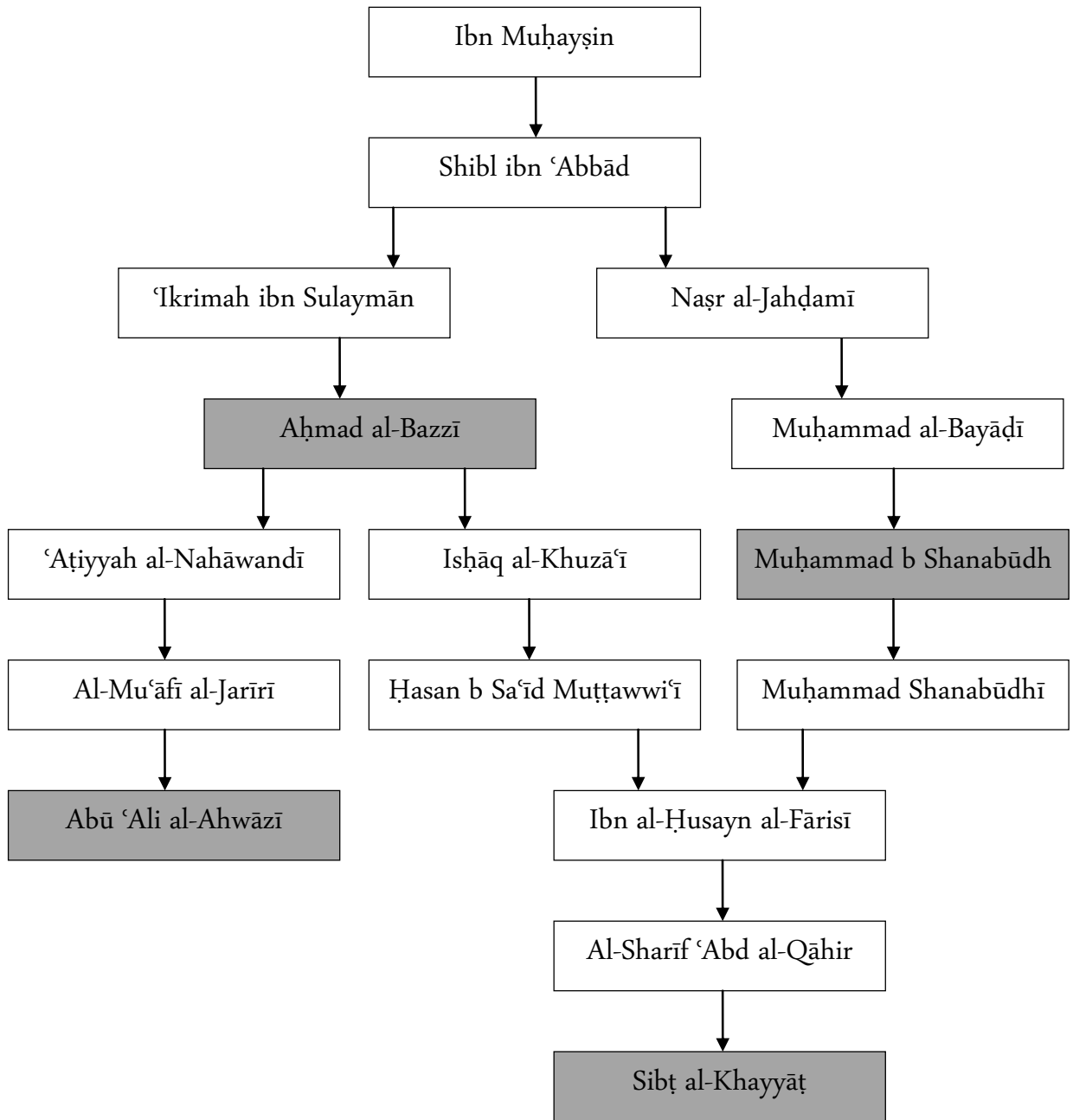
Sanad of Ibn Muḥayṣin to the Prophet ﷺ:



The Transmitters and Ṭuruq of Ibn Muḥayṣin

Ibn Muḥayṣin's two transmitters are Ibn Shanabūdh and al-Bazzī via Shibl al-ʿAbbād from the. His *Qirā'ah* has two *Ṭuruq*; the *Mufradah of Ibn Muḥayṣin* by Abū 'Ali al-Ahwāzī and the *Mubhij* of Sibṭ al-Khayyāṭ.⁴⁸

⁴⁸ *Laṭā'if al-Ishārāt*, 352-353. See *Mufradah* of Ibn Muḥayṣin pg. 97; *Al-Mubhij* Vol. 1 pg. 52; *Al-Mubhij* Vol. 1 pg. 55.



Sulaymān ibn Mihrān al-A'mash

He is Abū Muḥammad Sulaymān ibn Mihrān al-A'mash al-Kūfī. Al-A'mash was born in 60 A.H.

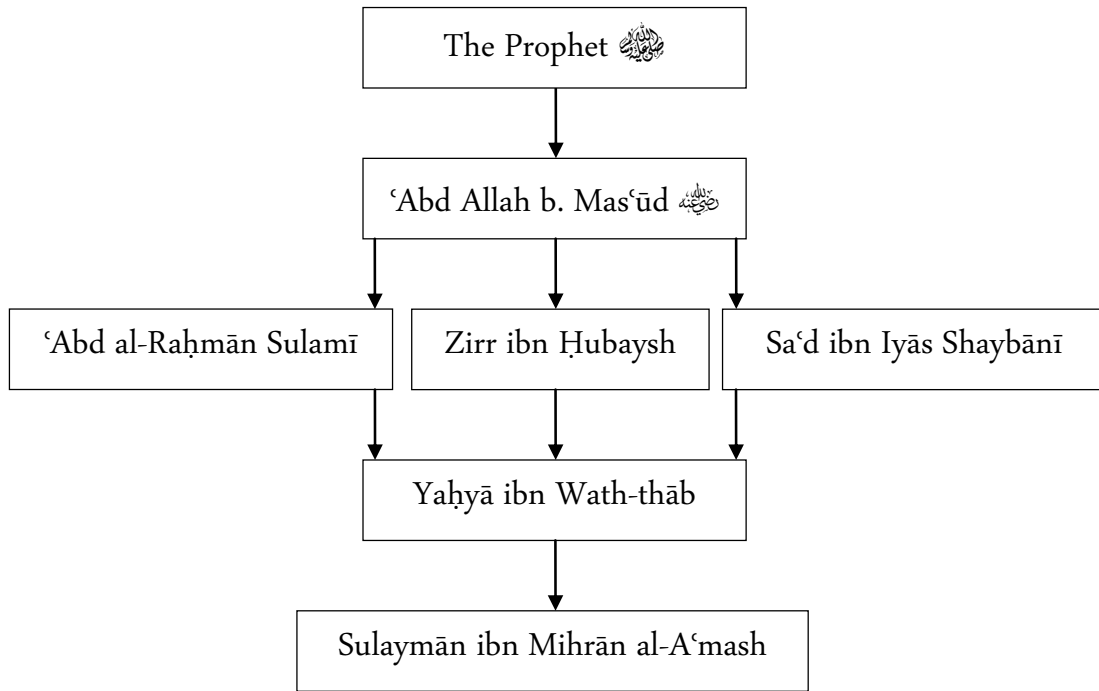
He read the Qur'an to Yaḥyā ibn Wathāb, Ibrāhīm al-Nakha'ī, Zirr ibn Ḥubaysh, 'Āṣim, Mujāhid ibn Jabr and others.

His students include Ḥamzah al-Zayyāt, 'Abd al-Raḥmān ibn Abī Laylā and Zā'idah ibn Qudāmah.

He was nicknamed “the Muṣḥaf” due to his expertise and knowledge of the Qur’ān. Hishām relates that he never saw anyone in Kufa more knowledgeable regarding the Qur’ān than al-A‘mash. Al-A‘mash is reported to have said: “Allah has beautified individuals with the Qur’ān, and I am one of those whom Allah has beautified with the Qur’ān.”

Al-A‘mash died in 148 A.H.

Sanad of al-A‘mash to the Prophet ﷺ:



The two transmitters for al-A‘mash are mentioned in the next line.

TEXT: 7

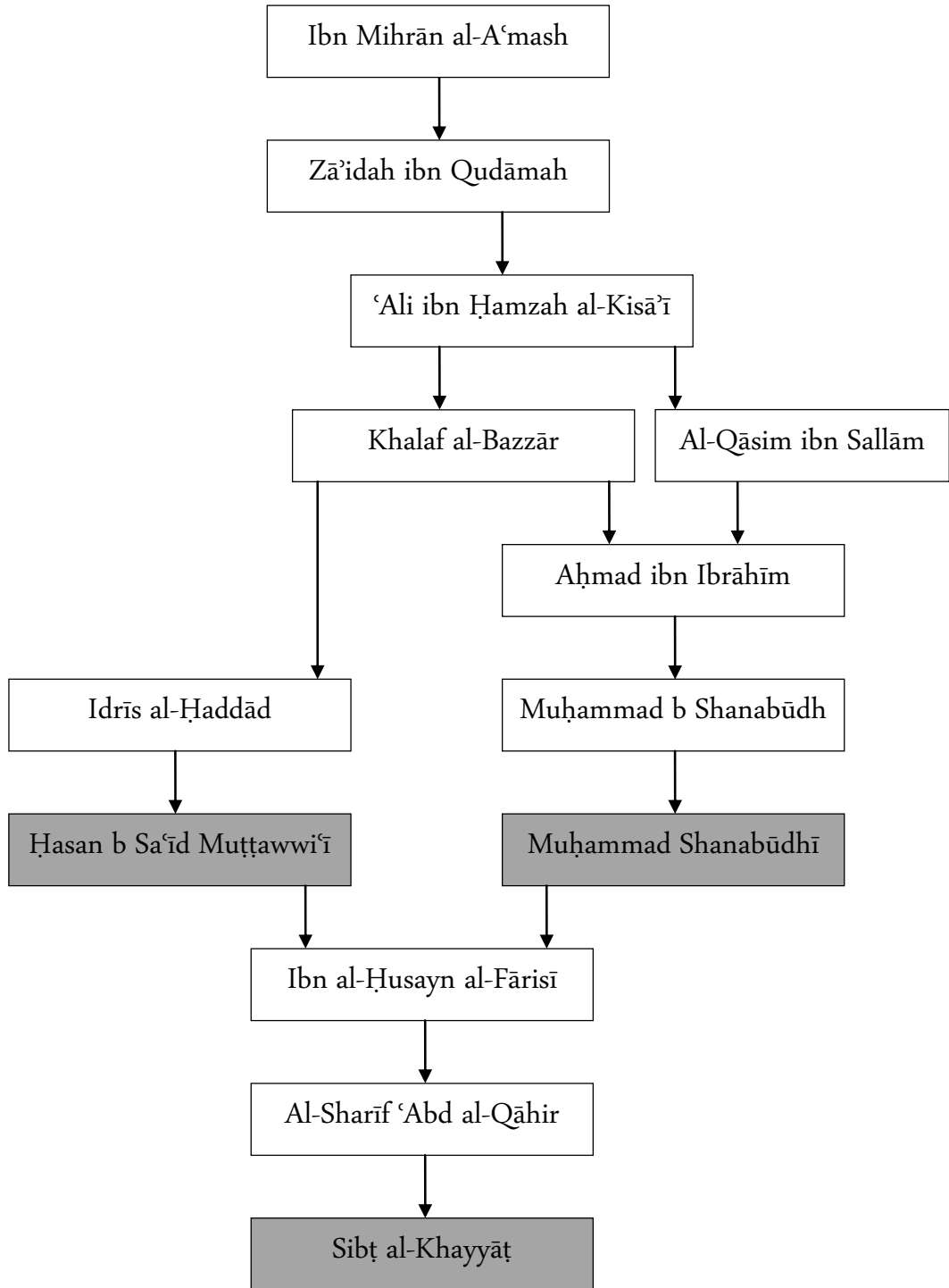
عَنْهُ كَذَا مَطَّوَعِي اسْتَدَّ

وَالشَّئْبُ وَذِي رَوَى عَلَى سَنَدٍ

7

COMMENTARY:

The two transmitters of al-A‘mash are Al-Shanabūdhī and Al-Muṭṭawwī‘ī, who both transmit from al-A‘mash via Ibn Qudāmah. This is via the *Ṭarīq* of the *Mubhij* of Sibṭ al-Khayyāt.⁴⁹



⁴⁹ *Laṭā‘if al-Ishārāt*, pg. 353. *Al-Mubhij*, Vol. 1 pg. 141.

Al-Shanabūdhi

Al-Shanabūdhi's name is Abū al-Faraj Muḥammad ibn Aḥmad ibn Ibrāhīm al-Shanabūdhi al-Baghdādī. He read to Abū Bakr ibn Mujāhid, Abū Bakr ibn Naqqāsh, Abū al-Ḥasan ibn al-Akhram, Abū al-Ḥasan ibn Shanabūdhi, and others. Those who read to him include Abū 'Ali al-Ahwāzī, Abū al-'Alā' Muḥammad ibn 'Ali al-Wāsiṭī and 'Ali ibn al-Qāsim al-Khayyāṭ. He was an expert in *Tafsīr* and *Qirā'āt*. He was born in 300 A.H. and died in 388 A.H.

Al-Muṭṭawwi'i

Al-Muṭṭawwi'i's name is Abū al-'Abbās al-Ḥasan ibn Sa'īd ibn Ja'far al-Muṭṭawwi'i al-Baṣrī. He read to Idrīs ibn 'Abd al-Karīm, Aḥmad ibn al-Ḥusayn al-Ḥarīrī, Yūsuf ibn Ya'qūb al-Wāsiṭī, Abū al-Ḥasan ibn Shanabūdhi, Muḥammad ibn Aḥmad (the student of Ibn Dhakwān), Aḥmad ibn Farḥ, and others. Those who read to him include Abū al-Faḍl al-Khuzā'i, Abū al-Ḥasan al-Khabbāzī, and others. He died in 371 A.H., reaching the age of more than a hundred years.

Ibn Qudāmah

Ibn Qudāmah is Abū al-Ṣalt Zā'idah ibn Qudāmah al-Thaqafī. He read directly to al-A'mash. He died on the battlefields in Rome in 161 A.H.

TEXT: 8

أَلْحَسَنُ السَّامِيُّ وَيَحْيَى الثَّانِي ثُمَّ مِنَ الْبَصْرَةِ الْآخِرَانِ 8

COMMENTARY:

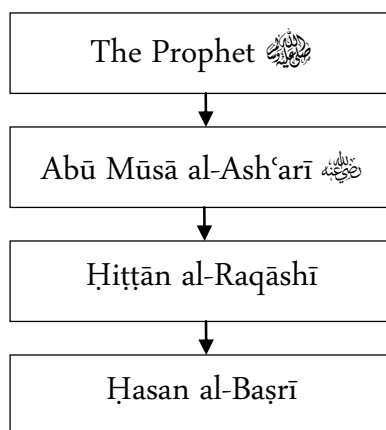
The last two imams are from Baṣra, Ḥasan al-Baṣrī and Yaḥyā al-Yazīdī.

Ḥasan al-Baṣrī

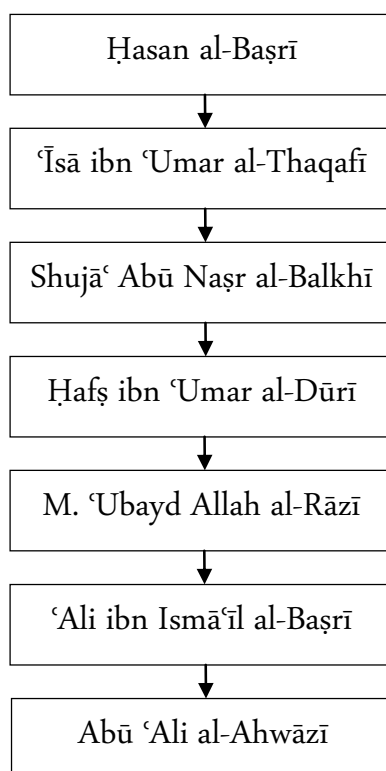
He is Abū Sa'īd al-Ḥasan ibn Yasār al-Baṣrī. Ḥasan al-Baṣrī was born in 21 A.H. He was the imam of his era, in knowledge and practice, truly an expert in many fields and sciences.

He read to Ḥiṭṭān ibn ‘Abd Allah al-Raqāshī and Abū al-‘Āliyah al-Riyāhī. His students include Abū ‘Amr al-Baṣrī, Sallām al-Ṭawīl, ‘Āshim and ‘Īsā al-Thaqafī. Ḥasan al-Baṣrī died in 110 A.H.

Sanad of Ḥasan al-Baṣrī to the Prophet ﷺ:



The *Ṭarīq* of Ḥasan al-Baṣrī is via the *Mufradah* of Ḥasan al-Baṣrī by al-Ahwāzī.⁵⁰



⁵⁰ *Mufradat al-Ḥasan al-Baṣrī* by al-Ahwāzī pg. 198. Though *Laṭā’if al-Ishārāt* mentions that al-Balkhī and al-Dūrī are the two transmitters of Ḥasan al-Baṣrī via ‘Īsā ibn ‘Umar al-Thaqafī, this is how the *sanad* appears in the *Mufradat al-Ḥasan al-Baṣrī*. See *Laṭā’if al-Ishārāt*, pg. 353. See also *Waṣl al-Qurrā’ al-Bararah*, pg. 54.

Yaḥyā al-Yazīdī

He is Abū Muḥammad Yaḥyā ibn al-Mubārak ibn al-Mughīrah, well know as Yaḥyā al-Yazīdī. Yaḥyā Yazīdi was not only a teacher of Qur'ān but an expert grammarian as well.

He read mostly to Abū 'Amr al-Baṣrī, but benefitted from the expertise of Ḥamzah al-Zayyāt as well. Arabic he studied at the hands of the famous grammarian Khalīl ibn Aḥmad al-Farāhīdī. He died in 202 A.H.

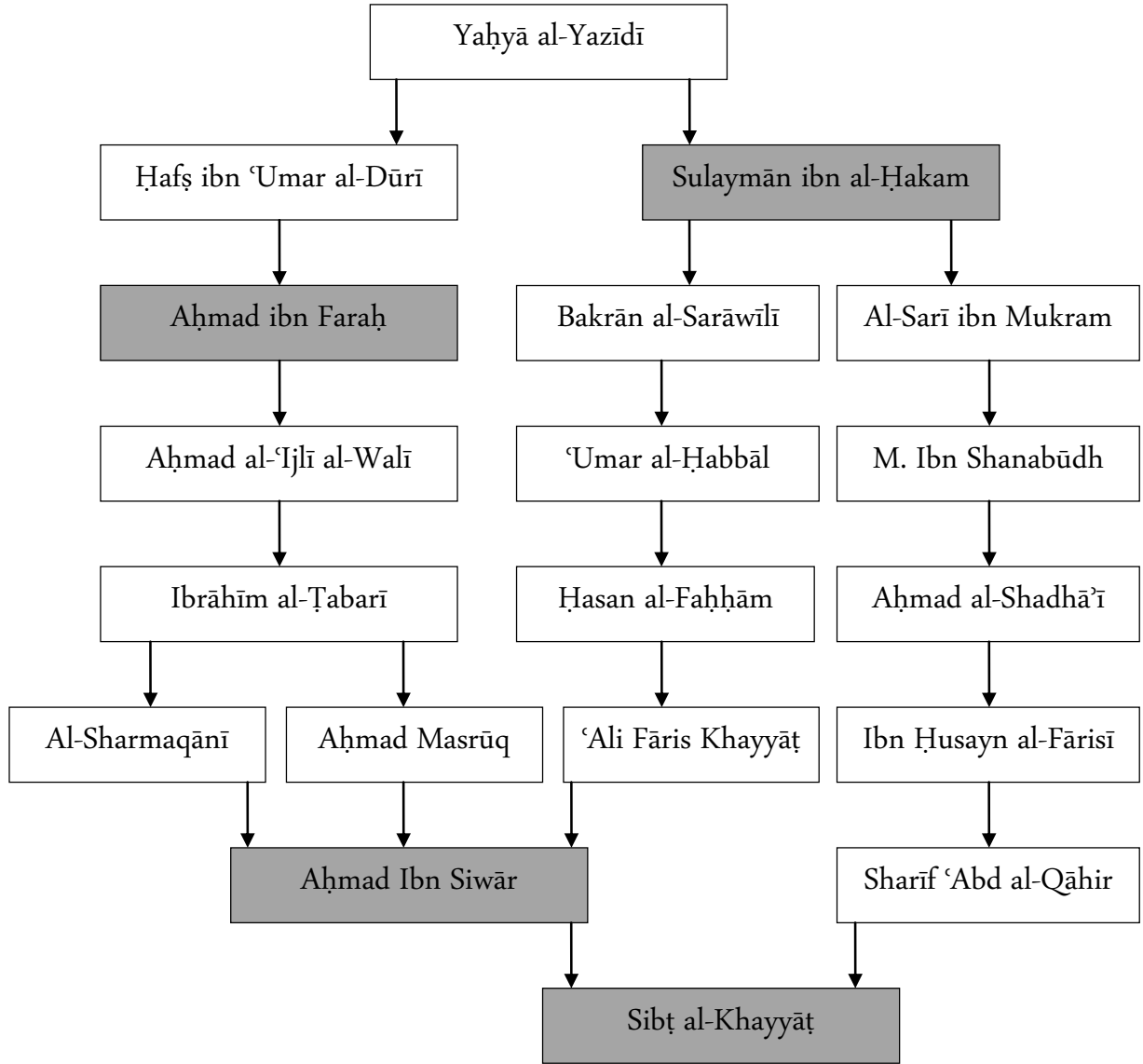
Abū 'Amr al-Baṣrī read to many teachers, including the previously-mentioned Ḥasan al-Baṣrī and Ibn Muḥayṣin.⁵¹

Yaḥyā al-Yazīdī has two transmitters, Aḥmad ibn Farah and Sulaymān ibn al-Ḥakam.⁵² His two *Ṭuruq* are the *Mubhij* and the *Mustanīr* of Ibn Siwār.⁵³

⁵¹ Abū 'Amr al-Baṣrī also read to Abū Ja'far Yazīd ibn al-Qa'qā', Yazīd ibn Rūmān, Shaybah ibn Niṣāh, Ibn Kathīr al-Makkī, Ḥumayd ibn Qays, 'Abd Allah ibn Abī Ishāq al-Ḥaḍramī, 'Aṭā' ibn Rabāh, 'Ikrimah ibn Khālid and 'Āṣim. See *Ṣafahāt fī Isnād Rijāl al-Qirā'āt* for his *sanads* to the Prophet ﷺ.

⁵² *Latā'if al-Ishārāt*, pg. 353.

⁵³ See also *Mubhij* Vol. 1 pg. 247. *Al-Mustanīr* pg. 78. *Waṣl al-Qurrā' al-Bararah*, pg. 70-75.



The methodology adopted by the author in this book

TEXT: 9

لِلْمَكِّ وَالْكُوفِيِّ أَصْلَ حَمْرَةَ

جَعَلْتُ أَصْلَ ابْنِ كَثِيرٍ يَا فَتَى

9

COMMENTARY:

In this line, the author starts explaining his methodology which he employs in the book. The differences for Ibn Muḥayṣin al-Makkī will be the same as Ibn Kathīr and the differences for al-A‘mash will be the same as Ḥamzah.

In this manner Ibn Kathīr is the basis for the *Qirā'ah* of Ibn Muḥayṣin, and Ḥamzah forms the basis of the *Qirā'ah* of al-A'mash. This is considering their differences as mentioned in the *Shāṭibiyyah* as will be explained in the next few lines.

TEXT: 10

ثُمَّ لِأَخْرَجِينَ قَدْ تَقَرَّرَا أَصْلُ أَبِي عَمْرِهُمُ كَمَا تَرَى 10

COMMENTARY:

The differences for Yaḥyā al-Yazīdī and Ḥasan al-Baṣrī are the same as Abū 'Amr al-Baṣrī. Thus, Abū 'Amr al-Baṣrī forms the basis of their *Qirā'āt*.

TEXT: 11

فَحَيْثُمَا قَدْ خَالَفُوا ذَكَرْتُ لَا مَا أَتَوْا فَمَقُومًا عَلَيْهِ فِي الْحِرْزِ انْقِلَابًا 11

COMMENTARY:

Wherever these Four *Qirā'āt* have differences to their basis, then the author will mention them. If they agree, then he will not mention anything.

The differences of these Four *Qurrā'* and their basis will all be via the *Ṭarīq* of *al-Hirz* i.e. the *Shāṭibiyyah*. Occasionally he compares them to the *Ṭarīq* of the *Ṭayyibah* as well.

TEXT: 12

وَجِيمٌ مُبْهِجٌ وَفَا مُفْرَدَةٌ إِشَارَةُ الْمَكِّيِّ وَمِيمٌ عَمَّتْ 12

COMMENTARY:

The author still continues to define his methodology in his book and starts discussing the codes (*rumūz*) that he uses. The ج will be for Ibn Muḥayṣin via the *Mubhij* of Sibṭ al-Khayyāṭ, and the ف for Ibn Muḥayṣin via the *Mufradah* of Abū 'Ali al-Ahwāzī. The م will be for Ibn Muḥayṣin via both *ṭuruq* i.e. via the *Mubhij* and the *Mufradah*.

TEXT: 13

13 ثُمَّ الْأَلِفُ مَعَ شَيْنِهَا وَالظَّاءُ عَنْ كُوفٍ وَرَأْوِيئِهِ وَالْحَا لِلْحَسَنِ

COMMENTARY:

The ا (*alif*) is for al-A‘mash, while the ش and the ط are for his two transmitters i.e. the ش is for Shanabūdhī and the ط is for al-Muṭṭawwi‘ī.

The ح is for Ḥasan al-Baṣrī.

TEXT: 14

14 أَمَّا الْيَزِيدِيُّ فَبِلَا رَمَزٍ وَجِدْ لِقَلَّةِ أَنْفِرَادِهِ فِيمَا يَرِدُ

COMMENTARY:

There are no codes for Yaḥyā al-Yazīdī since his differences with Abū ‘Amr are so few.

The following diagram indicates the codes employed in this book:

Reciter and Ṭarīq	Code	
Ibn Muḥayṣin Via the Mufradah	ف	1
Ibn Muḥayṣin via the Mubhij	ج	2
Ibn Muḥayṣin via both Turuq	م	3
Al-A‘mash	ا	4
Shanabūdhī	ش	5
Al-Muṭṭawwi‘ī	ط	6
Ḥasan al-Baṣrī	ح	7

The name of the book and prayer of the author

TEXT: 15

سَمِيئَةُ الْفَوَائِدِ الْمُعْتَبَرَةِ 15
فَأَسْأَلُ الْكَرِيمَ أَنْ يُيسِّرَهُ

COMMENTARY:

The author has named his book *al-Fawā'id al-Mu'tabarah* – *The Valued Instruction* – in the Four *Shādhah Qirā'āt*.

TEXT: 16

وَرَبُّنَا الْمَأْمُورُ فِي الْقَبُولِ 16
بِحَاثِهِ طَهُ الْمُسْطَفَى الرَّسُولِ

COMMENTARY:

Thereafter the author supplicates that Allah makes it easy for him to complete this book as well as accept it in His court.

The Chapter on the Isti'adhah and the Basmalah

TEXT: 17

زِدِ السَّمِيعَ وَالْعَلِيمَ قَبْلَ مِنْ 17
(حُزْ) بَعْدَ إِنَّ اللَّهَ هُوَ (حِصْنُ) (أَمِنْ)

COMMENTARY:

The preferred wording of the *isti'adhah* is: *أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ*. Hasan al-Baṣrī adds *السَّمِيعَ الْعَلِيمَ* before the *مِنْ*, as well as adding it after *هُوَ إِنَّ اللَّهَ*. He will therefore read: *أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْعَلِيمُ*.

Al-A'mash will only add *السَّمِيعَ الْعَلِيمَ* after *هُوَ إِنَّ اللَّهَ*. He will therefore read: *أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْعَلِيمُ*.

The remaining *Qurrā'*? Ibn Muḥayṣin and Yaḥyā al-Yazīdī will read according to their bases using the preferred wording.

TEXT: 18

وَأَدْعِمَا (حِمًّا) (شَفَا) وَبَسْمَلَا 18
(طِبُّ) فَاصِلًا وَعِنْدَ بَصْرِيٍّ صِلَا

COMMENTARY:

Thereafter the author says that Ḥasan al-Baṣrī and Shanabūdhī from al-A‘mash will make *idghām kabīr* in the *isti‘ādha* i.e. by *إِنَّ اللَّهَ هُوَ*⁵⁴ Al-Muṭṭawwi‘ī from al-A‘mash will therefore read the *isti‘ādha* with *iṭh-hār*.

After discussing the *isti‘ādha*, the author now discusses the *basmalah* between two *sūrahs*. Al-Muṭṭawwi‘ī will contradict his basis and read the *basmalah* between two *sūrahs*.

Ḥasan al-Baṣrī will make only *waṣl* between the two *sūrahs* without the *basmalah*.

TEXT: 19

وَاللِّيزِيدِي السَّكَّتْ زِدْ وَلِلْحَسَنِ فِي بَدءِ غَيْرِ الْحَمْدِ لَا تُبَسِّمِلَنْ 19

COMMENTARY:

To the *waṣl* of Ḥasan al-Baṣrī, Yaḥyā al-Yazīdī also adds *sakt*, thus allowing two ways for al-Yazīdī: *waṣl* and *sakt*.⁵⁵

Ibn Muḥayṣin will agree with his basis and read the *basmalah* between two *sūrahs*. Shanabūdhī will read like Ḥamzah, with *waṣl*.

When starting recitation from the beginning of a *sūrah* all the *qurrā’* will read the *basmalah*, except for Ḥasan al-Baṣrī, who will only read it at the beginning of Sūrat Fātiḥah. Thus, when starting recitation – whether it is at the start of a *sūrah* or the middle – he will not read the *basmalah*.

Sūrah Umm al-Qur’ān

⁵⁴ Ḥasan al-Baṣrī also applies *idghām kabīr*, as commonly found in the *Qirā’ah* of Abū ‘Amr al-Baṣrī. Yet, the *Mufradah*, *Muṣṭalah al-Ishārāt* and *Īdāḥ al-Rumūz* only mention *idghām* of the two *hā’s* in *إِنَّ اللَّهَ هُوَ* and not of the the two *mīms* in *بِاللَّهِ السَّمِيعِ الْعَلِيمِ*.

⁵⁵ According to *Iṭḥāf*, al-Yazīdī will have 3 ways: *waṣl*, *sakt* and the *basmalah*, therefore agreeing with his basis. See *Iṭḥāf* pg. 160. See also *al-Mubhij*, Vol. 1 pp. 427-428, *al-Mustanīr*, pg. 199.

TEXT: 20

أَلْحَمْدُ لِلَّهِ بِكَسْرٍ حَيْثُ جَاءَ (حُزْنٌ) مَالِكٍ انْصَبَ (طَبٌّ) وَمُدًّا (طَبٌّ) (حَجًّا)

20

COMMENTARY:

Ḥasan al-Baṣrī will read the *dāl* of أَلْحَمْدُ لِلَّهِ with a *kasrah* i.e. أَلْحَمْدِ لِلَّهِ wherever it comes in the Qur'ān. The remaining *qurrā'* will read according to their bases.

Al-Muṭṭawwi'ī will read the *kāf* of مَالِكٍ as accusative (*naṣb*) i.e. مَالِكٌ.

Al-Muṭṭawwi'ī and Ḥasan al-Baṣrī will read مَالِكٍ with *madd* i.e. with an *alif*. The remaining *qurrā'*, Ibn Muḥayṣin, Shanabūdhī and al-Yazīdī will read without *madd* i.e. مَالِكِ.

TEXT: 21

نَعْبُدُ ضَمًّا افْتَحَ بِيَا (حُزْنٌ) وَاكْسِرًا نُونًا وَتَاءً مِنْ مُضَارِعِ (طَرًّا)

21

COMMENTARY:

Ḥasan al-Baṣrī will read (the first letter) with a *ḍammah*, and thereafter a *fathah* on the *bā'* in نَعْبُدُ. He will also read a *yā'* instead of the *nūn* i.e. إِيَّاكَ يُعْبَدُ. The remaining *qurrā'* will read according to their bases.

Al-Muṭṭawwi'ī will read the *nūn* and *tā'* of *muḍāri'* (present and future tense verbs) with a *kasrah*. Therefore he will read نَسْتَعِينُ instead of نَسْتَعِينِ. In the following two lines the prerequisites for this application is explained.

TEXT: 22

إِنَّ عَيْنَ مَاضِيهِ الثَّلَاثِي كُسِرَتْ وَهِيَ بِفَتْحٍ فِي مُضَارِعِ أَتَتْ

22

COMMENTARY:

The first stipulation is: that the *'ayn kalimah* of the trilateral past tense verb has a *kasrah*, and when it appears as *muḍāri'*, it will have a *fathah* i.e. from the conjugation *يَسْمَعُ - سَمِعَ* e.g. *لِيَتَرَكَوْا، يَتَعَلَّمُونَ، نَعَلِمُ*.

Another requirement is mentioned in the next line.

TEXT: 23

أَوْ زَادَ مَاضِيَهُ عَلَى الثَّلَاثَةِ وَفِيهِ هَمْزُ الْوَصْلِ فِي الْبُدَاءَةِ 23

COMMENTARY:

If the verb becomes *mazīd*, being more than three letters and starts with a temporary *hamzah* then this application will also take place for al-Muṭṭawwi'ī. This will be found on the scales *اِنْفَعَلَ، اِفْتَعَلَ، اِسْتَفَعَلَ* e.g. *يَسْتَكْبِرُونَ، يَنْتَبِعُ، يَنْشَتَرِي*. In the following line more examples are given.

TEXT: 24

كَنَسْتُمْ عَيْنٌ تَيَسُّوْا تَدْرُ وَقَرُّ وَجَهَانٍ فِي تَضْحَى وَتَطْعَوْا مَعَ تَقَرُّ 24

COMMENTARY:

Examples are *تَيَسُّوْا، تَدْرُ*. In *وَلَا تَضْحَى* (Sūrah Ṭāhā), *أَلَّا تَطْعَوْا* (Sūrat al-Raḥmān) and *كَيْ تَقَرَّرَ عَيْنُهَا* (Sūrah Ṭāhā), al-Muṭṭawwi'ī will read the letter of *muḍāri'* with a *fathah* and a *kasrah*.

The remaining *qurrā'* will read according to their bases with a *fathah* on the letter of *muḍāri'*.

TEXT: 25

وَصَادُهُ مَعَ أَلٍ وَمُظْلَقًا أَشْمُ سِرَاطٌ كَلًّا (فُزْ) فَقَطْ سِرَاطٌ (شِمُ) 25

COMMENTARY:

Ibn Muḥayṣin via the *Mufradah* of al-Ahwāzī will read الصِّرَاطَ and صِرَاطَ with a *sīn* wherever they come in the Qurʾān i.e. السِّرَاطَ and سِرَاطَ. Thus, via the *Mubhij*, Ibn Muḥayṣin will read with a *ṣād*.⁵⁶

Shanabūdhi will read with a *sīn* only if it does not appear with a *lām al-taʿrīf* (أَلْ). If it appears with a *lām al-taʿrīf*, he will read it with a *ṣād*.

Al-Muṭṭawwī will generally make *ishmām*, whether it is with *lām al-taʿrīf* or not. His code appears in the beginning of the next line.

The *qurrāʾ* from Baṣra (as well as Ibn Muḥayṣin from the *Mubhij*) will read according to their bases with a *ṣād*.⁵⁷

TEXT: 26

وَمِيمَ جَمْعَ بَعْدَ كَسْرِ صِلِ بِيَا (طِبُّ) وَصِرَاطًا مُسْتَقِيمًا (حُلِّيًّا) 26

COMMENTARY:

Ḥasan al-Baṣrī reads اِهْدِنَا صِرَاطًا مُسْتَقِيمًا.

In the second half of the line the author discusses *ṣilah* in *mīm al-jamʿ*. If *mīm al-jamʿ* comes after a *kasrah* then Ḥasan al-Baṣrī will add a *yāʾ sākinah* e.g. عَلِيٌّ، عَلِيْمِي غَيْرِ. قُلُوْبِي وَعَلِيٌّ سَمْعِي وَعَلِيٌّ.

TEXT: 27

وَبَعْدَ ضَمِّ بَوَاوِهَآ (حُتِّمٌ) وَغَيْرِ بِالتَّضْمِ (جَمَالُهُ) وَوَسْمٌ 27

COMMENTARY:

⁵⁶ *Al-Mubhij* Vol. 2 pg. 6, *al-Mufradah* pg. 105.

⁵⁷ *Ithāf* as well as Aḥmad al-Maʿṣarāwī mentions that Ibn Shanabūdhi will also read with a *ṣād*. This contradicts what is stated by al-Mutawallī. See *Ithāf* pg. 163 and *al-Kāmil al-Mufaṣṣal* pg. 1. The apparent text of the *Mubhij* indicates that Ibn Shanabūdhi as well as al-Bazzī will read with a *ṣād* as alluded to by al-Mutawallī in this book. See *al-Mubhij* Vol. 2 pg. 6. Allah knows best.

If there is a *ḍammah* before the *mīm al-jam'*, then a *wāw sākinah* will be read e.g. *عَأَنْدَرْتُهُمْ أَمَّ*.

The remaining *qurrā'* will read according to their bases i.e. Ibn Muḥayṣin will read with *ṣilah* while al-A'mash and al-Yazīdī will read without *ṣilah*. Sheikh al-Mutawallī does not mention it here, but al-Muṭṭawwi'ī will agree with his basis (Ḥamzah) and read *عَلَيْهِمْ*, *لَدَيْهِمْ* and *عَلَيْهِمْ* with a *ḍammah* on the *hā'* as *عَلَيْهِمْ*, *لَدَيْهِمْ* and *عَلَيْهِمْ*. Shanabūdhī will only read with a *ḍammah* in *عَلَيْهِمْ*. Shanabūdhī will also read with a *ḍammah* on the *hā'* of *عَلَيْهِمَا*, as is the *Qirā'ah* of Ya'qūb i.e. *عَلَيْهِمَا*.⁵⁸

Ibn Muḥayṣin, via the *Mubhij*, will read the *rā'* of *عَيْرٌ* as *manṣūb* *عَيْرٌ الْمَغْضُوبِ*.

The remaining *qurrā'* will read like their bases, including Ibn Muḥayṣin via the *Mufradah*.⁵⁹

Idghām Kabīr

TEXT: 28

عَمْرُو عَلِيٍّ الْخِلَافِ فَافْهَمَ تُصِبِ 28 أَدْعَمَ فِي الْبَابِ الْيَزِيدِي كَأَبِي

COMMENTARY:

Al-Yazīdī will make *idghām kabīr* in all the places where Abū 'Amr al-Baṣrī makes *idghām*, whether there is agreement (اتِّفَاق) in the *idghām* or difference of opinion (اِخْتِلَاف). If Abu 'Amr has difference of opinion in the *idghām*, then so will al-Yazīdī as well. He also allows *roum* and *ishmām* to be made, same as Abū 'Amr.⁶⁰

Via the *Shāṭibiyyah*, only al-Sūsī makes *idghām kabīr* whereas via the *Ṭayyibah* the entire Abū 'Amr i.e. both al-Dūrī and al-Sūsī makes *idghām*. The comparison made

⁵⁸ *Ithāf* pg. 164. See also line 151 of *al-Fawa'id al-Mu'tabarah*.

⁵⁹ *Al-Muyassar* and *al-Kāmil al-Mufaṣṣal* mention *عَيْرٌ* as *manṣūb* for Ibn Muḥayṣin without restriction. However, what al-Mutawallī mentions here is more correct: Via the *Mubhij* Ibn Muḥayṣin will read *عَيْرٌ* and via the *Mufradah* he will read *عَيْرٌ*. See *al-Mufradah* pg. 105, *al-Mubhij* Vol. 2 pg. 10, *Ithāf* 165.

⁶⁰ *Mufradah* pg. 99.

in this line is therefore via the *Ṭarīq* of the *Ṭayyibah*, in spite of the author mentioning that he will compare the differences of the Four *Qurrā'* to the *Ṭarīq* of the *Shāṭibiyyah* in line 11.

TEXT: 29

وَالْأَهْ فِي إِدْغَامِهِ الْمِثْلَيْنِ (حُم) (طَب) (فُز) وَ(جِيْدُهُ) إِذَا الْأَوَّلُ ضُمَّ 29

COMMENTARY:

Ḥasan al-Baṣrī (حُم), al-Muṭṭawwi'ī (طَب) and Ibn Muḥayṣin via the *Mufradah* (فُز) will also make *idghām kabīr* if the two letters are *mithlayn* and they come in two different words.

Ibn Muḥayṣin via the *Mubhij* will make *idghām kabīr* in *mithlayn* if the first letter has a *ḍammah* while applying *ishmām*. Though al-Mutawallī does not indicate towards the *ishmām* in the text, it is mentioned in the *Mubhij* as well as in *Ithāf*.⁶¹

TEXT: 30

وَالْبَا بِبَا (شَفَا) مَنَاسِكُكُمْ وَمَا سَلَكَكُمْ (فُز) (طَيِّبًا) وَزِدْ (حَمَا) 30

COMMENTARY:

Shanabūdhi will make *idghām* of the *bā'* into a *bā'* e.g. لَذَهَبَ بِسَمْعِهِمْ.

In مَنَاسِكُكُمْ and وَمَا سَلَكَكُمْ, Ibn Muḥayṣin via the *Mufradah*, and al-Muṭṭawwi'ī will make *idghām*.

Ḥasan al-Baṣrī will also make *idghām* in the latter two words, and a few others which are mentioned in the next line.

TEXT: 31

يَحْزُنُكَ مَعَ تَاءِ الضَّمِيرِ مُسَجَّالًا (طَب) بِمِثْلِي كَلِمَةً لَا الثَّانِلَا 31

⁶¹ *Al-Mubhij* Vol. 1 pg. 291.

COMMENTARY:

Ḥasan al-Baṣrī also makes *idghām* of the two *kāfs* in فَلَا يَحْزُنُكَ كُفْرُهُ, as well as the *tā'* which is a pronoun i.e. the *tā' mutakallim* and the *tā' al-mukhāṭab* e.g. أَنْتَ كُنْتُ تُرَابًا تَحْكُمُ بَيْنَ عِبَادِكَ.

Thus, that which prevents *idghām* (موانع الإدغام) is the *tashdīd* and the *tanwīn* according to Ḥasan al-Baṣrī, while other *qurrā'* add the *ta' mutakallim* and the *tā' al-mukhāṭab* as well.

Besides al-Muṭṭawwī making *idghām* of two *mithlayn* letters in two different words as mentioned previously, he will also make *idghām* of two *mithlayn* letters when they appear in one word e.g. بَيْنَنَا تَدْعُونَنَا، أَنَّجِدْ لُونِي، بِأَعْيُنِنَا، أَفْوَاهِهِمْ، بِبَشَرِكُمْ، وَجُوهُهُمْ، جِبَاهُهُمْ etc.⁶² However, he excludes the *tā'*. Therefore, if two *tā'*s appear in the same word he will not make *idghām* e.g. إِلَّا مَوْتُنُنَا.

TEXT: 32

32 وَأَتَحَاجُّونَنَا (فَتَى) (طَبْ) أَدْعَمَا
وَفِي بَأَعْيُنِنَا بَطُورٍ عَنْهُمَا

COMMENTARY:

In the two *nūns* of أَتَحَاجُّونَنَا of Sūrat al-Baqarah, Ibn Muḥayṣin via the *Mufradah* and al-Muṭṭawwī will make *idghām*. They will also make *idghām* in بَأَعْيُنِنَا of Sūrat al-Ṭūr. Via the *Mubhij* Ibn Muḥayṣin will have *itḥ-hār*.

TEXT: 33

33 هَذَا وَوَالِي الْمَكَ فِي قُرْبٍ عَلَى
قَافٍ بِكَافٍ إِنْ بِكَ لَمَّةٍ بِلَا

COMMENTARY:

From here the author starts discussing *mutaqāribayn*.

⁶² Al-Mutawallī excludes examples like فَصَّصِهِم (Sūrah Yūsuf ﷺ, 111) سَبَبًا (Sūrat al-Kāhf, 84) عَدَدًا (Sūrat al-Jinn, 28) and شَطَطًا (Sūrat al-Kahf, 14) because *idghām* in these words will not be allowed in Arabic since it renders the words as incomprehensible. See *Mawārid al-Bararah*.

Ibn Muḥayṣin will also make *idghām* without *khulf* (an option) in the two *mutaqāribayn* letters – the *qāf* into the *kāf* – when they appear in one word e.g. *بُورِقِكُمْ*,⁶³ *وَزَزَقِكُمْ*, *خَلَقِكُمْ*, *طَلَقِكُمْ*, as well as in *بُورِقِكُمْ*.

TEXT: 34

مِيمٍ بِبَاءٍ مَعَ يُعَدُّبُ مَنْ (شُفِي) خُلْفٍ، كَذَا أَخْرَجَ شَطَاهُ وَفِي 34

COMMENTARY:

Similarly Ibn Muḥayṣin will make *idghām* in *أَخْرَجَ شَطَاهُ*.

Shanabūdhi will make *ikhfā'* of the *mīm* by the *bā'* e.g. *أَعْلَمَ بِالشَّاكِرِينَ* and *idghām* of the *bā'* into the *mīm* by *يُعَدِّبُ مَنْ يَشَاءُ* wherever they appear in the Qur'an.

TEXT: 35

كَذَا بَبَاقِي الْبَابِ (فَاضِلٌ) يَعِي كَذَلِكَ فِي تَصْلِيَةِ الْمُطَوِّعِي 35

COMMENTARY:

Al-Muṭṭawwi'ī will make *idghām* in *وَتَصْلِيَةُ جَجِيمٍ* of Sūrat al-Wāqī'ah, 94.⁶⁴

Ibn Muḥayṣin via the *Mufradah* will also make *idghām* in the remaining letters (in which Abū 'Amr al-Baṣrī generally makes *idghām*) of this chapter i.e. chapter of *idghām kabīr*, whether they are *mutajānisayn* or *mutaqāribayn*. This is what is meant by *بَاقِي الْبَابِ*; the rest of this chapter. To this, Ibn Muḥayṣin makes *idghām* in a few extra words in which Abū 'Amr al-Baṣrī does not make *idghām*. They are mentioned in the next line.

TEXT: 36

وَالضَّادُ فِي الطَّا (مِرْ) وَفِي التَّا (فَائِبْتَا) وَزِدْ وَعَظَّتْ مَعَ إِطْبَاقٍ (مَتْنِي) 36

⁶³ *Al-Mufradah* pg. 101.

⁶⁴ *Al-Mubhij* Vol. 3 pg. 360.

COMMENTARY:

Ibn Muḥayṣin via both *Ṭuruq – al-Mufradah* and *al-Mubhij* – will make *idghām* in *أَوْعَطَّتْ* of *Sūrat al-Shu‘arā’* while maintaining the *iṭbāq* of the *ظ*, as well as *idghām* of the *ḍād* into the *tā’* e.g. *مَا اضْطُرِرْتُمْ, فَمَنْ اضْطُرَّ*.

Ibn Muḥayṣin, via the *Mufradah*, will also make *idghām* of the *ḍād* into a *tā’* while maintaining the *iṭbāq* in it e.g. *وَأَفْرَضْتُمْ, أَفْضُتُمْ*. Though it is not clear from the text that the *iṭbāq* of the *ḍād* should remain, it is explicitly stated in the *Mufradah*.⁶⁵

TEXT: 37

وَابْنُ مُحَيِّصٍ يَظْهَرُ تَلَا 37
جَمِيعَ مَا فِيهِ اخْتِلَافُ ابْنِ الْعَلَا

COMMENTARY:

All those places in which Abū ‘Amr al-Baṣrī have difference of opinion, whether *mithlayn* e.g. *مَنْ يَنْتَعِ عَيْرَ, يَخْلُ لَكُمْ*, or *mutaqāribayn* e.g. *وَلَتَاتِ طَائِفَةٌ, فَاتِ ذَا الْقُرْبَى*, Ibn Muḥayṣin will read with *iṭh-hār*.

‘Abd al-Fattāḥ al-Qāḍī adds that Ibn Muḥayṣin via both books will also have *idghām* in *وَاللَّهُ يَكْتُبُ مَا يُبَيِّنُونَ* of *Sūrah al-Nisā’*.⁶⁶

To summarize this chapter, al-Yazīdī will make *idghām* in all the places where Abū ‘Amr makes *idghām*, whether there is agreement or difference of opinion in it, including *mithlayn*, *mutajānisayn* and *mutaqāribayn*.

Ḥasan al-Baṣrī will agree with Abū ‘Amr Baṣrī in *mithlayn* which comes in two words. He adds to this the *tā’ al-mutakallim* and the *tā’ al-mukhāṭab*, as well as *idghām* in *فَلَا يَحْزُنْكَ كُفْرُهُ*.

⁶⁵ *Al-Mufradah* pg. 101. Al-Mutawallī also explicitly mentions it in *Mawārid al-Bararah*, pg. 33.

⁶⁶ *Al-Qirā’at al-Shādhah* by ‘Abd al-Fattāḥ al-Qāḍī. See *al-Mubhij*, Vol. 2 pg. 196, *Muṣṭalaḥ al-Ishārāt*, pg 352.

Ibn Muḥayṣin, via the *Mubhij*, will agree with Abū ‘Amr in *mithlayn* which comes in two words with the condition that the first letter has a *ḍammah*. Via the *Mufradah*, he will make *idghām* in *mithlayn* unconditionally, as well as in *mutajānisayn* and *mutaqāribayn*. However, in those places that Abū ‘Amr has difference of opinion, Ibn Muḥayṣin will make *iṭḥ-hār* e.g. يَبْتَعِ عَيْرٌ. He adds the *idghām* of the *ḍād* into *tā’*, the *ṭḥā’* into the *tā’* in أَوْعَظْتَ, and via the *Mufradah*, *idghām* of the *ḍād* into the *tā’*, as well as *idghām* in بِأَعْيُنِنَا.

Shanabūdhi will agree with Abū ‘Amr in making *idghām* of *bā’* into *bā’*, making *ikhfā’* of *mīm* by a *bā’* and *idghām* of *bā’* into *mīm*.

Al-Muṭṭawwi‘ī will make *idghām* of *mithlayn* in two different words. He adds *mithlayn* which appears in one word while excluding the *tā’*.

Madd and Qasr

TEXT: 38

لِحَسَنِ وَأَبْنِ مُحَيْصِنٍ نُقِلَ وَسَطَّ لَهُمْ مَدًّا وَقَصُرُ الْمُنْفَصِلِ 38

COMMENTARY:

The pronoun in لَهُمْ will refer to all Four Qurra’ i.e. Ibn Muḥayṣin, al-A‘mash, Ḥasan al-Baṣrī and Yaḥyā al-Yazīdī will make *tawassuṭ* in *madd muttaṣil*.

Ḥasan al-Baṣrī and Ibn Muḥayṣin makes *qasr* in *madd munfaṣil*.

TEXT: 39

وَالشَّـٰمِ نَبُوذِي بِإِشْبَاعِ كَلَا ثُمَّ إِلَيَّ زَيْدِي بِخُلْفِهِ تَلَا 39

COMMENTARY:

Al-Yazīdī has *qasr* and *tawassuṭ* in *madd munfaṣil*.

Shanabūdhi has *ṭul* in both *madd muttaṣil* and *madd munfaṣil*.

In the previous line, al-Mutawallī ascribed *tawassuṭ* in *madd muttaṣil* for al-A‘mash i.e. for both al-Shanabūdhī and al-Muṭṭawwi‘ī. In the second half of this line, he excludes al-Shanabūdhī from that general precept and ascribes *ṭūl* for him in both *madd muttaṣil* and *madd munfaṣil*. Conclusively, al-Muṭṭawwi‘ī will make *tawassuṭ* in both *madd muttaṣil* and *madd munfaṣil*.

In the remaining *madds*, they will agree with their bases.

Two hamzahs in one word⁶⁷

TEXT: 40

سَوَىٰ ءِآلِهَتُنَا حَقَّقُ (حِمَا) وَفِي جَمِيعِ الْبَابِ قَصْرُهُ سَمًا 40

COMMENTARY:

Excluding ءِآلِهَتُنَا, in *Sūrat al-Zukhruf*, 58, Ḥasan al-Baṣrī will read two *hamzahs* coming together in one word with *taḥqīq*. From the second half of the line it is understood that he will read without any *idkhāl*. Thus, he will read making *taḥqīq* without *idkhāl* except in the word above.⁶⁸ In ءِآلِهَتُنَا Ḥasan al-Baṣrī will make *tashīl* of the second *hamzah*.⁶⁹

TEXT: 41

وَقَبْلَ ضَمٍّ لِلْيَزِيدِي اقْصُرْ وَلَا اِبْدَالَ فِي تَبَارَكَ الْمُلْكِ (مَلَا) 41

COMMENTARY:

If the second *hamzah* has a *ḍammah* then al-Yazīdī will not make *idkhāl*. This is only in three places: اَلَّذِي, اَنْزَلَ, اَوْتَبِوْكُمْ. Therefore, if it has a *fathah* or a *kasrah*, he will agree with his basis and make *idkhāl*.

⁶⁷ The first *hamzah* will always be *maftūḥah* while the *ḥarakah* on the second *hamzah* will change; being *maftūḥah*, *maksūrah* or *maḍmūmah*. In all three cases, Ibn Kathīr will have *tashīl* without *idkhāl*. Abū ‘Amr will have *tashīl* with *idkhāl* except when the second *hamzah* is *māmūmah*, in which case he will have two ways: *tashīl* with *idkhāl* and *tashīl* without *idkhāl*. Ḥamzah reads with *taḥqīq* in all three cases.

⁶⁸ Al-Qaḍī mentions that in ءِآذْهَبْتُمْ of *Sūrat al-Aḥqāf* and ءَأَنْ كَانَ of *Sūrat al-Qalam* he will make *ibḍāl* in the second *hamzah* like Warsh does in ءَأَنْذَرْتَهُمْ. See *al-Qirā’at al-Shāhdhah*, pg. 515.

⁶⁹ *Mawārid al-Bararah*, 34.

In *النُّشُورُ* of *Sūrat al-Mulk*, 15-16, Ibn Muḥayṣin via both books will read like al-Bazzī: making *tashīl* of the second *hamzah*, instead of *ibdāl* of the first *hamzah* into a *wāw* like Qunbul.

Two hamzahs in two different words⁷⁰

TEXT: 42

أَسْقِطْ (فَتَى) حَالَ اتَّفَاقٍ وَ(جَلَا) فَتَحًا وَأُولَى الْكَسْرِ عَنْهُ سَهْلًا 42

COMMENTARY:

Ibn Muḥayṣin via the *Mufradah* will drop the first *hamzah* if they agree in their *ḥarakāt* while allowing *madd* and *qaṣr* e.g. *جَاءَ أَمْرُنَا*.⁷¹

Ibn Muḥayṣin via the *Mubhij* will drop one of the *hamzahs* if both are *maftūḥah*.

If they both are *maksūrah*, he will make *tashīl* in the first *hamzah*, allowing *madd* and *qaṣr* e.g. *مِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ*. This is what is meant by *أُولَى الْكَسْرِ* in the line.

TEXT: 43

لَهُ بِإِذْعَامٍ وَتَسْهِيلٍ وَسِيمٍ لَكِنَّهُ بِالسُّوءِ إِلَّا مَا رَجِمَ 43

⁷⁰ There are nine rational combinations of the two *hamzahs* and their *ḥarakāt*, of which only eight is found; the first *hamzah* being *maksūrah* and the second *maḍmūmah* does not exist. If the *ḥarakāt* of the two *hamzahs* agree then in the case of both being *maftūḥah* e.g. *جَاءَ أَحَدٌ جَاءَ أَمْرُنَا*, al-Bazzī will drop the first *hamzah* (*ḥadhf*) while Qunbul has two options: *tashīl* or *ibdāl* in the second *hamzah*. If both *hamzahs* are *maḍmūmah* or *maksūrah* e.g. *مِنْ السَّمَاءِ إِنَّ، أَوْلِيَاءَ أَوْلِيكَ*, then al-Bazzī will make *tashīl* of the first *hamzah* while Qunbul will make *tashīl* of the second *hamzah* as well as *ibdāl*. Abū ‘Amr al-Baṣrī will drop the first *hamzah* in all three cases when the *ḥarakāt* agree.

If the *ḥarakāt* disagree, then in the case when the first *hamzah* is *maftūḥah* and the second *maḍmūmah* or *maksūrah* e.g. *تَفِيءَ إِلَى، جَاءَ أُمَّةٌ*, then Ibn Kathīr and Abū ‘Amr al-Baṣrī will make *tashīl* of the second *hamzah*. If the first is *maḍmūmah* or *maksūrah* and the second *maftūḥah* e.g. *مِنْ السَّمَاءِ أَوْلَيْنَا، نَشَاءُ أَصْبِنَا*, then Ibn Kathīr and Abū ‘Amr will make *ibdāl*. When the first *hamzah* is *maḍmūmah* and the second *maksūrah*, then Ibn Kathīr and Abū ‘Amr will make *tashīl* as well as *ibdāl* e.g. *يَنْشَاءُ إِلَى*.

⁷¹ In this application he agrees with al-Bazzī from Ibn Kathīr.

COMMENTARY:

In *بِالشَّوِّءِ إِلَّا مَا رَجِمَ* of *Sūrah Yūsuf* عليه السلام, 53, he will make *ibdāl* of the *hamzah* of *بِالشَّوِّءِ* into a *wāw* and make *idghām* of the changed *wāw* into the *wāw* before it i.e. *بِالشَّوِّءِ*⁷².

TEXT: 44

لَهُ بِأُخْرَى الضَّمِّ ثُمَّ لِلْحَسَنِ 44
حَالَ اتِّفَاقٍ وَاخْتِلَافٍ حَقَّقْنَا

COMMENTARY:

Tashīl will also be made of the second *hamzah* by Ibn Muḥayṣin if the second *hamzah* is *maḍmūmah* i.e. in the case when both *hamzahs* are *maḍmūmah*.⁷³

Thus, Ibn Muḥayṣin will agree with his basis when the *ḥarakāt* of the two *hamzahs* differ.

Ḥasan al-Baṣrī will read with *taḥqīq* whether the *hamzahs* agree or not.

Yaḥyā al-Yazīdī and al-Aʿmash will agree with their bases.

The Isolated Hamzah

TEXT: 45

سُؤْلَكَ أَبْدِلْ (شِم) وَكَالْأَرْضِ اثْنِيَا 45
(مَضَى) وَأَنْبِئُهُمْ وَنَبِّئُهُمْ (حَيَا)

COMMENTARY:

Shanabūdhī makes *ibdāl* in *سُؤْلَكَ* of *Sūrah Ṭāhā*.

Ibn Muḥayṣin via both *Ṭuruq* will make *ibdāl* in *إِلَى الْأَرْضِ اثْنِيَا* of *Sūrah Fuṣṣilat*, 11.

⁷² Ibn Muḥayṣin agrees with one way (*wajh*) of al-Bazzī from Ibn Kathīr in this application. Al-Bazzī allows has his conventional practice of *tashīl* in the first *hamzah*. Ibn Muḥayṣin differs with Qunbul who has *tashīl* of the second *hamzah* as well as *ibdāl* of the second *hamzah* into a *yā' sākinah*, reading it with *tūl*.

⁷³ *Mawārid al-Bararah* pg. 34.

Ḥasan al-Baṣrī makes *ibdāl* in *أَبْنِيهِمْ* and *نَبِيَّهُمْ*, as well as reading the *hā'* with a *kasrah* i.e. *أَبْنِيهِمْ* and *نَبِيَّهُمْ*.

TEXT: 46

وَأَكْسِرُ، وَهَذَا أَنْتُمْ بِتَسْهِيلٍ لَهُ 46
وَقُلْ لِيَأْأَعْمَشُ أَبْدَلَهُ

COMMENTARY:

Ḥasan al-Baṣrī will also make *tashīl* in the *hamzah* of *هَآأَأَأَأ* wherever it comes while reading the *alif* before it.

Al-A‘mash makes *ibdāl* in *لِيَأْأ* wherever it appears, same as Warsh does.

TEXT: 47

وَاللَّآءِ سَهْلٌ (مِزٌ) وَبِأَلْيَا أَهْمِزٌ (جَمَا) 47
وَعَنْهُ بَاقِي الْبَابِ هَمْزُهُ نَمَا

COMMENTARY:

Ibn Muḥayṣin makes *tashīl* of the *hamzah* in *وَاللَّآءِ*, allowing *madd* and *qaṣr* to be made.⁷⁴

Ḥasan al-Baṣrī will read it with a *hamzah* followed by a *yā' sākinah* i.e. *وَاللَّآئِي*; on the scale of *الْقَاضِي*.⁷⁵

In all the remaining isolated *hamzahs* which appear under this chapter Ḥasan al-Baṣrī will not make *ibdāl*.

TEXT: 48

وَقَدْ رَوَى يَحْيَى جَمِيعَ الْبَابِ 48
مِثْلَ أَبِي عَمْرِو بِلَا ارْتِيَابٍ

⁷⁴ Al-Bazzī from Ibn Kathīr reads the same, with another option: *ibdāl* into a *yā' sākinah*. Qunbul reads the *hamzah* with *taḥqīq*, omitting the *yā'* after it.

⁷⁵ Abū ‘Amr has the same ways that al-Bazzī from Ibn Kathīr has, as mentioned in the earlier footnote.

COMMENTARY:

Yaḥyā al-Yazīdī will read exactly like Abū ‘Amr al-Baṣrī via the *Ṭayyibah*: an option between reading with a *hamzah* or with *ibdāl* in the words.

Sakt and Naql

TEXT: 49

وَاقْرَأْ بِتَرْكِ السَّكْتِ بِاتِّفَاقِهِمْ وَنَقْلُ آلَانَ وَقَدْ رَدًّا (فُهُمْ) 49

COMMENTARY:

Ibn Muḥayṣin via the *Mufradah* makes *naql* in آلَانَ, which appears twice in *Sūrah Yūnus* عليه السلام and in رَدًّا يُصَدِّقُنِي of *Sūrat al-Qaṣaṣ*.

None of these four *qurrā'* reads with *sakt*.

How al-A‘mash stops on a hamzah

TEXT: 50

قِفْ عَنْهُ بِالتَّحْقِيقِ أَوْ كَحَمْرَةَ وَالْخُلْفُ فِي الْأَوَّلِ أَيْضًا أَثْبِتِ

COMMENTARY:

Al-A‘mash has three ways of stopping on a *hamzah*:

- 1) With *taḥqīq* on all types of *hamzahs*.
- 2) Like Ḥamzah would stop via the *Shāṭibiyah*: making *takhfif* in the different types of *hamzahs*. *Takhfif* includes, *tashīl*, *ibdāl*, *ḥadhf* and *naql*.
- 3) Like Ḥamzah stops via the *Ṭayyibah* i.e. having *khulf* in making *taḥqīq* and *tashīl* in the *hamzah mubtadi'ah* e.g. عَذَابٌ أَلِيمٌ, نَحْنُ أَعْلَمُ, قَالُوا ءَامَنَّا, نَحْنُ أَعْلَمُ, عَذَابٌ أَلِيمٌ.

Iṭḥ-hār and Idghām

The ذ of إِذْ

TEXT: 51

صَفِيرُهَا فَقَطْ (أَلَى) وَالْجِيمُ (ظَل) إِذْ أَدْعَمَ الْمَكِّيَّ وَغَيْرَ الْجِيمِ (حَل) 51

COMMENTARY:

Idghām of the ذ of إِذ will take place into six letters: ت, ز, ص, د, س and ج. e.g. إِذ تَبَرَّأً, إِذ جَاءَهُمْ and إِذ سَمِعْتُمُوهُ, إِذ دَخَلُوا, وَإِذ صَرَفْنَا, وَإِذ زَيْنَ

Ibn Muḥayṣin will make *idghām* in all six letters.

Ḥasan al-Baṣrī will make *idghām* in five letters, excluding the *jīm*.

Al-A‘mash will make *idghām* in the letters of *ṣafīr* i.e. the *ṣād*, *sīn*, and *zāy*.

Al-Muṭṭawwi‘ī will make *idghām* in the letters of *ṣafīr* as well as the *jīm*.

Yaḥyā al-Yazīdī will agree with his basis and make *idghām* in all six letters.

The د of قَدْ, the feminine tā’ (ت) and the lām of هَلْ and بَلْ

TEXT: 52

لِلْكَلِّ قَدْ وَالْتَاءِ أَدْعَمَنُ وَهَلْ وَبَلْ (مَضَى) لَكِنَّ بِنُونِ هَلْ (جَعَلَ) 52

COMMENTARY:

The *idghām* of the د of قَدْ will take place into eight letters: س, ذ, ض, ظ, ج, ز, ص and ش. e.g. قَدْ سَمِعَ, قَدْ شَعَفَهَا, وَلَقَدْ صَرَفْنَا, لَقَدْ جَاءَكُمْ, وَلَقَدْ زَيْنَ, فَقَدْ ظَلَمَكَ, قَدْ ضَلُّوا, وَلَقَدْ ذَرَأْنَا, قَدْ سَمِعَ ش

Idghām of the feminine tā’ which is *sākinah* will take place into six letters: س, ث, ص, ن, ج and ظ. e.g. نَضِجَتْ, كَانَتْ ظَالِمَةً, كُلَّمَا حَبَثَ زِدْنَاهُمْ, لَهْدِمَتْ صَوَامِعَ, كَذَّبَتْ ثَمُودُ, أَنْبَتَتْ سَبْعَ سَنَابِلَ. ج and ظ. e.g. بَلْ نَحْنُ, هَلْ نُنَبِّئُكُمْ, بَلْ تَأْتِيهِمْ, هَلْ تَرَى. هَلْ

All Four *Qurrā’* will make *idghām* in the د of قَدْ and the feminine tā’.

The *idghām* of the ل of هَلْ and بَلْ will take place into eight letters: ت, ث, ظ, ز, س, ن, ج and ط. Thereafter, understand that only the ت and ن will come after both هَلْ and بَلْ. e.g. هَلْ تَرَى. هَلْ نَحْنُ, هَلْ نُنَبِّئُكُمْ, بَلْ تَأْتِيهِمْ, هَلْ تَرَى. هَلْ

بَلْ. The remaining five letters – ض, ط, س, ز, ظ – will only appear after بَلْ e.g. بَلْ صَلُّوا, بَلْ طَبَعَ اللهُ, بَلْ سَوَّلْتُ لَكُمْ, بَلْ زَيْنَ, بَلْ طَنَنْتُمْ, بَلْ الْكُفَّارِ.

Ibn Muḥayṣin, via both *Ṭuruq*, will make *idghām* of the *lām* of هَلْ and بَلْ. However, via the *Mubhij*, Ibn Muḥayṣin will make *idghām* of the *lām* of هَلْ into the *nūn* while via the *Mufradah* he will have *iṭḥ-hār*.

TEXT: 53

بَلْ تُؤْتِرُونَ (حُزْ) وَ(طِبْ) فِي الظَّا فَقَطْ وَالْبَابُ بِالْإِظْهَارِ (شِم) بِلا شَطْظ

COMMENTARY:

Ḥasan al-Baṣrī makes *idghām* in بَلْ تُؤْتِرُونَ.

Al-Muṭṭawwi‘ī makes *idghām* into the *tā’* only e.g. بَلْ طَبَعَ اللهُ.

Al-Shanabūdhī will make *iṭḥ-hār* in all the letters of هَلْ and بَلْ.

Letters Close in Makhraj and the Rules of Nūn Sākinah and Tanwīn

TEXT: 54

بِالْجَزْمِ يَلْهَتْ مَنْ يُرِدُ أَوْرَثْتُمَا لِبَيْتٍ وَاتَّخَذْتُ صَادَ أَدْعَمُوا

COMMENTARY:

All Four *Qurrā’* will make *idghām* in the *bā’* which has a *jazm* e.g. تَعَجَّبَ, يَغْلِبُ فَسَوْفَ, يَنْبُ فَأُوْتَاكَ, فَادْهَبْ فَأَيْتَكَ, اذْهَبْ فَمَنْ تَبِعَكَ, فَعَجَبْتُ يَلْهَتْ ذَلِكَ of *Sūrat al-A‘rāf*, 176, in مَنْ يُرِدُ ثَوَابَ of *Sūrah Āli ‘Imrān*, 145, in أَوْرَثْتُمَا of *Sūrat al-A‘rāf*, 43, in لِبَيْتٍ and لِبَيْتِمْ wherever they come, the *dhāl* into the *tā’* in the derivatives of اتَّخَذْتُ wherever they come, and in كَهَيْعَصَ ذِكْرٌ⁷⁶.

TEXT: 55

⁷⁶ According to *Iṭḥāf* they will make *iṭḥ-hār* in كَهَيْعَصَ ذِكْرٌ. See pg. 44.

55 لَهُمْ، وَفِي نَبَذْتُهَا مَعَ عُدْتُ (فَن) وَالرَّاءُ بِلَامٍ مَعَهُ يَحْسَبُ لَا الْحَسَنُ

COMMENTARY:

Via the *Mufradah* of Ibn Muḥayṣin, *idghām* will be made in نَبَذْتُهَا of *Sūrah Tāhā*, 96, and عُدْتُ of *Sūrah Ghāfir*, 27. Via the *Mubhij*, he will have *iṭḥ-hār*.

Agreeing with their bases, al-Yazīdī, Ḥasan and al-A‘mash also makes *idghām* here.

Via the *Mufradah* of Ibn Muḥayṣin, *idghām* will be made of the *rā’ majzūmah* into the *lām* in examples like يَغْفِرُ لَكُمْ and وَاصْبِرْ لِحُكْمِ. Yaḥyā al-Yazīdī will also make *idghām* here while Ḥasan al-Baṣrī will have *iṭḥ-hār*.

TEXT: 56

56 وَارْكَبْ سِوَى (فَتَى) وَيَسْ (أُثِر) (مَدَى) وَفِي نُونٍ (شَفَاهَا) (فَاعْتَبِرْ)

COMMENTARY:

All Four *qurrā’* will also have *idghām* in اِرْكَبْ مَعَنَا of *Sūrah Hūd* ﷺ, 42, except for Ibn Muḥayṣin via the *Mufradah* who will have *iṭḥ-hār*. Via the *Mubhij*, Ibn Muḥayṣin will have *idghām* here.

In اِرْكَبْ سِوَى and اِرْكَبْ مَعَنَا al-A‘mash and Ibn Muḥayṣin, via both *Turuq*, make *idghām*.

In اِرْكَبْ مَعَنَا and اِرْكَبْ سِوَى Shanabūdī and Ibn Muḥayṣin via the *Mufradah*, will make *idghām*. Via the *Mubhij*, Ibn Muḥayṣin will make *iṭḥ-hār*.

TEXT: 57

57 طَسْم (شِم) وَغُنَّةٌ سَقَطَ فِي "وَي" لَدَى مُطَوِّعِيهِمْ فَقَطَ

COMMENTARY:

Shanabūdhī makes *idghām* in طَسَمَ, disagreeing with his basis. Al-Muṭṭawwī will agree with his basis, making *iṭḥ-hār*, while Ḥasan and Yaḥyā al-Yazīdī will agree with their bases and make *idghām*.

Thereafter, the author starts explaining the rules of *nūn sākinah* and *tanwīn*. Al-Muṭṭawwī will make *idghām* without *ghunnah* into the *wāw* and the *yā'* (وَيَ).

TEXT: 58

وَأَظْهَرْنَ ثَلَاثَةً رَّابِعُهُمْ 58 (فَتَى) وَأَدْغِمْ خَمْسَةَ سَادِسُهُمْ

COMMENTARY:

Ibn Muḥayṣin, via the *Mufradah*, will make *iṭḥ-hār* here i.e. he will read the *tanwīn* clearly in ثَلَاثَةً رَّابِعُهُمْ of *Sūrat al-Kahf*.

Ibn Muḥayṣin will make *idghām* without *ghunnah* of the *tanwīn* into the *sīn* of خَمْسَةَ سَادِسُهُمْ in *Sūrat al-Kahf*.⁷⁷

TEXT: 59

أَنْ سَيَكُونُ مِنْكُمْ مَرْضَىٰ مِيَهُ 59 سِنِينَ مَعَ يَوْمٍ ثَمَانِيَةً

COMMENTARY:

Ibn Muḥayṣin will also make *idghām* without *ghunnah* of the *nūn sākinah* and the *tanwīn* into the *sīn* of أَنْ سَيَكُونُ in *Sūrat al-Muzzammil* and ثَلَاثَمِئَةٍ سِنِينَ in *Sūrat al-Kahf*.

Ibn Muḥayṣin will furthermore make *idghām* without *ghunnah* of the *tanwīn* into the *thā'* of يَوْمٍ ثَمَانِيَةً in *Sūrat al-Hāqqah*.

TEXT: 60

كَذَلِكَ أَزْوَاجًا ثَلَاثَةً وَفِي 60 نَجَّاجًا أَيْضًا لَا يُغْنِنَنِي فِي

⁷⁷ *Al-Mufradah* pg. 101.

COMMENTARY:

Ibn Muḥayṣin will make *idghām* without *ghunnah* of the *tanwīn* into the *thā'* of *أَزْوَاجًا ثَلَاثَةً* in *Sūrat al-Wāqī'ah* and *مَاءٍ مُّجَبَّجًا* in *Sūrat al-Naba'*.

Fath and Imālah

TEXT: 61

بَوَارٍ قَهَّارٍ لِلْأَعْمَاشِ افْتَحَنْ وَعَنْهُ آتِيكَ ضِعَافًا أَضْجَعَنْ 61

COMMENTARY:

Al-A'mash will read contrary to his basis and make *fath* in *البوار* of *Sūrah Ibrāhīm* *الْعَلِيَّة*, 28, and *القَهَّار* wherever it comes.

Al-A'mash will make *imālah* in *آتِيكَ* of *Sūrat al-Naml* and in *ضِعَافًا* of *Sūrat al-Nisā'*. Khalaf from Ḥamzah will have *imālah* in these two words while Khallād will have *fath*.

TEXT: 62

أَجَاءَهَا لَهُ أَضَاءٌ (طَب) كَدَا صَارِينَ مَعَ نُونٍ نَأَى افْتَحَهَا (شَدَا) 62

COMMENTARY:

Al-A'mash will also make *imālah* in *فَأَجَاءَهَا* of *Sūrah Maryam*, 23.

Al-Muṭṭawwi'ī will make *imālah* in *أَضَاءٌ لَهُمْ* of *Sūrat al-Baqarah*, 20, and *وَمَا هُمْ بِضَارِينَ* of *Sūrat al-Baqarah*, 102.

Al-Muṭṭawwi'ī will make *imālah* in both the *nūn* and the *hamzah* of *وَنَأَى* in *Sūrat al-Isrā'*, 83, while Shanabūdhī will read it with *fath*.

TEXT: 63

تَوْرَاةٌ عَن يَّحْيَىٰ وَأَعْمَشٍ أَمِلٌ وَلِلْيَزِيدِي هَذِهِ أَعْمَىٰ نُقِلَ 63

COMMENTARY:

Yaḥyā al-Yazīdī and al-A‘mash make *imālah* in the word التَّوْرَاةُ wherever it comes.

Al-Yazīdī will also make *imālah* in the أَعْمَىٰ of هَذِهِ أَعْمَىٰ وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ in *Sūrat al-Isrā’*. By هَذِهِ أَعْمَىٰ the second place, فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ, is excluded, as well as other places in the Qur’ān like حَشْرَتِي أَعْمَىٰ and وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَىٰ etc.

TEXT: 64

رَاهَا فَوَاتِحَ كَذَا هَمْزُ رَأَىٰ مَعَ الْوَقَاتِ بَعْدَ رَأَىٰ قَدْ رَأَىٰ 64

COMMENTARY:

Al-Yazīdī will make *imālah* in the *rā’* and *hā’* which appears in the abbreviated letters – *hurūf muqatta‘āt* – at the beginning of certain *sūrahs*. In the remaining three letters of حَيِّ طَهْرٌ he will agree with his basis, having *fath* of the *yā’* and the *tā’*, while *taqlīl* with *khulf* in the *hā’*.⁷⁸

Al-Yazīdī will also make *imālah* in the hamzah of رَأَىٰ (without *imālah* in the *rā’*) before a *mutaḥarrrik* or during *waqf*.

Yaḥyā al-Yazīdī will also make *imālah kubrā* in those *alifs* which comes after a *rā’* e.g. نَصَارَىٰ، أُسَارَىٰ، ذِكْرَىٰ، اِشْتَرَىٰ, and so on.

TEXT: 65

وَبَابَ رَا كَسْرٍ سَوَى الْجَارِ قَرَا وَضَلًّا وَمَعَ الْأَعْمَشِ فِيمَا كُرَّرَا 65

COMMENTARY:

⁷⁸ *Ithāf* pg. 120.

Al-Yazīdī will also make *imālah* in those *alifs* which come before a *rā'* *maksūrah* during *waṣl* e.g. الدَّارِ، النَّهَارِ، أَبْصَارِهِمْ. However, in الجَارِ، both places of *Sūrat al-Nisā'* he will have *fath*.

If the *rā'* is repeated in the word, then al-Yazīdī and al-A‘mash make *imālah* in it e.g. مِنَ الْأَسْرَارِ، قَرَارِ، الْأَبْرَارِ.

TEXT: 66

وَكَيْفَ كَافِرِينَ يَخِي وَيَاخْتَلِفُ فِي النَّاسِ وَأَفْتَحَ عَنْهُ عَيْرَ مَا وَصَفُ 66

COMMENTARY:

Al-Yazīdī will make *imālah* in الكَافِرِينَ and كَافِرِينَ.

Al-Yazīdī will have both *fath* and *imālah* in النَّاسِ when it is *majrūr*.

In all other places besides these mentioned, al-Yazīdī will read with *fath*.

Waqf at the End of a Word

TEXT: 67

وَوَقَفُهُمْ بِالرُّومِ وَالْإِشْمَامِ أَجِزُ وَأَعْمَشُ بِنَصِّ سَائِي 67

COMMENTARY:

All of these Four *qurrā'* will stop making *waqf* with *iskān*, *waqf* with *roum*, and *waqf* with *ishmām*. Texts from al-A‘mash affirm these types of *waqfs*.

Waqf according to the Rasm

TEXT: 68

هَيْهَاتَ قَفٍ بِالْهَاءِ (جُدْ) وَ(فُزْ) بِتَا فَا نِ وَرَاقٍ مَعَ يُنَادِ الْيَا (مَتَى) 68

COMMENTARY:

Ibn Muḥayṣin, via the *Mubhij*, will stop with a *hā'* on هَيَات. Via the *Mufradah*, he will stop with a *tā'*.

Ibn Muḥayṣin, via both *Ṭuruq*, will stop with a *yā' sākinah* on فَانَ in *Sūrat al-Raḥmān*, 26, and on رَاقِي in *Sūrat al-Qiyāmah*, 28. He will also stop with a *yā' sākinah* on بُنَاد in *Sūrah Qāf*, 41.

TEXT: 69

صِلْ يَتَسَنَّهُ دُونَ هَا لَا لِلْحَسَنِ كَذَا افْتَدِيَهُ لَا (جُدْ) كِتَابِيَهُ (مَنْزُ) 69

COMMENTARY:

During *waṣl*, all of them, excluding Ḥasan al-Baṣrī i.e. Ibn Muḥayṣin, al-A'mash and al-Yazīdī, will read without the *hā' al-sakt* in لَمْ يَتَسَنَّهُ وَانْظُرْ of *Sūrat al-Baqarah*, 259. Ḥasan al-Baṣrī will read with the *hā' al-sakt*.

Similarly, all except Ḥasan al-Baṣrī and Ibn Muḥayṣin via the *Mubhij* i.e. Ibn Muḥayṣin via the *Mufradah*, al-A'mash and al-Yazīdī, will read without the *hā' al-sakt* in فَبَدُّهُمْ افْتَدِيَهُ فَلَا أَسْأَلُكُمْ of *Sūrat al-An'ām*, 90. Ḥasan al-Baṣrī and Ibn Muḥayṣin via the *Mubhij* will read with the *hā' al-sakt* here.

Ibn Muḥayṣin, via both *Ṭuruq*, will not read the *hā' al-sakt* during *waṣl* in كِتَابِيَهُ وَلَمْ أَدْرِ of *Sūrat al-Hāqqah*, 25.

TEXT: 70

حِسَابِيَهُ وَمَالِيَهُ سُلْطَانِيَهُ لَهُ فَقَطْ وَعَ غَيْرِي حَيِّ مَاهِيَهُ 70

COMMENTARY:

Only Ibn Muḥayṣin will drop the *hā' al-sakt* in حِسَابِيَهُ يَلْتَبَهَا, مَالِيَهُ هَلَاكَ, and سُلْطَانِيَهُ خُدُوهُ of *Sūrah al-Hāqqah*, 26, 28, and 29.

In *مَا هِيَ نَارٌ حَامِيَةٌ* of *Sūrat al-Qāri‘āh*, 11, all besides al-Yazīdī will drop the *hā’ al-sakt* during *wasl*.⁷⁹

TEXT: 71

وَزَادَ حَذْفَهَا لَدَى الْوَقْفِ (فَلَا) وَقَفَ بِكَافٍ وَيُكَّ (فُزْ) وَالْيَا (طَلَى) 71

COMMENTARY:

Via the *Mufradah*, Ibn Muḥayṣin will drop the *hā’ al-sakt* during *waqf* also, reading the *yā’* as *sākinah* i.e. *ماهي*.

Via the *Mufradah*, Ibn Muḥayṣin will stop on the *kāf* of *وَيُكَّانُ اللَّهُ* and *وَيُكَّانُهُ*.⁸⁰ Al-Muṭṭawwi‘ī will stop on the *yā’* in these two words.

TEXT: 72

أَيًّا وَمَالٍ أَوْ بِمَا لِكُلِّ قِفْ وَتُخَوِّفِي مِمَّ عَمَّ عَنْهُمْ هَا حُذِفْ 72

COMMENTARY:

In *أَيًّا مَا* which comes in *Sūrat al-Isrā’*, 110, as well as *مَالٍ*, all Four *Qurra’* are allowed to stop on either one of the two words.

No *hā’ al-sakt* will be made when stopping on *مِمَّ لِمَ دِمَّ عَمَّ فِيمَ*.

Yā’ al-Iḍāfah

Yā’āt al-iḍāfah 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. *سَتَجِدُنِي ذِكْرِي لِإِنِّي سَتَجِدُكَ سَتَجِدُهُ ذِكْرَكَ ذِكْرَهُ لِإِنَّكَ لِإِنَّهُ*. The

⁷⁹ See *Ithāf* pg. 140, *al-Muyassar* pg. 600, *al-Qirā’āt al-Shāhdhah* pg. 516, *al-Kāmil al-Mufaṣṣal* pg. 600, *Mufradat al-Ḥasan al-Baṣrī* pg. 565, *Mufradah Ibn Muḥayṣin* pg. 163.

⁸⁰ According to *Ithāf* Ibn Muḥayṣin stops on the *yā’* via the *Mufradah*, and on the *kāf* via the *Mubhij*. See pg. 142.

difference that the *qurrā'* have concerning the *yā' al-iḍāfah* is whether it should be read as *maftūḥah* or *sākinah*.

The *yā' al-iḍāfah* may be divided into six categories based on what follows it:

- 1) The *yā' al-iḍāfah* is followed by a *hamzat al-qaṭ'* which is *maftūḥah*.
- 2) The *yā' al-iḍāfah* followed by *hamzat al-qaṭ'* which is *maksūrah*.
- 3) The *yā'* followed by *hamzat al-qaṭ'* which is *maḍmūmah*.
- 4) The *yā'* followed by *hamzat al-waṣl* which is *lām al-ta'rif*.
- 5) The *yā'* followed by *hamzat al-waṣl* which is not *lām al-ta'rif*.
- 6) The *yā'* which is not followed by a *hamzah*.

The author starts discussing the *yā' al-iḍāfah* followed by *hamzah al-qaṭ'*:

TEXT: 73

وَقَبْلَ هَمْزِ الْقَطْعِ أَسْكِنُ لِلْحَسَنِ 73
إِلَّا وَيَسِّرْ لِي مَعِيَ أَوْ فَافْتَحَنْ

COMMENTARY:

If after the *yā' al-iḍāfah* there is a permanent *hamzah*, whether *maftūḥah*, *maksūrah*, or *maḍmūmah*, then Ḥasan al-Baṣrī will read the *yā'* as *sākin*. In the second half of the line two exceptions are mentioned: *يَسِّرْ لِي أَمْرِي* in *Sūrah Tāhā*, 26, and *مَعِيَ أَوْ رَحْمَنَا* in *Sūrat al-Mulk*, 28. In these two places he will read the *yā' al-iḍāfah* with a *fathah*.

TEXT: 74

وَإِبْنُ مُحَيْصِنٍ كَبَّرِيَّ خَلَا 74
إِنِّي أَرَاكُمْ مَمْنَعٌ وَلِكِيَّ كِلَا

COMMENTARY:

Ibn Muḥayṣin will read the *yā' al-iḍāfah* when followed by *hamzat al-qaṭ'* as al-Bazzī does when transmitting from Ibn Kathīr via the *Shāṭibiyyah*. However, the following are his exceptions that he will read with a *sukūn*:

- *إِنِّي أَرَاكُمْ* – *Sūrah Hūd* الْحُدِّ, 84.
- *وَلِكِيَّ أَرَاكُمْ* – *Sūrah Hūd* الْحُدِّ, 29.

- وَلِكَيْيَ أَرَاكُمُ – *Sūrat al-Aḥqāf*, 23.

More exceptions are mentioned in the next line.

TEXT: 75

وَتَأْمُرُونِي أَدْعُونَ عِنْدِي فَطَرَنُ فَاسْكِنُ وَأَجْرِي افْتَحْ لَهُ، وَفَتْحُ (فَن)

75

COMMENTARY:

- تَأْمُرُونِي أَعْبُدُ – *Sūrat al-Zumar*, 64.
- أَدْعُونِي أَسْتَجِبْ لَكُمْ – *Sūrah al-Tawl*, 60.⁸¹
- عِنْدِي أَوْ لَمْ – *Sūrat al-Qaṣaṣ*, 78.
- فَطَرَنِي أَفَلَا – *Sūrah Hūd* ﷺ, 51.

Ibn Muḥayṣin will read the *yā'* with a *fathah* in *أَجْرِي إِلَّا* which comes in nine places: *Sūrah Yūnus* ﷺ, 72; twice in *Sūrah Hūd* ﷺ, 29, 51; five times in *Sūrat al-Shu'arā'*, 109, 127, 145, 164, 180 and in *Sūrah Saba'*, 47.

TEXT: 76

وَعِنْدَ لَامِ الْعُرْفِ لِلْمَكِّ اسْكِنُ إِنِّي الْأَخِيرَتَيْنِ فِي الْعُقُودِ عَن

76

COMMENTARY:

Ibn Muḥayṣin via the *Mufradah*, will read *إِنِّي أُرِيدُ* and *إِنِّي أَعْدَبُهُ* both in *Sūrat al-Mā'idah*, 29, 115, with a *fathah*.

In the second half of the line, Sheikh al-Mutawallī starts discussing the *yā' al-iḍāfah* when it is followed by *lām al-ta'rif*.

If the *yā' al-iḍāfah* is followed by *lām al-ta'rif*, then Ibn Muḥayṣin will read it as *sākin*.

⁸¹ According to *Ithāf* Ibn Muḥayṣin reads this with a *fathah*. See *Ithāf* pg. 146.

TEXT: 77

وَأَفْتَقَ (حُزًّا) لَا الْأَنْبِيَاءَ سَبًّا كَدًّا 77
أَرَادَنِي وَهَنَّ لَا ذِي افْتَحَ (شَدًّا)

COMMENTARY:

Ḥaṣan al-Baṣrī will read the same as Ibn Muḥaysin if *yā' al-iḍāfah* is followed by *lām al-ta'rif*, except in the following places:

- مَسْنِي الضُّرِّ – *Sūrat al-Ambiyā'*, 83.
- عِبَادِي الصَّالِحُونَ – *Sūrat al-Ambiyā'*, 105.
- عِبَادِي الشُّكُورِ – *Sūrah Saba'*.
- أَرَادَنِي اللَّهُ – *Sūrat al-Zumar*.

Shanabūdhī will also read those above as *maftūḥah*, excluding أَرَادَنِي اللَّهُ in *Sūrat al-Zumar* i.e. مَسْنِي الضُّرِّ, عِبَادِي الصَّالِحُونَ, عِبَادِي الشُّكُورِ.⁸² وَهَنَّ in the line would refer to أَرَادَنِي اللَّهُ in *Sūrat al-Zumar*.

TEXT: 78

عَاهِدِي رَبِّي مَعَ آيَاتِي وَفِي 78
آتَانِي الْكِتَابَ عَنْهُ افْتَحَ تَفِي

COMMENTARY:

Shanabūdhī will also read the following *yā's* as *maftūḥah*:

- عَاهِدِي الظَّالِمِينَ – *Sūrat al-Baqarah*, 124.
- رَبِّي الَّذِي – *Sūrat al-Baqarah*.
- حَرَّمَ رَبِّي الْفَوَاحِشَ – *Sūrat al-A'raf*.
- آيَاتِي الَّذِينَ – *Sūrah al-A'raf*, 146.
- آتَانِي الْكِتَابَ – *Sūrah Maryam*.

TEXT: 79

⁸² See *Ithāf* pg. 148.

COMMENTARY:

In *يا عِبَادِي الَّذِينَ* of *Sūrat al-‘Ankabūt*, 56, Ibn Muḥayṣin via the *Mubhij*, will read the *yā’* with a *fathah*. Via the *Mufradah*, he has *khulf* i.e. as *maftūḥah* and *sākinah*.

Ḥasan al-Baṣrī and Ibn Muḥayṣin, via both *Ṭuruq*, will read the *yā’* as *sākinah* in the following:

- نِعْمَتِي الَّتِي – three places in *Sūrat al-Baqarah*, 40, 47, 122.
- جَاءَنِي الْبَيْتَات – *Sūrat al-Ghāfir*, 66.

TEXT: 80

80
الْبَيْتَاتِ فَاسْكِنَنَّ (حَبْرٌ) (مَهْرٌ) بَلَغَنِي أُرُونِي الَّذِينَ (مَرٌ)

COMMENTARY:

In the following two places Ibn Muḥayṣin, via both *Ṭuruq*, and al-Muṭṭawwi‘ī will read with a *sukūn* on the *yā’ al-iḍāfah*:

- بَلَغَنِي الْكِبْرُ – *Sūrah Āli ‘Imrān*, 40.
- أُرُونِي الَّذِينَ – *Sūrah Saba’*, 27.

The code for al-Muṭṭawwi‘ī comes in the next line.

TEXT: 81

81
مَعْ شُرَكَائِي الَّذِينَ أَوْلَا (طَبُّ)، حَسْبِي الْمَكِّيُّ وَالْأُخْرَى (جَلَا)

COMMENTARY:

Ibn Muḥayṣin – without *khulf* – will read *حَسْبِي اللهُ* in *Sūrat al-Toubah*, 129, as *sākinah*.

Similarly, in حَسْبِي اللهُ of *Sūrat al-Zumar*, 38, and in the first شُرَكَائِي الَّذِينَ of *Sūrat al-Nahl*, 27, Ibn Muḥayṣin, via the *Mubhij*, will read it with a *sukūn*.⁸³ Via the *Mufradah*, he will read it as *maftūḥah*.⁸⁴

TEXT: 82

وَعَنْهُ بَاقِي الْبَابِ بِالْخِلَافِ كَمَسْنِي بِالْحِجْرِ وَالْأَعْرَافِ

COMMENTARY:

In this line, a precept for Ibn Muḥayṣin is mentioned: all other places where the *yā'* *al-iḍāfah* is followed by *lām al-ta'rif* and the *qurrā'* agree that it should be read as *maftūḥah* e.g. مَسْنِي الْكِبْرِ in *Sūrat al-Hijr*, 54, and مَسْنِي السُّوء in *Sūrat al-A'raf*, Ibn Muḥayṣin will read as *iskān*. They are in the following nine places:⁸⁵

- بِي الْأَعْدَاءِ – *Sūrat al-A'raf*, 150.
- مَسْنِي السُّوء – *Sūrat al-A'raf*, 188.
- مَسْنِي الْكِبْرِ – *Sūrat al-Hijr*, 54.
- وَلِيِّ اللَّهِ – *Sūrat al-A'raf*, 196.
- شُرَكَائِي الَّذِينَ زَعَمْتُمْ – *Sūrat al-Kahf*, 52.
- شُرَكَائِي الَّذِينَ كُنتُمْ – twice in *Sūrat al-Qaṣaṣ*, 62, 74.
- نَبَأَنِي الْعِلْمِ – *Sūrat al-Taḥrīm*, 3.
- أَنْ يَقُولَ رَبِّيَ اللَّهُ – *Sūrah Ghāfir*, 28.

TEXT: 83

وَعِنْدَ هَمَزِ الْوَصْلِ (فُزْ) أَخِي سَكَنْ قَوْمِي وَبَعْدِي (مِزْ) وَغَيْرِ ذِي حَسَنْ

⁸³ In *Muyassar* and *al-Kāmil*, Ibn Muḥayṣin has *khulf* in شُرَكَائِي الَّذِينَ wherever it appears in the Qur'an, which is in four places: *Sūrat al-Nahl*, 27, *Sūrat al-Kahf*, 52, and twice in *Sūrat al-Qaṣaṣ*, 62, and 74. *Ithāf* has restricted it to the first one which appears in *Sūrat al-Nahl*, same as the author has done here. The *Mubhij* mentions it unrestrictedly. See *al-Mubhij* Vol. 1 pg. 378. Allah knows best.

⁸⁴ *Īdāḥ al-Rumūz*, 252-253.

⁸⁵ See also *Ithāf* pg. 149; *Laṭā'if al-Ishārāt*, 1275.

COMMENTARY:

Sheikh al-Mutawallī starts discussing the *yā' al-iḍāfah* followed by *hamzat al-waṣl*.

If the *yā' al-iḍāfah* is followed by a temporary *hamzah*, then Ibn Muḥayṣin, via the *Mufradah*, will read اَشْدُّدُ أَخِي in *Sūrah Ṭāhā* with a *sukūn*. Via the *Mubhij*, he will read it with a *fathah*.

Ibn Muḥayṣin, via both *Turuq*, will read اِنَّ قَوْمِي اتَّخَذُوا in *Sūrat al-Furqān* and بَعْدِي اِسْمُهُ in *Sūrat al-Ṣaff* with a *sukūn*.

Ḥasan al-Baṣrī will read all of the above (when *yā' al-iḍāfah* is followed by a temporary *hamzah*) as *sākin* except in بَعْدِي اِسْمُهُ of *Sūrat al-Ṣaff* which he will read as *maftūḥah*.

TEXT: 84

وَمَعَ سَوَى هَمَزٍ لَهُ فَافْتَحَ وَلي دِينَ وَلِلْمَكِّي بِإِسْكَانٍ جَلِي 84

COMMENTARY:

Sheikh al-Mutawallī starts discussing the *yā' al-iḍāfah* when not followed by a *hamzah*.

If the *yā' al-iḍāfah* is not followed by a *hamzah*, then Ḥasan al-Baṣrī will read وِلي دِينَ in *Sūrat al-Kāfirūn* as *maftūḥah*. Ibn Muḥayṣin will read it as *sākin*.

TEXT: 85

وَفِي صِرَاطِي اِشْرَاحٌ لِي اِفْتَحَنْ (حِجَا) وَهَكَذَا قَوْمِي لَيْلًا عَنْهُ جَا 85

COMMENTARY:

Ḥasan al-Baṣrī will also read the *yā' al-iḍāfah* in the following as *maftūḥah*:

- صِرَاطِي مُسْتَقِيمًا – *Sūrat al-An‘ām*, 153.
- اِشْرَاحٌ لِي صَدْرِي – *Sūrah Ṭāhā*, 25.

- قَوْمِي لَيْلًا – *Sūrah Nūḥ* ﷺ, 5.

More *yā*'s which fall under this category are mentioned for Ḥasan al-Baṣrī in the next line.

TEXT: 86

وَفِي أَخِي مَعًا وَنَفْسِي أَوْلَا 86
لَدَى الْعُقُودِ فَتَحُ هُنَّ (حُصَّالًا)

COMMENTARY:

Ḥasan al-Baṣrī will also read the following three places as *maftūḥah*:

- إِلَّا نَفْسِي وَأَخِي فَأَفْرَق – *Sūrat al-Mā'idah*, 25.
- سَوَاءٌ أَخِي – twice in *Sūrat al-Mā'idah*, 31.

The first نَفْسِي is particularly mentioned to exclude the second, وَلَا مَا فِي نَفْسِي وَلَا in verse 116.

Yā'āt al-Zawā'id

TEXT: 87

أَثَبْتَ يَدْعُ الدَّاعِ (مِنْ) دُعَاءِ مَع 87
أَكْرَمَنِ ۚ أَهَانِي ۚ وَضَلًّا (جَمَع)

COMMENTARY:

Yā'āt al-zawā'id refer to those *yā*'s which are not written in the *muṣḥaf* but are read by the *qurrā'*, either during *waṣl* or *waqf* or during *waṣl* alone.

Ibn Muḥayṣin, via both *Ṭuruq*, will read the *yā*' during *waṣl* and *waqf* in يَوْمَ يَدْعُ الدَّاعِي in *Sūrat al-Qamar*, 6.

Via the *Mubhij*, Ibn Muḥayṣin will read a *yā*' during *waṣl* only in the following:

- دُعَائِي – *Sūrah Ibrāhīm* ﷺ, 40.
- أَكْرَمَنِي – *Sūrat al-Fajr*, 19.
- أَهَانِي – *Sūrat al-Fajr*, 20.

TEXT: 88

وَائْبِيْتُهُمَا (حُلَى) وَحَذْفُهُنَّ (فَن) 88
آتَانِ (حُنْ) بِالْوَادِ عَنْهُ أَتْبَيْنُ

COMMENTARY:

Ḥasan al-Baṣrī will make *ithbāt* of the *yā'* during *waṣl* in the two places of *Sūrat al-Fajr* mentioned previously. In these two places, Ibn Muḥaysin via the *Mufradah*, will not read the *yā'*, and via the *Mubhij* he will read it during *waṣl* and *waqf*.

Ḥasan will drop the *yā'* in آتَانِي اللهُ of *Sūrat al-Naml*, 36, and will read the *yā'* during *waṣl* in بِالْوَادِي of *Sūrat al-Fajr*, 9.

TEXT: 89

وَائْتَبِعُونِ زُخْرُفٍ حَالِيهِ (فَج) 89
وَفِي رُؤُوسِ الْآيِ حَالَ الْوَصْلِ (حَج)

COMMENTARY:

Ibn Muḥaysin, via the *Mufradah*, will read فَلَا تَمْتَرَنَّ بِهَا وَاتَّبِعُونِي هَذَا in *Sūrat al-Zukhruf*, 61, with the *yā'* during *waṣl* and *waqf*.

Ḥasan al-Baṣrī will read all those words with a *yā'* *al-zā'idah* that appears at the verse-ends, making *ithbāt* of the *yā'* during *waṣl* only.

TEXT: 90

ثُمَّ الْيَزِيدِي كَأَبِي عَمْرٍو سَوَا 90
فِيْمَا عَلَيِّهِ ذَلِكِ الْبَابُ اِحْتَوَى

COMMENTARY:

Al-Yazīdī will read as Abū 'Amr does in this entire chapter.

TEXT: 91

بَشْرٌ عِبَادٌ يَتَّقِي ۚ يَرْتَعِ لَهُمْ 91
فَاخْزِفْ وَقَدْ تَمَّتْ هُنَا أُصُولُهُمْ

COMMENTARY:

All Four will drop the *yā'* in the following:

- فَبَشِّرْ عِبَادِي الَّذِينَ – *Sūrat al-Zumar*, 17-18.
- مَنْ يَتَّقِ وَيَصْبِرْ – *Sūrah Yūsuf* ﷺ, 90.⁸⁶
- يَزْتَعِ وَيَلْعَبْ – *Sūrah Yūsuf* ﷺ, 12.

The *uṣūl* for these Four *Qurrā'* was completed on 26 December 2009. May Allah make it easy to complete the *farsh*.

⁸⁶ According to *Ithāf*, Ibn Muḥayṣin has *khulf* in making *ithbāt* of the *yā'*. See 155.

Farsh – Inconsistent Differences

TEXT:

لَا رَبِّبَ بِاللَّنُونِ حَيْثُ جَا (حَلَا) 92
أَنْذَرْتَهُمْ مَعَا بِإِخْبَارٍ (مَلَا)

COMMENTARY:

Ḥasan reads لَا رَبِّبًا فِيهِ wherever it comes in the Qur'an.

Ibn Muḥaysin reads أَنْذَرْتَهُمْ in Sūrat al-Baqarah, 6, and Sūrah Yāsīn, 10, as ikhbār (predicative) i.e. أَنْذَرْتَهُمْ.

TEXT:

غَشَاوَةٌ فَاضُّمٌ أَوْ افْتَحَ مُعْجَمًا 93
وَفِيهِ ضَمٌّ مَعَ إِهْمَالٍ (حِمَا)

COMMENTARY:

Ḥasan has three ways of reading غَشَاوَةٌ of al-Baqarah, 7:

- 1) With a ḍammah on the ghayn i.e. غُشَاوَةٌ.
- 2) With a fathah on the ghayn i.e. غَشَاوَةٌ.
- 3) With a ḍammah and an ‘ayn i.e. غُشَاوَةٌ.

وَيَخْدَعُونَ (مِنْ) (حَمِيدٍ)، وَ(حْتِمٍ) 94
قُلْ يَكْفُرُونَ، قِيلَ وَالسَّتْ أَشِيمٌ

(حُزْ) (شَم) وَسِيءٌ سَيِّئَتِ الْخُلُفَ (جَنَا) 95
يَمُدُّ ضَمَّ اكْسِرَ (فَقِي)، وَ أَسْكِنَا

بِحَيْثُ ظُلْمَاتٌ، مِنْ الصَّوَابِعِ قُلْ وَالصَّوَابِعِ بَدْرُو (حُزْ) تَعِي 96

COMMENTARY:

Ibn Muḥaysin and Ḥasan contradict their basis, Ibn Kathīr and Abū ‘Amr, by reading وَمَا يَخْدَعُونَ in al-Baqarah, 9.

Ḥasan contradicts his basis and reads يَكْذِبُونَ in al-Baqarah, 10.

Ḥasan and Shanabūdhi makes ishmām in قِيلَ wherever it appears, as well as in “the six” (وَالسَّتْ) words:

- 1) وَغِيصٌ of Sūrah Hūd الْحُدِّ, 44.
- 2) وَجِيءٌ of Sūrat al-Zumar, 69 and Sūrat al-Fajr, 23.
- 3) وَحِيلَ بَيْنَهُمْ of Sūrah Saba’, 54.
- 4) وَسِيَقٌ of Sūrat al-Zumar, 71 and 73.
- 5) وَسِيءٌ of Sūrah Hūd الْحُدِّ, 77
- 6) وَسَيِّئَتْ of Sūrat al-Mulk, 27.

Ibn Muḥaysin via the Mubhij makes ishmām with khulf (an option) in وَسَيَّبْتُ⁸⁷ and وَسَيَّءٌ

Ibn Muḥaysin via the Mufradah reads with a ḍammah on the yā' and a kasrah on the mīm i.e. وَيُمِدُّهُمْ. Though Mutawallī does not mention it here, Ithāf and the Mufradah clarifies that this is via the narration of Bazzī.⁸⁸

Ḥasan reads with iskān of the lām of ظَلَمَاتٍ wherever it appears i.e. ظَلَمَاتٍ.

Ḥasan will read الصَّوَاعِقِ instead of الصَّوَاعِقِ of al-Baqarah, 19, and فَأَخَذَتْهُمُ الصَّوَاعِقُ in Sūrat al-Dhāriyāt, 44.

TEXT:

97 خَا يَخْطُفُ افْتَحْ (طَابَ) وَاكْسِرْهَا (حِمًا) مَعَ يَا وَشُدَّ الطَّاءَ وَاكْسِرْ عَنْهُمَا

COMMENTARY:

Both Mutawwi'ī and Ḥasan read the tā' of يَخْطُفُ in al-Baqarah, 19, with a shaddah and a kasrah. However, Mutawwi'ī reads the khā' with a fathah i.e. يَخْطِطُ while Ḥasan reads the khā' and the yā' with a kasrah i.e. يَخِطُطُ.

TEXT:

98 وَ يَسْتَجِي (مَاضٍ)، وَ كَيْفَ يَرْجِعُ فَسَمَّ (مِنْ) (طِبُّ) لِلْأُخْرَى رَاجِعُ

99 وَ فِي قَدْ أَفْلَحَ (مُنَا) (طِبُّ) (حُصَلَا) مَعَ تُرْجِعُ الْأُمُورُ حَيْثُ أُنْزِلَا

100 كَذَلِكَ فِي أَوَّلِ قِصِّ وَ بَدَا فِي يُرْجِعُ الْأَمْرُ الْجَمِيعُ أَخَذَا

COMMENTARY:

Ibn Muḥaysin reads يَسْتَجِي of al-Baqarah, 28, with a kasrah on the ḥā' followed by a yā' sākinah i.e. يَسْتَجِي.

Ibn Muḥaysin and Mutawwi'ī reads تُرْجِعُونَ of al-Baqarah, 28, as تُرْجِعُونَ, naming the fā'il (doer). They apply this precept whenever it refers to the Hereafter, throughout the Qur'an.

The stipulation “whenever it refers to the Hereafter” will exclude places like أَهْلَكْنَاهَا أَنَّهُمْ لَا مَا دَا يَرْجِعُونَ، عَمِّي فَهَمْ لَا يَرْجِعُونَ، يَرْجِعُونَ

⁸⁷ See al-Mubhij, Vol 2, pg 18.

⁸⁸ Al-Ithāf, pg 171, al-Mufradah, pg 106.

Ḥasan will join them in this application in وَأَنْتُمْ إِلَيْنَا لَا تُرْجَعُونَ of al-Mu'minūn, 115, as well as in وَطَّئُوا أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ of al-Qaṣaṣ, 39.

Similarly, Ḥasan will read تَرْجِعُ الْأُمُورُ in the six places that it appears in the Qur'an:

- 1) al-Baqarah, 210.
- 2) Āl 'Imrān, 109.
- 3) al-Anfāl, 44.
- 4) al-Ḥajj, 76.
- 5) Fāṭir, 4.
- 6) al-Ḥadīd, 5.

They will all read يَرْجِعُ الْأَمْرُ كُلُّهُ of Sūrah Hūd الْحُدِّ, 123.

TEXT:

101 عُلِّمَ ضُمَّ اكْسِرَ وَبَعْدُ ارْفَعِ (حَفَا) قَبْلَ اسْجُدُوا اضْمُمُ تَا الْمَلَائِكَةُ (شَفَا)

COMMENTARY:

Ḥasan reads عُلِّمَ with a ḍammah on the 'ayn and a kasrah on the lām i.e. عُلِّمَ, and آدَمَ that comes thereafter will be read as marfū' i.e. آدَمُ. Ḥasan will therefore read وَعُلِّمَ آدَمُ.

Shanabūdhī reads the tā' of الْمَلَائِكَةُ with a ḍammah when it precedes اسْجُدُوا i.e. اسْجُدُوا الْمَلَائِكَةُ wherever it comes in the Qur'an.

TEXT:

102 وَصِلْ بِلَا هَا مِنْ كَهْذِي الشَّجَرَةَ إِلَّا الَّتِي مِنْ بَعْدِ يُحْيِي (مُبْصِرَةَ)

103 وَهَذِهِ الْحَقُّ فَأَنْبِئْتَنَّهُا، لَا خَوْفَ لِلْمَكِّيِّ دَعِ تَنْوِينَهَا

104 وَحَسَنُ كَالْحَضْرَمِيِّ، وَإِسْرَائِيلُ لَهُ وَبَيْنَ بَيْنَ (طَبْ) حَيْثُ يَحِلُّ

COMMENTARY:

Whenever هَذِهِ is followed by lām al-ta'rif, then Ibn Muḥaysin will read it without the second hā' during waṣl e.g. هَذِهِ الشَّجَرَةَ، هَذِهِ الْقَرْيَةَ، هَذِهِ الْأَنْعَامُ etc. There are two exceptions to this precept:

- 1) يُحْيِي هَذِهِ اللَّهُ in al-Baqarah, 259.
- 2) فِي هَذِهِ الْحَقِّ in Sūrah Hūd الْحُدِّ, 120.

Ibn Muḥaysin will read the hā' in these two places.

In لَا خَوْفٌ wherever it appears, Ibn Muḥaysin reads without the tanwīn i.e. لَا خَوْفٌ. Ḥasan will read like Ya‘qūb al-Ḥaḍramī i.e. لَا خَوْفٌ.

Ḥasan reads إِسْرَائِيلَ – wherever it comes in the Qur’ān – without an alif and a yā’. Muṭṭawwi‘ī reads إِسْرَائِيلَ like Abū Ja‘far; making tashīl of the hamzah with madd and qaṣr.

Juz One

Sūrah al-Fātiḥah

Verse	Ḥaḥḥ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubḥij	al-Shanabūdḥī	al-Muṭṭawī‘ī		
2	الْحَمْدُ لِلَّهِ					الْحَمْدُ لِلَّهِ	
4	مَالِكٍ				مَالِكٍ		
5	إِيَّاكَ نَعْبُدُ					إِيَّاكَ نَعْبُدُ	
5	نَسْتَعِينُ				نَسْتَعِينُ ¹		
6	الصِّرَاطِ الْمُسْتَقِيمِ					صِرَاطًا مُسْتَقِيمًا	
7	عَلَيْهِمْ وَعَلَى		عَلَى الْمَغْضُوبِ				
7	عَلَيْهِمْ وَعَلَى					عَلَيْهِمْ وَعَلَى ²	

¹ Similarly, every *nūn* and *tā’* of a *muḍāri’* having a *fathḥah* is read by al-Muṭṭawī‘ī with a *kasrah* if it comes from the conjugation *يَسْمَعُ* – *يَسْمَعُونَ* e.g. *يَسْمَعُونَ*, or the verb becomes *mazīd* (more than three letters) and starts with a temporary hamzah e.g. *نَسْتَعِينُ*, *نَسْتَعِينُونَ*, *نَسْتَعِينُ* etc.

² Similarly, Ḥasan al-Baṣrī makes *ṣilah* of every *mīm al-ḥamz* with a *yā’*, if it is preceded by a *hā’ maksūrah*.

Sūrah al-Baqarah

Verse	Ḥaḥṣ	Ibn Muḥayşin		al-A‘mash		Hasan al-Başrī	Yahyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdihī	al-Muṭṭawī‘ī		
2	لَا رَيْبَ					لَا رَيْبًا ³	
6	أَنْذَرْتَهُمْ	أَنْذَرْتَهُمْ					
7	غَشَاوَةٌ					عَشَاوَةٌ ⁴ عَشَاوَةٌ عَشَاوَةٌ	
15	وَيُبَدِّئُهُمْ		وَيُبَدِّئُهُمْ				
19	ظَلَمَاتٍ					ظَلَمَاتٍ ⁵	
19	مِنَ الصَّوَاعِقِ					مِنَ الصَّوَاعِقِ	
20	يَخْطَفُ				يَخْطَفُ	يَخْطَفُ ⁵	

³ This change applies to wherever it comes in the Qur’ān.

⁴ These changes apply to wherever it comes in the Qur’ān.

⁵ This change applies to wherever it comes in the Qur’ān.

Verse	Ḥaḥṣ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yahyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
20	أَصْدَاءُ				بالإمالة		
26	لَا يَسْتَحْيِي	لَا يَسْتَحْيِي					
31	وَعَلَّمَ عَادَمَ					وَعَلَّمَ عَادَمَ	
33	أَنْبَهُمُ					أَنْبَهُمُ	
35	هَذِهِ الشَّجَرَةَ	هَذِهِ الشَّجَرَةَ ⁶					
38	فَلَا خَوْفَ	فَلَا خَوْفَ ⁷					
40	إِسْرَائِيلَ					إِسْرَائِيلَ ⁸	
40	نِعْمَتِي الَّتِي	نِعْمَتِي الَّتِي				نِعْمَتِي الَّتِي	
47	نِعْمَتِي الَّتِي	نِعْمَتِي الَّتِي				نِعْمَتِي الَّتِي	
49	يَذُجُونَ	يَذُجُونَ					

⁶ This change applies to wherever it comes in the Qur’ān.

⁷ This change applies to wherever it comes in the Qur’ān.

⁸ This change applies to wherever it comes in the Qur’ān.

Verse	H.afaş	Ibn Muḥayşin		al-A'mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muttawī		
54	يَا قَوْمِ إِنَّمَا		يَا قَوْمِ إِنَّمَا ⁹				
55	الصَّاعِثَةَ	¹⁰ الصَّاعِثَةَ					
58	خَطَايَاكُمْ					خَطِيئَاتِكُمْ	
59	رِجْزاً	¹¹ رِجْزاً					
59	يُقْسِقُونَ			¹² يُقْسِقُونَ			
60	إِنَّمَا عَشْرَةٌ				إِنَّمَا عَشْرَةٌ		
61	اهْبِطُوا مِصْرًا				اهْبِطُوا مِصْرًا	اهْبِطُوا مِصْرًا	
63	وَاذْكُرُوا				¹³ وَاذْكُرُوا		

⁹ This change applies to wherever it comes in the Qur'an. According to al-Azmīrī, he will also recite this way via the *Mufradah* if the *mīm* is followed by a *hamzah al-waṣl* that has a *ḍammah*. However, this is not mentioned in the *Mufradah* itself. See *Mufradah ibn Muḥayşin*, pg. 109.

¹⁰ This change applies to wherever it comes in the Qur'an. However, in Surah Dhāriyāt he will only recite الصَّاعِثَةَ via the *Mubhij*.

¹¹ This change applies to wherever and however it comes in the Qur'an.

¹² This change applies to wherever it comes in the Qur'an.

¹³ This change applies to wherever it comes in the Qur'an.

Verse	Ḥaḥṣ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubḥij	al-Shanabūdhī	al-Muṭṭawī‘ī		
70	نَشَابَه				يَشَابَه	مُنْشَابَه	
74	لَمَّا يَتَفَجَّرُ				لَمَّا يَتَفَجَّرُ		
74	لَمَّا يَشْفَقُ				لَمَّا يَشْفَقُ ¹⁴		
74	لَمَّا يَهْبِطُ				لَمَّا يَهْبِطُ ¹⁵		
74	يَهْبِطُ				يَهْبِطُ		
75	يَسْمَعُونَ كَلَامَ اللَّهِ				يَسْمَعُونَ كَلِمَ اللَّهِ		
77	أَوَّلًا يَعْلَمُونَ	أَوَّلًا تَعْلَمُونَ					
77	مَا يُسْرُونَ	مَا تُسْرُونَ					
77	وَمَا يُعْلِنُونَ	وَمَا تُعْلِنُونَ					

¹⁴ He has *khulf* in this instance.

¹⁵ He has *khulf* in this instance.

Verse	Ḥaḥṣ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yahyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
83	لِلنَّاسِ حُسْنًا					لِلنَّاسِ حُسْنًا	
85	تَقْتُلُونَ					تَقْتُلُونَ	
85	تَظَاهَرُونَ					تَظَاهَرُونَ	
87	بِالرُّسُلِ				بِالرُّسُلِ ¹⁶	بِالرُّسُلِ ¹⁷	
87	وَأَيْدِنَاهُ	وَأَيْدِنَاهُ ¹⁸					
88	عَلْفٌ	عَلْفٌ					
91	فَلِمَ تَقْتُلُونَ					فَلِمَ تَقْتُلُونَ	
97	لِجِبْرِيلَ		لِجِبْرِيلَ ¹⁹			لِجِبْرِيلَ ²⁰	

¹⁶ Al-Muṭṭawī‘ī recites this word with *iskān* of the *sīn* only when it is not attached to a *ḍamīr*.

¹⁷ Ḥasan recites this word with *iskān* of the *sīn* however it comes, whether attached to a *ḍamīr* or not.

¹⁸ This change applies to wherever and however it comes in the Qur‘ān.

¹⁹ This change applies to wherever it comes in the Qur‘ān. He also has another way of reciting which is لِّجِبْرِيلَ.

²⁰ This change applies to wherever it comes in the Qur‘ān.

Verse	Ḥaḥṣ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yahyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
98	وَمِثَالٌ	وَمِثَالٌ	وَمِثَالٌ				
100	عَاهَدُوا					عُوْهُدُوا	
102	تَتْلُوا الشَّيَاطِينُ					تَتْلُوا الشَّيَاطِينُ ²¹	
104	رَاعِنَا	رَاعِنَا				رَاعِنَا	
106	أَوْ نُنْسِهَا					أَوْ نُنْسِهَا	
115	فَأَيْنَمَا تُولُوْا					فَأَيْنَمَا تُولُوْا	
122	نِعْمِيَّ الَّتِي	نِعْمِيَّ الَّتِي				نِعْمِيَّ الَّتِي	
124	دُرِّيِّ						دُرِّيِّ ²²
125	مَثَابَهُ						مَثَابَاتٍ

²¹ This change applies to wherever it comes as *marfū‘* in the Qur’ān.

²² This change applies to wherever it comes in the Qur’ān.

Verse	H.Ḥaṣṣ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
126	رَبِّ		رَبِّ ²³				
126	مُضْطَرَّةُ	مُضْطَرَّةُ	مُضْطَرَّةُ		مُضْطَرَّةُ		
128	مُسْلِمِينَ					مُسْلِمِينَ	
128	ذُرِّيَّتِنَا				ذُرِّيَّتِنَا		
133	وَاللَّهِ آتَاكَ					وَاللَّهِ آتَاكَ	
139	أَخْتَانِنَا	أَخْتَانِنَا	أَخْتَانِنَا		أَخْتَانِنَا		

²³ This change applies to wherever it comes in the Qur’ān as a *munādā* which is *muḍāf* to a *yā’ mutakallim* that is *maḥḍuf* (dropped). He also recites in this way via the *Mufradah* if it is followed by a *hamzah al-waṣl* that is *maḍmūmah*, as in رَبِّ أَحْمَدُ.

Juz Two

Verse	Ḥaṣṣ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yahyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
143	كَبِيرَةٌ						كَبِيرَةٌ 24
151	وَيُعَلِّمُكُمْ	وَيُعَلِّمُكُمْ (باختلاس ضمة الميم)	وَيُعَلِّمُكُمْ ²⁵				
159	يَلْعَنُهُمُ اللَّهُ	يَلْعَنُهُمُ اللَّهُ					
159	وَيَلْعَنُهُمُ اللَّاعِنُونَ	وَيَلْعَنُهُمُ اللَّاعِنُونَ					
161	وَالْعَلَّائِكَةِ وَالنَّاسِ أَجْمَعِينَ					وَالْعَلَّائِكَةُ وَالنَّاسِ أَجْمَعُونَ	

²⁴ This change is mentioned in *al-Muyassar* and *al-Kāmil al-Mufaṣṣal* but is not found in *al-Mubhij* or in *al-Mustanīr*. Allah knows best.

²⁵ Similarly, he will recite any word having two or more *ḍammahs* in succession with *iskān* via the *Mubhij* and with *ikhṭilās* via the *Mufradah*, on condition that the first *ḍammah* is not preceded by a letter of *madd*, as in *يَنَالُهُمْ* and *وَيَزِيدُهُمْ*. In the word *يُلْعَنُهُمْ* there is no difference regarding it being recited with *iskān* via both the *Mubhij* and the *Mufradah*.

Verse	H.Ḥafṣ	Ibn Muḥayṣin		al-A'mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī		
164	فَأَخْبَا بِه الْأَرْضَ		فَأَخْبَا بِه الْأَرْضَ ²⁶				
168	حَطَوَاتٍ					حَطَوَاتٍ	
173	اضْطَرَّ		أَضْرَطَّ				
185	شَهْرُ رَمَضَانَ					شَهْرُ رَمَضَانَ	
185	فِيهِ الْقُرْآنُ		فِيهِ الْقُرْآنُ				
187	فِي الْمَسَاجِدِ				فِي الْمَسْجِدِ		
189	عَنِ الْأَهْجَاءِ		عَنِ لَهْجَاتِهِ ²⁷				
189	وَالجَجِّ					وَالجَجِّ ²⁸	

²⁶ Ibn Muḥayṣin via the *Mubhij* will read the *hā'* *al-ḍamīr* with a *ḍammah* if it is preceded by a *yā' sākinah* or a *kasrah* and followed by a temporary *hamzah* e.g. الْقُرْآنُ فِيهِ الْقُرْآنُ. See line lines 134-135 of *al-Fawā'id al-Mu'tabarah*.

²⁷ Via the *Mubhij*, *naql* is made of the *ḥarakah* of the *hamzah* to the *lām al-ta'rif* and then *idghām* is made of the *nūn* of عَنِ into the *lām*. Similarly, *idghām* of the *nūn* of مِنْ and the *lām* of بَلْ and عَلَى will take place into the *lām al-ta'rif* in which *naql* has been made, as in لَيْسَ لَأَيِّمِينَ and عَلَى بَلْ لَأَيِّمِينَ and عَلَى لَأَيِّمِينَ. Both the *Mufradah* and the *Mubhij* will apply this in لَيْسَ الْأَيِّمِينَ of Sūrat al-Mā'idah, 106 and مِنَ الْأَشْرَى of Sūrat al-Anfāl, 70.

²⁸ This change applies to wherever it comes in the Qur'an, whether *ma'rifah* or *nakirah*.

Verse	Ḥaḥṣ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yahyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
194	وَالْحُرُمَاتُ					وَالْحُرُمَاتُ	
196	الْحَجَّ					الْحَجَّ	
196	وَالْعُمْرَةَ لِلَّهِ					وَالْعُمْرَةَ لِلَّهِ	
197	الْحَجُّ					الْحَجُّ	
204	وَيَشْهَدُ اللَّهُ	وَيَشْهَدُ اللَّهُ				وَيَشْهَدُ اللَّهُ	
205	وَمِثْلِكَ الْحَزْبُ وَالنَّسْلُ	وَمِثْلِكَ الْحَزْبُ وَالنَّسْلُ				وَمِثْلِكَ الْحَزْبُ وَالنَّسْلُ	
208	حُطَّوَاتٍ					حُطَّوَاتٍ	
212	زَيْنَ الَّذِينَ كَفَرُوا الْحَيَاةَ	زَيْنَ الَّذِينَ كَفَرُوا الْحَيَاةَ	زَيْنَ الَّذِينَ كَفَرُوا الْحَيَاةَ				

Verse	H.İfş	İbn Muḥayşin		al-A'mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī		
217	حِطَّتْ						
221	وَالْمَغْفِرَةُ بِإِذْنِهِ				وَالْمَغْفِرَةُ بِإِذْنِهِ	وَالْمَغْفِرَةُ بِإِذْنِهِ	
230	يُبَيِّنُهَا				يُبَيِّنُهَا		
233	يَوْمَ الرِّضَاعَةِ		يَوْمَ الرِّضَاعَةِ				
233	لَا تُضَارُّ					لَا تُضَارُّ	
239	فَرَجَالاً		فَرَجَالاً				

Juz Three

Verse	Hafş	Ibn Muḥayşin		al-A'mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muttawī'ī		
255	الْحَيِّ الْقَيُّومُ			الْحَيِّ الْقَيُّومُ ²⁹	الْحَيِّ الْقَيُّومُ		
256	الرُّشْدُ				الرُّشْدُ		
259	تَنْشُرُهَا				تَنْشُرُهَا		
260	قَالَ أَوْلَمَ			قِيلَ أَوْلَمَ			
265	بِرِيْوَةٍ			بِرِيْوَةٍ			
266	ذُرِّيَّةً			ذُرِّيَّةً			
266	لَهُ جَنَّةٌ				لَهُ جَنَّاتٌ		
267	مِنَ الْأَرْضِ		مِنَ الرُّضِ				
271	وَيَكْفُرُ			وَيَكْفُرُ ³⁰	وَيَكْفُرُ		

²⁹ This is one of two ways he has of reading this word, with the other way being the same as the normal recitation.

³⁰ This is one of two ways he has of reading this word, with the other way being the same as the normal recitation.

Verse	H.Ḥafṣ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
275	الرَّبَا					الرَّبَا ³¹	
275	فَمَنْ جَاءَهُ					فَمَنْ جَاءَهُ	
278	مَا بَقِيَ مِنْ					مَا بَقِيَ مِنْ	
279	فَأَذْنُوا					فَأَيُّنُوا	
280	فَنظَرَةٌ					فَنظَرَةٌ	
282	وَلِيَمْلِلْ					وَلِيَمْلِلْ	
282	وَلِيَتَّقِ					وَلِيَتَّقِ	
282	وَلَا يُصَارَّ		وَلَا يُصَارَّ				
283	كَاتِبًا					كُتَابًا	
284	بِهِ اللَّهُ			بِهِ اللَّهُ ³²			

³¹ This change applies to wherever it comes in the Qur’ān.

³² Similarly, every *hā’ al-ḍamir* that is *maksūrah* will be read by him with a *ḍammah* instead if it is followed by a *sākin* letter, as in (بِهِ انْطَأْ) and (عَلَيْهِ الذِّكْرُ). (عَلَيْهِ الذِّكْرُ) and (بِهِ انْطَأْ) and (عَلَيْهِ الذِّكْرُ). He will read this way via the *Mufradah*, including in Sūrat al-Mā’idah, Verse 5 (بِهِ اللَّهُ) and Sūrat al-Fath, Verse 10 (عَلَيْهِ اللَّهُ).

Sūrah Al 'Imrān

Verse	Hafş	Ibn Muḥayşin		al-A'mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muttawī'ī		
2	الْحَيُّ الْقَيُّومُ				الْحَيُّ الْقَيُّومُ ³³	الْحَيُّ الْقَيُّومُ	
3	تَنزِيلَ عَلَيْنِكَ الْكِتَابِ				تَنزِيلَ عَلَيْنِكَ الْكِتَابِ		
3	الْإِنْجِيلَ					الْإِنْجِيلَ ³⁴	
9	جَامِعِ النَّاسِ					جَامِعِ النَّاسِ	
14	رُزِقَ لِلنَّاسِ حُبُّ	رُزِقَ لِلنَّاسِ حُبُّ	رُزِقَ لِلنَّاسِ حُبُّ				
18	شَهِدَ اللَّهُ أَنَّهُ					شَهِدَ اللَّهُ أَنَّهُ	
40	بَلَّغَنِي الْكَبِيرَ	بَلَّغَنِي الْكَبِيرَ	بَلَّغَنِي الْكَبِيرَ		بَلَّغَنِي الْكَبِيرَ		
41	رَمْرًا				رَمْرًا		
73	أَنْ يُؤْتَى				إِنْ يُؤْتَى		

³³ This is one of two ways he has of reading this word, with the other way being the same as the normal recitation.

³⁴ This change applies to wherever it comes in the Qur'an.

Verse	H.İfş	İbn Muḥayşin		al-A'mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī'ī		
75	دُمْتُ				دُمْتُ ³⁵		
91	وَلَوْ اِفْتَدَى				وَلَوْ اِفْتَدَى ³⁶		

³⁵ This change applies to wherever and however it comes in the Qur'ān, such as (دُمْتُ) and (دُمُّمٌ).

³⁶ Similarly, whenever the word (لَوْ) is followed by a *sākin* letter, he will recite the *nāw* with a *ḍammah*, as in (لَوْ اِطْلَعْتَ), (لَوْ اسْتَقَامُوا), (لَوْ اسْتَقَامُوا) and (لَوْ اجْتَمَعُوا).

Juz Four

Verse	Ḥaḥṣ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubḥij	al-Shanabūdhī	al-Muttawī‘		
111	لَنْ يَضُرُّكُمْ				لَنْ يَضُرُّكُمْ ³⁷		
120	بِمَا تَعْمَلُونَ مَجِيطٌ				بِمَا تَعْمَلُونَ مَجِيطٌ ³⁷	بِمَا تَعْمَلُونَ مَجِيطٌ	
124	بِثَلَاثَةِ آلاَفٍ					بِثَلَاثَةِ آفِ	
124	مُزَلِّينَ					مُزَلِّينَ	
125	بِخَمْسَةِ آلاَفٍ					بِخَمْسَةِ آفِ	
142	وَيَعْلَمَ الصَّابِرِينَ					وَيَعْلَمَ الصَّابِرِينَ	
145	نُؤْتِهِ				نُؤْتِهِ ³⁸		
145	وَسَجْزِي				وَسَجْزِي		
146	وَكَايِنَ		وَكَايِنَ ³⁹				

³⁷ This change applies to wherever and however it comes in the Qur‘ān, as in (فَلَنْ يَضُرَّ اللَّهُ شَيْئًا). (فَلَنْ يَضُرَّ اللَّهُ شَيْئًا).

³⁸ This change applies to both occurrences of this word in this verse.

³⁹ This change applies to wherever it comes in the Qur‘ān. Ḥasan al-Baṣrī agrees with him in Sūrat al-Ḥajj, verses 45 and 48.

Verse	H.İfş	İbn Muḥayşin		al-A'mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī		
146	رَبُّونَ					رَبُّونَ	
146	فَمَا وَهِنُوا					فَمَا وَهِنُوا	
146	لِئِمَّا أَصَابَهُمْ			إِلَى مَا أَصَابَهُمْ			
147	وَمَا كَانَ قَوْلُهُمْ					وَمَا كَانَ قَوْلُهُمْ	
153	إِذْ تُصْعِدُونَ		إِذْ يُصْعِدُونَ			إِذْ تُصْعِدُونَ	
153	وَلَا تَلْوُونَ		وَلَا يَلْوُونَ			وَلَا تَلْوُونَ	
154	أَمَنَةً		أَمَنَةً				
156	عُزَّى					عُزَّى	
181	سَتَكُتُبُ					سَيَكْتُبُ	
181	وَيَقُولُ					وَيَقُولُ	
185	ذَائِقَةُ الْمَوْتِ					ذَائِقَةُ الْمَوْتِ ذَائِقَةُ الْمَوْتِ	

Verse	Hafş	İbn Muḩayşin		al-A‘mash		Hasan al-Başri	Yahya al-Yazidi
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
188	بِمَا أَنزَلْنَا				بِمَا أَنزَلْنَا		
194	عَلَىٰ رُسُلِكَ					عَلَىٰ رُسُلِكَ	
198	نُزُلًا				نُزُلًا	نُزُلًا	

Sūrah al-Nisā'

Verse	Ḥaḡḡ	Ibn Muḡayḡin		al-A'ḡmash		Ḥasan al-Baḡrī	Yahyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muḡḡawī		
2	وَلَا تَتَّبِعُوا	وَلَا تَتَّبِعُوا ⁴⁰					
2	حُبًّا					حُبًّا	
5	أَمْوَالِكُمْ الَّتِي					أَمْوَالِكُمُ الَّتِي	
9	وَلِيَخْشَ					وَلِيَخْشَ	
9	ضِعْفًا	ضِعْفًا	ضِعْفًا				
9	فَلْيَتَّقُوا					فَلْيَتَّقُوا	
9	وَلْيَتَّقُوا					وَلْيَتَّقُوا	
11	يُوصِي					يُوصِي	

⁴⁰ This way is only read when joining i.e. during waḡl.

Verse	Hafş	Ibn Muḥayşin		al-A‘mash		Hasan al-Başrī	Yahyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
12	بُورِثُ				بُورِثُ	بُورِثُ	
12	يُوصِي					يُوصِي	
12	غَيْرَ مَضَارٍّ وَصِيَّةٍ					غَيْرَ مَضَارٍّ وَصِيَّةٍ	
20	وَعَائِتُهُمْ إِخْدَاهُمْ	41 وَعَائِتُهُمْ إِخْدَاهُمْ					

⁴¹ This change applies to wherever it comes in the Qur‘ān.

Juz Five

Verse	Ḥaḥḥ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yahyā al-Yazīdī
		al-Mufradah	al-Mubḥij	al-Shanabūdhī	al-Muṭṭawī‘ī		
24	وَالْمُحْصَنَاتُ					وَالْمُحْصَنَاتُ	
29	وَلَا تَقْتُلُوا				وَلَا تَقْتُلُوا	وَلَا تَقْتُلُوا	
30	نُصَلِّيهِ				نُصَلِّيهِ		
31	كُفِّرْ				يَكْفُرْ		
31	وَنَذِخْلَهُمُ				وَيَذِخْلَهُمُ		
33	عَقَدَتْ				عَقَدَتْ		
34	فِي الْمَضْجَعِ				فِي الْمَضْجَعِ		
36	وَالْجَارِ الْجُنْبِ					وَالْجَارِ الْجُنْبِ	
40	يُضَاعِفَهَا					يُضَاعِفَهَا	
43	سُكَّرَى				سُكَّرَى (مع الإمالة)		

Verse	Ḥaḥṣ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yahyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
44	أَنْ تَصَلُّوا					أَنْ يَصَلُّوا	
46	رَاعِنَا	رَاعِنَا				رَاعِنَا	
46	يُحَرِّفُونَ الْكَلِمَ		يُحَرِّفُونَ الْكَلِمَ				
74	نُوتِيهِ			يُوتِيهِ			
81	يَكْتُبُ مَا يُبَيِّنُونَ	يَكْتُبُ مَا يُبَيِّنُونَ					
90	فَلَقَاتِلُوا					فَلَقَاتِلُوا	
92	خَطَاً				خَطَاً ⁴²		
102	فَلَيْتُمْ					فَلَيْتُمْ	
117	إِلَّا أَنَا					إِلَّا أَنَا	
120	يَعْدُهُمْ	يَعْدُهُمْ (باختلاس ضمة الدال)	يَعْدُهُمْ	يَعْدُهُمْ			

⁴² This change applies to both occurrences of this word in this verse.

Juz Six

Verse	Hafş	Ibn Muḥayşin		al-A‘imash		Hasan al-Başrī	Yahyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhi	al-Muṭṭawī‘ī		
148	إِلَّا مِنْ ظَلَمَ					إِلَّا مِنْ ظَلَمَ	
153	الصَّاعِقَةُ	الصَّاعِقَةُ					
166	أَنْزَلَ					أَنْزَلَ	
172	فَسَيُخْشَرُهُمْ	فَسَيُخْشَرُهُمْ (باختلاس ضمة الراء)	فَسَيُخْشَرُهُمْ			فَسَيُخْشَرُهُمْ	

Sūrah al-Mā'idah

Verse	Hafş	İbn Muḥayşin		al-A'mash		Ḥasan al-Başrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muttawī'ī		
1	وَأَنْتُمْ حُرْمٌ					وَأَنْتُمْ حُرْمٌ	
2	وَلَا عَامِينَ الْبَيْتِ الْحَرَامِ				وَلَا عَامِي الْبَيْتِ الْحَرَامِ		
2	وَلَا يَجْرِمَنَّكُمْ			وَلَا يَجْرِمَنَّكُمْ			
3	عَلَى النَّصَبِ					عَلَى النَّصَبِ	
3	فَمَنْ اضْطُرَّ فَمَنْ اضْطُرَّ						
4	مَكْلَبِينَ					مَكْلَبِينَ	
5	مُحْصِنِينَ				مُحْصِنِينَ		
6	وَأَرْجُلَكُمْ					وَأَرْجُلَكُمْ	
7	وَأَذْكُرُوا				وَأَذْكُرُوا		
8	وَلَا يَجْرِمَنَّكُمْ			وَلَا يَجْرِمَنَّكُمْ			

Verse	H.ıfş	İbn Muḥayşin		al-A‘mash		H.ısan al-Başrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdḥī	al-Muṭṭawī‘ī		
13	يُحَرِّفُونَ الْكَلِمَ	يُحَرِّفُونَ الْكَلِمَ					
13	عَلَى خَائِنَةٍ	عَلَى خَائِنَةٍ					
16	بِهِ اللَّهُ	بِهِ اللَّهُ					
25	نَفْسِي وَأَخِي					نَفْسِي وَأَخِي	
27	فَتَقَبَّلَ					فَقَبِّلْ	
31	يَا وَيْلَتَى					يَا وَيْلَتَى	
31	أَجَزْتُ					أَجَزْتُ	
32	أَوْ فَسَادٍ					أَوْ فَسَادًا	
33	أَنْ يَقْتُلُوا	أَنْ يَقْتُلُوا				أَنْ يَقْتُلُوا	
33	أَوْ يُصَلِّبُوا	أَوْ يُصَلِّبُوا				أَوْ يُصَلِّبُوا	

Verse	Ḥaḥṣ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yahyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
33	أَوْ تَقَطَّعَ	أَوْ تَقَطَّعَ				أَوْ تَقَطَّعَ	
41	يُحَرِّفُونَ الْكَلِمَ	يُحَرِّفُونَ الْكَلِمَ					
48	وَمُهَيِّمًا	وَمُهَيِّمًا					
50	أَفْحَمَ				أَفْحَمَ		
59	تَتَقَمُّونَ				تَتَقَمُّونَ		
60	مَثُوبَةً					مَثُوبَةً	
60	وَعَبَدَ			وَعَبَدَ		وَعَبَدَ	
60	الطَّاعُونَ			الطَّاعُونَ	الطَّاعُونَ	الطَّاعُونَ	
69	وَالصَّابِغُونَ	وَالصَّابِغِينَ	وَالصَّابِغِينَ ⁴³				

⁴³ This is one of two ways he has of reading via the *Mubhij*, with the other way being the same as the normal recitation.

Juz Seven

Verse	Ḥaḥṣ	Ibn Muḥayşin		al-A‘mash		Ḥasan al-Başrī	Yahyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
96	وَطَعَامُهُ					وَطَعَامُهُ	
105	لَا يَضْرُمُ					لَا يَضْرُمُ	
106	لِيَمِّنَ الْإِثْمِينَ		لِيَمِّنَ الْإِثْمِينَ				
107	الْأُولِيَانِ					الْأُولِيَانِ	
110	إِذْ أَيْدِيكَ		إِذْ أَيْدِيكَ				
113	وَتَعَلَّمَ أَنْ					وَتَعَلَّمَ أَنْ	
114	تَكُونُ لَنَا					تَكُونُ لَنَا	
114	لِأَوْلَادِنَا وَأَخْرَانَا		لِأَوْلَادِنَا وَأَخْرَانَا				
114	وَأَيَّةٌ مِنْكَ		وَأَيَّةٌ مِنْكَ				

Sūrah al-An'ām

Verse	Hafş	Ibn Muḥayşin		al-A'mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī'ī		
1	الْحَمْدُ لِلَّهِ					الْحَمْدُ لِلَّهِ	
2	طِينٍ ثُمَّ قَصَىٰ أَجْلًا	طِينٍ لِيَقْضِيَ أَجْلًا					
9	وَلَلْبَسْنَا	وَلَبَسْنَا	وَلَبَسْنَا وَلَبَسْنَا				
9	يَلْبَسُونَ		يَلْبَسُونَ				
14	وَلَا يُطْعَمُ				وَلَا يُطْعَمُ	وَلَا يُطْعَمُ	
28	وَلَوْ رُدُّوا				وَلَوْ رُدُّوا ⁴⁴		
31	بِعْتَهُ					بِعْتَهُ ⁴⁵	

⁴⁴ Similarly, he will read (رُدُّوا) as (رُدَّتْ) in Sūrah Yusuf, verse 65. al-Shanabūdhī agrees with him in all Sūrahs other than this one.

⁴⁵ This change applies to wherever it comes in the Qur'an.

Verse	H.ıfş	Ibn Muḥayşin		al-A‘mash		H.ısan al-Başrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdihī	al-Muṭṭawī‘ī		
44	بَعْتَهُ					بَعْتَهُ	
47	بَعْتَهُ					بَعْتَهُ	
47	هَلْ يَهْلِكُ		هَلْ يَهْلِكُ				
53	فَتَنَّا				فَتَنَّا		
55	وَلَيْسَتَيْنِ					وَلَيْسَتَيْنِ	
62	مَّم رَدُوا				مَّم رَدُوا		
62	مَوْلَهُمُ الْحَقِّ					مَوْلَهُمُ الْحَقِّ	
71	الشَّيْطَانِ				الشَّيْطَانُ	الشَّيْطَانُ	
73	كُنْ فَيَكُونُ					كُنْ فَيَكُونُ	
73	فِي الصُّورِ					فِي الصُّورِ	
83	تَرْفَعُ دَرَجَاتٍ					تَرْفَعُ دَرَجَاتٍ	
83	مَنْ نَسَاءُ					مَنْ يَنْشَأُ	

Verse	Ḥaḥṣ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
91	قَدْرِهِ					قَدْرِهِ	
92	صَلَاتِهِمْ					صَلَاتِهِمْ	
95	فَالِقُ الْحَبِّ				فَلَقُ الْحَبِّ		
96	فَالِقُ الْإِصْبَاحِ				فَلَقُ الْإِصْبَاحِ ⁴⁶	فَالِقُ الْإِصْبَاحِ	
96	وَالشَّمْسُ وَالْقَمَرُ	وَالشَّمْسُ وَالْقَمَرُ					
98	فَمَسْتَوْرٌ					فَمَسْتَوْرٌ	
99	يُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا				يَخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا		
99	قِنْوَانٌ				قِنْوَانٌ		
99	وَجَنَّتِ				وَجَنَّتِ	وَجَنَّتِ	
99	وَ يُبْعِثُهُ	وَ يُبْعِثُهُ					

⁴⁶ This is one of two ways he has of reading this word, with the other way being the same as the normal recitation.

Verse	H.İfş	İbn Muḥayşin		al-A'mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī'ī		
105	دَرَسَتْ					دَرَسَتْ	
105	وَلَبَيْتَهُ			وَلَبَيْتَهُ			
110	وَقَلَّبُ أَفْئِدَتَهُمْ وَأَبْصَرَهُمْ				وَقَلَّبُ أَفْئِدَتَهُمْ وَأَبْصَرَهُمْ		
110	وَنَذَرَهُمْ	وَنَذَرَهُمْ (باختلاس ضمه الراء)	وَنَذَرَهُمْ		وَيَذَرُهُمْ		

Juz Eight

Verse	Hafş	İbn Muḥayşin		al-A'mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muttawī'ī		
113	وَلْيَرْصُوهُ					وَلْيَرْصُوهُ	
113	وَلْيَقْتَرِفُوا					وَلْيَقْتَرِفُوا	
117	يُضِلُّ					يُضِلُّ	
125	يَصْعَدُ				يَصْعَدُ ⁴⁷		
138	حُجْرٌ				حُجْرٌ	حُجْرٌ	
139	خَالِصَةٌ				خَالِصَةٌ		
146	ظَفِيرٌ					ظَفِيرٌ	
154	الَّذِي أَحْسَنَ				الَّذِي أَحْسَنَ	الَّذِي أَحْسَنَ	
156	أَنْ تَقُولُوا	أَنْ يَقُولُوا					

⁴⁷ This is one of two ways he has of reading this word, with the other way being the same as the normal recitation.

Verse	H.İfş	İbn Muḥayşin		al-A'mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī'ī		
157	أَوْ تَقُولُوا	أَوْ يَقُولُوا					
160	فَأَنۢ ءَٰمَنَّا لَهَا			فَأَنۢ ءَٰمَنَّا لَهَا فَأَنۢ ءَٰمَنَّا لَهَا	فَأَنۢ ءَٰمَنَّا لَهَا فَأَنۢ ءَٰمَنَّا لَهَا	فَأَنۢ ءَٰمَنَّا لَهَا	
162	وَنُسِي					وَنُسِي	

Sūrah al-A'raf

Verse	Hafş	İbn Muḥayşin		al-A'mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī'ī		
18	مَذُومًا				مَذُومًا		
20	سَوْغَاتِيْمَا					سَوْغَاتِيْمَا	
22	سَوْغَاتِيْمَا					سَوْغَاتِيْمَا	
22	يَخْصِفَانِ					يَخْصِفَانِ	
26	سَوْغَاتِيْمَا					سَوْغَاتِيْمَا	
26	وَرِيْشًا					وَرِيْشًا	
27	سَوْغَاتِيْمَا					سَوْغَاتِيْمَا	
27	وَقِيْبَهُ						وَقِيْبَهُ ⁴⁸
38	اَدَارِكُوْا				تَدَارِكُوْا		

⁴⁸ This change is mentioned in *al-Muyassar* and *al-Kāmil al-Mufaṣṣal*. However, I have not found it in *al-Mubhij*, nor in *al-Mustamir*. Allah knows best.

Verse	Hafş	Ibn Muḥayşin		al-A'mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī		
40	لَا تُفْتَحُ لَهُمْ أَبْوَابُ				لَا يُفْتَحُ لَهُمْ أَبْوَابُ لَا تُفْتَحُ لَهُمْ أَبْوَابُ	لَا يُفْتَحُ لَهُمْ أَبْوَابُ	
40	الْجَمَلُ		الْجَمَلُ				
52	فَضَّلْنَاهُ		فَضَّلْنَاهُ				
53	فَتَعْمَلُ					فَتَعْمَلُ	
58	تَكِيدًا		تَكِيدًا				
59	مِنْ إِلَهٍ غَيْرِهِ		مِنْ إِلَهٍ غَيْرِهِ مِنْ إِلَهٍ غَيْرِهِ			مِنْ إِلَهٍ غَيْرِهِ	
73	وَإِلَى ثَمُودَ				وَإِلَى ثَمُودَ		
73	مِنْ إِلَهٍ غَيْرِهِ		مِنْ إِلَهٍ غَيْرِهِ مِنْ إِلَهٍ غَيْرِهِ			مِنْ إِلَهٍ غَيْرِهِ	
74	وَتَنجُوتُونَ					وَتَنجُوتُونَ	

Verse	Hafş	Ibn Muḥayşin		al-A‘mash		Hasan al-Başrî	Yahyā al-Yazīdî
		al-Mufradah	al-Mubhij	al-Shanabūdhî	al-Muṭṭawî‘î		
85	مِنْ إِلَهِ غَيْرِهِ	مِنْ إِلَهِ غَيْرِهِ مِنْ إِلَهِ غَيْرِهِ			مِنْ إِلَهِ غَيْرِهِ		

Juz Nine

Verse	Hafş		Ibn Muḥayşin		al-A‘īmah		Hasan al-Başrī	Yahyā al-Yazīdī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī				
95	بَعْتَهُ						بَعْتَهُ	
124	لَأَقْطَعَنَّ	لَأَقْطَعَنَّ					لَأَقْطَعَنَّ	
124	لَأَصْبِيَنَّكُمْ	لَأَصْبِيَنَّكُمْ					لَأَصْبِيَنَّكُمْ	
126	وَمَا تَنْقِمُ					وَمَا تَنْقِمُ		
127	وَيَذْرَأُكَ						وَيَذْرَأُكَ	
127	وَالْهَتَاكَ	وَالْهَتَاكَ					وَالْهَتَاكَ	
128	يُورِثُنَا						يُورِثُنَا	
131	طَائِرُهُمْ						طَائِرُهُمْ	
133	وَالْقُمَّلَ						وَالْقُمَّلَ ⁴⁹	

⁴⁹ In *al-Muyassar* and *al-Kāmil al-Mufaṣṣal*, the wording is (وَالْقُمَّلَ). But the apparent wording of *al-Mufradah* alludes to (وَالْقُمَّلَ).

Verse	Ḥaḥṣ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yahyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
137	كَلِمَةٌ رَّبِّكَ					كَلِمَاتُ رَبِّكَ ⁵⁰	
144	وَبِكَلَامِي				وَبِكَلَامِي		
150	فَلَا تُشِمُّتْ بِیِ الْأَعْدَاءِ	فَلَا تُشِمُّتْ بِیِ الْأَعْدَاءِ فَلَا تُشِمُّتْ بِیِ الْأَعْدَاءِ					
156	مَنْ أَسَاءَ					مَنْ أَسَاءَ	
160	عَشْرَةٌ				عَشْرَةٌ ⁵¹		
160	رَزَقْنَاكُمْ				رَزَقْنَاكُمْ		
163	لَا يُسَبِّحُونَ				لَا يُسَبِّحُونَ	لَا يُسَبِّحُونَ	
165	بَيْسٍ					بَيْسٍ	
169	وَرَبُّوْا					وَرَبُّوْا	
175	فَاتَّبِعْهُ					فَاتَّبِعْهُ	

⁵⁰ This change is mentioned in *al-Muyassar*, but I have not found it in *Mufradat al-Ḥasan al-Baṣrī*.

⁵¹ This change applies to both occurrences of this word in this verse. He also reads the same as the normal recitation.

Verse	H.İfş	İbn Muḥayşin		al-A‘mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdihī	al-Muṭṭawī‘ī		
177	سَاءَ مَثَلًا الْقَوْمِ الَّذِينَ			سَاءَ مَثَلُ الْقَوْمِ الَّذِينَ		سَاءَ مَثَلُ الْقَوْمِ الَّذِينَ ⁵²	
188	وَمَا مَسَّنِي السُّوءُ	وَمَا مَسَّنِي السُّوءُ					

⁵² These last two changes are mentioned in al-Muyassar and al-Kāmil al-Mufaṣṣal, but I have not found it in al-Mubhij or in Mufradah al-Ḥasan al-Baṣrī.

Sūrah al-Anfāl

Verse	H.İfş	İbn Muḥayşin		al-A'mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī'ī		
1	عَنِ الْأَنْفَالِ		عَنْفَالٍ				
7	يَعِدُّمُ اللّٰهُ إِحْدَى	يَعِدُّمُ اللّٰهُ إِحْدَى					
11	أَمْنَةً	أَمْنَةً ⁵³					
16	دُبْرُهُ					دُبْرُهُ	
26	وَأَيْدِيكُمْ	وَأَيْدِيكُمْ					
32	هُوَ الْحَقُّ						هُوَ الْحَقُّ
39	وَيَكُونُ						وَيَكُونُ

⁵³ See *Ithāf Fuḍalā' al-Baṣhar* pg. 296.

Juz Ten

Verse	Ḥaḥḥ	Ibn Muḥayşin		al-A‘mash		Ḥasan al-Başrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
46	فَتَفَشَلُوا					فَتَفَشَلُوا	
46	وَتَذْهَبُ رِيحُكُمْ				وَتَذْهَبُ رِيحُكُمْ		
57	فَشَرُّ				فَشَرُّ		
59	لَا يُعْجِرُونَ	لَا يُعْجِرُونَ	لَا يُعْجِرُونَ لَا يُعْجِرُونِي لَا يُعْجِرُونِي				
60	رَبَّاطٍ					رَبَّاطٍ	
60	تُرْهُبُونَ					تُرْهُبُونَ	
62	أَيَّدَكَ	عَايَّدَكَ					
70	مِنَ الْأَسْرَى	مِلْسَرَى					

Verse	Ḥaḥṣ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubḥij	al-Shanabūdhī	al-Muṭṭawī‘ī		
70	مِمَّا أَخَذَ				مِمَّا أَخَذَ		
73	وَفَسَادٌ كَثِيرٌ			وَفَسَادٌ كَثِيرٌ ⁵⁴			

⁵⁴ See *al-Fawā'id al-Mu'tabarah*, line 287.

Sūrah al-Tawbah

Verse	Ḥaḫṣ	Ibn Muḫayṣin		al-A‘īmah		Hasan al-Baṣrī	Yahyā al-Yazīdī
		al-Mufradah	al-Mubḥij	al-Shanabūdhī	al-Muṭṭawī‘ī		
1	مِنَ الْمُشْرِكِينَ					مِنَ الْمُشْرِكِينَ	
3	أَنَّ اللَّهَ					إِنَّ اللَّهَ	
3	مِنَ الْمُشْرِكِينَ					مِنَ الْمُشْرِكِينَ	
15	وَيَتُوبُ					وَيَتُوبُ	
17	مَسْجِدَ اللَّهِ		مَسْجِدَ اللَّهِ				
18	مَسْجِدَ اللَّهِ		مَسْجِدَ اللَّهِ				
24	وَعَشِيرَتِكُمْ					وَعَشَائِرِكُمْ	
35	يَوْمَ يَحْمَى					يَوْمَ يَحْمَى	
38	اتَّقُوا					تَتَّقَانِي	
40	وَأَيُّدُهُ		وَعَايِدُهُ				
54	تُجِبَلْ					يُجِبَلْ	

Verse	Hafş	Ibn Muḥayşin		al-A‘mash		Hasan al-Başrî	Yahyā al-Yazîdî
		al-Mufradah	al-Mubhij	al-Shanabūdhî	al-Muṭṭawî‘î		
54	تَقَاتَمُوا				تَقَاتَمُوا		
58	يَلْمِزُكَ				يَلْمِزُكَ		
61	قُلْ أَدْنُ خَيْرٍ لَّكُمْ					قُلْ أَدْنُ خَيْرٍ لَّكُمْ	
77	يَكْذِبُونَ					يَكْذِبُونَ	
79	يَلْمِزُونَ				يَلْمِزُونَ		
90	كَذَّبُوا اللَّهَ					كَذَّبُوا اللَّهَ	

Juz Eleven

Verse	Ḥaḥḥ	Ibn Muḥayşin		al-A‘imash		Ḥasan al-Başri	Yahyā al-Yazīdi
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
103	تَطَهَّرْهُمْ	تَطَهَّرْهُمْ (باختلاس ضمة الراء)	تَطَهَّرْهُمْ			تَطَهَّرْهُمْ	
107	لِئَمَّنْ حَارِبَ				لِئَمَّنْ حَارِبُوا		
123	غَاطَّةً				غَاطَّةً		
128	مِنْ أَنْفُسِكُمْ		مِنْ أَنْفُسِكُمْ				
129	حَسْبِيَ اللَّهُ	حَسْبِيَ اللَّهُ					
129	رَبُّ الْعَرْشِ الْعَظِيمِ	رَبُّ الْعَرْشِ الْعَظِيمِ					

Sūrah Yūnus

Verse	Hafş	İbn Muḥayşin		al-A'mash		Ḥasan al-Başrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muttawī'ī		
10	أَنَّ الْحَمْدُ لِلَّهِ	أَنَّ الْحَمْدَ لِلَّهِ				أَنَّ الْحَمْدَ لِلَّهِ	
16	وَلَا أُدْرَأُكُمْ			وَلَا أُذْرَأُكُمْ		وَلَا أُدْرَأُكُمْ	
24	وَأُزَيْتَ				وَأُزَيْتَ	وَأُزَيْتَ	
24	كَأَنَّ لَمْ تَعْنِ					كَأَنَّ لَمْ يَعْزِ	
26	قَتَرٌ				قَتَرٌ	قَتَرٌ	
28	يَحْشُرُهُمْ	يَحْشُرُهُمْ			يَحْشُرُهُمْ	يَحْشُرُهُمْ	
28	يَقُولُ	يَقُولُ			يَقُولُ	يَقُولُ	
30	وَرُدُّوا				وَرُدُّوا		
56	يُرْجَعُونَ					يُرْجَعُونَ	
58	فَلْيَفْرَحُوا					فَلْيَفْرَحُوا	
81	بِهِ السِّحْرُ				بِهِ سِحْرٌ		

Verse	Hafş	İbn Muḥayşin		al-A‘mash		Hasan al-Başrî	Yaḥyâ al-Yazîdî
		al-Mufradah	al-Mubhij	al-Shanabūdhî	al-Muṭṭawî‘î		
90	وَجَاوَزْنَا فَاتَّبَعَهُمْ					وَجَاوَزْنَا فَاتَّبَعَهُمْ	
90	وَجَاوَزْنَا فَاتَّبَعَهُمْ					وَجَاوَزْنَا فَاتَّبَعَهُمْ	

Sūrah Hūd

Verse	Hafş	İbn Muḥayşin		al-A‘mash		Hasan al-Başrî	Yaḥyâ al-Yazîdî
		al-Mufradah	al-Mubhij	al-Shanabūdhî	al-Muṭṭawî‘î		
3	يَمْتَعِكُمْ وَإِنْ تَوَلَّوْا						
3	يَمْتَعِكُمْ وَإِنْ تَوَلَّوْا						

Juz Twelve

Verse	Hafş	Ibn Muḥayşin		al-A‘mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
6	وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْذَعَهَا	وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْذَعَهَا					
7	إِنَّمَا				إِنَّمَا		
15	يُوفِّ				يُوفِّ	يُوفِّ	
17	مُرِيَّةٌ					مُرِيَّةٌ ⁵⁵	
41	مَجْرَبًا					مَجْرَبًا	
41	وَمُرْسَبًا				وَمُرْسَبًا (مع الإمامة)	وَمُرْسَبًا	
42	يَا بَنِيَّ				يَا بَنِيَّ (وقفا) يَا بَنِيَّ (وصلا)		

⁵⁵ This change is applies to wherever it is found in the Qur’ān.

Verse	H.İfş	İbn Muḥayşin		al-A'mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muttawī'ī		
44	الْجُودِيّ				الْجُودِيّ		
50	مِنْ إِلَهٍ غَيْرِهِ	مِنْ إِلَهٍ غَيْرِهِ مِنْ إِلَهٍ غَيْرِهِ					
61	وَإِلَى ثَمُودَ			وَإِلَى ثَمُودَ			
69	قَالُوا سَلَامًا			قَالُوا سَلَامًا			
69	قَالَ سَلَامٌ			قَالَ سَلَامٌ			
72	يَا وَيْلَتَى					يَا وَيْلَتَى	
72	شَيْخًا				شَيْخًا		
86	بَقِيَتْ لِلَّهِ					بَقِيَتْ لِلَّهِ	
89	لَا يَجْرِمَنَّكُمْ			لَا يَجْرِمَنَّكُمْ			
95	ثَمُودُ			ثَمُودُ			
106	شَقُوعًا					شَقُوعًا	

Verse	Hafş	İbn Muḩayşin		al-A‘mash		Hasan al-Başri	Yahyā al-Yazidi
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
109	مُرِيَّةٌ					مُرِيَّةٌ	
109	لَمُؤْفُوهُمُ	لَمُؤْفُوهُمُ					
111	وَإِن كَلَّا لَمَّا				وَإِن كَلَّا لَمَّا		
114	وَزُلْفَا	وَزُلْفَا	وَزُلْفَا وَزُلْفَى			وَزُلْفَا	

Sūrah Yūsuf

Verse	Ḥaḥṣ	Ibn Muḥayşin		al-A‘mash		Ḥasan al-Başrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
10	عِيَابَتِ					عِيْبَةِ	
10	يَلْتَقِطُهُ					تَلْتَقِطُهُ	
11	لَا تَأْمَنَّا			لَا تَأْمَنَّا ⁵⁶	لَا تَشْمَنَّا		
12	يَرْبَعُ		يَرْبَعُ				
15	عِيَابَتِ					عِيْبَةِ	
16	عِشَاءَ				عُشَاءَ	عُشَاءَ	
18	بَدْمِ كَذِبٍ					بَدْمِ كَذِبٍ	
23	هَيْتِ	هَيْتِ هَيْتِ	هَيْتِ هَيْتِ هَيْتِ				

⁵⁶ The change is that it is read without *rawm* or *ishmam*. The difference between this reading and the reading of Abū Ja‘far is that Abū Ja‘far reads with *ibdal* of the *hamzah* whereas al-Shanabūdhī reads with *taḥqīq* of the *hamzah*.

Verse	Ḥaḥṣ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
25	دُبُرٌ					دُبُرٌ	
26	قُبُلٌ					قُبُلٌ	
27	دُبُرٌ					دُبُرٌ	
28	رَأَى قَيْصَهُ					رَأَى قَيْصَهُ	
28	دُبُرٌ					دُبُرٌ	
30	شَعَفَهَا	شَعَفَهَا				شَعَفَهَا	
31	مُتَكًّا				مُتَكًّا ⁵⁷	مُتَكًّا ⁵⁸	
31	حَاشَ لِلَّهِ					حَاشَ إِلَهِ ⁵⁹	
35	لَيْسَ جُنَّةٌ					لَيْسَ جُنَّةٌ	

⁵⁷ According to *al-Mubhij*, the wording is (مُتَكًّا). Allah knows best.

⁵⁸ According to *al-Kāmil al-Mufaṣṣal*, the wording is (مُتَكًّا), but this contradicts the *Mufradah*. See *Mufradat Ḥasan al-Baṣrī*, pg. 331.

⁵⁹ According to *al-Muyassar*, the wording is (حَاشَ إِلَهِ), with the letter *hā'* being in the state of *raf'*. But it is clarified as being in the state of *khaḍf* in *Mufradah Ḥasan al-Baṣrī*, pg. 331.

Verse	H.İfş	İbn Muḥayşin		al-A'mash		H.İsan al-Başrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdihī	al-Muttawī'ī		
38	عَابَائِي				⁶⁰ عَابَائِي		
45	وَادَكْر					وَادَكْر	
45	بَعْدَ أُمَّةٍ					بَعْدَ أُمَّةٍ	
45	أَنَا أَيْتِكُمْ					أَنَا أَيْتِكُمْ	
51	حَاشَ لِلَّهِ					حَاشَ لِلَّهِ	
51	حُضِّصَ					حُضِّصَ	

⁶⁰ The change is that the second *hamzah* is read with *tas-hil*, during *waṣl* and *waqf*.

Juz Thirteen

Verse	H.İafş	İbn Muḥayşin		al-A‘mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdihī	al-Muṭṭawī‘ī		
64	خَيْرٌ حَافِظًا				خَيْرٌ حَافِظٍ		
65	رُدْثٌ				رُدْثٌ ⁶¹		
73	تَاللَّهِ	تَاللَّهِ ⁶²					
76	وَعَاءٌ					وَعَاءٌ ⁶³	
84	يَا أَسْفَى					يَا أَسْفَى	
85	تَاللَّهِ	تَاللَّهِ					
85	حَتَّى تَكُونَ حُرْصًا					حَتَّى يَكُونَ حُرْصًا	
86	وَحُرِّي					وَحُرِّي ⁶⁴	

⁶¹ This change applies to both occurrences of this word in this verse.

⁶² This change applies to wherever it comes in the Qur‘ān.

⁶³ This change applies to both occurrences of this word in this verse.

⁶⁴ According to *al-Muyassar*, the wording is (وَحُرِّي), with the *yā* ‘having a *fathah*. But this contradicts what is in *Mufradat al-Ḥasan al-Baṣrī*, pg. 335 - 336.

Verse	Ḥaḥṣ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
87	وَلَا تَيْسَأُوا				وَلَا تَيْسَأُوا		
87	مِن رُّوحِ اللَّهِ					مِن رُّوحِ اللَّهِ ⁶⁵	
91	تَا لِلّٰه	بِاللّٰه					
95	تَا لِلّٰه	بِاللّٰه					
105	وَكَايِن	وَكَايِن					
110	الرُّسُلُ				الرُّسُلُ	الرُّسُلُ	
110	فَنَجِّي	فَنَجَا					

⁶⁵ This change applies to both occurrences of this word in this verse.

Sūrah al-Ra'd

Verse	Hafş	İbn Muḥayşin		al-A'mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī'ī		
2	يَذَرُ					يَذَرُ	
4	قَطَعَ مَبَجَّوَرَاتٍ وَجَنَّاتٍ				قَطَعَ مَبَجَّوَرَاتٍ وَجَنَّاتٍ	قَطَعَ مَبَجَّوَرَاتٍ وَجَنَّاتٍ	
17	بِقَدْرِهَا				بِقَدْرِهَا	بِقَدْرِهَا	
29	وَحُسْنُ	وَحُسْنُ					
33	وَصُدُّوا				وَصُدُّوا		
43	وَمَنْ عِنْدَهُ				وَمَنْ عِنْدَهُ	وَمَنْ عِنْدَهُ	

Sūrah Ibrahim

Verse	Hıfş	İbn Muħayşin		al-A‘ıash		Hasan al-Başrı	Yahyā al-Yazıdı
		al-Mufradah	al-Mubhij	al-Shanabūdhi	al-Muṭṭawı‘ı		
3	وَيُصَدُّونَ					وَيُصَدُّونَ	
4	بِلِسَانِ قَوْمِهِ				بِلِسَانِ قَوْمِهِ		
9	وَتَمُودَ				وَتَمُودَ		
9	لَا يَعْلَمُهُمْ	لَا يَعْلَمُهُمْ (باختلاس ضمه الميم)	لَا يَعْلَمُهُمْ				
15	وَأَسْتَفْتَحُوا	وَأَسْتَفْتَحُوا					
23	وَأَدْخَلَ					وَأَدْخَلَ	
34	مِنْ كُلِّ مَا			مِنْ كُلِّ مَا		مِنْ كُلِّ مَا	
39	الْحَمْدُ لِلَّهِ					الْحَمْدُ لِلَّهِ	
39	وَهَبْ لِي	وَهَبْنِي					
42	إِنَّمَا يُؤِجِرُهُمْ					إِنَّمَا يُؤِجِرُهُمْ	

Juz Fourteen

Sūrah H̱ijr

Verse	H̱aḩṣ	Ibn Muḩayṣin		al-A‘mash		ḩasan al-Baṣrī	Yahyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūḏhī	al-Muṭṭawī‘ī		
8	نُزِّلُ الْمَلَائِكَةَ		نُزِّلُ الْمَلَائِكَةَ				
14	يَعْرُجُونَ				يَعْرُجُونَ		
27	وَالجَانِّ					وَالجَانِّ ⁶⁶	
51	وَيَسْمِعُ					وَيَسْمِعُ	
53	لَا تُوجَلُ				لَا تُبْجَلُ	لَا تُوجَلُ	
55	مِنَ الْقَائِلِينَ				مِنَ الْقَائِلِينَ ⁶⁷		
66	أَنْ دَابِرَ				إِنَّ دَابِرَ		

⁶⁶ This change applies to wherever it comes in the Qur‘ān.

⁶⁷ This change is attributed to ḩasan al-Baṣrī according to *al-Muyassar* and *al-Kāmil al-Mufrāṣṣal*. However, the correct view is that it is attributed to al-A‘mash. *Al-Mubhij*, Vol. 3, pg. 21.

Verse	Ḥaḥṣ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdḥī	al-Muṭṭawī‘ī		
72	سَكْرَتِهِمْ				سَكْرَتِهِمْ		
82	يَنْجُونُ					يَنْكُتُونَ	
86	هُوَ الْخَلَّاقُ				هُوَ الْخَالِقُ		

Sūrah Nahl

Verse	Ḥafṣ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
16	وَبِالنَّجْمِ					وَبِالنَّجْمِ	
26	السَّمْفُ	السَّمْفُ					
27	شُرَكَائِي الَّذِينَ	شُرَكَائِي الَّذِينَ ⁶⁸				شُرَكَائِي الَّذِينَ ⁶⁹	
56	تَاللَّهِ	بِاللَّهِ					
76	أَيْنَمَا يُوَجَّهُهُ	أَيْنَمَا تُوجَّهُهُ					
103	لِسَانَ الَّذِي					اللِّسَانَ الَّذِي	
112	وَالْخَوْفِ					وَالْخَوْفِ	

⁶⁸ Al-Azmīrī has specified that this change applies to Ibn Muḥayṣin in this place only, as has al-Mutawallī in *al-Fawā'id al-Mu'tabarah*. But *al-Mubhij* mentions this change as being applied to him generally in all four places it comes in the Qur'ān: in this Sūrah; in Sūrah Kahf, verse 52; and in Sūrah Qaṣaṣ, verses 62 and 74. *Al-Mubhij*, Vol. 1, pg. 149.

⁶⁹ Al-Ahwāzī has not specified what the *ḥarakah* of the *yā'* is in the word (شُرَكَائِي). Al-Azmīrī has clarified that it is with a *fathah*, but others, such as Ibn al-Jazarī and al-Mutawallī in *al-Fawā'id al-Mu'tabarah* have mentioned that it is with a *kasrah*. Al-Qāḍī says, "Perhaps it is two different narrations for him." Allah knows best.

Verse	Hafş	Ibn Muḥayşin		al-A'mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī'ī		
116	الْكُذِّبُ					الْكُذِّبُ	
124	جُعِلَ السَّبْتُ					جَعَلَ السَّبْتُ	

Juz Fifteen

Sūrah al-Isrā'

Verse	Ḥaḥṣ	Ibn Muḥayṣin		al-A'mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī'		
1	لُتْرِيَهُ مِنْ آيَاتِنَا					لُتْرَاهُ مِنْ آيَاتِنَا	
5	عِبَادًا					عِبِيدًا	
5	فَجَاسُوا خِلَالَ					فَجَاسُوا خِلَالَ	
13	طَائِرُهُ					طَيْرُهُ	
23	وَقَضَىٰ رَبِّكَ					وَقَضَاءَ رَبِّكَ	
27	إِنَّ الْمُبْدِرِينَ					إِنَّ الْمُبْدِرِينَ	
31	تَرَزُّفُهُمْ	تَرَزُّفُهُمْ (باختلاس ضمه القاف)	تَرَزُّفُهُمْ				
31	خِطْمًا					خِطْمًا	

Verse	Ḥaḥḥ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
41	وَلَقَدْ صَرَّفْنَا					وَلَقَدْ صَرَّفْنَا	
44	تَسْبِخُ لَهُ				تَسْبِخُ لَهُ		
60	وَيُخَوِّفُهُمْ				وَيُخَوِّفُهُمْ		
68	ثُمَّ لَا يَجِدُوا					ثُمَّ لَا يَجِدُوا	
71	نَادَعُوا كُلَّ آتِسٍ بِأَمَامِهِمْ					يَدْعُوا كُلَّ آتِسٍ بِكِتَابِهِمْ	
80	وَقُلْ رَبِّ		وَقُلْ رَبُّ				
80	مُدْخَلَ					مُدْخَلَ	
80	مُخْرَجٍ					مُخْرَجٍ	
83	عَلَى الْإِنْسَانِ		عَلَى الْإِنْسَانِ				
106	فَرَفَنَاهُ		فَرَفَنَاهُ				

Sūrah al-Kahf

Verse	Hāfiş	İbn Muḥayşin		al-A'mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī'ī		
1	الْحَمْدُ لِلَّهِ					الْحَمْدُ لِلَّهِ	
5	كَبُرَتْ كَلِمَةً	كَبُرَتْ كَلِمَةً				كَبُرَتْ كَلِمَةً	
18	وَتَقْلِبُهُمْ					وَتَقْلِبُهُمْ	
18	لَوْ أَطْلَعْتَ				لَوْ أَطْلَعْتَ		
21	عَابُوا					عَابُوا	
22	خَمْسَةَ		خَمْسَةَ خَمْسَةَ				
22	يَعْلَمُهُمْ	يَعْلَمُهُمْ (باختلاس ضمة الميم)	يَعْلَمُهُمْ				
25	تَسْعًا					تَسْعًا	
28	وَلَا تُعَدُّ عَيْنَاكَ					وَلَا تُعَدُّ عَيْنَاكَ	

Verse	Hāfiş	Ibn Muḥayşin		al-A'mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī'ī		
31	وَاسْتَبْرَقِ	وَاسْتَبْرَقِ					
33	وَفَجَّرْنَا			وَفَجَّرْنَا			
38	لَكِنَّا هُوَ اللَّهُ					لَكِنَّا هُوَ اللَّهُ	
47	نُسِيرُ الْجِبَالَ	نُسِيرُ الْجِبَالَ					
51	عَصَدًا					عَصَدًا	
52	شُرَكَائِي الَّذِينَ		شُرَكَائِي الَّذِينَ			شُرَكَائِي الَّذِينَ	
60	حَقْبًا					حَقْبًا	
68	خُبْرًا					خُبْرًا	
71	لِنُعْرِقَ أَهْلَهَا					لِنُعْرِقَ أَهْلَهَا	

Juz Sixteen

Verse	Hafş	İbn Muḥayşin		al-A'mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muttawī'ī		
77	يُضَيِّفُوهُمَا	يُضَيِّفُوهُمَا			يُضَيِّفُوهُمَا		
77	أَنَّ يَنْقُصَ				أَنَّ يَنْقُصَ		
90	مَطَّلَعٌ	مَطَّلَعٌ				مَطَّلَعٌ	
91	جُبْرًا					جُبْرًا	
102	أَفْحَسِبَ	أَفْحَسِبُ					
109	بِمِثْلِهِ مَدَدًا	بِمِثْلِهِ مَدَدًا			بِمِثْلِهِ مَدَدًا		

Sūrah Maryam

Verse	Ḥiḥṣ	Ibn Muḥayşin		al-A‘imash		Ḥasan al-Başrī	Yahyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
1	كَيْعَص					⁷⁰ كَيْعَص	
9	هُوَ عَلِيٌّ					هُوَ عَلِيٌّ	
14	وَبَرًّا					وَبَرًّا	
21	هُوَ عَلِيٌّ					هُوَ عَلِيٌّ	
23	فَأَجَاءَهَا					فَأَجَاءَهَا	
23	مَنْسِيًّا					فَأَجَاءَهَا ⁷¹	
31	دُمْتُ					مَنْسِيًّا	
14	وَبَرًّا					دُمْتُ	
						وَبَرًّا	

⁷⁰ The change is that he reads the *hā*’ with a *ḍammah*. Al-Qāḍī relates, “The meaning of reciting with a *ḍammah* is not that he changes the *alif* into a *wāw*. Instead the intent is *tafkīh* of the *alif*, which is the opposite of *imālah*. So he reads with a pure *fathah* which is free from any hint of *imālah*.”

Some, such as al-Dānī, have taken the view that the intent is that he reads the *alif* with a hint of *imālah* towards a *wāw*. Allah knows best.

⁷¹ The change is that he reads the *alif* after the *jīm* with *imālah*.

Verse	Hafş	Ibn Muḥayşin		al-A'mash		Hasan al-Başrī	Yahyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawīʿī		
34	يَمْرُورًا				تَمْرُورًا		
59	أَضَاعُوا الصَّلَاةَ					أَضَاعُوا الصَّلَوَاتِ	
61	جَنَّتِ عَدْنِ			جَنَّتْ عَدْنِ	جَنَّةَ عَدْنِ	جَنَّةَ عَدْنِ	
73	وَإِذَا تَنَلَى		وَإِذَا تَنَلَى				
85	حَسْرَ الْمُتَّقِينَ					يُحْسِرُ الْمُتَّقِينَ	
86	وَتَسْوِقُ الْمُجْرِمِينَ					وَيُسَاقُ الْمُجْرِمُونَ	

Sūrah TaHa

Verse	Hıafş	İbn Muhaşşın		al-A'mash		Hasan al-Başrı	Yahya al-Yazıdı
		al-Mufradah	al-Mubhij	al-Shanabūdhi	al-Muṭṭawı'ı		
1	طه					طه	
12	طوی			طوی		طوی	
25	لی صدري					لی صدري	
40	ولأ تحزن				ولأ تحزن		
45	أن یفرط		أن یفرط				
50	خلقه				خلقه		
52	لا یضل		لا یضل			لا یضل	
58	سوی					سوی	
59	یوم				یوم	یوم	
66	وعصمهم					وعصمهم	
71	فلا قطع		فلا قطع			فلا قطع	

Verse	Ḥaṣṣ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yahyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
71	وَلَا ضَيْبَكُمْ	وَلَا ضَيْبَكُمْ				وَلَا ضَيْبَكُمْ	
77	يَبْسَا					يَبْسَا	
78	فَعَشِيَهُمْ				فَعَشَاهُمْ (مع الإمامة)		
78	مَا عَشِيَهُمْ				مَا عَشَاهُمْ (مع الإمامة)		
84	هُمْ أَوْلَاءُ					هُمْ أَوْلَاءُ ⁷²	
90	وَأَنَّ رَيْبَكُمْ					وَأَنَّ رَيْبَكُمْ	
96	بَصْرُتُ				بَصْرُتُ ⁷³		
96	فَقَبِضْتُ قَبْضَةً					فَقَبِضْتُ قَبْضَةً	

⁷² The change is that the *hamzah maksūrah* is read with *tas-hīl*.

⁷³ According to *al-Muyassar*, *al-Budūr* and *al-Kāmil al-Mufaṣṣal*, he reads (بَصْرُتُ بِا لَمْ تَبْصُرُوا) with a *kasrah* on the *tā*, according to his precept and with a *fāṭḥah* on the *ṣād*. But *al-Mubhij*, *al-Itḥāf* and *al-Fawā'id* do not mention *fāṭḥah* of the *ṣād*. *Al-Mubhij*, Vol. 3, pg. 119. *Al-Itḥāf*, pg. 388. Allah knows best.

Verse	Hāfiş	Ibn Muḥayşin		al-A'mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muttawī'ī		
97	ظَلَّتْ				ظَلَّتْ		
102	وَيَحْشُرُ الْمُجْرِمِينَ				وَيَحْشُرُ الْمُجْرِمُونَ		
121	سَوْءًا تَهُمَا				سَوْءَتُهُمَا		
121	يَخْصِفَانِ				يَخْصِفَانِ		
124	ضَنْگَا				ضَنْگَا (مع الإمامة)		
130	وَأَطْرَافٍ				وَأَطْرَافٍ		

Juz Seventeen

Sūrah al-Anbiyā'

Verse	Hafş	Ibn Muḥayşin		al-A'mash		Hasan al-Başrī	Yahyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdihī	al-Muṭṭawī'ī		
21	يُنشِرُونَ					يُنشِرُونَ	
24	الْحَقُّ		الْحَقُّ ⁷⁴				
35	ذَائِقَةُ الْمَوْتِ				ذَائِقَةُ الْمَوْتِ ذَائِقَةُ الْمَوْتِ		
57	وَتَاللَّهِ		وَبِاللَّهِ				
90	رَجَبًا وَرَهَبًا				رَجَبًا وَرَهَبًا		
92	أُمَّةً وَاحِدَةً					أُمَّةً وَاحِدَةً	
98	حَضْبٌ		حَضْبٌ ⁷⁵				

⁷⁴ This is one of two ways he has of reading this word, with the other way being the same as the normal recitation.

⁷⁵ This is one of two ways he has of reading this word, with the other way being the same as the normal recitation.

Verse	Hıafş	Ibn Muḥayşin	al-A'mash	Hasan al-Başrî	Yaḥyâ al-Yazîdî
		al-Mufradah	al-Shanabūdhî		
104	السَّجِّل	al-Mubhij	al-Muṭṭawî'î	السَّجِّل	

Sūrah al-Hajj

Verse	Ḥaḥṣ	Ibn Muḥayṣin		al-A'mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī'ī		
4	ثَانِي مَنْ تَوَلَّاهُ فَاتَهُ أَنَّهُ مَنْ تَوَلَّاهُ فَاتَهُ				76 أَيُّهُ مَنْ تَوَلَّاهُ فَاتَهُ		
5	الْبَعْثِ					الْبَعْثِ	
9	ثَانِي عِطْفِهِ					ثَانِي عِطْفِهِ	
11	خَسِرَ الدُّنْيَا وَالْآخِرَةَ		خَسِرَ الدُّنْيَا وَالْآخِرَةَ				
20	يُصْهَرُ					يُصْهَرُ	
25	وَمَنْ يُرِدْ فِيهِ بِالْحَادِ يَظْلَمُ					وَمَنْ يُرِدْ بِالْحَادِ يَظْلَمُ	
27	وَأَذِنَ		77 وَعَادِنَ				
27	بِالْحَجِّ					بِالْحَجِّ	

⁷⁶ He reads with *imālah* in (تَوَلَّاهُ).

⁷⁷ This is one of two ways he has of reading this word, with the other way being the same as the normal recitation.

Verse	Hafş		Ibn Muḥayşin		al-A'mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muttawī				
31	فَتَخِطُّهُ			فَتَخِطُّهُ		فَتَخِطُّهُ		
35	وَالْمُقِيمِي الصَّلَاةِ	وَالْمُقِيمِينَ الصَّلَاةِ ⁷⁸						
36	وَالْبُدْنَ					وَالْبُدْنَ		
36	صَوَافٍ					صَوَافِي		
42	وَتَمُودُ			وَتَمُودُ				
45	فَكَائِنَ	فَكَيْنَ				فَكَيْنَ		
48	وَكَائِنَ	وَكَيْنَ				وَكَيْنَ		
55	فِي مَرْيَةَ					فِي مَرْيَةَ		
73	وَلَوْ اجْتَمَعُوا			وَلَوْ اجْتَمَعُوا				

⁷⁸ This is one of two ways he has of reading this word, with the other way being the same as the normal recitation.

Juz Eighteen

Sūrah al-Mu'minūn

Verse	Hıfş	İbn Muħayşin		al-A'mash		Hasan al-Başrı	Yahyā al-Yazıdı
		al-Mufradah	al-Mubhij	al-Shanabūdhi	al-Muṭṭawı'ı		
20	سَيِّئَاءَ				سَيِّئًا		
20	وَصْنَعِ				وَصْنَعًا		
23	يَا قَوْمُ		يَا قَوْمُ				
23	مِنَ إِلَهِ غَيْرِهِ		مِنَ إِلَهِ غَيْرِهِ		مِنَ إِلَهِ غَيْرِهِ		
50	رَبُّوهُ				رَبُّوهُ		
67	سَامِرًا		سَمْرًا				
86	وَرَبُّ الْعَرْشِ الْعَظِيمِ		وَرَبُّ الْعَرْشِ الْعَظِيمِ				
113	الْعَادِينَ					الْعَادِينَ	

Verse	Hafş	Ibn Muḥayşin		al-A'mash		Ḥasan al-Başrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī'ī		
116	رَبُّ الْعَرْشِ الْكَرِيمِ		رَبُّ الْعَرْشِ الْكَرِيمِ				
117	لَا يُفْلِحُ					لَا يُفْلِحُ	

Sūrah al-Nūr

Verse	Hafş	Ibn Muḥayşin		al-A‘mash		Hasan al-Başri	Yahyā al-Yazidi
		al-Mufradah	al-Mubhij	al-Shanabūdhi	al-Muṭṭawī‘ī		
2	وَلَا تَأْخُذْكُمْ				وَلَا يَأْخُذْكُمْ		
21	مَا زَكَّيْ					مَا زَكَّيْ	
22	وَلِيَعْفُوا وَلِيُصْفَحُوا					وَلِيَعْفُوا وَلِيُصْفَحُوا	
25	دِينَهُمُ الْحَقُّ				دِينَهُمُ الْحَقُّ		
32	مِنْ عِبَادِكُمْ					مِنْ عِبَادِكُمْ	
35	دِرِّي				دِرِّي		
35	يُوقَدُ				تُوقَدُ	تُوقَدُ	
37	يَوْمًا تَتَقَلَّبُ				يَوْمًا تَتَقَلَّبُ ⁷⁹		

⁷⁹ This is how he would read when joining (during *wasl*). When starting, he would read it as (تَقَلَّبُ), with a single *tā'* without a *shaddah*.

Verse	Hāfiş	Ibn Muḥayşin		al-A'mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī'ī		
41	يَفْعَلُونَ					تَفْعَلُونَ	
43	خِلَائِهِ			خِلَائِهِ			
51	إِنَّمَا كَانَ قَوْلَ					إِنَّمَا كَانَ قَوْلُ	
58	الْحَمْدُ				الْحَمْدُ		
59	الْحَمْدُ				الْحَمْدُ		
63	دُعَاءَ الرَّسُولِ يُنَبِّئُكُمْ					دُعَاءَ الرَّسُولِ يُنَبِّئُكُمْ	

Sūrah al-Furqān

Juz Nineteen

Verse	Hafş	Ibn Muḥayşin		al-A‘mash		Hasan al-Başrī	Yahyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdihī	al-Muṭṭawī‘ī		
22	حَجْرًا				حَجْرًا	حَجْرًا	
28	يَا وَيْلَتَى					يَا وَيْلَتَى	
49	وَسُقِيهٖ				وَسُقِيهٖ		
53	حَجْرًا				حَجْرًا	حَجْرًا	
61	وَقَمْرًا				وَقَمْرًا	وَقَمْرًا	
63	عَلَى الْأَرْضِ		عَلَوْرِض				

Sūrah al-Shu‘arā’

Verse	Hıfş	İbn Muḥayşin		al-A‘ıash		Hasan al-Başrī	Yahyā al-Yazıdı
		al-Mufradah	al-Mubhij	al-Shanabūdhi	al-Muṭṭawı‘ı		
21	لَمَّا خِشْتُمْ				لَمَّا خِشْتُمْ		
24	إِنْ كُنْتُمْ				أَنْ كُنْتُمْ		
37	يَكُلُّ سَحَابًا			يَكُلُّ سَاحِرٍ			
49	لَأَقْطَعَنَّ	لَأَقْطَعَنَّ			لَأَقْطَعَنَّ		
49	وَلَأَصْلَبَنَّ	وَلَأَصْلَبَنَّ			وَلَأَصْلَبَنَّ		
60	فَاتَّبِعُوهُمْ					فَاتَّبِعُوهُمْ	
82	خَطِيئَتِي					خَطَايَايَ	
141	ثَمُودُ				ثَمُودُ		
149	وَنَنْجِتُونَ					وَنَنْحِتُونَ	
184	وَالجِبَالِ					وَالجِبَالِ	
198	الْأَجْمِينَ					الْأَجْمِينَ	

Verse	Ḥaḥṣ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdihī	al-Muṭṭawī‘ī		
202	فِيآئِهِمْ					فِيآئِهِمْ	
202	بَعْتَهُ					بَعْتَهُ	
221	الشَّيَاطِينُ					الشَّيَاطِينُ	

Sūrah al-Naml

Verse	Hıfıř	İbn Muħayřın		al-A'ıdash		Hasan al-Bařrı	Yahyā al-Yazıdı
		al-Mufradah	al-Mubhıj	al-Shanabūdhi	al-Muıııawı'ı		
11	ħıřııā				ħıřııā		
18	لا یħııııā				لا یħıııā		
25	آلا یسجدوا				ھلا یسجدوا آلا یسجدوا		
26	رب العرش العظیم		رب العرش العظیم				
45	إلى ثمود			إلى ثمود			
56	فما كان جواب					فما كان جواب	

Juz 20

Verse	Ḥaḥḥ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
60	أَمَّنْ				أَمَّنْ ⁸⁰		
66	بَلْ أَدَارِكْ	بَلْ أَدَارِكْ					
74	مَا تُكِنُّ	مَا تُكِنُّ					
81	يَهَادِي الْعُمِّي				يَهَادِي الْعُمِّي		
82	تَكَلِّمَهُمْ أَنْ النَّاسِ					تَسْمِعُهُمْ أَنْ النَّاسِ	
87	الصُّوَرِ					الصُّوَرِ	
87	دَاخِرِينَ					دَاخِرِينَ	
91	هَذِهِ الْبَلَدَةَ	هَذِهِ الْبَلَدَةَ					

⁸⁰ The same change applies in verses 61, 62, 63 and 64.

Sūrah al-Qaṣaṣ

Verse	Ḥaṣṣ	Ibn Muḥayṣin		al-A‘īnash		Ḥasan al-Baṣrī	Yahyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
4	يَذِيحُ		يَذِيحُ				
12	تَقَرَّ				تَقَرَّ ⁸¹		
12	تَحَزَّنَ				تَحَزَّنَ		
12	وَلِتَعْلَمَ				وَلِتَعْلَمَ		
15	فَاسْتَعَاثَهُ					فَاسْتَعَاثَهُ	
25	فَجَاءَتْهُ إِخْدَاهُهَا		فَجَاءَتْهُ إِخْدَاهُهَا				
28	أَيُّمًا					أَيُّمًا	
32	الرَّهْبِ				الرَّهْبِ		
51	وَلَقَدْ وَصَّلْنَا					وَلَقَدْ وَصَّلْنَا	
62	شُرَكَائِي الَّذِينَ		شُرَكَائِي الَّذِينَ			شُرَكَائِي الَّذِينَ	

⁸¹ This is one of two ways he has of reading this word, with the other way being the same as the normal recitation.

Verse	Hıfş	İbn Muḩayşin		al-A‘mash		Hasan al-Başrı	Yahyā al-Yazıdı
		al-Mufradah	al-Mubhij	al-Shanabūdhi	al-Muṭṭawı‘ı		
69	شكُّهُ						
74	شُرَكَائِي الدِّينِ	تَكْفُؤُ	شُرَكَائِي الدِّينِ			شُرَكَائِي الدِّينِ	

Sūrah al-‘Ankabūt

Verse	Hıfş	İbn Muḩayşin		al-A‘mash		Hasan al-Başrı	Yahyā al-Yazıdı
		al-Mufradah	al-Mubhij	al-Shanabūdhi	al-Muṭṭawı‘ı		
12	وَلَنُحْمِلُ					وَلَنُحْمِلُ	

Juz Twenty-one

Verse	Hıfş	İbn Muḥayşin		al-A‘mash		Hasan al-Başrî	Yahyâ al-Yazîdî
		al-Mufradah	al-Mubhij	al-Shanabūdhî	al-Muṭṭawî‘î		
24	فَمَا كَانَ جَوَابَ					فَمَا كَانَ جَوَابُ	
29	فَمَا كَانَ جَوَابَ					فَمَا كَانَ جَوَابُ	
53	بَعَثَهُ					بَعَثَهُ	
57	ذَائِقَةُ الْمَوْتِ					ذَائِقَةُ الْمَوْتِ ذَائِقَةُ الْمَوْتِ	
57	تَرْجِعُونَ					يَرْجِعُونَ	
60	وَكَايِنَ		وَكَايِنَ				

Sūrah Rūm

Verse	Ḥafṣ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
48	مِنْ خِلَائِهِ			مِنْ خِلَائِهِ			
53	يَهَادِ الْعُمِّي				يَهَادِ الْعُمِّي ⁸²		

⁸² He stops on (يَهَادِ) without a *yā’*.

Sūrah Luqmān

Verse	Ḥafş	İbn Muḥayşin		al-A'mash		Ḥasan al-Başrī	Yahyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhi	al-Muṭṭawī		
14	وَفَصَّالَهُ					وَقَضَّاهُ	
22	وَمَنْ يُسْمِعْ			وَمَنْ يُسْمِعْ			
27	وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةَ آجُرٍ					وَالْبَحْرُ يُمِدُّهُ سَبْعَةَ آجُرٍ	
31	بِنِعْمَةِ اللَّهِ				بِنِعْمَاتِ اللَّهِ		

Sūrah al-Sajdah

Verse	Hafş	İbn Muḥayşin		al-A'mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī'ī		
5	مِمَّا تَعُدُّونَ				مِمَّا يَعُدُّونَ	مِمَّا يَعُدُّونَ	
10	صَلَّلْنَا					صَلَّلْنَا	
17	أُخْفِي		أُخْفِي	أُخْفِي	أُخْفِي		
17	قُرَّةَ أَعْيُنٍ				قُرَاتِ أَعْيُنٍ		
23	فِي مَرْيَمَ					فِي مَرْيَمَ	
23	لَبَنِي إِسْرَائِيلَ					لَبَنِي إِسْرَائِيلَ	

Sūrah al-Aḥzāb

Verse	Ḥafş	İbn Muḥayşin		al-A'mash		Hasan al-Başrī	Yahyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdihī	al-Muṭṭawī'ī		
4	تُظَاهِرُونَ					تُظَاهِرُونَ	
13	عَوْرَةٌ					عَوْرَةٌ	
14	سُئِلُوا					سُئِلُوا	
30	يُضَاعَفُ لَهَا الْعَذَابُ	يُضَاعَفُ لَهَا الْعَذَابُ					

Juz Twenty-two

Verse	Hafş	İbn Muḥayşin		al-A'mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī'ī		
32	فِطْمَعٌ	فِطْمَعٌ					
50	إِنْ وَهَبْتُ					أَنْ وَهَبْتُ	
51	تَقْرَأُ عَيْنُهُمْ	تَقْرَأُ عَيْنُهُمْ	تَقْرَأُ عَيْنُهُمْ		تَقْرَأُ عَيْنُهُمْ ⁸³		
66	تَقَلَّبُ					تَقَلَّبُ	
68	وَكَانَ عِنْدَ اللَّهِ وَجِيهًا				وَكَانَ عِنْدَ اللَّهِ وَجِيهًا		
73	وَيُتُوبُ				وَيُتُوبُ		

⁸³ This is one of two ways he has of reading this word, with the other way being the same as the normal recitation.

Sūrah al-Saba'

Verse	Ḥaḥḥ	Ibn Muḥayṣin		al-A'mash		Ḥasan al-Baṣrī	Yahyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī		
3	وَلَا أَصْغَرَ				وَلَا أَصْغَرَ		
3	وَلَا أَكْبَرَ				وَلَا أَكْبَرَ		
10	يَا جِبَالُ أُوَيْي					يَا جِبَالُ أُوَيْي	
23	إِذَا فُرِّعَ					إِذَا فُرِّعَ	
27	أُرُوِي الدِّينَ		أُرُوِي الدِّينَ		أُرُوِي الدِّينَ		
37	تُقَارِكُمْ					تُقَارِكُمْ	
37	فِي الْعُرْفَاتِ				فِي الْعُرْفَاتِ		
39	وَيَقْدِرُ لَهُ				وَيَقْدِرُ لَهُ		

Sūrah al-Fāṭir

Verse	Hafş	İbn Muḥayşin		al-A‘mash		Hasan al-Başrî	Yaḥyâ al-Yazîdî
		al-Mufradah	al-Mubhij	al-Shanabūdhî	al-Muṭṭawî‘î		
11	مِنْ عَمْرِهِ				مِنْ عَمْرِهِ		
13	وَالَّذِينَ تَدْعُونَ					وَالَّذِينَ يَدْعُونَ	

Sūrah YâSîn

Verse	Hafş	İbn Muḥayşin		al-A‘mash		Hasan al-Başrî	Yaḥyâ al-Yazîdî
		al-Mufradah	al-Mubhij	al-Shanabūdhî	al-Muṭṭawî‘î		
1	يس					يَاسِينَ	
3	تَنْزِيلٌ					تَنْزِيلٌ	
9	فَاعْشُرْنَا هُمْ					فَاعْشُرْنَا هُمْ	

Juz Twenty-three

Verse	Ḥaḥṣ	Ibn Muḥayṣin		al-A‘īmah		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
10	الَّذِينَ	الَّذِينَ					
19	طَائِفٌ					طَائِفٌ	
20	يَا قَوْمِ اتَّبِعُوا	يَا قَوْمِ اتَّبِعُوا					
30	يَا حَسْرَةَ عَلَى الْعِبَادِ					يَا حَسْرَةَ الْعِبَادِ	
31	مِنَ الْقُرُونِ أَنَّهُمْ					مِنَ الْقُرُونِ أَنَّهُمْ	
35	مِنَ ثَمَرِهِ						
43	تَعْرِفُهُمْ					تَعْرِفُهُمْ	
50	يَرْجِعُونَ	يَرْجِعُونَ					
51	فِي الصُّورِ					فِي الصُّورِ	
72	رُكُوبُهُمْ					رُكُوبُهُمْ	رُكُوبُهُمْ

Verse	Hafş	Ibn Muḥayşin		al-A‘mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdihī	al-Muṭṭawī‘ī		
81	وَهُوَ الْخَالِقُ					وَهُوَ الْخَالِقُ	
83	مَلَكُوتٌ				مَلَكَةٌ		

Sūrah al-Şaffāt

Verse	Ḥaḡṡ	Ibn Muḡayşin		al-A‘mash		Ḥasan al-Başrī	Yahyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṡṡawī‘ī		
10	حَطَفَ					حَطَفَ ⁸⁴	
37	وَصَدَّقَ الْمُرْسَلِينَ					وَصَدَّقَ الْمُرْسَلُونَ	
54	مُطَّلِعُونَ		مُطَّلِعُونَ				
55	فَاطَلَعَ		فَاطَّلَعَ				
56	قَالَ تَاللَّهِ		قَالَ بِاللَّهِ				
103	فَلَمَّا أَسْلَمَا					فَلَمَّا سَلَّمَا	
163	صَالِي الْجَنَّةِ					صَالُ الْجَنَّةِ	

⁸⁴ This change is mentioned in *Mufradat al-Ḥasan al-Başrī*. Al-Bannā' and al-Qāḏī have added another option: (حَطَفَ), with *kasrah* of the *khā'* as well.

Sūrah Şād

Verse	Hıfş	İbn Muħayşin		al-A'mash		Hısan al-Başrı	Yaħyā al-Yazıdı
		al-Mufradah	al-Mubhij	al-Shanabūdihı	al-Muttawı'ı		
1	ص					صَادِ	
22	وَلَا تُنْطِطْ					وَلَا تُنْطِطْ	
23	تَسْعُ وَتَسْعُونَ					تَسْعُ وَتَسْعُونَ	
24	فَتْنَاهُ			فَتْنَاهُ			
45	أُولِي الْأَيْدِي					أُولِي الْأَيْدِي	
75	بِيَدِي أَسْتَكْبِرْت		بِيَدِي أَسْتَكْبِرْت				
84	فَالْحَقُّ وَالْحَقُّ أَقُولُ					فَالْحَقُّ وَالْحَقُّ أَقُولُ	

Sūrah al-Zumar

Verse	Ḥafṣ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yahyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
30	<p>إِنَّكَ مَيِّتٌ وَأَنْتُمْ مَيِّتُونَ</p>	<p>إِنَّكَ مَيِّتٌ وَأَنْتُمْ مَيِّتُونَ</p>				<p>إِنَّكَ مَيِّتٌ وَأَنْتُمْ مَيِّتُونَ</p>	

Juz Twenty-four

Verse	Hafş	İbn Muḥayşin		al-A'mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī'ī		
38	حَسْبِيَ اللَّهُ		حَسْبِيَ اللَّهُ				
55	بُعْتَهُ					بُعْتَهُ	
56	يَا حَسْرَتَا					يَا حَسْرَتِي	
59	جَاءَتْكَ					جَاءَتْكَ	
67	حَقِّ قَدْرِهِ				حَقِّ قَدْرِهِ		
67	قَبْضَتُهُ					قَبْضَتُهُ	
68	فِي الصُّورِ					فِي الصُّورِ	

Sūrah Ghāfir

Verse	Ḥaḥḥ	Ibn Muḥayṣin		al-A‘īmah		Ḥasan al-Baṣrī	Yahyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
8	جَنَاتٍ عَدْنٍ				جَنَّةٍ عَدْنٍ		
8	وَذُرِّيَّتِهِمْ				وَذُرِّيَّتِهِمْ		
15	لِيُنذِرَ					لِيُنذِرَ	
26	أَوْ أَنْ يَطَّهَّرَ فِي الْأَرْضِ الْفَسَادَ					أَوْ أَنْ يَطَّهَّرَ فِي الْأَرْضِ الْفَسَادَ	
28	رَبِّيَ اللَّهُ	رَبِّيَ اللَّهُ					
31	وَنُوحًا				وَنُوحًا		
64	صُورَكُمْ				صُورَكُمْ	صُورَكُمْ	
66	جَاءَنِي الْبَيْتَاتُ	جَاءَنِي الْبَيْتَاتُ				جَاءَنِي الْبَيْتَاتُ	

Sūrah Fuṣṣilat

Verse	Ḥafṣ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
6	قُلْ إِنَّا			قَالَ إِنَّا			
6	يُوحَى			يُوحَى			
17	وَأَمَّا ثَمُودُ			وَأَمَّا ثَمُودُ وَأَمَّا ثَمُودُ	وَأَمَّا ثَمُودُ	وَأَمَّا ثَمُودُ	
54	فِي مَرْيَمَ					فِي مَرْيَمَ	

Juz Twenty-five

Sūrah al-Shūrā

Verse	Ḥafṣ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
28	قَتَلُوا			قَتَلُوا			

Sūrah al-Zukhruf

Verse	Ḥaḥḥ	Ibn Muḥayṣin		al-A‘īmah		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
18	يُنشِئُوا					يُنشِئُوا	
19	عِبَادَ الرَّحْمَنِ				عِبَادَ الرَّحْمَنِ		
19	شَهَادَتِهِمْ					شَهَادَاتِهِمْ	
26	إِنِّي				إِنِّي		
26	بِرَائِهِ				بِرِيءٍ		
32	سِخْرِيَا		سِخْرِيَا				
53	أَسْوَرَةٍ				أَسَاوِرُ		
61	وَاللَّهُ لَعَلِّمٌ				وَاللَّهُ لَعَلِّمٌ		
66	بِعْتَهُ					بِعْتَهُ	

Sūrah al-Dukhān

Verse	Hafş	Ibn Muḥayşin		al-A'mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī'ī		
8	رَبِّكُمْ وَرَبِّ		رَبِّكُمْ وَرَبِّ				
16	يَبْطِشُ الْبَطْشَةَ					يَبْطِشُ الْبَطْشَةَ	
22	أَبِّ					إِنَّ	
45	كَأَنَّهُمْ					كَأَنَّهُمْ	
53	وَأَسْتَبْرَقِ		وَأَسْتَبْرَقِ				

Sūrah al-Jāthiyah

Verse	Ḥafş	Ibn Muḥayşin		al-A‘mash		Ḥasan al-Baṣrī	Yahyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdihī	al-Muṭṭawī‘ī		
13	جَمِيعًا مِنْهُ	جَمِيعًا مِنْهُ	جَمِيعًا مِنْهُ				
23	عِشَاوَةٌ			عِشْوَةٌ عِشْوَةٌ			
25	مَا كَانَ حُجْرِهِمْ					مَا كَانَ حُجْرِهِمْ	

Juz Twenty-six

Sūrah al-Aḥqāf

Verse	Ḥaḥḥ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubḥij	al-Shanabūdhī	al-Muṭṭawī‘ī		
4	أَوْ أَثَرُهُ					أَوْ أَثَرُهُ	
15	وَفَصَالُهُ					وَفَصَالُهُ	
16	تَتَقَبَّلُ				يَتَقَبَّلُ		
16	وَتَتَجَاوَزُ				وَيَتَجَاوَزُ		
17	أَنْ أُخْرِجَ				أَنْ أُخْرِجَ	أَنْ أُخْرِجَ	
20	أَذْهَبْتُمْ					ءَأَذْهَبْتُمْ	
25	لَا يَرَى إِلَّا				لَا يَرَى إِلَّا	لَا يَرَى إِلَّا	
33	وَلَمْ يَعْجِ				مَسْكُونُهُمْ	مَسْكُونُهُمْ	
35	بَلَغَ					وَلَمْ يَعْجِ	
						بَلَغَا	

Verse	Ḥaḥṣ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdḥī	al-Muṭṭawī‘ī		
35	يَهْلِكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ	يَهْلِكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ				يَهْلِكُ إِلَّا الْقَوْمُ الْفَاسِقِينَ	

Sūrah Muḥammad

Verse	Ḥaḥṣ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdḥī	al-Muṭṭawī‘ī		
4	وَأَمَّا فِدَاءٌ فَيُتْلَوْنَ	وَأَمَّا فِدَاءٌ					
4	فَيُتْلَوْنَ					قَتَلُوا	
6	عَرَفَهَا	عَرَفَهَا					
13	وَكَايِنَ	وَكَايِنَ					
18	بَعْتَهُ	بَعْتَهُ				بَعْتَهُ	
27	تَوْفَقِهِمْ	تَوْفَقِهِمْ				تَوْفَقَهُمْ (مع الإمامة)	
37	وَيُخْرِجُ أَضْعَانَكُمْ	وَيُخْرِجُ أَضْعَانَكُمْ					

Sūrah al-Fath

Verse	Ḥaḥṣ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
18	وَإِنَّا لَهُمْ قَنَاطًا					وَإِنَّا لَهُمْ قَنَاطًا	
19	يَأْخُذُونَهَا				تَأْخُذُونَهَا		
29	أَيْدِيَاءَ					أَيْدِيَاءَ	
29	رُحَمَاءَ					رُحَمَاءَ	
29	أَثَرٌ					عَائِلَاتٍ	
29	الْإِنجِيلِ					الْإِنجِيلِ	
29	شَطَاءٌ	شَطَاءٌ	شَطَاءٌ ⁸⁵				

⁸⁵ Sibṭ al-Khayyāt mentions in *al-Mubhij*, “Ibn Muḥayṣin makes *takhfif* of its *hamzah*.” Al-Qāḍī and al-Mutawallī in *al-Fawā'id* mention *naql* for him here i.e. (شَطَاءٌ). *Al-Muyassar* and *al-Kāmil al-Mufaṣṣal* also allude to this. Perhaps this is what is meant by *takhfif*. Allah knows best.

Sūrah al-Hujurāt

Verse	Hafş	İbn Muḥayşin		al-A'mash		Hasan al-Başrī	Yahyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdihī	al-Muṭṭawī'ī		
10	أَحْوَابُكُمْ وَلَا تَجَسَّسُوا					أَحْوَابُكُمْ وَلَا تَجَسَّسُوا	
12	أَحْوَابُكُمْ وَلَا تَجَسَّسُوا					أَحْوَابُكُمْ وَلَا تَجَسَّسُوا	

Sūrah Qāf

Verse	Hıfş	İbn Muħayşin		al-A'mash		Hasan al-Başrı	Yaħyā al-Yazıdı
		al-Mufradah	al-Mubhij	al-Shanabūdhı	al-Muttawıı		
1	ق					قاف	
3	أءذا			إذا			
12	ونمود			ونمود			
20	في الصور					في الصور	
24	القياء					القياء	
30	يوم نقول					يوم يقال	
36	فقبوا					فقبوا	

Sūrah al-Dhāriyāt

Verse	Ḥafṣ	Ibn Muḥayṣin		al-A'mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī'ī		
7	الْحَبِيبِ					الْحَبِيبِ	
12	أَيَّانَ				إَيَّانَ		
22	رِزْقِكُمْ		رِزْقِكُمْ أَزْرَاقِكُمْ				
25	فَقَالُوا سَلَامًا				فَقَالُوا سَلَامًا		

Juz Twenty-seven

Verse	Hafş	Ibn Muḥayşin		al-A'mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī'ī		
43	وَفِي ثَمُودَ			وَفِي ثَمُودَ			
44	الصَّاعِجَةَ					الصَّوَّاقِعَ	
58	هُوَ الرَّاغِبُ		هُوَ الرَّاغِبُ				
58	ذُو الْقُوَّةِ الْمَتِينُ			ذُو الْقُوَّةِ الْمَتِينُ			

Sūrah al-Ṭūr

Verse	Hıfş	İbn Muḥayşin		al-A'mash		Hasan al-Başrı	Yaḥyā al-Yazıdı
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī'ī		
48	بَاعِزِنَا	بَاعِزِنَا			بَاعِزِنَا		
49	وَادِنَا				وَادِنَا		

Sūrah al-Najm

Verse	Hıfş	İbn Muḥayşin		al-A'mash		Hasan al-Başrı	Yaḥyā al-Yazıdı
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī'ī		
1	وَالنَّجْمِ					وَالنَّجْمِ	
31	لِنَجْرِي		لِنَجْرِي				
31	وَيَجْرِي		وَيَجْرِي				
37	الَّذِي وَفَى		الَّذِي وَفَى				
53	وَالْمُؤْتَفِكَةَ					وَالْمُؤْتَفِكَاتِ	

Sūrah al-Qamar

Verse	Hafş	Ibn Muḥayşin		al-A'mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī'ī		
12	فَأَنْتَقَى الْمَاءَ					فَأَنْتَقَى الْمَاءَ وَان	
14	بِأَعْيُنِنَا				بِأَعْيُنِنَا		
19	فِي يَوْمٍ نَخِيسُ					فِي يَوْمٍ نَخِيسُ	
28	وَنَبِيهِمْ					وَنَبِيهِمْ	
31	الْمُخْتَضِرِ					الْمُخْتَضِرِ	
54	وَنَهْرٍ	وَنَهْرٍ					

Sūrah al-Raḥmān

Verse	Ḥaḥṣ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yahyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
8	الْأَطْعَمُوا				الْأَطْعَمُوا ⁸⁶		
15	الْجَاءَ					الْجَاءَ	
24	وَلَهُ الْجَوَارُ					وَلَهُ الْجَوَارُ	
26	فَإِنِ	فَإِنِ (وَقَفًّا)					
31	سَتَفْرَعُ				سَتَفْرَعُ		
35	وَنَحَّاسُ					وَنَحَّسِ	
44	يَطُوفُونَ				يَطُوفُونَ ⁸⁷		
54	مِنِ اسْتَبْرَقِ	مِنِ اسْتَبْرَقِ					

⁸⁶ This is one of two ways he has of reading this word, with the other way being the same as the normal recitation.

⁸⁷ In *al-Mubhij*: (يَطُوفُونَ), with *tashdid* of the *ṭā’* and a *fathah*, and with *tashdid* of the *wāw* and a *fathah*. And it does not include *ḍammah* of the *yā’* i.e. (يَطُوفُونَ). *Al-Muyassar* and *al-Kāmil al-Mufaṣṣal* mention *ḍammah* of the *yā’*. Perhaps the correct view is *fathah* of the *yā’*. And in this way, with *fathah* of the *yā’*, it comes in the copies *al-Fawā’id* and *al-Ithāf* with me. Allah knows best.

Verse	Hafş	İbn Muḥayşin		al-A‘mash		Ḥasan al-Başrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdḥī	al-Muṭṭawī‘ī		
76	عَلَى رَافِعَةَ وَعَبْقَرِيَّ		عَلَى رَافِعَةَ				
76	عَلَى رَافِعَةَ وَعَبْقَرِيَّ		وَعَبْقَرِيَّ				

Sūrah al-Wāqī‘ah

Verse	Hafş	İbn Muḥayşin		al-A‘mash		Ḥasan al-Başrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdḥī	al-Muṭṭawī‘ī		
3	خَافِصَةَ رَافِعَةَ فَطْلَانَةَ						خَافِصَةَ رَافِعَةَ
65	فَطْلَانَةَ				فَطْلَانَةَ		

Sūrah al-Ḥadīd

Verse	Ḥafş	İbn Muḥayşin		al-A'mash		Hasan al-Başrī	Yahyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdihī	al-Muṭṭawī'ī		
16	وَمَا يَأْتِيهِ					وَمَا يَأْتِيهِ	
16	وَمَا تَزَلْ			وَمَا تَزَلْ			

Juz Twenty-eight

Sūrah al-Mujādalah

Verse	Ḥafṣ	Ibn Muḥayṣin		al-A‘īmah		Hasan al-Baṣrī	Yahyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
2	يُظَاهِرُونَ					يُظَاهِرُونَ	
3	يُظَاهِرُونَ					يُظَاهِرُونَ	
7	وَلَا أَكْثَرُ					وَلَا أَكْثَرُ	
9	فَلَا تَتَّاجِرُوا	فَلَا تَتَّاجِرُوا فَلَا تَتَّاجِرُوا					
11	تَسْتَحُوا					تَفَاسَحُوا	
22	وَأَيْدُهُمْ	وَأَيْدُهُمْ					

Sūrah al-Ḥashr

Verse	Ḥaḥṣ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
3	الْجَاءِ					الْجَلَا	
14	جُدْرٍ	جُدْرٍ				جُدْرٍ	
17	فَكَانَ عَاقِبَتُهُمَا					فَكَانَ عَاقِبَتُهُمَا	
17	خَالِدِينَ				خَالِدَانِ		
24	الْبَارِئُ	الْبَارِئِ ⁸⁸					
24	الْمَصُورُ	الْمَصُورِ				الْمَصُورِ	

⁸⁸ This contradicts what is in *al-Mufradah* and *al-Mubhij*, in that neither of them mention any change for *ibn Muḥayṣin* in (الْبَارِئُ). *Al-Muyassar*, *al-Kāmil al-Mufaṣṣal*, *al-Qāḍī* and *al-Mutawallī* mention two changes: (الْبَارِئِ) and (الْبَارِي). Allah knows best.

Sūrah al-Mumtaḥanah

Verse	Hafş	İbn Muḥayşin		al-A‘mash		Hasan al-Başrî	Yaḥyâ al-Yazîdî
		al-Mufradah	al-Mubhij	al-Shanabūdhî	al-Muṭṭawî‘î		
10	وَلَا تُسْكُوا					وَلَا تُسْكُوا	
11	فَعَقِبْكُمْ					فَعَقِبْكُمْ	

Sūrah al-Şaff

Verse	Hafş	İbn Muḥayşin		al-A‘mash		Hasan al-Başrî	Yaḥyâ al-Yazîdî
		al-Mufradah	al-Mubhij	al-Shanabūdhî	al-Muṭṭawî‘î		
14	فَأَيُّدُنَا		فَأَيُّدُنَا				

Sūrah al-Jumu‘ah

Verse	Ḥaḥṣ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
6	فَتَمَّوْا الْمَوْتَ	فَتَمَّوْا الْمَوْتَ					
9	الْجُمُعَةِ				الْجُمُعَةِ		

Sūrah al-Munāfiqūn

Verse	Ḥaḥṣ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
2	أَيْمَانَهُمْ					أَيْمَانَهُمْ	
8	لَيُخْرِجَنَّ الْأَعَزُّ					لَيُخْرِجَنَّ الْأَعَزُّ	

Sūrah al-Taghabun

Verse	Hıfş	İbn Muḥayşin		al-A‘mash		Hasan al-Başrı	Yaḥyā al-Yazıdı
		al-Mufradah	al-Mubhij	al-Shanabūdhi	al-Muṭṭawı‘ı		
3	فَأَخْسِنَ صُورَكُمْ					فَأَخْسِنَ صُورَكُمْ	
17	يُضَاعِفُهُ		يُضِعِفُهُ				

Sūrah al-Ṭalāq

Verse	Hıfş	İbn Muḥayşin		al-A‘mash		Hasan al-Başrı	Yaḥyā al-Yazıdı
		al-Mufradah	al-Mubhij	al-Shanabūdhi	al-Muṭṭawı‘ı		
8	وَكَايِنَ		وَكَيْنَ				

Sūrah al-Taḥrīm

Verse	Ḥafş	İbn Muḥayşin		al-A‘mash		Ḥasan al-Başrī	Yahyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
4	وَجِبْرَائِيلُ		وَجِبْرَائِيلُ وَجِبْرَائِيلُ			وَجِبْرَائِيلُ	

Juz Twenty-nine

Sūrah al-Qalam

Verse	Ḥaḥḥ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubḥij	al-Shanabūdhī	al-Muṭṭawī‘ī		
1	ن					نُونٌ	
13	عَثَلٌ					عَثَلٌ	
14	أَنْ كَانَ					عَانَ كَانَ	
15	إِذَا تَثَلَى					عَادَا تَثَلَى	
38	إِنَّ لَكُمْ فِيهِ					عَانَ لَكُمْ فِيهِ ⁸⁹	
39	بَالِغَةً					بَالِغَةً	
42	يُكْشِفُ					يُكْشِفُ	
49	أَنْ تَذَارَكَهُ					أَنْ تَذَارَكَهُ	

⁸⁹ *Al-Muyassar* includes this change as being applied to (إِنَّ لَكُمْ لَهَا تَحْمُومُونَ) as well, but this is *sahw* from him.

Sūrah al-Hāqqah

Verse	Ḥafṣ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yahyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
4	ثَمُودُ			ثَمُودُ			
5	ثَمُودُ			ثَمُودُ			
14	وَجَمَلَتْ				وَجَمَلَتْ		

Sūrah al-Ma‘ārij

Verse	Ḥafṣ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yahyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
38	يَدْخُلَ				يَدْخُلَ	يَدْخُلَ	
40	المَشَارِقِ وَالْمَغَارِبِ	المَشْرِقِ وَالْمَغْرِبِ					
43	نُصِبِ					نُصِبِ	

Sūrah Nūḥ

Verse	Hıfş	İbn Muḥayşin		al-A'mash		Ḥasan al-Başrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī'ī		
5	قَالَ رَبِّ		قَالَ رَبُّ				
5	قَوْمِي					قَوْمِي	
21	رَبِّ		رَبُّ				
21	وَوَلَدُهُ					وَوَلَدُهُ	
22	كَبِيرًا		كَبِيرًا				
23	وَلَا يَعْجُوثُ وَيَعْجُوقُ						وَلَا يَعْجُوثًا وَيَعْجُوقًا

Sūrah Jinn

Verse	Hafş	Ibn Muḥayşin		al-A‘mash		Hasan al-Başrī	Yahyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
16	وَالْوِاسْتِقَامُوا				وَالْوِاسْتِقَامُوا		
19	لَبَدًا	لَبَدًا	لَبَدًا لَبَدًا				

Sūrah al-Muzzammil

Verse	Hafş	Ibn Muḥayşin		al-A‘mash		Hasan al-Başrī	Yahyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
6	وَطَاءً		وَطَاءً ⁹⁰				

⁹⁰ This is one of two ways he has of reading this word, with the other way being the same as the normal recitation.

Sūrah al-Muddaththir

Verse	Hafş	Ibn Muḥayşin		al-A‘mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
6	تَشْتَكِرُ					تَشْتَكِرُ	
35	إِنَّمَا لِأَخَذِي	إِنَّمَا لِأَخَذِي					

Sūrah al-Qiyāmah

Verse	Hafş	Ibn Muḥayşin		al-A‘mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
10	أَيُّ الْمَمْرُ					أَيُّ الْمَمْرُ	
14	بَلِ الْإِنْسَانُ		بِلَإِنْسَانُ				
27	مَنْ رَاقٍ	مَنْ رَاقٍ (وَقَفًا)					

Sūrah al-Insān

Verse	Ḥaḡḡ	Ibn Muḡayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yaḡyā al-Yazīdī
		al-Mufradah	al-Mubḡij	al-Shanabūdhī	al-Muṡṡawī‘ī		
1	عَلَى الْإِنْسَانِ		عَلَى الْإِنْسَانِ				
13	عَلَى الْأَرْأْيِكِ		عَلَى الْأَرْأْيِكِ				
15	قَوَارِيْرُ			قَوَارِيْرُ			
16	قَوَارِيْرُ			قَوَارِيْرُ			
21	عَلَيْهِمْ				عَلَيْهِمْ		
21	وَاسْتَبْرُقُ	وَاسْتَبْرُقُ	وَاسْتَبْرُقُ			وَاسْتَبْرُقُ	

Sūrah al-Mursalāt

Verse	Hafş	İbn Muḥayşin		al-A'mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī'ī		
1	عُرْفًا					عُرْفًا ⁹¹	
35	هَذَا يَوْمٌ لَا				هَذَا يَوْمٌ لَا		
41	فِي ظِلَالٍ				فِي ظِلَالٍ		

⁹¹ See *Muṣṭalaḥ al-Ishārāt*, pg. 813.

Juz Thirty

Sūrah al-Nāzi‘āt

Verse	Ḥaḥṣ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdihī	al-Muṭṭawī‘ī		
16	طَوَى			طَوَى		طَوَى	
30	وَالْأَرْضُ وَالْجِبَالُ					وَالْأَرْضُ وَالْجِبَالُ	
32	وَالْجِبَالُ					وَالْجِبَالُ	

Sūrah ‘Abasa

Verse	Ḥaḥṣ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdihī	al-Muṭṭawī‘ī		
2	أَنْ جَاءَهُ						
37	سَأَلْهُ يَعْزِيهِ سَأَلْهُ يَعْزِيهِ		سَأَلْهُ يَعْزِيهِ			عَانَ جَاءَهُ	

Sūrah al-Takwīr

Verse	Hafş	İbn Muḥayşin		al-A‘mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
8	المؤودة				المؤودة		

Sūrah al-Muṭaffifin

Verse	Hafş	İbn Muḥayşin		al-A‘mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
13	إِذَا					عَادَا	
13	ثَلَاثِي					يَتَلَى	

Sūrah al-Burūj

Verse	Ḥaḥṣ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
4	فَيْلٌ					فَيْلٌ	
5	الْوُقُودُ					الْوُقُودُ	

Sūrah al-Ghāshiyah

Verse	Ḥaḥṣ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
3	عَامِلَةٌ تَأْتِيهِ عَامِلَةٌ تَأْتِيهِ		عَامِلَةٌ تَأْتِيهِ				

Sūrah al-Fajr

Verse	Ḥaḥṣ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
6	بَعَادٍ وَتَمُودَ					بَعَادٍ	
9	وَتَمُودَ تَخَاصُّونَ			وَتَمُودَ			
18	تَخَاصُّونَ		تَخَاصُّونَ ⁹²				

Sūrah al-Balad

Verse	Ḥaḥṣ	Ibn Muḥayṣin		al-A‘mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
6	لَبَدًا					لَبَدًا	
14	يَوْمَ ذِي مَسْجَبَةٍ					يَوْمَ ذَا مَسْجَبَةٍ	

⁹² This is one of two ways he has of reading this word, with the other way being the same as the normal recitation.

Sūrah al-Shams

Verse	Ḥafş	İbn Muḥayşin		al-A‘mash		Ḥasan al-Başrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdihī	al-Muṭṭawī‘ī		
11	ثَمُودُ			ثَمُودُ			
11	بَطْنُوهَا					بَطْنُوهَا	

Sūrah al-Bayyinah

Verse	Ḥafş	İbn Muḥayşin		al-A‘mash		Ḥasan al-Başrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdihī	al-Muṭṭawī‘ī		
5	مُخْلِصِينَ لَهُ الدِّينَ					مُخْلِصِينَ لَهُ الدِّينَ	

Sūrah al-Takāthur

Verse	Hafş	İbn Muḥayşin		al-A‘mash		Ḥasan al-Başrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
6	لَتَرْوُنَّ					لَتَرْوُنَّ	
7	لَتَرْوُنَّهَا					لَتَرْوُنَّهَا	

Sūrah al-Humazah

Verse	Hafş	İbn Muḥayşin		al-A‘mash		Ḥasan al-Başrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī‘ī		
2	وَعَدَّةٌ					وَعَدَّةٌ	
4	لَيُبَدِّلَنَّهُ	لَيُبَدِّلَنَّهُ				لَيُبَدِّلَنَّهُ	

Sūrah al-Mā'ūn

Verse	Ḥafş	İbn Muḥayşin		al-A'mash		Ḥasan al-Başrī	Yahyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī'ī		
2	بَدْعٌ					بَدْعٌ	

Sūrah al-Masad

Verse	Ḥafş	İbn Muḥayşin		al-A'mash		Ḥasan al-Başrī	Yahyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī'ī		
3	سَيِّضَلِي					سَيِّضَلِي	

Sūrah al-Falaq

Verse	Hafş	İbn Muḥayşin		al-A'mash		Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī'ī		
4	التَّقَاتِ					التَّقَاتِ	